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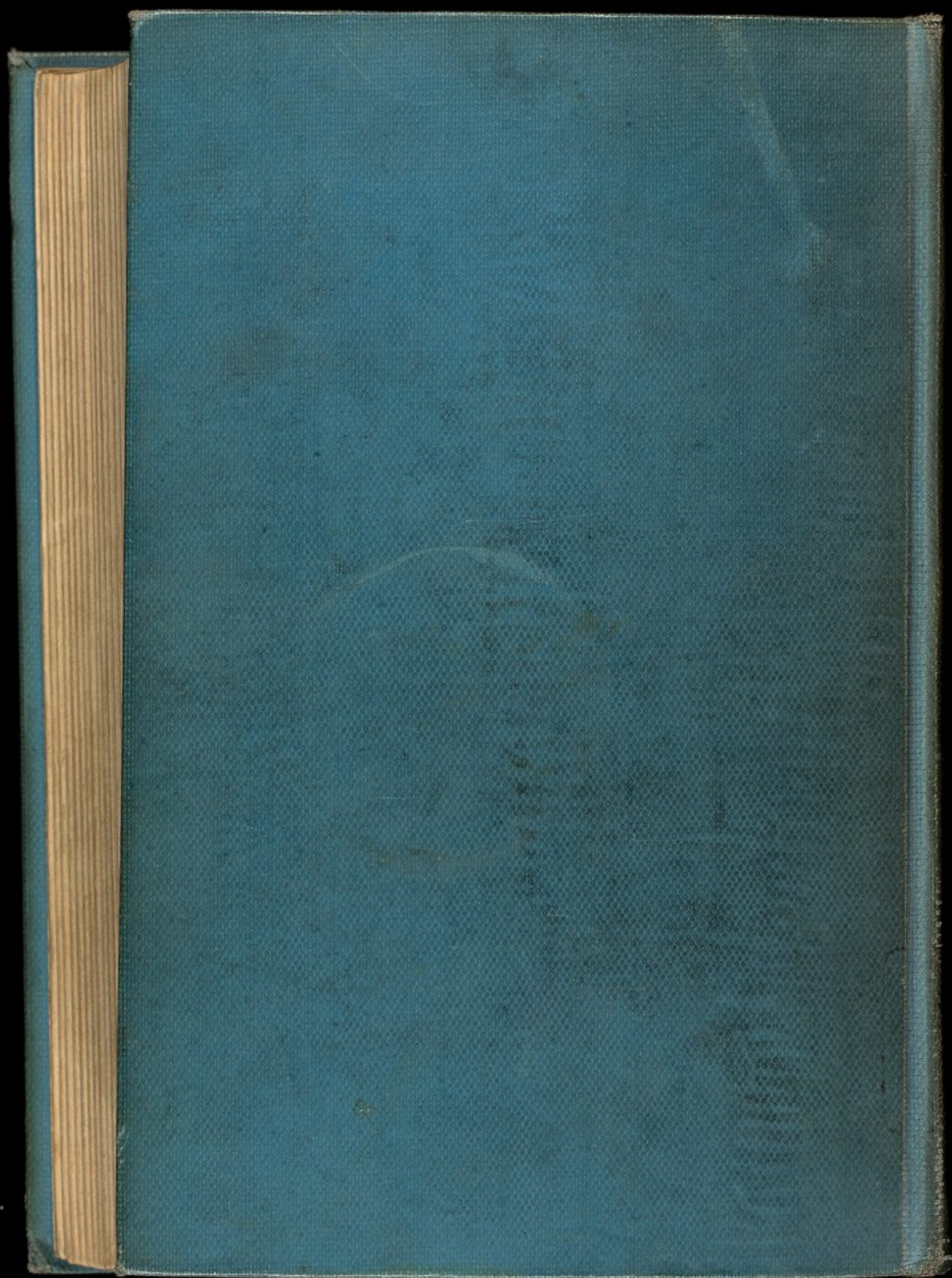
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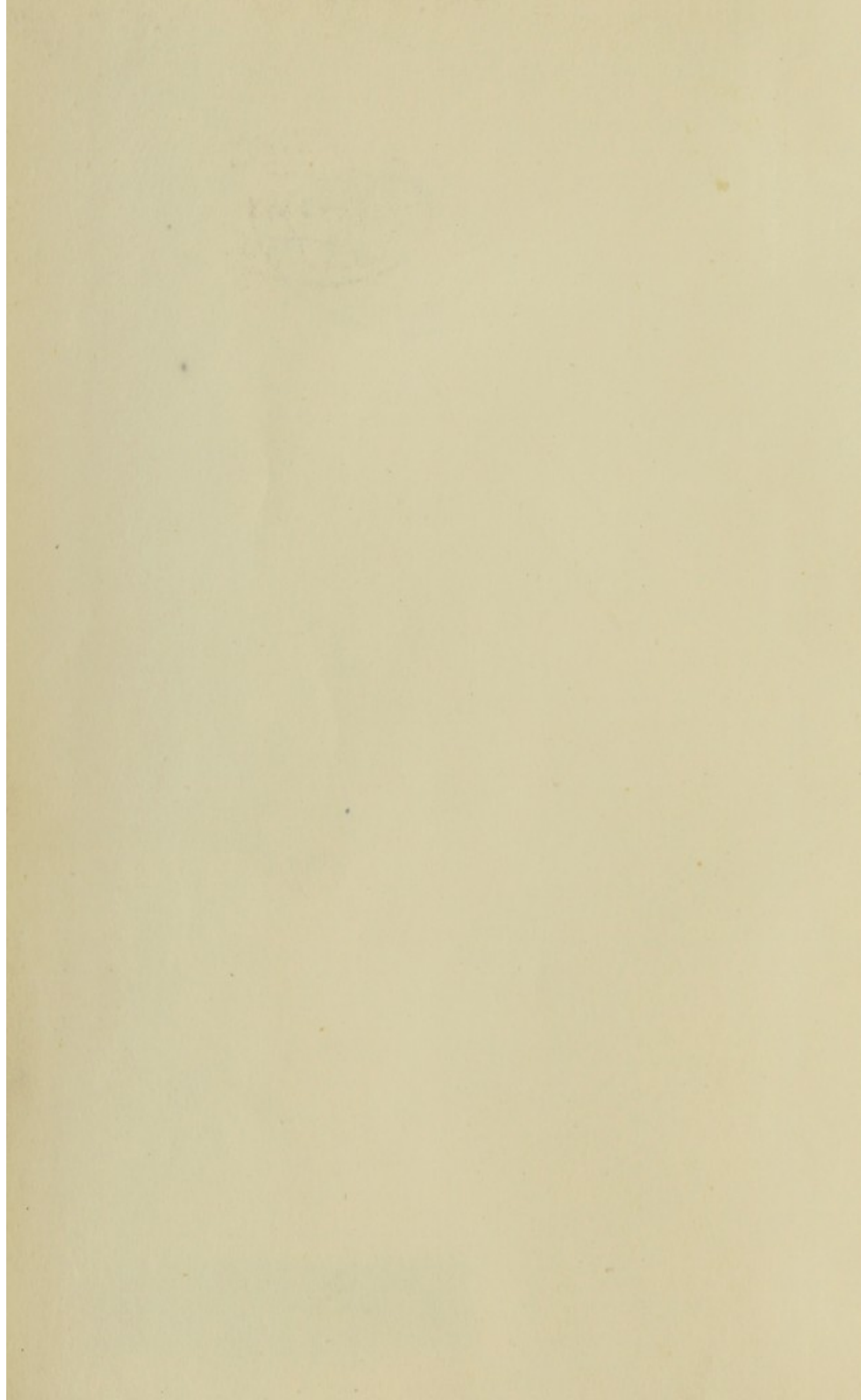


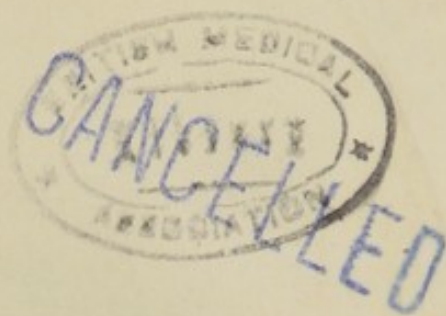
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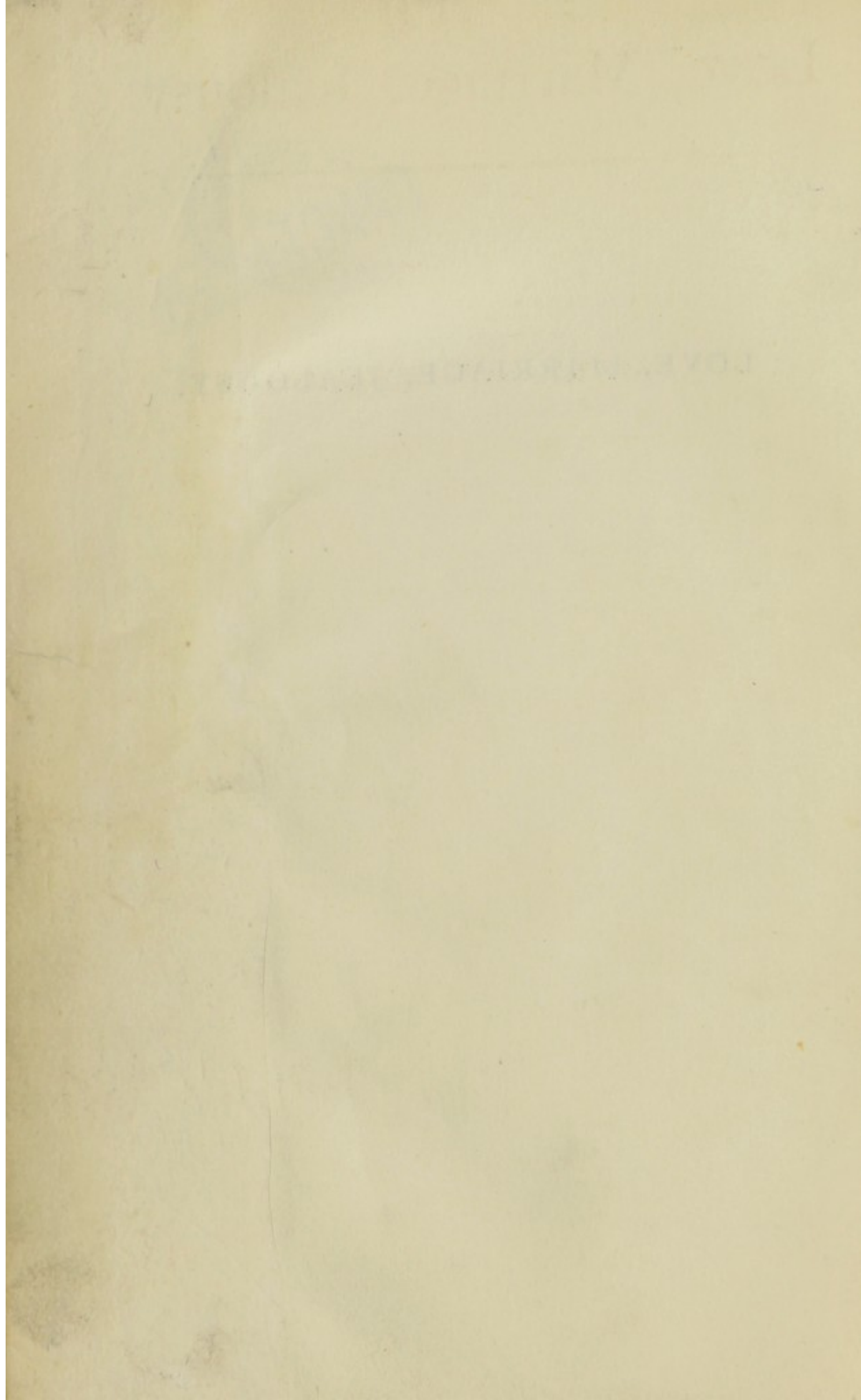
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LOVE, MARRIAGE, JEALOUSY.



Love, Marriage, Jealousy.

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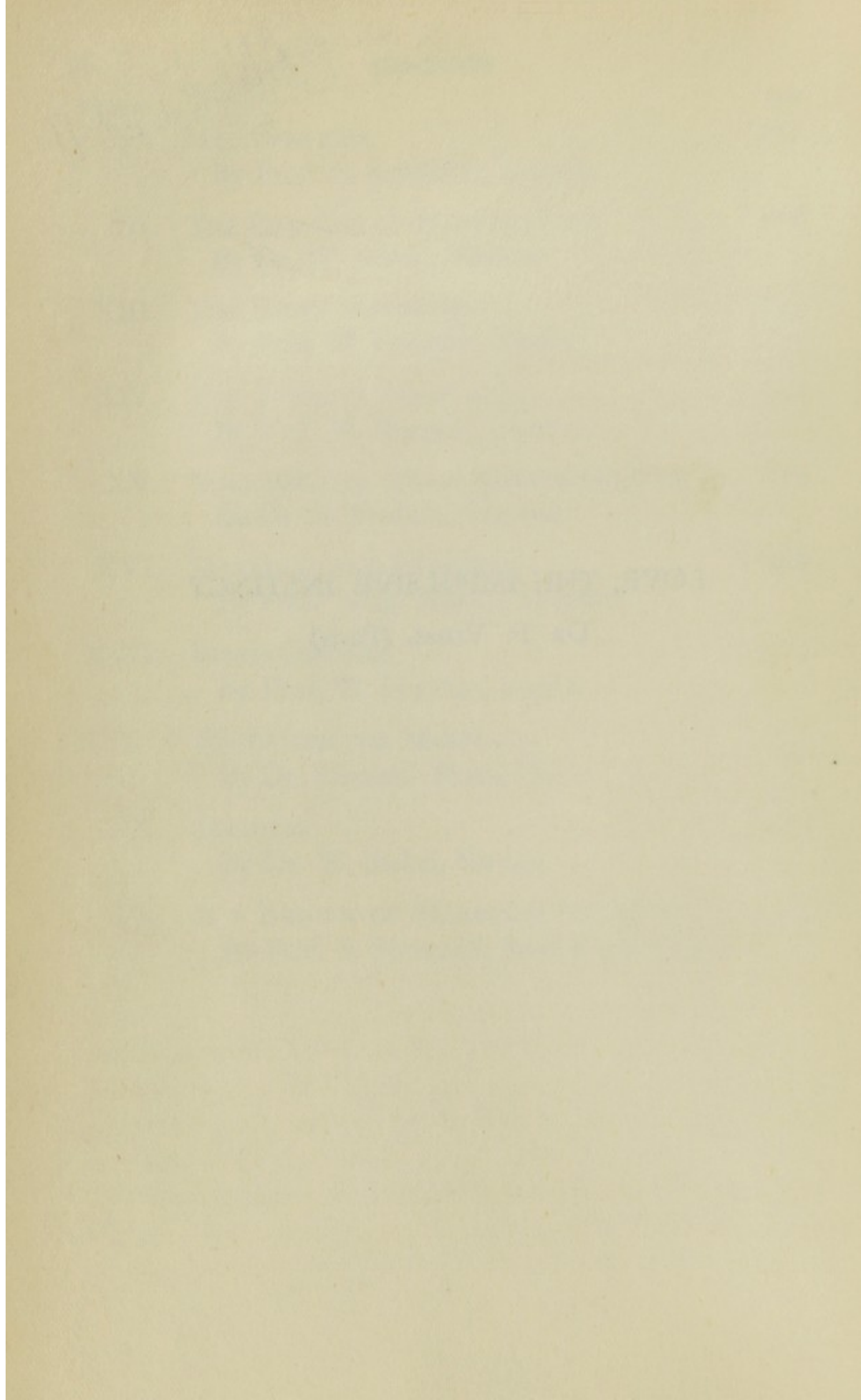
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LOVE, THE IMPULSIVE INSTINCT

DR. F. VIDAL (Paris)



LOVE, THE IMPULSIVE INSTINCT.

THE dawn of adolescence brings about a novel feeling of curiosity and expectations and of chastity in boys and girls ; this is the awakening of the sexual instinct.

I am referring only to the healthy individual, not to those having either constitutional or hereditary shortcomings or dispositions.

The young boy encounters a new and strange sensation : the earliest manifestations of his budding manhood. He begins to look differently upon the girls of his age compared with his unchanged outlook on the women of his family. This physiological evolution, coinciding with the moulding of his intellect, soon creates a sensitiveness hitherto unknown ; feelings which are both fresh and delicate. The beauty of the countryside fascinates him, he sees poesy in nature, he discovers poetry and art. He is overwhelmed by insatiable tenderness in his young heart, he flatters and caresses ; this is the dangerous period of disquieting friendships. This turning point in the life of the child decides his sexual life as a man.

Modern educationists are well aware of the importance of this evolution and sexual education to-day is a recognized subject, whereas the thought of it was enough to embarrass our grandparents. This study does not allow for the embracing of the educational aspect of sexual activity : it is only in our capacity as medical men that its importance is stressed.

Thus it is that we get acquainted with this new sentiment in childhood which is to illuminate or darken all our life : this sentiment, this uncontrollable impulse which is called LOVE.

What is Love? Consulting a dictionary we find it described as the sentiment raising our soul towards all that is beautiful, good and just ; the object of our grief and of our desire . . . this, of course, is poetical. Love is nothing but the natural, spontaneous manifestation of the instinct to preserve our species. It is a veritable trap, thought out by nature, to entice us to reproduce that species by our desire of highest pleasure.

If we look back into antiquity we find that Generation of the Species was always the object of particular cult. Symbols of this cult were the effigies of the sexual organs. In India veritable lingams were raised, where sterile women worshipped. In Egypt an orgiastic cult was dedicated to Phallus, as is depicted by the monuments of Memphis, Elephantis and others. Vases and reliefs of Rome and most precious Roman pottery were adorned with the effigy of the rigid Phallus ; one of the biggest annual festivals was that dedicated in the spring to the fertile Venus.

During the annual festivals in the honour of Bacchus, this member, which is considered indecent to-day, was placed with great ceremony on small chariots, to be carried around the town. In Lavinium, where a whole month was consecrated to Bacchus, a giant effigy of Phallus was erected in the middle of the public square. The mother of the most distinguished family had to place a crown on this impure image in public. These festivals were very simple and gay ; they presented an impressive picture of family life.

It is hardly necessary to mention the festivals in the

honour of the Venus of Greece : Aphrodite, bacchanalias, catagogias, termophories, Priapies, nor to recollect the habit of the Greeks to bow in front of these symbols, considered to be gods of a boundless virility, in ceaseless watch ?

In our days morals have lost this sincerity and simplicity. Christianity, curbing natural instincts and marking the most respectable act of fertilization as being something shameful, introduced the idea of culpability in sexual relations. This introduced hypocrisy and gave shape to demoralizing ideas.

The first Christians wanted to explain garments as a necessity to hide certain parts of the body considered by bad conscience to be undignified ; though in reality the custom of wearing garments is solely attributable to defence against climatic conditions. Chastity is only a sentiment acquired by education.

In our days the Japanese, this industrious and intelligent people, still wonder why Europeans are ashamed of having a sex.

The Japanese are fond of dressing in heavy, rich robes, but at the first inconvenience they throw them off. They enjoy the pleasures of a cool bathe together with their womenfolk, without costume, as nature made them.

This shows that the Japanese, including the children—in so far as not spoiled by education—ignore the dangers brought about by undressing or exchanging of caresses. If there is something which disgusts them, it is the desire and lust of occidental hypocrites at the sight of female nudity.

Different customs seem to imbue the country of the Rising Sun, but this is not the result of a normal evolution of morality—as affirmed by moral fanatics, this is rather the result of regulations which were imposed on the people to influence favourably foreign susceptibilities.

We seem to deviate from our subject ; but it is important to have shown that hypocrisy greatly altered the sentiment in the relation of the sexes.

During centuries the idea of desire was regarded as a crime, as an impure act of which one should be ashamed ; but rather let us think with Nietzsche :

“ Delight—this is something innocent and free for open hearts ; the joy of the garden of the earth ; the overwhelming recognition of future.

“ Desire—this is not a poison but to the infirm, but to those who have the courage of a lion it is the greatest tonic, the wine of wines, which is worshipped religiously.”

This desire which is never satisfied, this constant ardour, this always recurring and renewing enthusiasm, which resides in the brain of men and women ; this desire, constantly drawing them towards one another : this is LOVE.

Love is not an acquired sentiment ; neither our will nor our education can force it ; it is the deepest and most irresistible impulse in ourselves.

The biggest joy life can give us, the greatest grief we can suffer, both come from love. We cannot revolt against it, the instinct is stronger than anything else, our FLESH dominates our will.

* * * * *

Physiologists in the past were of the belief that sex was solely constituted by the genital organs : that its definition was clear and distinct. But Hunter showed us that its action was far more important. Secondary characteristics are created by it ; soon after that the development of tertiary characters were attributed to sexuality ; soon we have quaternary sexual characteristics : Freud already sees in the sucking of babies a sexual act ; Loisel contends that

feminine characteristics surmount even the nature of their glands to embrace the whole organism.

Feminine nature impregnates the being to the extent that we can find its characteristics in all organs of nutrition and of relation. That means that all tissues and organs of the woman enclose a small particle of the great ensemble which constitutes sex. But let medical men encounter human debris only—disintegrated human remains—and their assertions become immediately more modest ; for example, in giving evidence for medico-legal purposes. More so, they deny the possibility of differentiating sexes from the aspect of any of the vital organs (Paul) except from the pelvis, which alone gives a fair amount of certainty in telling a woman from a man. So we can go on to consider Sex as something approaching the mystic : a veritable metaphysical entity.

* * * * *

It is not too far-fetched to think that natural relations of Man and Woman were able to influence their social life and to determine their way of life ; this came about by the evolution of methods of thinking and of action in their intellect.

The male partner is the preponderant actor in the sexual union. This is explained by the physiological constitution of the sexes.

The man is able to take possession of the woman without her desire, but this act is not reciprocated ; the woman can accept union without desiring it, contrary to man. Therefore definition of the union of the sexes says : “the man takes, the woman gives herself.” It can be admitted that this double phenomenon was able to lead man to the conclusion that woman was created for his use, for his

personal satisfaction, for satisfying a necessity of his nature.

Let us consider the expressions of bashfulness dealt with by Havelock Ellis in his book *Sexual Impulse*: females of every species in animated nature have a different, and in its complexity much more difficult, role to play in love than the male partner. Except, if the male does not play his role well, the female remains comparatively passive. In playing her part to perfection she must even seem to avoid the male, she must flee from him and repulse his attacks.

Courting in reality resembles a game or sometimes a drama: the aggressive characteristics on the male's and the reserve on the female's part, both are subconsciously affected in order to render their common aim, sexual union, more effective.

Therefore it must be noted that the seeming repugnance of the female towards the male is destined to augment the sexual lust of both and not to repress it. Female passivity is unreal in our own species as in the inferior species in the animal world.

"Women are like a well-regulated chemical retort," said an author of the seventeenth century. "Above its surface there is no fire to be seen, but if you look underneath the retort, if you place your hand on the heart of the woman, you discover a burning flame." (Ferrand: *De la Maladie d'Amour*, 1623, Ch. II.)

Marro expressed very correctly the view that the passivity of woman in love is really a secret magnet, who in apparent immobility, attracts steel. Behind such passivity is hidden the vital energy, an ardent and firm determination to achieve the desired end.

There is no necessity to evolve at further length the evidence: difference between the two sexes is considerable.

The mightier desire of man—precise and compelling—is to possess and to secure possession.

A Don Juan lies hidden in every small bourgeois, however reserved and modest he may appear to be; criminal activities of all ages show us this pretentious naïveté of men, so often easily exploited by even scarcely cunning women.

One day the humble and clumsy clerk, object of ridicule in his office and victim in his home, tries to evade his family and his work. One day he reaches deeply in the forbidden safe of his employer to secure the means for a double life: just because a mocking child made him discover hidden qualities of his personality. He feels compelled to impersonate a mythic personality—a personality he always subconsciously desired to resemble—and we see this poor devil spending his nights enjoying costly and easy frivolities while at day he is the humble servant.

In a man's desire there is always to be found the trace of the repressed instinct of the hunter, made more ardent by the difficulty of attaining his desire.

Since tender youth all his amorous aspirations crystallized an imaginative feminine personality in his fancy; during all his later years the pursuit of this chimeric ideal never ceases and he will never go out of the way of a woman resembling his imaginative type.

If his determination to marry was reached in early youth, his life's companion will always be unknown to him; he will adorn her with the qualities he desired and the attractiveness he sought. Amorous emotions will slowly disappear and he will die never having known love if his family life, providing him with new pleasures and new duties, fixes his thoughts and blots out his desires.

If, on the other hand, he tires of one-sided emotions;

if, day after day, he notices an increasing weariness ; if his family duties do not come to his conscience : he will leave it to fortune to meet a woman whom he, in consequence, adorns again with the characteristics of his juvenile fantasy. He quickly will fall victim to all aberrations and follies—love is but a sheer ideal for him, leading him into the abyss.

Love often changed the destiny of courageous and talented men, thinking of their future and their destiny ; they come to recline beside a simple or feline creature. They become contented with mediocre caresses, imbecilities, childish, ridiculous embraces devoid of passion.

They chain their life to an incapable and weak woman. Between their ambitions and themselves stands their weakness towards their passion.

The poor, miserable fellows, starting with strong muscles on their way to success, full of optimism, who were abruptly stopped at their start in the lap of a girl !

Their muscles are flaccid from vulgar embraces, their will-power is vanquished through the absurd conflicts of defying hearts, their voice becomes hoarse from yearning in the moonlight.

After five or ten years, when all deceptions become evident and the cup of shame is drained, they often want to throw off the burden the woman constitutes for them ; they want to take the road again for success and triumph.

They go staggering on, with eyes tired with misery and weariness. A new generation hastens on around them whose courage and ideas they do not understand.

They cannot follow the new crowd. Their steps do not adapt their rhythm. They become resigned ; they are the humble vanquished, the misérables.

That is the end of Don Juans !

We painted the fate of men whose life is guided by this only instinct with the gloomiest colours. In stressing the desolation and grief of the end of the frivolous, of the libertine, we wanted to make it more evident how important the woman's part in love is. Man, not satisfied with possession, should understand the deepness of attachment and the security of affection.

"Love," said Mme. de Stael, "is but an episode in a man's life, but it is the life-story of the woman."

In a woman's love is hidden infinite tenderness and a need to admire. The woman seeks always something she can admire in the beloved being.

Our civilization, in applying Roman law and Christianity, made woman an eternal minor.

But let us make no mistake. "This ill and twelve times impure child . . ." is dominated by the most powerful of all instinct, the maternal instinct. The most passionate lover never ceases to look upon her beloved as a mother on her child: she always soothes, guards and advises him; she is the companion of pleasure and of the daily fight; and in the face of achieved success she will retreat.

If man, instead of thinking of pleasure he receives, would concentrate on thinking of pleasures to give, there would be no imperfect lovers and love would really be that emotion which is the only one making life worth living!

THE HISTORY OF THE
CITY OF BOSTON
FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
IN TWO VOLUMES
BY NATHANIEL BENTLEY
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PATHOLOGY OF LOVE

DR. F. VIDAL (Paris)

PAATHOMY OF THE
LIVER

CHAPTER II

PATHOLOGY OF LOVE

FECUNDITY is a word long known, but the corresponding ideas were confused for a long period. The difference of the sexes is supposed together with the action of a male individual on a female one ; which action was characterized by the results, the production of new individuals, instead of by its nature which remained mysterious for a long while.

Histological advances of recent times threw some light on this question. To-day we know that in higher animals and plants, fertility consists in the fusion of two special cells, the male and female gametes, both consisting of a nucleus and of protoplasm. The ovum, therefore, is the result of the fusion of two gametes.

In the typical case the gametocytes are rather unequal in size, the male being rather smaller than the female. They are different from vegetative cells ; they have no close resemblance as they are products of different organs though of the same individual.

Considering higher plants we have to differentiate between bi-sexual and uni-sexual organisms.

The generative organs of bi-sexual plants are in the middle of the flower, on the receptacle where petals and sepals join together.

In the interior of the double crown formed by sepals and the corolla are the stamens, a sort of stalk, carrying anthers and letting pollen escape with the wind.

If a grain of pollen falls on a stigma, it develops germs in moist surroundings and develops a long shaft (the pollinic) which traverses the pistil and penetrates the ovary to fecundate it.

We can already see the analogy between the fecundation of flowers and of human species, as the antherozoid penetrates into the female organ of generation.

After fertilization is started, petals fall off and the sexual organs disappear ; the ovary alone develops to give birth to the fruit protecting the germ which is enclosed in the seed.

This explanation allows us to compare human fecundation with that in plants.

We do not intend to give a detailed lecture on the anatomy of the male and female genitals ; we refer the reader to the special textbooks for their study. Books of anatomy ought to be consulted where all details are set out, which cannot be done to the same extent within the limit of this treatise.

To explain the following we shall have to resort to Latin ; this is the most delicate chapter and in order to set out the details of lust we shall be forced to use expressions which are clear but disguised.

I think that in human beings lust is commanded by movements ; a sort of nervous valve surrounds the outlet of the seminal vesicles where the semen is stored ; or maybe it is the effect of movement on the part of the purely nervous tissues.

At the summit of supreme pleasure there is one particular feeling preceding the outflow of semen, leaving the field, so to say, in order to let the seminal fluid be ejaculated.

This second pleasure, nearly as sweet as the sequels it announces, is of a longer duration.

Why cannot we moderate our desires long enough to be able to enjoy longer? We leave this desire in order to run after another feeling which escapes us the moment we begin to feel.

We lose all because we want to have all. We cannot be satisfied to feel fit until we think we could feel still better. But should we only think of ourselves?

No, we have to consider nature as well. The effusion of the seminal fluid is nature's command and therefore nature expects it with impatience. If nature would not have given us that certain graduation of pleasure leading to ejaculation, we should have often stopped in between to prolong a feeling and would have cheated nature; but in wise anticipation nature furthered its object by giving us a feeling of superior pleasure to anticipate, a feeling which is always stronger than the one we are just having.

Therefore we have to be thankful and grateful that it gradually lifts us to supreme happiness.

If it was sudden, without considering our loss through its short duration, would it be sufficient for us to keep in memory?

Sensual people very often succumb to the sweetness prematurely, admitting their weakness.

Young men, feeling supreme pleasure for the first time, are sometimes overwhelmed by it. What would really happen to us if we were to taste pleasure too quickly? That would mean we should be in danger of dying of pleasure.

To evade this inconvenience, nature gives us this gradually developing sensation through the function of small nervous fibres, abounding in the sexual organ of man.

Beginning in its extremity, they run towards the prostate

through all the length of the organ ; from the prostate more numerous and finer, but shorter, fibres connect with the seminal vesicles.

In endeavouring to effect reproduction, the nervous endings of the sensitive organ are excited agreeably ; the nerves rhythmically release the impulses, they vibrate, and give an anticipation of happiness in releasing a clear and transparent fluid, which is recognized to be the forerunner of seminal fluid.

Only the excitation of the nerves can give us the feeling of pleasure. Is this not proven well enough by its short duration ?

If it were as imagined, result of the outflow of the seminal fluid, pleasure ought to last while the outflow is lasting.

At the appearance of the first drop of semen in the orifice, pleasure already subsides, giving place to a sort of recollection, lasting scarcely during the outflow of the whole seminal fluid.

We see therefore how futile the desire of those followers of the dignified epicurean is, who wished to have the neck of a crane in order to enjoy the pleasure of the table longer.

It is only the movements of the opening valve of the seminal vesicles effecting this pleasure ; and of these movements only those really effecting the opening, which is done fairly quickly. The moment the valve opens, the semen flows out and it is customary to attribute the feeling of pleasure to the effusion of this secretion, which follows the opening of the valves instantly.

The quick movements which agitated the man are immediately afterwards suspended. He becomes immobile, maybe out of the feeling that he could not feel better, that his aim is achieved, maybe because the most tender embraces

and caresses, exciting him most pleasurable before, became painful and insupportable.

How else could we explain this new impression, this sudden change of pleasure to pain, than to the open valve, let me say, of a tobacco pouch, which one tries to force open more than possible.

If one leaves it in peace, the valve slowly closes the orifice of the seminal vesicles again and through its slow and languid closure the picture of the faded sentiment is faintly retained.

There are lucky women of perfect constitution who received from nature the precious gift to retain the passing feeling, to resuscitate, so to say, to stop for an instant, because it is not the feeling itself, only its shadow which is retained after the attainment of highest pleasure; this is an echo, repeating in confusion the last chords of a song sung by the most beautiful voice in the world.

In reality there are women who have the power of movement of their organ, to express their fantasy through compressing their organ with the same facility as the lips of the mouth are pressed together.

Sweet feelings continue, vibration and pleasurable excitement remains in the whole length of the male organ, the agitation remains unchanged, the feeling is transmitted to the central organ of pleasure, the valve of the seminal vesicles.

This is without doubt the secret charm of these persons whose favours double our pleasure. They have nothing to fear from infidelity; and even if falling victims to it, the deserter soon returns, falling to his knees before her, begging her pardon. They are always loved, because they are always lovable; these incomparable advantages can compensate for lack of many other attractions; all other

attractions, on the other hand, could not compensate for the lack of this advantage.

* * * * *

This sort of sphincter which is so rare in women is in a certain way rather commoner in the antipodes, and is rather the reason of perversity orientals are accused of.

The example of children and of eunuchs, the one being not yet, the other not any more able to ejaculate seminal fluid, rather strengthens our argument which attributes to the seminal vesicles the seat of supreme pleasure. Nature is always wise and it did not fail in this case to form seminal vesicles long before the necessary secretions are developed ; this makes it possible for youngsters to play their valves dry and to enjoy a time before they reach the days when ejaculation can occur.

For the woman, I share the opinion now widely accepted that the principal seat of pleasure is the clitoris. I think that the woman's pleasure is the effect of the frictions of the male organ against this organ and against the orifice. The muscles swell and the fibres communicating with the clitoris transmit all sensations to this organ.

Can our admiration have boundaries for the industrious machinations of nature securing fulfilment of its ends ? This time nature tries to induce the male organ to ejaculate semen right into the womb. If nature gives man his pleasure, it does not forget that it is not for nothing : always more is promised till the moment comes when nature considers that everything is done.

The views of man and woman do not always harmonize with nature's demands. In order to force human views and to perfect sexual union as intimately as possible, nature again found a wise way out : pleasure is proportionally

greater with the deeper introduction of the organ ; and the organ is accordingly increased in size with increased pleasure. That is how nature avoids being cheated.

Those who judge things superficially imagine that man's organ terminates in a round mass only in order to be introduced more easily into that of the woman. But if this was the principal aim of nature, why was the entrance of the vagina made narrower ?

Would it have not served the said purpose better if the width of the whole canal had been of the same diameter ? Or, if we take it that it was really nature's intention to make the capacity of this channel unequal, should it not have made it contrary to what it has really made ? Would it not have been better to give absolutely corresponding form of sexual organs in order to facilitate union of the two sexes ?

Meanwhile, whatever the organ of the woman should have to do, in comparison with a sheath, there is a necessity that it should not be absolutely corresponding to the organ of the man, as a sheath to the sword ; not only that these differences have the same form, but their union is effected in a reverse situation, just as if a sword were to be introduced by the closed end of the sheath.

If nature found it necessary to give the act this attitude then it was for the good reason of making union as intimate and deep as possible.

The specific difference is that the male organ increases in volume correspondingly to the depth it is in the woman and is pressed and stroked stronger, more agreeably ; doubling the pleasure of both.

It is, of course, true that it would be still more advantageous if the woman were to embrace the man's organ as tightly as it does in the entrance area ; but nature is

always economical even in pleasure and it gives us only as much as is necessary to attain its aim; after that it abandons us just like those people who cease to flatter us if they have no more necessity to do so.

We feel justified in reproducing here certain lines from a recent book of Dr. Magnus Hirschfeld (I.).

“The dogmatic thought of the inferiority of the body in comparison with the soul—and the idea of the *sin of flesh* was called the ascetic conception. This was wrong, as the Greek word *askesis* means ‘enthusiasm,’ ‘self-control,’ and not at all ‘complete abnegation.’ Young Greeks called their temporary self-imposed control *askesis*, to which they subordinated themselves previous to athletic games, in analogy to our present custom of ‘training’ for a sporting event. Later on this word went on to mean in Greece temperance or sobriety. In the beginning, the teaching of *askesis* meant with all peoples a term based on hygienic considerations.

* * * * * *

“It is in Buddhism that we find the most perfect form of *askesis* of the pre-Christian era. Characteristic of the Buddhist doctrine is a profound resignation, more negative than positive, meaning more the abstention from doing bad things than from doing praiseworthy deeds. Those who are freed from passion are also freed from suffering. Regarding sexuality, Buddhism does not teach its immorality, only it is stated to be of very little value, as all other earthly joys of life. The purity and sincerity of Buddhism vividly contrast with anti-sexual persecutions—sometimes rather sadistic—by other ascetic religions.

* * * * * *

“The exigency of sexual abstention—a requirement

entirely against nature's demands—lying and hypocrisy enter into erotic life. In trying to adapt themselves to the conceptions of the society they are living in, many persons lead a double life and present a sort of sexual mimicry. Old spinsters, burning with sexual passion, seem to be entirely calm in their social relations ; persons afflicted with abnormal instincts succeed in hiding these before their nearest relatives ; often, as if in 'over-compensation,' a Messalina seems to be a frigid creature and a Don Juan may be disguised as one who in reality is a masturbator."

* * * * *

The repression of natural instincts of sexuality is usually the cause of all aberrations and perversions, whose variations it is impossible to discover owing to the shame which is mostly affiliated to these morbid conditions.

All abnormal acts of the sexual sphere, together with abnormal ideas, inclinations and sentiments provoking them, emanate directly from the erotic sense, residing in the brain, just as the natural desires have their centre there. These abnormalities of the sexual sphere are distinguished through their central origin from the abnormalities resulting from lesions of the genital sphere or lumbar-genital centre ; or from alterations and degenerations of these regions.

All attempts to discover the exact site of material lesions of this sphere proved futile, as, for instance, localization of automatic memory in the convolutions of the brain-mantle. Only abnormal function, perverted impulses, troubles of perception, of imagination, or of thought are to be detected.

It is possible to explain these abnormalities by the aid of doctrines accepted as correct to-day—*i.e.*, through corresponding alterations of the nervous centres—whence

these troubles radiate. Even sexual inversion is thought of as an explanation of these depravities, but this supposition is contradicted by facts.

Some of the anomalies of copulation, for instance, prove the accepted view. Some men have an absolute impotence in the evening alternating with normal virility in the morning. Or the impossibility of erection at the first reunion with a new woman; others are very virile from the second time onwards. These cases are mostly to be observed in very healthy, but rather nervous individuals, who are victims of venereal abuse in excess. This, therefore, cannot be regarded as impotence, but as an intermittent neurosis of the genital centre.

Impotence can last over shorter or longer periods, without physical causes and without any appreciable lesion.

Sexual perversions point to specially divergent abnormal mental conditions, having their cause in the sexual sphere. This is the psychopathic variety described by doctors who are specialized in neurasthenia.

Beard thinks it unnecessary to mention these cases in spite of their frequency; very many doctors do not occupy themselves with these cases and people suffering from these conditions rarely consult them. They are satisfied with their condition just like morphinists, alcoholics, or other addicts, and find no necessity to consult the doctor as they feel no shame or discomfort through their abnormal activities.

If these poor aberrated creatures, more vicious perhaps than perverted, evade doctors, it is because doctors mostly understand nothing of their ideas, passions, pains or pleasures. This I heard often in my experience. Sexual addicts are mostly only slightly mentally unbalanced creatures, hypochondriacs, but seldom maniacs or imbeciles.

At least this is how they are regarded by the neurologist whom they trust with their abnormal passion.

"Anomalies and sexual perversions," said the famous psychiatrist Magnan, "are seen exclusively in the category of mental cases, characterized as 'degenerates,' in whose case heredity plays the most important part in causing their mental debility."

Fixing the particular site of diverse sexual aberrations, he points out that "manual onanism centres in the lower part of the spinal chord, corresponding to the height of the fourth lumbar vertebra." That is the reason of the name "Spinal."

The instinctive act of coitus, of brute or animal passion, passes from the posterior part of the brain (instead of being centred in the cerebellum or anterior part) (Gall) into the spinal chord. These cases are the Posterior Cerebral Spinal cases.

The last category is the Anterior Cerebral Spinals, meaning those cases where the perverted idea, centred in the anterior brain-mantle, passes through a normal inferior genital centre in the chord. There are also ecstasies, erotomaniacs or psychics, who dream of nothing but of stars and divinities.

These ideas, shared by most eminent French psychiatrists, are not entirely accepted by those doctors who specialize in nervous diseases from the other point of view : of healing, calming these disorders.

There certainly are mental cases among those attending neurologists and only later on are these seen by psychiatrists.

If the majority of these patients are only exultant on the subject of their dominant passion they cannot very well be described as mentally insane.

The insane are easily recognized by their aberrations,

their contradicting ideas and acts, by their illusions and their complete lack of reasoning on any other subject. But it is not possible to describe an act as insane committed in obeying a single aberration—which is always the same sexual instinct—as looking for a colour, white or red, an old or young person in order to be excited.

The majority of these persons retain their ability to work and to carry through in calmness all exigencies of their occupation and life. The secret of these victims of sexual perversion makes this fact unknown ; otherwise it would be apparent and would publicly confront psychiatrists.

All nervous persons called hypochondriacs, maniacs, neurasthenics, neuropathics, hysterics, epileptics, alcoholics, or whatever they may be called, and who have these characteristics, are candidates for insanity.

Beard called them the "Borderliners," to indicate their disposition and to show that they are on the verge of the precipice. They already can have been insane or can become insane temporarily, but, of course, there is the possibility of never becoming afflicted. Their moral responsibility is weakened or disappears in the course of their disease, but never in the degree to justify the diagnosis of insanity.

They are ordinarily capable, mostly, indeed, they retain a certain degree of respect and of good sense in their social relations and therefore are absolutely unsuspected of being able to commit a criminal act ; but they are often a frequent cause of disagreement in the circle of their friends or in their family.

They are so near to insanity that very often the question arises whether they are insane in order to be able to isolate them from their family, to certify them or to place them under the management of a committee.

The rule is that the worst cases only slightly touch folly, which is only displayed in rare cases. Irritation, unreasonableness, impatience and uncertainty of behaviour are often followed by a great melancholic depression which is so deep and painful that alienation is suggested though without the usual signs of insanity.

These persons speak of suicide or of murder without ever committing one, except when born assassins. On the contrary, they are sane enough to see to their own affairs ; in spite of their malady they can curb their impulses, though they are unable to resist their morbid fears. Thus they respond little to the signs of insanity and respond more to reason. Their instinct of self-preservation persists though it can be altered. They are still able to retain a reasonable power to adapt themselves to their surroundings ; their moral nature does not show any indication of a return to the animal stage or to savagery, so often encountered in insane persons ; it is remarkable that their memory does not show very grave defaults except of a marked uncertainty and capriciousness.

The small number of perverted people becoming insane present us with the question as to whether these perversions are the cause or the effect of insanity. It is an acknowledged fact that nervous subjects from childhood on are mostly inclined towards acquiring bad habits. Is it not this predisposition towards insanity, acquired by heredity or constitution, which leads to anomalies in their younger years ; to anomalies which excite their nervous system to perverted stages and incite the breaking out of insanity—which would not occur without this super-excitation ?

As these aberrations mostly fail to change the physical appearance of the normal brain, it is at least logical to sup-

pose that aberrations can only lead to insanity in specially disposed persons.

Why are some young men inclined to feel worried about the imaginary disorders of their genital organs?

Why is it that the slightest ill-health or the smallest anomaly produces such a mental depression and such absurd and useless sorrow?

Beard explains it through the inclusion of the sympathetic nervous system (the fibres of which lead to the stomach and to the genital organs directly from the brain) in the function of the brain. This telegraphic communication being constant, all lesions occurring in the one system immediately are felt in the other. Genital disorders or troubles very often induce, therefore, nervousness and nervous exhaustion.

Let us recall the psychology of these perversions as seen by the same author: "There are first those insane persons or those imagining their condition, without being able to correct it by direct evidence of the senses. For example: men, believing themselves to be women, dressing, behaving and occupying themselves just like women. This is a real monomania, a positive insanity which is often incurable.

"Others, on the other hand, resembling ancient Sythes or the *mujerados* or the effeminate of to-day, have only a marked perversion of their sexual instinct without being subject to any other illusion. They are not insane and their perversion manifests as a malady, a habit or a vice, but always without mental disorders or disorders of volition. Some acquired this tendency through heredity or contracted the idea in puberty, with the full appearance of sexual power. Others acquired it through sexual debility or incompetence. But all of them display nervous symptoms showing up their sexual perversion."

It is possible that in some of these cases devoid of illusions, where a man thinks himself to be a woman and behaves like one, weakness of will leads to the idea of alienation as in bad alcoholic or drug-addict cases.

Lack of will-power, the most characteristic default to be met with in these aberrations, can doubtlessly have an influence on reason. Every case ought to be studied individually and in cases leading to a law court they should be treated without prejudice.

The psychology of these perversions is seen in nature. If a principal conductor of electricity of an electric appliance is charged with positive electricity, it tends to discharge, proportionate to its tension, towards negative electricity. If a wave of the sea is raised by the wind, it will fall back as deep as it was raised high, obeying the all-important law of gravity.

These physical facts tend to indicate that the animated world is to obey the general laws of nature, too. Reaction must follow action in every case. Violent exercise finds its abatement in the exact opposite. Dyspepsia resulting from an excess in alimentation is often followed by lack of taste for disagreeable food and for "roughing," as in the well-known cases of chlorosis and hysteria.

Sexual excess often gives rise to hate between the conjoint partners. Marriages following such sexual abuse are rarely happy; irritability, aversion, hatred and disgust often follow towards the object of first love, with whom sexual abuse was perpetrated. After passing through the stages of indifference and doubt instigators of sexual excesses usually close the circle in perverted sexuality, having developed hatred towards the other sex. Men turn into women and women become masculine in their tastes,

behaviour, sentiments and mental outlook. This is the same in the case of masturbators.

In every case, whatever its individual characteristic may be, the psychology seems to be the same (Beard). In families where sexual weakness is hereditary, children are born with these aberrations. Therefore we describe these perversions as hereditary stigmata.

These cases are much more numerous than is mostly imagined, and those showing only indifference or fear of the other sex are still more excessively to be found.

Sexual neurasthenia is, therefore, an anomaly of this system which can lead to all depravities *ex venere*. Effeminate appearance coupled with extreme exhibitionism; both in the physical and mental spheres and mostly concerning the genital region, are mostly to be found in those practising onanism and all aberrations complicating it.

Will-power is paralysed in these persons who are no longer the masters of their own destiny; they commit their aberrations without reflection or consideration in those intermittent periods distinguishing this phenomenon. Whatever these practices may be, the fact alone that they cannot free themselves from them, makes these disturbances more dangerous through super-excitation of the nervous system.

Syphilis often coincides with sexual aberrations which often follow relative continence.

Fear of complications on the liver, heart, spinal cord or the prostate is a common sign of affliction, as it is known that excess reflects on the mentioned organs. Though resembling one another, these two facts are not similar to the different causes producing them.

We must distinguish functional pains of organic maladies in their effects and consequences. These aberrations follow general causes as with depravities, perversion or even

anaphrodisia, as in simple cases of neurosis of nervous centres.

Though abominable in appearance, these sexual aberrations and depravities are often only imitations of actions which take place between the two sexes within natural limits.

We are confronted here with inexplicable preferences, being very deeply marked and often being indispensable for their success. Many men prefer a brunette or blonde, sometimes a ginger-haired or white-haired woman or an Indian, mulatto or black woman.

Others make distinction between young and old, fat or slim, tall or small, blue or black eyes, a round throat or a perfect mouth; white dresses or other special dress-materials (mostly silk) are often exclusively necessary for certain eccentrics to become excited—as others need for animation libidinous intercourse, suction, etc. . . .

Examination, contemplation and admiration of the organs are sometimes carried out meticulously. Without these excitants, these abnormals are impotent and frigid. Are not these, too, special perversions of the erotic sense, of imagination, of sentiment?

These bizarre habits are peculiar to certain men and women. Women have really still more of these premeditated exigencies, but they are able to hide them better. In cases where these aberrations meet, incredible bacchanalian orgies take place, when the natural organs have often a limited or inferior part to play and are replaced by other organs and channels.

These aberrations are only manifestations of weakness and of trouble in the nervous system. These libertines, having emptied the cup of pleasure, seek enjoyment and orgasm through artificial excitation. They employ and use

these methods successively until the resulting nervous lesions make them insensible and regardless of the menacing consequences.

All "frauds" and the different procedures of onanism are linked with genital weakness or even complete incapacity. These cases, indeed, merit the description of "aberrations." This folly has not too many flagrant complications and sequels only because those afflicted reach a premature end through exhaustion. Only the particularly perverted are able to resist and persist in malpractice until extinction.

After the study of the sexual instinct and its normal and abnormal manifestations we can best express our view in remarking: This is where all our good comes from and where all the bad reaches us as well.

Love transforms human life. Inspired through it, efforts seem easy and suffering makes us happy.

Love, this mysterious catalysator and stimulant of our energies, is regulator of our dynamic personality and stabilizer of our physical and intellectual activity.

Let us not be mistaken: genital glands play a primary part in our endocrine system and only imbeciles would ask us to admit that sexual life is unimportant.

It is therefore useful to normalize our amorous aspirations and to balance our genesic possibilities with the intensity of our desire.

Those of us who gave the best of our intelligence and most of our activity to the study of sympathetic disorders have the duty to emphasize.

The majority of cases suffering from genital neurasthenia are curable.

In crucial periods, as in puberty or the menopause, the sympathetic system plays the part of the orchestra-leader.

Allow me to cite the words of a famous French clinician:

“Vago-sympathicotonic reactions decide the normality of the adult age, their decreased mode of action makes us understand abnormal pathological conditions.”

Old age causes progressive predominance of vagotonic reactions (bradycardia, habitual hypothermy, motoric reactions, circulatory troubles, etc. etc. . . .).

Generally speaking, human organism generates from vagotonia and sympathicotonia.

Still more interesting are the two periods intermediary to vital evolutions : puberty and the menopause.

These are equinoxes of vegetative life characterized by vago-sympathicotonical oscillations of great amplitude, producing psychic instability, etc.

We should always pay great attention to the enormous influence on sexual evolution played by the sympathetic system ; præcoital sympathicotonia, postcoital vagotonia must be recognized. Many morbid conditions could be understood better in keeping these facts in mind. (A. Martinet-Energetique Clinique.)

Sympathicotonic therapy, through nasal excitations, gives us the possibility to influence the sympathetic nervous system.

This therapy produces a remarkable effect on genital functions in regularizing them.

This therapy often alleviates impotence and many sexual aberrations have been treated with good effect by this method.

Anxious lovers, dissatisfied persons, should never hesitate to consult the specialist in these cases ; they could recuperate from their abnormalities and with a new muscular vigour and with sane comprehension of facts, LOVE would again take its place of honour in modern civilization—a place it occupied in the past.

THE ART OF LOVE
DR. W. STEKEL (Vienna)

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CHAPTER III

THE ART OF LOVE

THE question of individual taste, undoubtedly, is one of the most interesting aspects of the whole problem of sexual life. The determination responsible for the rise of the flame of love must be particularly obvious in the case of so-called love at first sight. This form of falling in love discloses a "love readiness" which perhaps no person lacks, but which breaks forth relatively seldom. For this reason I deem it proper to start my investigations with an inquiry into this phenomenon.

There is a love at first sight—of this there can be no doubt. Not only have poets given us majestic accounts of it—science has also recorded most remarkable occurrences of this character. Strictly speaking, love at first sight is an inadequate expression, for there is such a thing also as love precipitately roused through the excitation of any of the other special senses.

How this happens is fittingly described by a certain writer in the following words: "We are not at all prepared, apparently, for any special experience. Suddenly we meet a girl who bestows a side glance on us. We think her eye is appraising or challenging us. The girl's glance may have fallen on us but incidentally, it may have been directed to another person. But it takes only a moment and we know it: we are in love—as if struck by lightning. It is literally

a lightning-stroke, a *coup de foudre*, it overwhelms us with irresistible strength ; there is no reasoning about it, and no forewarning. And thus I knew it : I was in love, I was instantly aflame and happy over it, too. This infatuation persevered for several years, although my love was not reciprocated and I had no direct contact with the objective of my love. . . . She sent word to me to leave her alone, that I was an impudent upstart, that I insulted her with my glances, and so forth. All this did not prevent me at all from holding on to my love for her. On the contrary ! I felt particularly triumphant because I was unhappy, as becomes a youthful lyricist, and in a position to taste the raptures of love unrequited.

“ Analyzing this occurrence of love at first sight more closely I must confess that the girl’s glance was but the spark which set off a dynamite keg and it thus led to an explosion. The setting was all ready within my soul. It was only awaiting the spark. During the two previous years I had been writing poetry and had indulged already in petty love fancies which no longer satisfied my lyrical needs.”

This writer was in a state of “love readiness.” As a matter of fact everybody is latently in this state. One is always in search of love. Being in love means giving up one’s “love readiness” in favour of somebody who corresponds to one’s secret ideal. We shall investigate later how this ideal is formulated. But it is a fact that every person has his cryptic ideal and his specific love determinants. Thus the writer quoted above relates about his ideal as follows : “A very pretty blonde girl, with azure-blue eyes, surrounded by many admirers, who stubbornly resists me ! My specific love determinant at that time, obviously, was the unattainable ideal, for I was still

young and did not want to tie myself and thus destroy all my chances for the future."

We meet many cases of love at first sight in actual life. Everybody is familiar with the famous scene in *Romeo and Juliet*. Everybody knows the strong and sudden impression made by Margaret on Faust. In the first scene of a comedy by Bauernfeld a man follows a girl who enters a house. "She is the one I'll marry!" exclaims the hero of the play as he runs into the house after her. Kleist has given us a wonderful illustration of love at first sight in his *Kaetchen von Heilbronn*. According to the father's account the incident occurred as follows:—

"... while the steed was neighing and trampling the ground along with the servants' horses out of doors so that the rising dust formed a cloud as if to herald the descent of a cherub from heaven, the door opened and the girl stepped in slowly carrying on her head the tray filled with bottles, glasses and refreshments. If the Lord suddenly appeared to me from the clouds I should behave about as she did, I swear. The moment she saw the rider, tray and glasses and refreshments fell to the ground; with hands closed as in prayer, her countenance turned ashen, she bowed, her breast and head touching the ground, and then fell at his feet as if struck by lightning. I say to myself: 'Great Lord! What ails the child?' And when I lift her, she crooks her arm around my neck, like a jack-knife, while her flaming face is turned to him as if charmed by an apparition. Count von Strahl, taking her by the hand, asks: 'Whose is this child?' Men and women gather, wailing: 'What is the matter with the girl?' The sight of him seemed to buoy her after a while so I thought the trouble was over and I turn to my awl and needle. . . . The count rises. He looks thoughtfully at the girl, sizing

her up from head to foot, as she stands there, barely reaching to his breast. Then he bends over, kisses her on the forehead and says : ‘ The Lord bless you, child, and protect you and bestow his peace upon you, Amen ! ’

“ At the moment when he mounted his steed—we were standing at the window and watching—we see the girl, with raised arms, suddenly drop on the street pavement : she was like a lost soul, bereft of her senses. And thus she breaks her thighs, the pair of them, right above her ivory-like slender knees, the darling child ! And I, old fool, inclined to lean my worthless being on her youth and strength, must now carry her upstairs on my shoulders while he—may the Lord punish him—mounted on his horse, in the midst of the gathering folk, calls out from below wanting to know what had happened.

“ Here she has been lying now, on her death-bed, a prey to the heat of fever, for six endless weeks, without stirring. She utters not a sound : even the vapours of insanity, that master key of all hearts, fail to open hers. No human being can ferret out the secret that is eating her soul. And so soon as she has recovered a little she tries her step, ties her bundle and, at the break of dawn, she makes for the door : ‘ Where are you going ? ’ asks the housemaid. ‘ To Count von Strahl,’ she answers, and disappears.”

Here we have as beautiful an example of fascination as has ever been described. Krafft-Ebing has devoted a special study to Kleist’s *Kaetchen von Heilbronn*. Love at first sight is always a matter of fascination. We confuse it with a number of manifestations which apparently have nothing to do either with love or with fascination. It is incorrect to speak of fascination when a bird stands as if paralyzed before the snake, or when the hen is rendered similarly motionless at the sight of a chalk line drawn across

the floor. These are instances of fear-induced paralysis, a state resembling cataleptic rigidity.

Fascination is complete subjection through love. Ferenczi, in his well-known study, *Introjection and Transference*, has reduced every form of suggestion and even hypnosis to an act of self-submitting love. He states: "Suggestion and hypnosis, according to this conception, would be the intentional reproduction of conditions under which the tendency to blind faith and unquestioned obedience which is inherent in every human being but which is usually held in repression by the censure—a remnant of the infantile-erotic love and fear of one's parents—becomes unconsciously attached to the hypnotist or suggestion therapist."

The fascinated person falls suddenly in love with the fascinating objective, because the latter corresponds to the ideal. The flaring up of such a love, with its enormous affect, at once cancels all critical faculties.

A countryman goes to town. A distinguished-looking gentleman meets him at the station. The latter says to him: "You follow me at once." The man, staring at the stranger with wide eyes, follows him and is led to a dwelling where he is relieved of his cash; then he is again led to the street, around endless corners and across bewildering squares; finally he is left standing at a corner with the direction to wait for the gentleman's return. Hours pass but the new acquaintance does not reappear. The visitor slowly awakens from his involuntary state and complains to the police. He is not a simple stupid peasant but a very clever individual, one who ordinarily knows how to protect himself against the "sharpers" who prey on country folks. But love at first sight, which arose through the never-absent homosexual component, had rendered him helpless. This man was in a state of homosexual love

readiness, as is shown by the various symptoms of his state. For weeks before the journey he had dreams about Vienna and these dreams usually ended in a brawl during which he dreamed of being "stuck from behind." We must also take into consideration the fact that every journey represents a journey into the realm of the Forbidden and the Unattainable. He came to Vienna actually to consult a specialist with regard to an unbearable itching of the anus. He thought he was being hounded by a neighbour whom he intended to sue for redress. Such notions of persecution, as has been very clearly proven by Freud, are outward projections of homosexual ideas. In the volume of the present *Disorders of the Instincts and Emotions Series* dealing with Autocrotism and Homosexuality I have recorded numerous instructive illustrations of this form of projection. This stranger was a "latent homosexual," in the midst of that critical age when the homosexuality trend prepares for an attempt at breaking to the surface. In simple words—he was in a state of homosexual love readiness. His ideal was a prominent gentleman who descends to his level. Thus fascination may be brought about as a fulfilment of a secret desire.

I am in a position to record a similar incident from the clinical history of a homosexual seduction. A patient tells me that he had been seduced by a student when he was a boy. All the student had to do was to gaze at him and he would do whatever the student asked him to do. This patient was also in a state of heightened love readiness when he was a boy.

We know to-day that our love life passes through certain periods which may best be compared to the oestral cycles prevalent in the animal world. At the crest of such periods love at first sight, as well as love on closer contact, is more

likely to arise than during the low-tide intervals of sexual excitation.

Before such fascination can take place the specific love determinant or some one of the possible love determinants must be fulfilled.

These love determinants may vary. They may pertain to some bodily or physical peculiarity ; this we usually call fetishism and it has been designated by Hirschfeld as "partial attraction." But they may also relate to some spiritual peculiarity. Thus we see men as well as women falling in love with a speaker whose ideas they admire. I leave aside the fact that the very sound of the voice is sometimes enough to bring about such self-subjection. I emphasize specifically the psychic, or spiritual, because I want to make clear that fascination may be based either on physical or psychic determinants.

Close scrutiny of the ideal shows that it is made up of two sets of components : in the first place we find the really significant early infantile impressions, which we shall consider more fully later, and in the second place we discover a process or identification between the subject and his, or her, love objective. In the last analysis all love is love of self. The close identity of a pair of lovers, usually attributed to the fact that they have lived together a long time, in reality is due to the choice of an identical partner in love.

Love at first sight depends partly on the fact that one perceives one's reflection in the other person. This perception of identity may rest on physical or psychic grounds. The simpler the psychic make-up of the individual, the stronger are the physical cravings involved in the love process.

In this connection we must pay attention to the law of

bipolarity. Self consists of opposite strivings which act as counter counterparts. One's choice may follow the principle of identification or the opposite principle of differentiation. Identity may also be satisfied through its obverse, as a suitable substitution. Love of one's relative, besides its infantile roots, bears also certain relations to self-love, or narcissism. Our relatives are blood of our blood and flesh of our flesh. Many an incest is traceable to an overwhelming narcissism. Narcissism is love of self. According to the well-known Greek myth, Narcissus on seeing his reflection mirrored in the water fell in love with himself. The use of the mirror illustrates to this day the significance of narcissism in the love life of mankind. Love, in the last analysis, means merely : finding one's self in another. One subjects oneself only to one's own Ego or to its bipolar opposite. Our ideal is our counter-sexual Ego. That other self is as we would like to be (if we were of the other sex). But among homosexuals the ideal self may be one's own Ego as reflected in another person of the same sex. A trivial observation proves the validity of this contention. Every fetishist loves the corresponding fetishistic part in himself. A foot fetishist loves his own foot and derives no end of gratification at the sight of it ; a hand fetishist is proud of his hands, or else he believes that his hands are very shapely and takes care of them. But one other interesting point may be mentioned here as corroborative : Every man seeks in his female love partner the erogenous zone which is peculiar to him. If having his ear kissed thrills a man with a sense of gratification he has to kiss his partner's ear during the sexual embrace and this satisfies his libido as well as if he played the passive role.

The fetish is the bearer of the "love readiness". It mediates the transference from self to the objective. Binet's

observation is well known: "Love is but the resultant or sum of complex fetishisms."

Tarde, according to Havelock Ellis, goes so far as to hold that it takes some time to fall in love with a woman—that one first undertakes a journey of discovery, as it were, around and about the beloved. "The most faithful lover," he says, "does not love alike the same woman two days in succession." My professional experience does not corroborate this. Nor can I agree with Krafft-Ebing, who regards the whole of sexual selection as a species of fetishism. Fetishism, to be sure, plays a tremendous role in the choice of love objectives and it is responsible for most remarkable love requirements and tastes. We find that Havelock Ellis is right when he states: "In the midst of the unlimited possibilities of symbolisms, the individual may create for himself an ideal which, in so far as he is aware of it, and perhaps in actual fact, represents something unique in the history of mental states."

In the analysis of complex cases of fetishism, we have shown that in so far as genuine fetishism is concerned, the striving for originality is responsible for these unique creations. For the present we must be content to point out that the choice of one's own erogenous zone may play a strong role in love at first sight as well as in the more slowly developing love states.

Now we turn our attention briefly to the series of physical determinants which play a role in the physical choice of love objectives.

Let us begin with the hair. Men often fall suddenly in love with a woman possessing a rich growth of hair of a particular colour. The shading of the hair, its fragrance and the manner in which it is worn also play a role. Frequently, love of rich hair is associated with fur fetishism. The

zoophilic reverberations, as well as the infantile roots of these peculiarities, are easily traceable. Many persons find their most exquisite delight in rubbing or softly caressing the hair. (Obviously a childhood reminiscence, inasmuch as adults love to handle and play with the children's hair. . . .) But absence of hair may also serve as a love attraction. There are well-known cases of bald-pate fetishism. Certain women can love only bald-headed men. In a case of this type, I was able to trace in addition to reminiscences concerning a favourite uncle, who was bald-headed, fantasies centring around the belief that the baldness was a proof of the capacity for intense sexual enjoyment. Women regard such men either as experienced "rounders" or as spent. . . . That beard and moustache play a great role is known to everybody. Certain forms of facial hair growth, the "I am it" moustache, for instance, sometimes rouse disgust (Hirshfeld's anti-fetishism). This disgust rises out of the supposition that such men are very lascivious, but this aversion is quickly over when the women fall in love with this particular type of man. The disgust persists only so long as it serves as an assurance-protection against one's own sexuality. I have had frequent occasion to observe that smooth-shaven men and bearded women appeal to the homosexual components and represent a certain measure of love prerequisite in certain cases. The same features may also determine an anti-fetishism attitude. Men who have completely repressed their homosexual components may feel great aversion for bearded women. Thus, I know a man with a strong, but hidden, homosexual trend who felt very unhappy because, during the bridal night, he happened to discover a slight growth of downy hair upon his bride's abdomen. For months he wept over this misfortune and was unable to overcome his disgust.

Similar relations may prevail with regard to the eyebrows. Heavy coalescing eyebrows may serve either as a fetish or as an anti-fetish with women, according to their sexual or anti-sexual instinct. Affectively toned memories of youth play a strong role in this connection and in cases of genuine fetishism are over-valued. Frequently one's inferiority is cancelled by the choice of a luckier partner. As ugly men like to choose conspicuously handsome women and pretty women prefer ugly men because the latter seem more closely allied to the animal-like in mankind and suggest, as it were, the prowess of raw sexuality, so the man with a diminishing growth of hair may be attracted to the woman who possesses a rich mass of hair because she, above everything else, represents his ideal—she is as he would like to be.

The colour of the hair stands out foremost among the love prerequisites. Statistics are said to show that on the average, the blondes are favoured. Undoubtedly this has to do with the precautions which mankind in its cultural state finds necessary to erect as defensive measures against its own sexuality. One often hears women say that they did not marry this or that particular man because the man in question gave them the impression of extreme sensuousness. Statistics reflect this flight from sexuality as a preference for blondes. As a matter of fact, the dark colour seems to me to be preferred. The dark type is considered more fiery and sensuous. The darker the taint of a man, the more desirable he is adjudged to be as a sexual objective. Some of the most remarkable love determinants, such as are particularly powerful in the case of love at first sight, pertain to colour.

A significant role, perhaps the most significant in the choice of a love objective, is played by the eyes. In this connection, colour, form, lustre and the glance play a part. The eye may appeal through its wanton gaze with its half-

closed lid and languid lustre. That hollow or sunken eyes, with the dark circles underneath, are a sign of sensuousness and of self-abuse or of excessive sexual indulgence is a widespread popular belief. But even ailing eyes, artificial eyes, and astigmatic eyes may serve as a love determinant. It is well known that Descartes, the famous French philosopher, was always attracted only by cross-eyed women. The belief in the evil eye shows what all-powerfulness is popularly ascribed to the eyes. Fascination is brought about chiefly through the manner of gazing. The gaze may play a great role as a love determinant. Thus the writer whose description of love at first sight we have quoted above recalls that he fell in love for the first time with a girl who glanced roguishly at him sideways. Decades later, he noticed that his mother had a similar habit of glancing sideways.

Women like to "read" eyes and they reject "on account of their eyes" the men of whom they are "afraid." Certain eyes make them want to flee because they are so "penetrating." The sexual symbolism of the eyes is not sufficiently understood or appreciated by the physicians. The eye is an erogenous zone of the first order and in certain cases it fulfils vicariously the function of the sexual organ. In such transpositions from below (Freud) kissing the eyes plays a great role and may even lead to orgasm. Certain persons carry on sexual intercourse through the eyes. In the choice of a love objective, the first look is often decisive and, of course, the eye is the arbiter. The eye appraises everybody's sexual worth. This appraisal is entirely unconscious. But a woman may say: "I could not kiss this man for anything in the world!" Often a man's eyes disrobe a woman at the first glance.

The role of the nose is not to be under-estimated. The

relations between sexual function and nose have been clarified by Fliess in a very convincing manner. Folk-thought has always accepted this idea.

The size of the nose has been thought to indicate the size of the genital organ. Men with prominent noses are said to be sensuous. I know a number of instances where the shape of the nose played a decisive role in the choice of a love objective. We note also that prominent painters always depict the same type of nose. This is particularly obvious in the case of Rubens (Helena Fourment !) as well as with Rembrandt (Saskia !). Persons fall in love with snub noses, Greek noses, large or small noses. In pathological instances, the nose becomes a genital organ. I know a student who is sexually excited by the tremor of his nasal wings and he achieves orgasm quickest when he kisses a woman on the nose. In this connection, too, displacement from below and infantile fixations play a great role. The size of the nasal openings also plays a greater role in love selection than is generally recognized.

The chief significance of the nose is its functional role as the organ of smell. In fact, it is well known that the majority of mankind does not indulge in the lip kiss, but in the nose kiss. Rubbing of noses, or the nose kiss, serves the purpose of ascertaining the partner's odour. Gustav Jaeger's theory of the soul, according to which all attractions are based on odour, received considerable acclaim in its day. Although the sense of smell has been largely obscured in modern times, it can be easily shown that the odour of the partner plays a most significant role among the love determinants of mankind. A woman who does not love her husband is likely to find fault with the odour of his breath. . . . On the other hand, persons who are in love are apt to emphasize the "sweet fragrance" of their love objective.

There can be no doubt that rank odours, too, serve as a strong sexual stimulant. For many persons, the odour of perspiration is an aphrodisiac of the first order. In certain rural districts the men, while dancing, saturate their handkerchiefs with their armpit perspiration and then they wave the handkerchiefs in the face of their dancing partner who resists temptation. It is said that this successfully overcomes resistance and that the woman is thus brought into such a state of sexual excitation by this device that her partner can do with her as he pleases.

At the marriage ceremony of the King of Navarre with Margaret de Valois, the Prince of Anjou, who became afterwards King Henry III, is said to have had recourse to the odour of excreta as a means of refreshing himself from the fatigue of dancing. On the same occasion, beautiful Marie de Cleve, the bride of the Prince of Condé, changed her perspiration-soaked shirt for a fresh shirt. Henry III used the discarded shirt to wipe the perspiration off his forehead and as a result of this act, he is said to have been seized suddenly with a great passion for the owner of the shirt. Occasional experiences we meet with in the consultation room nowadays easily corroborate this story. I know a gentleman who is passionately attracted to his servant-girl on account of the heavy odour of her perspiration.

That "love at first contact" may be mediated through the sense of smell—at least that a strong sexual excitation may be roused through this sense without the aid of other sensory impressions—is shown by the classical case reported by Binet.

A student was sitting on a bench in a public garden, absorbed in reading a work on pathological anatomy. Suddenly he was disturbed by a tremendous sexual excitation accompanied by erection. He looked up and saw, seated

near him, a red-haired woman, whose strong bodily odour had thus roused him in a specific manner.

Less well known is the fact that many persons are attracted by the odour of excrements. The disgust with which the bodily excreta are viewed seems to be but a defence reaction against our various coprophiliac and misophiliac cravings. In connection with those psychic manifestations which we call infantilism, in particular, we find the odour of secretions and excreta commonly intertwined in the love choice, and the interested reader may find a number of illustrative cases in the volume of the present series devoted to the study of Psycho Sexual Infantilism. I quote here from the records of one case of this character :

A gentleman at a dance fell in love with a girl with whom he carried on a very entertaining conversation about the latest productions at the Burg Theatre. The very next day, he called on the girl's parents to apprise them of his "earnest intentions." The girl, he found, had expressed such intelligent opinions and had displayed so joyful a temperament that he was convinced they would make a happy pair. He called on me with his bride for a professional consultation on account of her severe periodic depressions which he could not explain. But the girl told me, after he left the consultation room at her request, that she was very unhappy because she had the unfortunate habit of losing a few drops of urine whenever she laughed. The same thing happened on coughing or on any sudden movement of the abdominal muscles, such as sneezing or convulsive yawning. As a result of this, she was troubled with the odour of urine about her person and this ruined for her the evening when she met her young man. Could anything be done about it? Unfortunately I was unable to give her much encouragement.

A few weeks later the man called on me and confessed that he suffered from a perversion. He could be roused sexually only if the woman passed urine in his presence or if he perceived the odour of urine about her. He was endlessly overjoyed when he found that the girl to whom he was engaged had had such influence on him without this peculiarity. He thought it meant that he was getting over his condition. But now it seems to him that he perceived the odour of urine in her presence and he feared that he may be suffering from hallucinations.

Thus the girl's weakness was precisely what had attracted him to her; and a cure would have certainly decreased her attractiveness in his eyes.

I know a number of persons who resort to various means in order to enjoy the odour of secretions and excreta. Fere describes a man who had the habit of sticking his hands under the armpits of peasant women working in the fields in order to enjoy the odour by smelling his hands. I recall another compulsion neurotic who deliberately urinated on his overcoat and who would neither have parted with his precious garment nor permitted it to be cleaned or renovated for anything in the world. Furthermore, I have had under treatment, persons who have confessed to me that the odour of the sexo-anal parts was for them a strong sexual stimulant and a source of pleasurable feelings; others have told me that they collect and preserve for a long time their toilet papers, after use.

The interest these persons take in the excreta is very extraordinary. The significance of anal erotism is still far from sufficiently recognized, notwithstanding the exaggerations of the narrower Freudian school. We shall record a whole series of cases in which anal erotism and the whole of scatology plays a great role.

No part of the body is without possible significance in the love choice of mankind. There are persons with whom the shape of the ear plays a great role. I mention the case reported by Fere, a man who could bring on his orgasm by handling the ear cartilage or by fondling the cartilage of his own ears ; this is not unlike the case of the man who could bring on the same result by fondling a wart.

On the other hand, numerous observations have shown me that small, well-formed ears exert a strong attraction. This is true also of the shape of the ear-lobe. Kissing and sucking the ear-lobe play no mean role in *ars amandi*. Licking of the ear, particularly of its inner portions, in so far as they may be reached, is also practised, and many persons look first at their sexual partner's ears. Of course, the wearing of earrings is but a means to attract the man's attention to the ear. On the other hand, fashion does with the ears as it does with all other secondary sexual characteristics. Sometimes fashion decrees that the ears should be covered by the hair ; at other times its decree is that the ears should be visible.

Through the phenomenon discovered by Freud and named by him " transposition from below " the ear achieves the full significance of a sexual organ. This is the explanation of the following case :

A man, forty-five years of age, consults me for a sexual anomaly which renders him unhappy. He is governed by a desire to ejaculate into the ear, after first licking the part for some time. His wife rejected his advances of this character, so that he finds himself impelled to have recourse to a prostitute from time to time. First he inserts some cotton into her ear. But his ideal would be to find an ear so wide that he could insert the tip of the penis into it, without having to stretch the part with cotton. The

women who rouse him are those with marked, large, wide ears. He regrets keenly that he did not study medicine ; he would have liked to be an ear specialist. Until a few months ago he was able to have normal intercourse with his wife. At present he is wholly impotent in the normal way, whereas the mere thought of an ear at once rouses him and induces prompt erection. With the aid of such thoughts he was able to carry on his marital duties for a time ; but now this fails him, inasmuch as his erect penis collapses and becomes flabby the moment it touches the vagina. Unfortunately it was not possible to ferret out the infantile impression responsible for this fixation because the patient, who was from Croatia, had come to Vienna but for a day expressly to consult me. He has an accurate knowledge of all forms of ears and on looking at pictures he is quick to detect in a picture any error in the drawing of the ear. He states that few masters pay proper attention to the ear and finds that the modern artists surpass the old painters in this respect.

What a great role the mouth plays in the choice of a love objective ! Thick, fleshy, everted lips are considered a sign of strong sensuousness. I have seen many exceptions to this generalization : women, as well as men, with thin lips who were excessively sensuous and, on the other hand, women with heavy protruding lips who seemed frigid and for whom kissing yielded no pleasure. The narrow, small mouth and the large, wide mouth play their role in sexual selection.

This is true of the tongue, the manner of its protrusion and motions over the teeth, etc.

That many persons concentrate their whole sexuality on the mouth is an observation which psychoanalysts have repeated occasion to corroborate. In this connection we

note the operation of the "transposition from below" tendency as shown particularly in such hysterical symptoms as nausea, vomiting and heartburn. The size of the teeth, a protruding or receding jaw, even absence of teeth and use of dental plates serve as partial attractions mounting in degree all the way to the intensity of genuine fetishism which dispenses with the whole sexual objective. Thus, Iwan Bloch, for instance, relates the history of a man who always chose prostitutes wearing an artificial dental plate. He would take the plate out of her mouth and suck on it until he attained orgasm.

I was consulted once by a man who fell in love only with women who had a tooth missing on the left side of the mouth. He struggled against this compulsion successfully and fell in love with a very pretty girl who fulfilled all his higher requirements. During the engagement, however, he began to doubt whether he could remain faithful to her if she did not have a tooth missing. He begged me to explain this to the young woman and to suggest that she have the left first premolar pulled. In the course of my enquiries he recalled that his first nurse had such a tooth missing—a fact which he had entirely forgotten.

We observe, and it is not without significance, that many persons laugh in such a manner as to show their teeth. But teeth serve anti-sexual tendencies also. I know a large number of men and women who look upon sexual partners with bad teeth as their strongest aversion. In many cases of this type the disgust serves merely as a means for overcoming the tyranny of an infantile feeling-attitude. One parent or the other of these persons had strikingly bad teeth. That these things may be much more complicated is a fact known to every experienced psychoanalyst.

The sound of the voice, its timbre and vigour, its height

or depth, its purity or sharpness often determine with uncanny rapidity love at first sight.

Alexandre Dumas (the younger) relates a personal observation of which he has also made use in his novel *La Maison du Vent*. A young actress, while visiting him, heard the voice of one of his friends in the adjoining room. "What a majestic voice," she exclaimed, suddenly breaking off her conversation, after a period of silence during which she listened, entranced by that voice. She asked Dumas to introduce her to the friend and fell in love with him at once, that is, she was already in love with him. The friend also reciprocated this affection and thus there arose with lightning rapidity a love affair which is said to have lasted a long time.

I know of a love affair which had been maintained through correspondence over a period of two years only to cool suddenly when the girl heard for the first time the voice of the man in the case. Sexual antipathies are readily transferred to the voice. I know women who claim that their husband's voice gives them a pain in the ear; he speaks too loudly, they complain, or his voice is too rasping, etc.

The great significance of the voice is disclosed by the large number of women who fall in love with singers. Not without reason does the custom of singing love serenades prevail to this day in the Southern countries, as a means of capturing hearts. Innumerable girls and women fall in love at sight with a singer, especially if he is a famous tenor. Prima donnas likewise capture innumerable male hearts. Many motives intermingle in such cases. Consider, in the first place, the broad tendency of falling in love with famous personalities. If we indulge in self-abasement, we want to do it at least in favour of a

“royal” person ! A financial king, a real king, or a kingly personage belonging to the realm of the arts !

The higher the social position of the sexual partner the easier becomes the act of self-subjection ; but at the same time the sex struggle between the two partners also rages the more violently. For we submit to love only in order that the partner shall in turn submit. And to be loved by a king, to experience the adventure of a kingly personage bowing before us is an old infantile ideal. On the other hand, we find that marriages with these royal art personages often end in disaster because pride of self cannot be repressed indeterminately and the will to power is bound eventually to reassert itself.

Another infantile determinant which plays a great role in the love choice of singers of both sexes is the fact that beloved persons lulled us to sleep during our childhood—undoubtedly one of the sweetest memories of our early life. We loved those sweet voices which carried us into the realm of dreams so softly and we always yearn for their return !

But other sounds may also prove sexually exciting. I knew a man who got sexually so roused by the soft tones of the 'cello that it immediately induced in him painful erections. Music is the most dangerous of “procuresses.” Tolstoy has used this motive in his *Kreutzer Sonata*. One of my patients relates :

“As a student I have repeatedly played this Sonata with a very erotic lady. She was always excited when we played music, no more so after this Sonata than after any other. Upon reading Tolstoy's novel of this name, she raged like a Bacchante.”

Undoubtedly auto-suggestion played a certain role in this instance. But I know melodies which so rouse certain

persons as to bring on their orgasm. This is true not only of Wagner's *Tristan and Isolde*, but also of certain popular songs. Thus, an intelligent married man told me that the melody of the song "Don't be angry" excited him so that it brought on pollution. In this way it happens that violin players and piano virtuosos conquer many hearts without effort. A secret cryptic association of ideas, common among women, which I have had repeated occasion to verify, runs approximately as follows: the consummate craftsmanship in their art leads the women to infer that the virtuosos would prove equally skilful in the art of love. Sometimes they boldly ask: "Are you such an artist also in Love?" The dream of such persons continually revolve around the double meaning of "playing." In dreams, as in folk-thought, playing the violin, or the piano, or the flute and singing are always symbols for sexual intercourse. Both men and women anticipate unusually keen sexual ecstasies in the embrace of artists only to be, as a rule, badly disappointed in reality. For great artists are rather moderate lovers. They love their art—and themselves—too much. Furthermore the ever-prevailing and, in their cases strongly accentuated bisexuality impedes them fully to develop their erotic capacities. They are often impotent, or suffer from premature ejaculations. The women are often frigid or prefer Lesbian gratifications. But there are exceptions; in these matters it is advisable to refrain from broad and sweeping generalizations. Nevertheless the observations recorded above have been corroborated by my professional experience in most cases.

Stature and size may also play a decisive role in the love choice. Love at first sight is frequently roused by the stature, the gait, or by a peculiarity of gesture which awakens

some infantile memory image. Affection for small statures is as prevalent as love of large persons.

Love of very slender statures serves to hide a very widespread variation of our sexual life—the peculiarity known as pædophilia (love of children). This is prevalent among men as well as among women.

A merchant, 32 years of age, consults me for a difficulty which he is afraid may enmesh him in the clutches of the penal code. He yearns for, and can love, only small children. He has repeatedly attempted sexual intercourse with prostitutes as well as with other women. The attempt ended in “complete defeat” every time. This very designation of his impotence as “defeat” discloses the psychic root of his condition to be fear of the adult woman. He admits that as a child he had already carried on sexual games with a girl. This, of course, is the second root of his trouble. He reverts constantly to this one pleasurable episode of his early life.

He is an interesting illustration of the theme “Vocational Choice and Neurosis.” He has opened a stationery store in the neighbourhood of a girls’ school. As soon as a girl enters the store he gets an erection and is overwhelmed by a desire to entice the girl into the back room to play with her. Thus far he has resisted this temptation but feels that he may yield any time and is afraid of the law. I advised him to seek a street frequented by prostitutes. Among them there are always a number who try to pass for young girls, although they have since passed their juvenile period. (One of these women, 42 years of age, carries a music roll under her arm and wears braids and claims great success !) He finds such a woman and on the following day he comes to my office beaming to relate that

his attempt at coitus was successful and associated with strong orgasm; not so strong as during masturbation to which he always had recourse in the back room after the little girls called at the store, but fairly satisfactory. I advised him to marry a woman of small stature. A marriage broker undertook this delicate mission and found a strikingly small woman, 20 years of age, who was the picture of psychical infantilism and who also possessed a fair dowry because nobody wanted to marry a woman psychically so childlike. He fell in love with her and found himself always potent with her. She had to go around in the house dressed as a little girl, wearing braids, etc. He engaged various private teachers for her, to strengthen the illusion that she was a mere schoolgirl.

Certain peculiarities of stature—long limbs and short limbs, or pretty arms and hands—also figure among the choice determinants. Thus, Moll reports the case of a physician who was roused only by the arms of women. He describes also a case of homosexual limb fetishism. This man finds the muscular motions of a limb the most enticing feature in the sexual love play. When conversing with a young man he can hardly withstand the temptation to raise his sleeves and uncover his arms. Here we see, once more, a proof of the fact that everyone seeks in the partner his own erogenous zones. During sexual intercourse he draws his companion's bare arm down between his thighs. He watches the muscles play in the arm and this entrances him.

Here we observe a remarkable peculiarity to which we shall have occasion to revert later at greater length. The partial attraction which is thus sought has a distinctly bisexual character. Both men and women possess arms. This man

is not interested in the *membrum virile*. On the contrary, the sexual organ proper is repulsive to him, like the anus, which he finds even more disgusting. We note here the glimmer of a tendency to avoid the male. Of course, he finds the woman's vagina equally repulsive. In fact his aversion extends to all sexual parts. But the remarkable character of the bodily part which appeals to him discloses that it is a symbol of something "bisexual."

I know a man who yearns for the buttocks of men and only less for a woman's. In this case the infantile influences are easily discernible, even though I must emphasize that these infantile influences are far from proving everything and in many instances are but subsequently adopted. I regard such peculiarities as a flight from sexuality. Of course, this does not hold true of those cases in which the contemplation of the arms, for instance, is but the releasing factor for the craving to carry out ordinary sexual intercourse *per vaginam*. In such connection arms and buttocks play a great role. There are persons who frequent dance halls in order to watch arms, others who during rainy weather roam the streets to watch women's legs. Among cases of this type which have come under my professional observation there is a father of a family who is an example of respectability. His one weakness is to roam through the streets during rain to watch women's exposed limbs. This brings on a state of priapism which sometimes leads to repeated orgasms. After such a "leg orgy" he feels like one new-born and finds himself more rested and zestful than during the prolonged periods of abstinence when he does not indulge in his cravings.

The hand also determines sympathy or antipathy. Gabriele D'Annunzio has dedicated his *Gioconda* to

Elenora Duse's pretty hands. I know many men who look first at a woman's hands and I have often heard women say that they admire a particular man because he has pretty hands.

Miss N.M., at the age of 22, is introduced to a master of the piano. She has previously rejected a number of flattering marriage offers. The master plays for her several pieces on the piano. She gazes as if hypnotized at his pretty hands and falls in love with him at first sight. He also falls in love with her and thus there arises a love relationship which thenceforth completely fills her life as well as his. This man bestows special attention on his hands. He has devised a system of his own for washing his hands and takes meticulous care of them.

Manicure owes its popularity to the erotic over-valuation of the hands. The form of sexual intercourse involving handling of the penis by the woman is well known. Many men renounce *immissio in vaginam* because they experience greater orgasm *inter manus*. Although these forms of indulgence must also be regarded as homosexual masks because they involve a preference for bisexual homogenous zones, nevertheless we must recognize that the great majority of men depend on contact of the woman's hand with their *membrum virile* as a prerequisite for their gratification. Indeed, there are men who achieve erection only in this manner and only then can they carry out *immissio in vaginam*. There are various other modifications involving the use of the hand as an erogenous zone. These paraphilias, if we may thus call them, although they belong almost to the normal love play, originate partly through infantile impressions. During the nursery period

the hands of adults come into contact with various parts of our body. Little Hans, in Freud's account of the Phobias of a Five-Year-Old Boy, asks his mother to touch again his "pipi." When she, in turn, asks him why, he says: "Because it feels so good. . . ."

A great artist, 40 years of age, is a passionate admirer of the ladies. He falls in love easily and changes his sweethearts every little while. He cannot live without love affairs. But his attachment to women is merely platonic and he indulges in no intimacy with any of them. Subsequently he confesses to me that he falls in love only with their hands. He kisses passionately their hands and this brings on prompt orgasm in him. He masturbates always with the fantasy of kissing the white, delicate hands of some pretty woman or girl.

Admiration of the foot is even more common. The literature bearing on foot fetishism covers many volumes. These works are full of pertinent illustrations. According to my professional observation foot fetishism is on the increase rather than decrease. The numerous new shoe stores and the over-valuation of faultless footwear are proof of this. I recall that in former days we were not ashamed to use patched shoes and to wear them until they became literally unwearable. Nowadays our shoes must be immaculate and show no crease. A person with patched shoes could not enter society. The war brought out this fact very plainly. The poorest persons preferred to go hungry and paid profiteering prices for new shoes rather than be seen in patched shoes. The higher priced their shoes are the greater is the pride which girls take in exhibiting their irreproachable footwear.

The significance of the foot in the love life of mankind

is as yet insufficiently recognized. A number of extensive studies cover this subject. I call particular attention to Aigremont's interesting work entitled, *Die Symbolik des Fusses in Sitte und Glauben der Voelker* (*Foot Symbolism in Folklore*, English version by Van Teslaar, privately printed). What part of the body may not become fetish under certain circumstances and become a source of partial attraction? Havelock Ellis relevantly states: "Any bodily part may fulfil the role of an erogenous zone;" and G. Stanley Hall declares: "There is no facial expression, no detail of clothing, posture or mannerism and no living creature, perhaps not a thing in the world, which may not have an erotic influence under certain morbid conditions of the mind." I can only corroborate this statement, but would leave out the reference to "morbidly." Indeed in erotic matters it is futile to speak of "normal" minds. One meets persons who fulfil all the ideal requirements of normalcy in every respect. But they harbour some aberrant erotic taste which, when disclosed, stamps them as abnormal. Perhaps there is no such thing as a normal person at all. Everyone deviates in some respect from the norm. But with regard to our sexual life we have no right to speak of abnormality, unless we want to decree that more than three-fourths of the human race is abnormal. And among the primitive races, as shown by the assiduous researches of Bloch, we find that all our so-called perversions are widespread without carrying the taint of abnormality. In my extensive studies of fetishism proper I point out more closely the psychic mechanisms involved and make clear the meaning of Schopenhauer's contention that all such things must somehow be linked with the very structure of the mind and may be explained without the assumption of a morbid disposition as the background. Of course, we do

find some of these psychic peculiarities associated with morbid conditions, but in such cases we must recognize that these peculiarities are not a result of the disease, but that they come to the foreground more clearly on account of the co-existing morbid condition. We know nowadays, thanks to the latest psychologic researches, that the psychoses display the same mental mechanisms as the neuroses. And neurosis is nothing more than the conflict between instinctive craving and repression manifesting itself in some symptom. Sometimes the craving cannot be satisfied otherwise than by an overshadowing of consciousness. Thus the neurosis changes into a psychosis. The hidden mental conflict breaks through the layers of repression into consciousness and is dissolved in a fantasy which displaces altogether the realm of reality.

How interesting are the cases of shadow love and how simple is their explanation. Goron relates the following remarkable case: The father of a family, very happily married, returns home in a care-free frame of mind after a billiard game. On the way he sees a shadow against a lit window and suddenly falls in love with the form. For months he hovers around in the neighbourhood of that window to catch a glimpse of the shadow whenever opportunity favours him. He never attempts to meet the lady in question. He is satisfied to admire the shadow with which he has fallen in love.

Such love at a distance is common in all cases where the prevailing wish is to remain faithful to old ties and yet to be able to love. Fear of the partner may also generate such a love at distance. This is the reason why married women are so prone to love poets, singers, artists and actors whom they never meet in person. They may even enter into correspondence but avoid every opportunity of

becoming personally acquainted with their ideal. They are satisfied with the psychic love and the distant figure of their beloved, otherwise rather faint, is moulded by their fantasy into a definite form. But their fantasy creation is more precious to them than all reality. Indeed, it is often found that when either accident or the uncontrollable drive of their cravings brings them into contact with their ideal they are sadly disillusioned.

Shadow love seems to be traceable to certain infantile impressions. Freud told me about an hysterical woman who, during the beginning of her analytic treatment, pursued with interest various shadows on the wall. It was brought out that these hallucinations could be traced back to a significant childhood experience. This explanation was brought out only after some months of treatment. When the patient was a small child she had a governess whose bed stood behind a Spanish screen. Every evening the little girl was curious to watch the nurse's ceremonial of undressing. This she could do only by watching the shadow on the screen, which plainly disclosed the details of the action. Many years later, at a nunnery, she pursued similar observations by means of watching shadows.

In a similar case I was able to disclose that love for a deceased person manifested itself as an interest in shadows. The deceased are called shadows, dwellers in shadow-land. Interest in the shadows corresponded to an affectionate concern for a beloved person who had passed away, an unexpressed necrophilia such as plays a very significant role also in the choice of actual love objectives and which manifests itself further in a concern for the dying and the ailing. We shall refer again to this interesting matter in connection with our investigation of the psychic love determinants.

Before concluding these remarks we want to emphasize once more that not only beauty but ugliness, too, has its attraction. Scars, birthmarks, limping, squint eyes, a crooked uneven nose, an amputation as well as any other deformities may enter into the situation as stimulating factors.

The details of dress, mannerisms, vocation and temperament which play a role are numberless. One man loves only women dressed in riding attire, another is attracted only to women wearing modern dresses.

One woman loves only men in evening clothes and she is pleased to converse only with men thus attired; another regards men dressed in evening clothes as "anti-fetish," preferring men in plain clothes. The sports costume, undergarments, little hat, large hat, broad collar, narrow collar, black coat, dark dress, short dress, trailing gown, veil, fur, the elegance, neglect or cleanliness of attire, soiled clothes, gloves, footwear in all its variations, jewellery, absence of adornments, umbrella, cane, watch, handkerchief, purse, reticule, handbag, muff . . . all these features may serve as sex attractions through which the erotic energy is released.

The problem of love at first sight becomes more complicated on account of the fact that most people are unaware of their fetishisms. That is what endows the sudden falling in love with a sense of mystery in the minds of the lovers. They do not know that what attracted and bound them to their love objective was a particular odour or bodily part, some characteristic gesture or motion and they rationalize this attraction by referring to psychic qualities such as similar tastes, mutual understanding, harmonious convictions, etc. Sometimes the real reason for the attraction becomes clear incidentally or the partial

attraction grows in the course of the acquaintance so that it comes clearly to light.

Falling in love becomes increasingly difficult with the progress of cultural differentiation. We can easily note how readily attractions arise between persons of low cultural levels. Woman is enough, not a particular woman. Man, not a particular man.

The social development of love, however, expresses itself in a continuous and progressive differentiation so that the love prerequisites become correspondingly more exacting. Physical prerequisites are overshadowed by psychic determinants ; the latter overshadow the primordial feeling-attitudes, complicate them, transpose them into their opposites, create anti-fetishisms out of fetishisms, repelling forces out of attracting forces. Modern love must first overcome all sorts of inhibitions, obstacles, limitations, counter-forces—in the first place it must square itself with the intellect.

The cultural man yearning for self-reliance—because he is bound down by innumerable ethical dictates—submits his personality to subjection unwillingly, only when impelled. A person of culture yields to a sexual companion only when overwhelmed. The struggle against fetishisms grows continuously more acute. But this struggle is staged beyond the sphere of clear thinking—it takes place for the most part within the realm of the foreconscious.

NORMAL SEXUALITY

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CHAPTER IV

NORMAL SEXUALITY

THERE are the strongest possible grounds for the assumption that abnormal sexuality is far more common than is generally supposed. It is impossible to discover, by any means available to us, the extent to which any phase of abnormal sexual behaviour is prevalent in any particular grade of society. It is true that many sexologists have given figures relative to the extent to which various perversions are practised in different countries, but, with all respect to the authorities responsible for such figures, they cannot be anything but the veriest guesswork. The reasons for this are not far to seek. Sexual abnormality, even in its most common forms, *e.g.*, satyriasis in man and nymphomania in woman, are not matters which the persons afflicted with them are inclined to advertise. As in the case of abortion or birth control, sexual abnormality of any brand is a secret practice ; its practitioners pursue their activities behind closed doors and refer to their particular perversion in the most euphemistic terms.

Apart from those perverse practices which are the direct outcome of segregation of the sexes, most cases of abnormal sexuality are the result of sociological and environmental conditions ; some are essentially products of civilization. All are tremendously developed and extended under modern conditions of life. There are many reasons for this.

In primitive life, which bears close resemblance to animal life, sexuality is a subordinate affair, related blindly and unconsciously to the propagation of the species. The very fact that, in all animals and in many savage races, sexual feeling and copulation are not consciously associated with propagation, is, from Nature's standpoint, advantageous ; just as, in civilized life, the conscious dissociation of copulation and propagation, in the form of birth control practices, is against all the laws of Nature.

In animal life, the urge to indulge in sexual connection is an instinctive urge which manifests itself at the time when the animal is ripe for breeding. Thus the sexual appetite or attraction of the female for the male, and *vice versa*, is a seasonal attraction. The female, when she is "in heat" attracts the male, and, what is more, she seeks the male. At all other times she has no desire for sexual connection, repulsing the erotic activities of any male that approaches her. Similarly in bird life. The hen, at the time when she is commencing to produce eggs, is eager for the attentions of the male bird, at other times she will do all in her power to avoid his sexual attentions.

The seasonal sexual activities and appetites of animals and birds obviously limit considerably the extent of what may be termed their sexual life. Not only is this due to the fact that it requires certain factors, such as the incidence of the characteristic female odour at the "rutting" period, to draw the attention of the male ; but also partly is it due to the activities of specimens of both sexes being concentrated, for a major portion of their existence and to the exclusion of everything else, upon the securing of food and the preservation of life.

In primitive and savage tribes of mankind much the same applies, so much so indeed that in certain races there is a

seasonal sexuality which bears some analogy to the seasonal sexuality of animals. I have discussed this subject at some length elsewhere, thus: "All mammals have periods of 'heat,' and copulation only takes place at the oestrus immediately following 'heat.' This period is for the female one of intense desire. The male, on the other hand, has no such periods. He has, however, the necessity for ejaculation, which becomes on occasion spontaneous. Granted then the coming together of male and female, with the male ready for ejaculation and the female at her oestral period, coitus naturally, almost inevitably, follows. Assuming this tropistic explanation of initial intercourse to be feasible, subsequent attempts are, of course, possible without the coincident fruition of male ejaculation and female 'heat.' To a similar tropistic basis are probably traceable the beginnings of masturbation, *pedicatio*, Lesbianism, in prisons, schools and other places where the sexes are segregated. Woman alone copulates apart from any definite period. It is this point that has so often been stressed as differentiating woman from the lower animals. But actually there is no such biologic differentiation. It is merely that human beings have learned the art of coitus, and that man has caused woman to allow intercourse at times when there is no automatic sexual impulse. This in turn has given birth to two gigantic myths: to wit, woman's so-called passive part in the act of and her reputed anæsthetic sexual attitude. Anthropological research has laid bare the fact that this all-the-year-round sexual season in women is an outcrop of civilization. Ancient literature abounds with references to periodical feasts which, when stripped of their religious trimmings, reveal themselves as sexual orgies, indistinguishable from the seasonal festivities which, in every savage race, precede promiscuous sexual inter-

course. The features of all these orgies are aphrodisiacal dances. Apart from these stimulative measures adopted by those who have acquired the sexual act, I think that there are the strongest grounds for thinking that initially coitus among primitive human beings was tropistic and induced in a manner analogous to that outlined in the case of animals. The oestral period is the time, and the time only, when according to Nature, the female of the species should have intercourse with the male. Woman, did she but know it, has reason for vast hatred of man-made civilization on this one score. For man in his desire for frequent intercourse has induced woman submissively to become a party to unnatural coitus. The frigidity of woman, the anæsthesia, of which husbands complain; the failure to experience orgasm on the part of the wife are, apart from pathological cases, the results of intercourse during the anoestrus or period devoid of sexual impulse. Half the unhappiness in the world is due to the overlooking of the fact that woman, to be an active participator in coitus, must be sexually excited *at the right time.*" But I shall have more to say on the subject later.

Sex has always been subordinate to the enormously important matters of food and the instinct to live. The three form a trinity which figures in the same order of relative importance in animal life, in savage human life, and in modern civilization; thus (1) the search for food, (2) the instinct to live, (3) the functioning of sex. There are, as we shall see later, certain instances where this basic order is altered, but in every case any such alteration is due to environmental or social factors affecting or disturbing this natural order.

The march of civilization is coincident with the development of sex. The one bears a definite relation to the other.

Thus the higher the civilization the greater the sexuality of the individuals forming that civilization. It is easy to see how this comes about.

Every step forward in civilization means greater security for the individual. More perhaps than any other is this a feature of society as we know it to-day, and especially in Western Europe and America. The fear of starvation is unknown. Food is plentiful, and, what is more, the huge bulk of the population are able to secure all the food they require with a minimum amount of exertion. There is to-day no such thing as the search for food occupying any individual the whole of his working day ; there is rarely any question of wondering where the next meal is to come from. Thus the greatest competitor that sexual appetite is called upon to face is practically inexistent.

Turning to the only other serious or compelling competitor of sex, to wit, the instinct to live, we find that in modern civilization this, too, is virtually a problem which solves itself. The various enemies with which the savage is eternally faced, as civilization advances, disappear one by one. In place of the insecurity and uncertainty that are normal and everyday features of primitive life, security and certainty are just as coincident and normal in civilized life.

We have seen that sexual excitation in animals is dependent upon primitive and instinctive influences. It is the result of physiological stimuli, represented in " rut " or " heat " in the female and the contiguity at such a time of the male of the species. The male animal responds to sensory stimuli in the shape of smell and touch. Sexual functioning is seasonal, as we have seen, and is for this reason restricted, in the female, to such times as she is *capable of conceiving* ; and in the male, with certain exceptions,

to such times as accident, in the shape of propinquity, brings him into intimate contact with the female.

Once sex, in its physical functioning, is consciously dissociated from procreation, that is to say, once the habit of indulging in the coital act apart from and in addition to the calls of Nature for the perpetuation of the species, is acquired, sex becomes a *cultivated* art. We see an example of the first faint beginnings of this in the increased desire for sexual play, and for participation in the sexual act itself, exhibited by certain wild animals when kept under captivity in zoos. We see it developed *far beyond any connection with natural instinct* in the human species and in the human species only.

We have seen that, among most savage races, no conscious connotations are made between sex and procreation. It is when such connotations are made that sexual appetite and desire really begin to develop.

In the civilized state we have knowledge of sexual science, especially in relation to the artificial development of sexual appetite, far beyond anything known in savage and primitive life ; and, coincidentally, increased preoccupation with sex itself arising from the decay and diminution in the force and incidence of competitive factors.

One of the first results of the coming of civilization is the dissociation of sexual pleasure and procreation—not the unconscious dissociation due to ignorance of sexual physiology which is such a feature of savage life ; but the conscious dissociation due to knowledge of the fact that the sex act can be indulged in without necessarily involving Nature's specifically purposive aftermath of childbirth. The differences between these two viewpoints, while fundamentally and at first sight apparently slight, in their effects upon the sex life of the individual and the community, are enormous.

As civilization advances, the development of aphrodisiacal influences is tremendous in extent and in scope. These aphrodisiacal influences are roughly divisible into two classes, both of which develop coincidentally : (1) those influences which are bound up with the environment and sociology of the community ; of which the individual is largely unconscious and rarely identifies as aphrodisiacal influences at all ; and (2) those influences which the individual himself creates, develops or extends. Both classes of aphrodisiacs are quite unknown in animal and savage life.

These classified influences may be subdivided as under :

1. *Environmental and sociological factors.*

- (a) Propinquity with the opposite sex, *e.g.*, games, dancing, motoring, mixed bathing, *et al.*
- (b) The emancipation of woman.
- (c) Sex-appeal in feminine dress and embellishment.
- (d) Influence of modern literature.
- (e) The cinema.

2. *Individual factors.*

- (a) Psychological sexual stimulation by means of pronographic literature and photography, and of erotic dreams.
- (b) Physiological sexual stimulation due to alcohol, drugs, and mechanical irritation.

It is a feature of modern life that the sexes mix together freely and in conditions of seductive propinquity unknown in earlier generations. Society, as we know it to-day, has a passion for games and sports which exceeds that displayed in the days of the Roman gladiators. Moreover, the most

noteworthy feature of the modern preoccupation with sport is that both sexes mix freely together. The sex segregation which was so marked a feature in previous generations is gone. Even where the sexes were necessarily allowed to mix together, as in dancing and certain games, the conditions under which they mixed and the prophylactic measures connected with the social introductions which inevitably preceded any such mingling, were excellently designed to restrict any dangerous manifestations of sexual desire or appetite.

To-day the exact opposite holds sway. The chaperon has vanished. The rigid principles of etiquette and decorum which only permitted dancing (under the eyes of the chaperon) with approved known and respectable partners have gone, too. And the technique of the dance itself, as regards its capacity for developing voluptuousness, has steadily increased through the ages. Dancing, in any circumstances, at all times, and in its every form, is a most powerful aphrodisiac. The movements of the partners in the close propinquity of the permitted embrace, to the accompaniment of seductive music, is bound to develop sexual feeling and appetite in anyone other than a eunuch. The attraction of dancing for the individual, whether it is the witnessing of the erotic dances which form such a big proportion of the stage shows, or the participation in ball-room dancing itself, is basically a sexual attraction. This fact may be indignantly denied, and admittedly in some cases the individual may not be fully conscious of the real nature of the interest displayed, but the sexual basic attraction exists nevertheless. And this applies to women as well as to men. The sexual excitation induced in both sexes while cavorting around a floor in close embrace reaches the highest possible degree, young men and girls

often actually experiencing sexual orgasm in such conditions.

Many games calculated to bring the sexes together in close intimacy develop sexual feelings and appetite. Tennis and golf are particularly applicable. Motoring provides opportunities for the closest intimacy and has been the cause of those "love" episodes which are described in America as "petting parties." The practice of "sitting out" dances in motor-cars, to the accompaniment of liquid refreshments of dangerous excitatory potency, which is a common feature of both English and American society, is finely calculated to arouse sexual feelings in boys, and especially girls, at ages at which in earlier generations such feelings were unknown.

A new and a growing feature of Western civilization is the cult of mixed bathing and its analogues, the practice of parading about on the beach in a state of embellished semi-nudity, both of which represent, to a very considerable number of persons, the height of sex-appeal. It must be observed that the semi-nudity of modern civilization is something altogether different and far removed, in its sexual stimulating effects, from the nudity of savages. In my study of nudism, I have stated: "Nudity *per se* has little or no power as an aphrodisiac. The charm of nudity lies solely in its concealment, or its rarity: in other words, in the fact of nudity being tabooed." Thus not only is nudity or semi-nudity dependent for its effects upon the environmental conditions with which it is associated, but in any circumstances, "there is a difference, vast and profound, between semi-nudity and complete nudity. There is no suggestiveness in nakedness; there is no kind of the mysterious, the ineffable, the unknown, which constitute the lure of sex. It was because he fully realized

this that Montaigne said that a complete survey of the naked body was recognized as a sovereign remedy for the passion of venery. It was through a precisely similar conviction that Burton, in his *Anatomy of Melancholy*, stated that 'the greatest provocations of lust are from the apparel.' If the truth could be got at it is not the lure of 'the flesh,' as the Church has it, that causes a man to dog the footsteps of a girl through the streets ; it is the lure of an elegant fur coat, a stylish hat, a pair of dainty high-heeled shoes, a rouged and powdered face, the enamelled finger-nails of a pair of jewelled hands. Sexual passion may be an inevitable aftermath, but it must be preceded, aroused and excited by one or several of the factors I have indicated. The sight of a badly-dressed, down-at-heel, blowsy charwoman, or of a severe-looking, unburnished plain Jane, is insufficient to arouse any kind of passion in the average man."*

It would appear that the modern young miss has mastered the knack of making herself sexually attractive to the opposite sex. She may possibly call this sexual attraction by another name, she may even be unaware that she is attempting to arouse sexual desire just as surely as is the most brazen prostitute parading Piccadilly, but this does not alter the basic fact. The bathing-costume of to-day, however well or ill it fulfils its legitimate, fundamental and ostensible purpose, is designed, consciously or unconsciously, to exploit, to exaggerate, and to embellish the sex-appeal of the girl who wears it.

Woman's emancipation, in its financial, social and sexual aspects, has done much to heighten her sex-appeal, and, at the same time, to provide opportunities for her to indulge to the limit her cult of libidinism and to satisfy, in a practical manner, her awakened and developed sexual

* George Ryley Scott, *The Common Sense of Nudism*, Werner Laurie, 1934.

appetite. No longer is she compelled to adopt marriage as a career ; and especially no longer is she forced into early marriage as the only means available to her of securing a subsistence. The opening to women of the professions, the trades, the businesses of life has had the most profound effects upon her sexual repercussions. The fact that she can earn her own living and is to a very great extent independent of man, whilst it has enabled her to postpone marriage, or even to dispense with it altogether, has not been the unmixed blessing that at first sight it would appear to be. It has had certain concomitants which have sufficed to extend enormously her sexual appetite, and, coincidentally, to create opportunities for indulging that appetite in ways that at one time would have surely earned the censure of society. Simultaneously, the extension of sexual knowledge to which I have referred, which has resulted in a wide popular acquaintance with birth control technique and facilities for securing contraceptive appliances, has enabled her to avoid the most feared results of sexual promiscuity. Sexual emancipation has resulted in a decreased value being given to the existence of virginity ; the loss of which, in previous generations, outside the married state, resulted in social obloquy and ostracism. These two factors : (1) the means of avoiding pregnancy, and (2) the vanishing value of virginity, in combination, have caused the huge majority of girls to embrace sexual adventure when suitable opportunity offers. In all grades of society, girls are becoming more and more willing and even eager to indulge in sexual promiscuity.

The very fact of women, in ever-increasing numbers, entering business and professional life, itself leads to sexual promiscuity. It is not alone that the association with men in business life affords opportunities for philandering that

were unknown where women led a sheltered and cloistered life; it is that, in very many cases, the loss of a girl's virginity is the price that she must pay to secure promotion or possibly to obtain a job. In certain walks of life, in particular, notably the theatre and the films, this is extremely common. And certain kinds of jobs, too, are merely means for camouflaging what is little more than prostitution.

I have already, in passing, made some reference to the aphrodisiacal influence of the modern woman's dress. To an enormous extent sex-appeal is merely dress-appeal. Clothing was probably evolved as a means of sex-exploitation, and to this end it has been developed through the centuries. The prostitute has always been well aware of the great value of elaborate and smart clothes, jewellery, and other forms of personal embellishment as a means of securing clients. The actress, similarly, has been perfectly convinced that gorgeous apparel represented the best means of putting across the sex-appeal which constitutes her main attractions. The society beauty has learned the self-same lesson. These three classes of females have always known these facts, have always used their knowledge to the uttermost limit. In recent years a far greater proportion of the female population have become aware of the secret and all its potentialities. In continually increasing numbers the girls of the middle and working classes are competing with the prostitute in the exploitation of sex through the mediums of clothes and their decorative analogues. We see examples of this not only in the daring and extreme fashions, but in the rouged cheeks, the painted lips, the enamelled finger-nails, *et al.*, of the modern girl of respectability—all points which, a short quarter of a century ago, would have been sufficient to brand the individual as a loose woman. The girl of respectability, in short, in an

effort to exploit her sex-appeal, has taken a leaf out of the professional love-maker's copy-book.

Turning to the literature of the day, we find the modern heroine is no longer the prim, virtuous girl of the Victorian era. On the contrary, she flaunts her way through life in a welter of promiscuity. Her aim is pure hedonism, the securing of a good time at any and all costs.

The cinema displays, beneath the shelter of the thinnest of disguises, the tricks of the divorcee, of the adulteress, and of the woman who, in all but name is a prostitute; it glorifies, beneath the slightest of veneers, the antics of the woman who, in the pursuit of pleasure, of fame, and of money, exploits her sexual attraction shamelessly and to the full.

It may be well at this particular juncture, to summarize the position in particular relation to the female sex.

All this new latitude, this mixing with men, this modern dancing, individually, collectively and cumulatively arouse latent sexuality, and stimulate sexual passion and desire to a degree which, in previous generations, rarely occurred before marriage. You cannot bring together young men and girls in positions and circumstances that, deprived of the sanction of custom or fashion, would lead to an appearance in a police court, without arousing the slumbering fires of sexual passion in *both sexes*. There is no such thing, as I have pointed out in another place, as sexual instinct. It is because of this non-existence of sexual instinct and because the coital act has, in modern civilization, to be acquired in other than any animalistic tropistic manner, that the Victorian girl had the reputation of being afflicted with *anæsthesia sexualis*. Custom, conditions, educative methods, parental restrictions, were all against the acquisition of any sexual knowledge: the bulk of young brides

went to their beds on those momentous first nights with nothing but the strangest of myths respecting the sex act. its realities came either as a painful disillusion or as a staggering and revolting surprise. Thus woman, often enough, lived the best years of her life in mellifluous ignorance, suffering from no recognized sex repression until she got married, or until, in middle age, through contacts with women who, in the presence of one as old as themselves, and perhaps actuated by mischievous motives, told exaggerated stories of secret sexual delights, she began to worry over the possession of a no longer valuable virginity.

To-day, interest in sex and the beginnings of erotic desire and passion are in evidence by the time the girl leaves school. Most secondary girls and nearly all college students are thoroughly acquainted with *coitus sine immissio penis*, if not with the complete sex act. When one considers this early awakening of sexual appetite in conjunction with the attitude of the modern girl to life generally and particularly towards marriage, one need not wonder at this sexual precocity. Detumescence in some form or other is inevitable. Consider the position. Here is a girl possessing a knowledge of sex such as would amaze her grandmother, with erotic passion aroused to a degree such as in previous generations only occurred in the happily married woman; supremely confident that she can live her life independently of any man's earnings, viewing marriage as something to be thought of, if at all, in the hazy future. The desire, the appetite, the passion, they are all there in this adolescent girl in their full force. Is she to wait until she is thirty to realize that passion, to satiate that appetite? Or is she to lose a virginity that the world seems to think little of, and enjoy herself while she possesses the

capacity for such enjoyment? Her decision is an obvious one. Let the future go hang. One way or another she is determined to taste what the novels, the plays, the talkies, tell her everyone else is tasting and enjoying. Masturbation, if it satisfies her for a time, merely puts off the eventual surrender. And so, either in heterosexual or homosexual experience, she solves her difficulty.

So much for the sociological and environmental factors affecting the extension of sexual appetite and the provision of facilities for effecting its satisfaction.

The individual factors are just as far-reaching in their effects and as profound in their significance. They are to a certain extent connected with and the result of the sociological factors which I have examined. It is an observed fact that once sexual desire has been aroused, an insatiable appetite for sex stimulation is induced. This need does not necessarily or exclusively manifest itself in overt forms of sexual indulgence. It often induces attempts which may go to bizarre lengths to secure vicarious or emotional sexual satisfaction; or these forms of sexuality may manifest themselves alongside, coincident with, or in addition to, promiscuous sexual relations. The common forms which this psychological sexual stimulation takes are the reading of pornographic literature, the collection of erotic photography, and the securing of sexual titillation through imaginary erotic adventure.

Physiological sexual stimulation, though it is occasionally practised in combination with emotional stimulation, appeals, as a rule, to a different type of individual. It is induced by the consumption of sexual excitatory drugs, by alcoholic indulgence, and by mechanical or manipulatory methods. It may be practised as a means of creating or extending sexual libido, or it may be that the

individual's object is centred upon flagging diminished sexual potency.

It is rare for the male's capacity for sexual indulgence to equal, or to keep pace with, his appetite. This applies almost universally, whether the individual in question is a young man at the height of his sexual virility or a senescent whose last scraps of sexual potency are flickering out. In every instance where there is sexual libido present at all, it is stimulated by the aphrodisiacal influences to which it is subjected environmentally and socially, and to which the man purposely subjects himself, far beyond his physiological powers of indulging in the sex act or its analogues. This in its turn leads to the attempts to stimulate an expiring sexual capacity by having recourse to artificial aphrodisiacs of the most bizarre nature, a procedure which often induces self-poisoning from irritant chemicals, and congestion of the genito-urinary system as a result of mechanical stimulation.

In the female sex, before the present age of sexual emancipation, it was the exception, rather than the rule, for erotic excitation to be present in the unmarried. The girl who did not attract the attentions of the male was rarely subjected to any influence which could be termed aphrodisiacal. Many spinsters lived and died with no very clear ideas as to what sex was. This is no longer the case. As we have seen, nowadays the woman is placed in circumstances and subjected to conditions which, to a degree only slightly less than that prevailing in relation to the male sex, excites and develops sexual feeling. The need for relief in some overt form is as much a condition in the adolescent woman to-day as it was in the adolescent youth of half a century ago.

All these various factors, influences and reasons for

vastly increased interest in sex and the demand for sexual expression to-day have obviously resulted in the man and woman in this decade exhibiting, in the main, a degree of sexuality far and away in advance of anything known in savagery, and far and away in advance of the average individual's sexuality as evidenced in previous generations.

It is all these factors working together that result in satyriasis in man, the commonest of all forms of abnormal sexuality. Satyriasis has been called by Fere erotic madness, a description which exaggerates the extent of the sexual libido manifesting itself in the individual. It is not instinctive. It is almost always a product of civilization, being usually an extension of normal sexual appetite along continually progressive and cumulative lines. More rarely, satyriasis manifests itself as a sporadic outburst after abstinence practised voluntarily or forcibly over long periods. It is probably to these sporadic cases that Fere is specifically referring in his definition.

In the unmarried man, the effects of satyriasis are purely individual, and usually result in impotence or venereal infection through excessive sexual indulgence. In rarer cases it results in rape or even in assaults on children.

In the married man, satyriasis has effects which are far more tragic. Here it is not so much the man who is concerned as his wife. And here, too, are all the elements of tragedy. The man afflicted with satyriasis makes demands that no woman with an atom of self-respect can accede to. For it is one of the most noteworthy features of the sexuality of such a man that he speedily loses all consideration for the sexual wishes or limitations of his partner in marriage. Naturally, inevitably, in any woman other than one with a passion for sexual indulgence herself, there

arises a feeling of disgust for her husband, disgust which speedily gives place to hate. It is bad enough where the satyr is a young man, it is even worse where a middle-aged or an old man develops satyriasis and proceeds to pester his wife with his abnormal sexual demands at a time when she is more than ever indisposed to gratify them. The difficulties connected with and the repulsiveness of these demands are often intensified through the sexual potency of the aged individual being of a pseudo variety, induced through the mental stimulation of pornography, or as a result of urethral irritation caused by medicinal aphrodisiacs, or as a consequence of a pathological condition such as an enlarged prostate.

The counterpart of satyriasis in man is nymphomania in woman. The popular conception of a nymphomaniac is a character that exists only in sensational or erotic fiction. It is difficult to induce anyone to believe that the Mme. Chautelouve who marches through the esoteric pages of Huysmans' *La Bas*, and the Mrs. Julia who figures in Sudermann's *Das Hobe Lied*, have ever had their counterparts in real life. And yet these fictional characters, amazing though they may appear as they stare at us from the pages of these celebrated and masterly novels, are not in any way overdrawn. There are cases in modern life of women whom no one man could possibly satisfy sexually. And these women are not necessarily prostitutes, neither are they restricted to those queer specimens of femininity who provide case-histories in gynecologists' or sexologists' note-books. They are to be found among so-called respectable women. They figure, often enough, in the divorce courts, the reasons given for lack of marital understanding and affection being, as often as not, "mental cruelty" and the like.

I believe there are the strongest grounds for the assumption that just as, in the enormous main, nymphomania is a sexual abnormality consequent upon the growth of civilization, so is it growing rapidly under modern conditions of life. And the reasons for this growth do not call for any very diligent search. There are many factors which, as we have already seen, are favouring a vast extension in the sexual desire and appetite of women, and these very same factors are potential causes of nymphomania in women of a certain type. The sexual emancipation of the female sex to which I have previously referred, the decline in the fears connected with unwanted pregnancies through the elaboration of contraceptive technique and the increased facilities for procuring the necessary appliances; the vanishing of prudery and sexual modesty; the aphrodisiacal effects of modern social life leading to the early awakening of sexual desire; and the decline in the power of religion as a moral and prophylactic force, have, together and cumulatively, turned many a woman into a potential nymphomaniac.

Consider the position. The young woman at puberty in one way or another has her sexual appetite aroused to an extent never before known in civilization. Coincidentally, through the changes brought about by woman's emancipation, she is, in ever-increasing numbers, not only compelled to look upon marriage as an unlikely proposition, but she lives to a very big extent the kind of life which for generations men have been accustomed to live. She becomes a sort of pseudo-male, a gorgeous pseudo-male, a gorgeous meretricious pseudo-male true enough, but a pseudo-male nevertheless. This again brings in its train psychological changes. It is quite impossible for woman to refuse to exercise the physiological functions which are the main

differentiating characteristics of her sex without this unnatural suppression inducing important psychological changes.

All this is indubitably causing a development of sexual abnormality and in particular of homosexuality. Wherever sexual desire is aroused it must be satisfied or there is going to be trouble of one kind or another. Nowadays there are so many ways in which this desire is aroused, and aroused, too, to some considerable tune. If it is not sex education by blundering old women and the clergy with the itch for didascalical revelation big in them, it is the newspapers with their spicy sex articles and new stories : if it is not school chums or older friends with their erotic suggestions, their gamahuching and their overt experiments, it is the films with their presentations of rapes and seductions ; if it is not sex literature and bawdy novels, it is the theatre with its salacious bedroom scenes. So, thoroughly stimulated, this sex desire calls for catharsis. Many, in shivering apprehension at the prospect of contracting some loathsome disease, for a time content themselves with " petting " and " necking " ; the more enterprising indulge in superficial coital experiments ; the bolder explorers go the whole hog.

But in one way or another a very considerable number, either through lack of opportunity for heterosexual intercourse, or through the thrilling titillation that always associates itself with the unknown, acquire abnormal sexual practices. In its initial stages very often the thing is innocent enough. It may be no more than what is popularly termed a " crush." This, in particular, applies to adolescent homosexuality. But, sooner or later, through the development of sexual desire, platonic friendship *per se* is not

sufficient. Inevitably masturbation begins, followed very frequently by the more reviled perversions.

The fact that homosexuality is so rampant in schools and colleges is significant. It simply means that wherever sexual desire is aroused, if heterosexual relations are difficult or impossible, homosexuality is inexorably adopted as a substitute. The study of American women undertaken by Dr. K. B. David revealed the fact that out of 1,000 women, 605 had formed homosexual attachments, and from an analysis of the answers given it appeared that, as in the case of college students, women who left their homes to engage in work in competition with men were partial to these homosexual friendships; a point, this, brimming with significance.

The relation between nymphomania and prostitution is well known. Many women of excessive sexual desire turn naturally and inevitably to a profession which provides unlimited opportunities for indulging their appetites to the full. Magnus Hirschfeld states that "more than one woman of good social standing consults me in the course of a year whose daughter has fallen to prostitution."*

Now, however pitiable may be the condition of the woman whose sexual desire never exceeds the bounds of the normal female and who is married to a man given to satyriasis, it is not anything like so terrible as is the position of the man of ordinary sexual desire and capacity who happens to choose for his wife a nymphomaniac. It is useless to say he should take steps to find out the nature and extent of his proposed wife's sexual desires. He has no possible means of finding out. It is probable that before marriage, in the majority of cases, the woman

*M. Hirschfeld, *Sexual Pathology: Being a Study of the Abnormalities of the Sexual Function*. Julian Press, 1932.

is not herself fully aware of the nature and extent of her sexual libido. If she has not subjected herself to sexual excitation it is possible she is unaware of the fact that she is a potential nymphomaniac. In any case, she would, did she know, never admit it. Again, marriage may be the means of causing nymphomania. Indeed, there are cases where nymphomania has only developed after the menopause, as a result of freedom from the fear of pregnancy causing an existent, but deliberately repressed appetite to exceed all bounds.

Not all cases of nymphomania are the result of sociological and environmental factors, of the awakening and cultivation of sexual libido, or of masturbatory practices. In a minority of instances the cause is a pathological one, *e.g.*, vaginal pruritis, clitoridal hyperasthenia, parasitic affections of the vulva. In these cases, however, there is a possibility that the abnormal sexual appetite may cease with the cure of the conditions basically responsible for it.

It may be safely asserted that every woman, strictly speaking, is a potential nymphomaniac. This is where woman differs from man. For by no means every man is a potential satyr. One has only to consider for a moment the differences in man's and woman's capacity for indulging in the sex act to realize the truth of this. Man's capacity for coitus is definitely limited. Woman's capacity for coitus is practically *unlimited*. In man there must be sexual libido or coitus is impossible. In woman there need not even be desire or appetite. She can be a passive partner in the sex act. Thus a woman without any desire for coitus can satisfy her husband's sexual demands if she wishes or cares to. She may experience disgust or hate, but the task is not an impossible one. In man, however great may be his desire or appetite, there comes a time when he cannot

perform the sex act again, and this limit of his sexual capacity is *quickly* reached.

For these reasons, a woman who has cast aside all moral restraint and whose sexual appetite has been developed to an abnormal degree, is bound to find marriage insufficiently satisfying in the sexual sense. It is altogether impossible for any *one* man to cope with and to satisfy such an appetite. It was because of a full realization of this that Schopenhauer bitingly stated that the monogamy of western civilization compelled men to spend the first half of their lives as whoremongers and the second half as cuckolds. It is largely because of this fact, too, that the monogamous marriage is threatened with unhappiness or collapse from the very moment of its inception.

The monogamous alliance ignores the basic and salient facts of sex, and for this cogent reason very often ends in disaster. In all cases of abnormal sexuality, whether the abnormality in question is one of deficiency or of excess, marriage is bound to culminate in disaster, using the term in the sense of applying to those alliances where the man and wife continue to live together in circumstances of tragic unhappiness as well as those instances which end in separation or divorce.

The fact that the nymphomaniac may continue to possess her appetite and *capacity* for sexual intercourse in advancing years makes the position infinitely worse. For the woman's sexual capacity, provided she retains her desire for intercourse, does *not decline with age*. On the contrary, it exists unimpaired. In certain instances, under suitable stimulating influences, it may even increase. Then indeed is the man's position as tragic as it is intolerable and humiliating. Consider the position. No man in old age can indulge in coitus except occasionally. This, despite

his sexual appetite. With every year, after the age of 50 is reached, and often before, the intervals which must occur between successive attempts at intercourse increase in length. In other words, the man is partially impotent, and in time a state of complete and permanent impotence is bound to arrive.

These facts it is well for all middle-aged persons contemplating marriage or re-marriage to bear prominently in mind. The man of advanced years who is attracted by the charms of a young girl should never overlook the possibility of his sexual life proving difficult and even dangerous. And where the girl turns out to be a nymphomaniac, the possibilities of tragedy can scarcely be averted.

Similarly, any woman contemplating marriage to an old man should not overlook the possibility that he may prove to be the possessor of an excessive and depraved sexual appetite. It is not, in this case, that she need anticipate any physical danger, or that demands may be made upon her sexual powers that she cannot satisfy. There is, as I have already pointed out, not the slightest fear of any such contretemps eventuating. Her danger is a mental or a psychological one. For, if she is a woman of any moral scruples or æsthetic feeling, she is bound to be disgusted with the sexual overtures of the man she has married.

The question of whether the practice of birth control is a factor favouring the incidence or development of satyriasis and nymphomania is worthy of some attention. It is a point which, rather surprisingly, seems to have been largely overlooked both by the birth control propagandists and their opponents. The flood of birth control literature, the great improvement in the efficacy and technique of contraception, the vastly extended facilities for securing advice on birth control problems and obtaining the

requisite appliances, all developments of comparatively recent years, have been contemporaneous with the amazing extension of female sexual libido to which I have referred in an earlier part of this article. In short, with the desire on the part of the female for sexual adventure, which, paraphrased, means the wish to indulge in a degree of promiscuity analogous to that which for centuries has been looked upon as a special male prerogative, there has arisen the means to avoid the consequences of such promiscuity.

With all this, it is inevitable that there should be an extension in the practice of extra-marital love-making, applying to both sexes. In woman, in particular, the effects are noticeably great. It is, however, not merely as an incitor to increased sexual adventure outside marriage that birth control is having its effects; it is the *extension* of sexual indulgence *within* marriage that is bringing in its train consequences which, while on the one hand they may be satisfactory and do much to cement the rigidity of the alliance, in other circumstances have disturbing, damaging and possibly tragic sequelæ. And the reasons are not difficult to unearth. The knowledge that they have in their hands the means of avoiding conception leads couples to indulge in coitus much oftener than would be the case if the risk of an unwanted child was ever in the background.

Now, if man and wife are well mated sexually, that is, if both are in accord as regards the desire for intercourse, all is well, and in such circumstances the marriage will prove all the more satisfying to both partners and all the happier. But where, as very often happens, excessive sexual libido exists in one partner or the other, and one only, the matter is an entirely different one. And, in many instances, the

very fact of being in possession of the means of avoiding conception will develop a *potential* satyriasis on the one hand or a *potential* nymphomania on the other, into a fully-fledged and active abnormality. The man who, in another generation, might have been willing to restrict intercourse to the woman's "safe periods," now, with modern scientific appliances, upon the efficacy of which he feels he can rely, at his service, may expect his wife to meet demands made upon her sexuality which she considers excessive and disgusting : the woman, on the other hand, for very similar reasons, may look for attentions from her husband which, physically speaking, are quite beyond his capacity. Either way, there are present all the possibilities for marital unhappiness.

Although less frequent than satyriasis and nymphomania in their incidence, sexual perversions are quite common in modern civilization, and are just as pronounced in their effects. They are very frequent causes of separations and divorces.

No one who is sexually abnormal should marry. The marriage of a sexual pervert to a normal individual is just as much to be condemned as the marriage of anyone afflicted with tuberculosis, cancer, insanity, or syphilis is to be condemned. Unfortunately for society, there are rarely any visible stigmata in the case of sexual abnormality ; any sign is easily concealable, and it is practically impossible for the normal individual to secure, before it is too late, any evidence of the sexual psychology of one afflicted with abnormal tendencies. More unfortunately still, sexual abnormality, in itself, is no cause for divorce or annulment of marriage.

Those afflicted with sexual abnormality, even when it takes the form of homosexuality, often marry. There is a

widely-accepted theory that marriage is the most potent remedy for sexual disorders. Thus masturbators, satyrs, nymphomaniacs, sodomites, lesbians, all labour under the delusion that marriage will cure their troubles. With exceptions so rare as to be negligible, the hope is a vain one. Marriage cannot solve the problem of anyone afflicted with a sexual abnormality ; while, as regards the partner in the marriage whose sexual libido runs along normal lines, the position is a terrible one. Such a marriage *must* prove unhappy. It can have but one end.

Where the true homosexual male, by which is meant the individual who has an inherent dislike for sexual intimacy with the opposite sex, marries in the hope of overcoming this aversion, he may find himself completely impotent, so that the marriage may never be consummated, in which case there are grounds for annulment. But more often sexual intercourse does occur. Where the woman is the homosexual, there is no question of inability to go through with the sex act preventing consummation. She can submit passively to coitus, and in certain cases, no doubt, she can succeed in mastering her repugnance sufficiently to be able to go through with the sex act repeatedly as a matter of marital duty. But, more often, her natural aversion will end in frigidity and repugnance turning into hatred for the man she has married.

It is, however, where the homosexuality is of the acquired type rather than where it is the result of undifferentiated sexual feeling, that marriage has the most tragic results. Here it is not a case of aversion to sexual intimacy with a member of the opposite sex, but, on the contrary, it is the desire for abnormal forms of sexual intercourse irrespective of the sex of the chosen partner. In such cases, which are almost exclusively male ones, the man attempts to force

his partner to indulge in overt homosexual practices which, it may be well to mention here, rank as criminal acts even when performed between man and wife and with or without the consent of the passive partner.

The rarer forms of abnormal sexuality known as fetishism, exhibitionism, masochism and sadism, which are mostly confined to members of the male sex, are seldom cured by marriage. Indeed, marriage in any such case should never be even contemplated. The proper and sound course to pursue is to cure the abnormality *before* marriage. In most cases it can be cured. Any sexual condition or state which has been acquired, as distinct from a congenital or hereditary affliction, *is* curable.

The causes of acquired sexual perversions are either social, environmental or pathological. Thus pederasty and sodomy, the two male forms of overt homosexuality; cunnilingus and mutual masturbation, the usual overt forms of female homosexuality; are the results, in the majority of cases, of sex segregation; fetishism and masochistic practices are often the methods induced by sexually decadent and impotent men to stimulate sexual appetite and capacity. Old men, who retain strong sexual desire which they increase by aphrodisiacal literature, photography and drugs, are peculiarly addicted to the practice of sexual perversion. All normal sexual practices have long ceased to exert any influence on their sexual libido.

Pathological causes are enlarged prostate, congestion of the posterior urethra, parasitic affections of the genitals, and atrophy of the prostate gland. Exhibitionism in old men, in particular, is a frequent result of such an affliction. Prostatic irritation and congestion, erections due to a full bladder, cause old men to think they possess a degree of

sexual potency altogether at variance with the truth. This very fallacy often causes senescents to marry or to engage in orgies of promiscuity. Every young girl or woman contemplating marrying an old man should take into careful consideration the possibility that he may be a victim of sexual abnormality of some kind.

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IN TWO VOLUMES
BY NATHANIEL BENTLEY
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1787

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PROF. S. SÖRENSEN (Stockholm-Osaka)

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Prof. S. KRAFT-EBING (Stockholm-Göteborg)

CHAPTER V

ABNORMAL SEXUALITY IN MAN AND WOMAN AND ITS EFFECTS AND INFLUENCE ON CHARACTER, BEHAVIOUR, OCCUPATION, ETC.

I

THE UNIVERSALITY AND ANTIQUITY OF SEXUAL ABNORMALITY

SEXUAL abnormalities take many forms. Their practitioners range from the harmless and somewhat foolish fetishists to the dangerous and subversive propagandistic homosexuals. The antiquity and the variety of the practices are indicated in various passages in the Old and New Testaments. Thus Saint Paul hints at both male and female perversions :

Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves : who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

For this cause God gave them up unto vile affections : for even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in

their lust one toward another : men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

(Romans i. 24-27.)

In ancient Rome and Greece homosexuality was rampant. It was so universal as to take upon itself the cloak of respectability and approval. Sodomy, pederasty and tribadism were all practised extensively and openly. Similarly in ancient Egypt, Persia, India and China.

Primitive races and savage tribes have always been addicted to overt homosexual practices, and to bestiality. These vices have been observed among the Eskimos, the American Indians, the African negroes, the Australian blacks, and various lesser-known races.

Homosexual practices are common among animals. The vice is sure to show itself where the sexes are segregated. Similarly, among birds that are shut off from companionship with the opposite sex, inversion is common. Males, in particular, are greatly addicted to it. Every zoologist and aviculturist must have observed many extreme cases of homosexuality among birds (males), and animals (both sexes), showing itself in overt practices.

The rise of civilization saw a great extension in the practice and development of sexual vice ; and likewise the appearance of new forms : *e.g.*, fetishism, exhibitionism ; and old vices elaborated and given new names, *e.g.*, masochism, sadism, transvestism. These abnormalities have been restricted to no one country or class, though the aristocracy have always had opportunities for the practice of sexual vice that, for various reasons, have been denied to other sections of the community. Henri III of France, Henry VIII of England, James VI of Scotland, Frederick

the Great of Prussia, were all sodomites. Catherine de Medici, Queen Christina of Sweden, and Catherine of Russia were addicted to lesbianism as well as other sexual vices.

II

CAUSES OF SEXUAL ABNORMALITIES

Until quite recently it has been the custom to look upon sexual perversion as a crime, and to punish it as such. As far back as the time of Moses, sodomy was punishable by death. Thus : "If a man also lie with mankind as he lieth with a woman, both of them have committed an abomination : they shall surely be put to death ; their blood shall be upon them." (Leviticus xx. 13.) During many centuries of the Christian dispensation, sodomy and bestiality continued to rank as major crimes, for which the only fit punishment was considered to be the death penalty.* With the general decline in the severity of punishment for transgressions of society's codes and laws, while all such offences continued to rank as crimes, imprisonment was substituted for execution. During the past half-century this leniency has been further extended by an increasing reluctance to prosecute except in blatant cases, *e.g.*, the Oscar Wilde prosecution was practically forced upon the authorities by the publicity resulting from the Queensberry Libel case. Although to-day sexual perversion, in certain forms, ranks as a crime, there is a growing tendency to look upon it as an hereditary abnormality and, in consequence, one for which the unlucky pervert is neither responsible nor to be blamed.

* In Scotland, the penalty for sodomy and bestiality, until as comparatively recently as 1889, was death.

For the dissemination of the hereditary or congenital explanation Krafft-Ebing, Carpenter, and other writers on the subject have been mainly to blame. Also modern erotic novels dealing with homosexuality and stressing the congenital nature of the perversion, are to some extent responsible. So, too, are several recent serious works which deal with this phase of sexual perversion from a scientific or pseudo-scientific angle.

The result is that the hereditary or congenital explanation has been greatly overworked. Undoubtedly, to a certain extent, and in some instances, homosexuality *is* hereditary. Congenital inverts do exist and their plight is pitiable. But these cases are comparatively rare. For every one case of congenital inversion in either man or woman, there are a hundred cases where inversion has been acquired, not necessarily consciously and deliberately, but none the less acquired. In considering this subject, personal statements as to the congenital origin of sexual abnormality must not be too strictly believed. The homosexuals themselves have been quick to grasp the opportunities that recently have been available for the presentation of themselves in the role of unfortunate victims of inescapable fate in the shape of heredity. They have, on occasion, gone so far as to pose as martyrs. These points are worth keeping well in mind in any examination of the statements made by those addicted to sexual vice in any of its forms.

It is easy to confuse bisexuality with perversion. Bisexuality is not a synonym for homosexuality, as many people seem to think. Even biologists are not unguilty of this confusion. And it is just this confusion which causes the role of heredity in the creation of the pervert to be magnified and greatly exaggerated.

The juvenile Weininger, amid a miscellany of absurdities,

said one true thing. He maintained that the complete male does not exist, that neither does the complete female. That is to say, every male has in him something of the female; every female has in her something of the male. We see this maleness showing itself in the development of contrary secondary sexual characteristics: women after the climacteric (and sometimes before) growing moustaches, to their infinite annoyance. Occasionally, it goes farther than this, as in the intumulated specimens to be seen on exhibition at anatomical museums, circuses, country fairs and music-halls.

Misogynists have made much of this bisexuality of the human race. They have brought forward facts and figures by which they have attempted to prove that every woman who has ever achieved distinction has been pronouncedly bisexual: in other words, that she has been at least as much, if not more, man than woman. Sociologists, in the main, have argued on the same lines. They have, of course, been blinded by gratuitously assuming, as a pragmatic *als ob* fundament, that mentality is hereditary; and, further, that it is, in any striking or pronounced form, purely a male characteristic.

It is only natural that the heredity myth should have invaded the matter of sex and, in consequence, of each and every form of sexual abnormality.

It cannot be too strongly urged that, in modern civilization, the *sex act* is neither instinctive nor tropistic. What is, so far as sex and its ultimate individual development and expression are concerned, instinctive or tropistic, is something quite different. To understand the extent and likewise the limitations of the hereditary element of sex, it is necessary to examine a little closer the phenomenon known as bisexuality.

Bisexuality is inherent in mankind, as it is in all forms of animal life. It is the normal state of all boys and girls before sexual maturity is reached, indeed most boys, before puberty, bear a good deal closer resemblance to females than to males. Dressed in the habiliments of girls, this resemblance would be apparent to everyone. As Schrenck-Notzing has pointed out, the origin of castration was most probably the keen desire on the part of the pederasts to preserve the youthful girlish appearance and characteristics of their boy lovers.* Every male possesses femaleness in some form or other and to some extent. The tendency may be developed or it may be latent.

Freud's contention that at a certain stage in every person's development homosexuality is a normal state, is doubtless basically true. It is at such a stage that environmental and psychological factors take a hand. Segregation at this time develops the basic homosexual element, contact with the opposite sex subverts or aborts it. In this connection, Schrenck-Notzing rightly points out that the danger-stage in modern education, with its principle of sex segregation during adolescence, lies in the possibility of the initial intense sexual excitation occurring in the presence of and contact with a sexually attractive male. In such circumstances a bisexual or undifferentiated sexual feeling might easily develop along homosexual lines; a potential or an incipient homosexual feeling would undoubtedly, in the absence of controlling or prophylactic influences, lead to such specific developments. If the normal bisexuality of the individual develops along lines which lead to *sexual* attraction being confined to the opposite sex exclusively, the condition known as heterosexuality is said to exist.

*A. von Schrenck-Notzing, *Therapeutic Suggestion in Psychopathia Sexualis*, Davis, Philadelphia, 1895.

This represents the average individual's sexual make-up. If, on the contrary, sexual attraction is concentrated upon members of the same sex, accompanied by repugnance for any sexual intimacy with the opposite sex, we have a case of true homosexuality.

While the exact extent of this bisexuality in man may be due to basic influences over which the individual has no control whatever; and while either alternatively or in addition or both, it may be due partly or solely to environmental circumstances and psychological conditions outside his immediate consciousness; this is something quite different from anything in the nature of overt homosexual practices. There may be hatred of anything that remotely resembles sexual intimacy or feeling in connection with the opposite sex; but this does not necessarily imply sexual feeling for, or a desire for sexual intimacy with, the same sex. In fact there is rarely, as regards the inherited or bisexual aspect, any such feeling or reaction.

This is where the *hereditary* homosexuality differs from any other form. Its most *marked characteristics* are lack of sexual feeling for the opposite sex, and a compensating desire for the company of the same sex. Usually it stops at this. Any association with members of the same sex is usually either completely asexual or lacks conscious connotations with overt sexuality.*

It is true that this is but a step removed from the beginning of sexual feeling. The moment the essential step is taken, however, and sex in any overt form enters into the thing, *the hereditary concept no longer applies*. Moreover, so long as homosexual feeling retains its true

*The basic and often unconscious tendency to homosexuality inherent in society is manifested in the formation of the numerous sexually segregated clubs, associations and movements, both juvenile and adult; e.g., Boy Scouts, Girl Guides, Freemasons, Oddfellows, Rotarians, *et al.*

hereditary content there is always a possibility that the potential bisexuality of the human race will result, through accidental or unconscious counter-stimulation, in a move towards heterosexuality. The homosexual alliances during adolescence, which so often vanish suddenly and satisfactorily, are examples of this type.

The hereditary aspect of homosexuality may thus be considered as *primarily responsible for only a comparatively small number of perverts*. Other causes of perversion outweigh very heavily the hereditary one.

The major cause is the segregation of the sexes. This segregation may be complete, as in any circumstances where it is impossible to come into contact with the other sex; or it may be partial, as in cases where there are physical or psychological reasons which make it difficult to have intimacy with the other sex. In the first category are inmates of prisons, crews of ships, and members of expeditions which are cut off from outside contacts for long periods; in the second are university students, inmates of reformatories, monks, nuns, and to a lesser degree, unmarried members of the clergy and unmarried women irrespective of age, profession or environment. Joseph F. Fishman, who has had much experience with conditions affecting prison life, says "Every year large numbers of boys, adolescent youths, and young men are made homosexuals, either temporarily or permanently, in the prisons of America."*

As a result of an enquiry into the extent of homosexuality among college graduates, conducted by Davis, it was discovered that "one half of the women who answered at some time or other experienced intense emotional relations

*Joseph F. Fishman, *Sex in Prison*, National Library Press, New York, 1934, p. 83.

with other women, and that over a quarter admit that the relationship was carried to the point of overt homosexual expression.”*

The search for new and esoteric forms of sexual pleasure is a potent cause. Whereas segregation induces special forms of sexual vice, *i.e.*, sodomy in men, tribadism in women, masturbation in both sexes; the deliberate hunt for new sources of pleasure is a cause of *all* kinds of perversion.†

The pathological causes must not be overlooked. In men, genital malformations such as phimosis, shortness of the frænum, and enlarged prostate, may induce sexual vice; in women, herpes preputalis and prolapsus uterui may be predisposing causes. Routine medical treatment for enlarged prostate in old men, and for prostatitis or prostatorrhœa in younger ones, involving massage of the prostate gland and the posterior urethra, frequently lead to anal massage and sodomy.

Occasionally abnormal forms of sexuality are acquired and practised purely for professional purposes. There are male prostitutes who are prepared to adopt the active or passive role, or both roles, in overt forms of homosexual vice. There are female prostitutes, especially brothel inmates, who are willing partners in every form of perversity, with both male and female clients.

In marriage, any defective state of the genitals in either the husband or wife which causes ordinary intercourse to be difficult, painful or impossible, may in certain instances predispose to the adoption of some form of perversion.

As reasons rather than causes may be mentioned the fear of contracting venereal disease, and the desire to make sure of avoiding pregnancy, both of which are common inducements for pederation being preferred to natural intercourse.

*K. B. Davis, *Factors in the Sex-Life of Twenty-Two Hundred Women*.

†Drug addicts are in many cases homosexuals.

Signs of effeminacy or of masculinity in dress and appearance are by no means necessarily signs of homosexuality, as is popularly believed. Far more often are they indications of transvestism. Nor are physical characteristics of femininity in males or of masculinity in females, in themselves, indications of homosexuality. It is important that the public should get rid of these erroneous ideas, which undoubtedly are the causes of much unhappiness and embarrassment in cases where men and women are afflicted with physical peculiarities and abnormalities which rank almost as stigmata.

III

THE GROWTH OF SEXUAL ABNORMALITY

Once the sex act and its analogues have been learned, and in these sophisticated days the adolescent has far greater opportunities for acquiring sex knowledge than ever before, an appetite is created which is not easily satisfied and which, in certain circumstances, may prove insatiable. The upholstery of women, the perfumes, the aphrodisiacal dances, the erotic novels, all stimulate sex desire.

Thus to-day, so far as concerns the big majority, sex appetites have been aroused and developed, in many cases to an inordinate extent. Only the few have discovered that its attractiveness largely lies in its pseudo-mystery, that once sex is uncovered in all its nakedness the attraction vanishes ; only the few are thoroughly sated with sex.

Despite the promiscuity which is such a feature of life to-day, despite the marked increase in the opportunities for the satisfaction of sexual appetites, there are individuals of both sexes, and in particular females, who find it difficult to satisfy in any adequate sense the sexual libido that has

been aroused. In recent years there has been a tremendous increase in the number of spinsters of all ages. This is not so much due to the preponderance of the female population over the male population, nor to the fact that marriage is no longer woman's sole respectable career ; as it is due to the fact that men, in rapidly increasing numbers, are fighting shy of marriage altogether. Nearly half the women of to-day who have reached the age of thirty years are unmarried. It is a huge and a significant proportion.

Now twenty years ago an unmarried woman, at any rate until late in life someone started putting ideas into her head, was content with her lot ; in the majority of cases she found other consolations. She took up religion, she fiddled with social work, she kept a cat or a dog or a canary, she exhibited hens or rabbits. And she lavished fanaticism on the one, or affection on the other. By this means and that she either repressed any sex feelings that happened to arise, or she never so much as experienced them.

But, apart from a remnant of the old-fashioned females, there are now no young or middle-aged women who are without sex knowledge. Few of the unmarried can honestly say they have experienced neither sexual desire nor appetite. The modern girl is in the position of the young man indicated by Saint Paul in his injunction to marry or burn. She lives in an atmosphere which excites and develops eroticism ; and, as if this were not enough in itself, she is given every opportunity for obtaining titillating sex knowledge, even to the extent of it being thrust down her throat by her parents and teachers.

Marriage, in the preponderating number of cases, is plainly out of the question. There remain available all those sublimations which were so effective in an age when

sexual desire was never properly aroused ; when, too, it was considered to be the thing for a lady with any pretensions to culture to give the air of being *anæsthesia sexualis*. The modern young woman will have none of these things. She scoffs at religion ; she accepts a hobby as she accepts the wireless, the talkies and the tabloid newspapers ; she glories in brandishing and exaggerating her "sex appeal."

An appetite that can be satiated by a minority of women only, in any legitimate and socially approved way, is created, and with every month that goes to its death is this appetite developed. The members of the disappointed section of the female population have the choice of abstaining from any form of sexual indulgence or of satisfying their desires by methods disapproved of or ostracized by society. Finding they can sin with comparative safety and impunity, they follow their natural inclinations and let convention go to blazes. And so with increasing frequency, these girls indulge in promiscuity, in masturbation, in cunnilingus.

Physical peculiarities ; mental predispositions, repercussions and disorders ; environmental conditions ; social and vocational opportunities ; financial obligations and states ; various kinds of fears and compulsions, have their effects in deciding exactly what form of sex expression shall assert itself.

IV

VARIETIES OF SEXUAL ABNORMALITY

The abnormality known as fetishism is concerned with the concentration of erotic interest on one part of the body or on some specific article of clothing. To a certain limited

extent every individual is something of a fetishist, otherwise all would be sexually attracted by the same type of individual. The fact that a characteristic of a man or woman attracts or repels a member of the opposite sex is due to this basic fetishism, which influences to some extent every erotic alliance or lack of it.

Where fetishism ranks as an abnormality, however, this basic concentration of attraction along certain definite lines has become an obsession. In its purely physical form it frequently shows itself in a sexual attraction for individuals with long tapering fingers, tiny ears, women with huge pendulous breasts, *et al.* Far more often is the sexual attraction centred upon some article of attire. Shoe fetishists are common. Restif de la Bretonne was one. Usually the erotic stimulus is concentrated upon the sight of extremely high-heeled dainty shoes. Handkerchiefs and gloves are also frequent causes of sensation. And there are many rarer forms associated with articles of apparel, of which corset-fetishism is a striking form. Many instances where men are accustomed to wearing corsets are not due to a desire to achieve sartorial elegance of figure, as is customarily assumed, but to the existence of this particular form of fetishism.

Fetishism is often the direct cause of male impotence. The victim of the abnormality finds that he can only perform the sex act in certain circumstances, with a certain type of woman. Krafft-Ebing considers that the common phenomenon of "young husbands who have associated much with prostitutes finding themselves impotent with their wives" may be regarded as a kind of (psychical) fetishism in a wider sense.* Most fetishists are either

* R. v. Krafft-Ebing, *Psychopathia Sexualis*, English adaptation of the Twelfth German edition, New York, 1925.

masturbators, or reach sexual excitation sufficient to induce orgasm, in the presence of articles of apparel connected with their peculiar aberration, or where an image of the fetish can be called up vividly in the imagination.

Illustrative of this, is the remarkable case of shoe fetishism given by Hammond. This patient had been taught masturbation by a servant, who used her shoe for this purpose. Always when masturbating, his mind was fixed on images of feminine footwear. Whenever opportunity presented itself, he secured women's shoes for the purpose. He never had any sexual intimacy with a woman, but in an effort to cure himself of this trouble he married, only to discover that every attempt at intercourse was abortive. Hammond suggested that "he should hang one of his wife's shoes at the head of the bed and keep it in sight while he made the effort at intercourse, and continue to do so till he had become habituated to his new relation." The experiment proved successful.

Exhibitionism is a common form of sexual perversion which leads to many appearances of men in the police courts of every big city, and is a very frequent source of much embarrassment, unhappiness and disgust among the relatives of its victims. It is largely pathological in origin. Usually the exhibitionist is far more fitted for medical attention than for punishment by either fine or imprisonment.

In younger men it is almost always due either to imbecility or idiocy; in older men to senile dementia, epilepsy and general paralysis. It is usually associated with impotence. The perversion takes many forms. The most common are exposure of the genitals or the performance of masturbation in public; and personal contact with the

genitals or bodies of other individuals of the opposite or the same sex. The last-named type of exhibitionists are termed "frotteurs" and are often found among crowds. Joseph F. Fishman, a former Inspector of Federal Prisons in the United States, states that exhibitionism is a difficulty which is encountered in all prisons where both sexes are confined. It is necessary, he says, to exercise "constant vigilance to prevent male prisoners exhibiting themselves at any windows which can be seen from the female department."*

The commencement of the practice is often due to handling of the genitals as a result of irritating local conditions and infections. Thus cystitis, stricture, hæmorrhoids, incontinence of urine, balanitis, and other affections of the urinary and anal regions. There is no doubt that in many of the cases that have figured in police court prosecutions the man has been purely the victim of pathological conditions which caused an uncontrollable desire to relieve the itching of the genitals, associated with no sexual or obscene intent. The term masochism was coined by Krafft-Ebing to indicate the association of sexual libido with suffering at the hands of the one loved, described and elaborated so effectively by Leopold von Sacher-Masoch. The condition has always been existent in civilization, but before the analysis by Sacher-Masoch its sexual connotations were either ignored or misunderstood.

Like fetishism, it may almost be looked upon as a natural concomitant of love, masochism in a psychical sense being usually present. It is only in abnormal and exaggerated cases, where physical suffering, in the form of actual cruelty, or its simulation, is inflicted, that it ranks as a true perversion.

* Joseph F. Fishman, *Sex in Prison*.

These cases are mostly concerned with sexual decadents who have exhausted every form of sexual stimulation. They patronize brothels where prostitutes are willing to arouse their libido by perverse methods. Usually flagellation is the form which is preferred by masochists.

The perversion is almost exclusively reserved to men. Noted masochists have been Rousseau, Chopin, Musset and Baudelaire.

Erotic feeling stimulated by cruelty in any form is termed sadism.* The name is derived from the Marquis de Sade, the most notorious exponent of this particular form of perversion. It is really a sort of counterpart of masochism, and the two may be looked upon as contrary manifestations of the same sexual anomaly. The love-bite of animals, which is often an accompaniment of passionate coitus in man, is a primitive form of sadism.

The vice exists in several forms. There are the active sadists, who derive sexual pleasure from actually inflicting punishment themselves, *e.g.*, in whipping schoolboys and prisoners, killing or maiming cattle, dogs, poultry and other living things. There are the passive sadists, who experience sexual stimulation in witnessing acts of cruelty, *e.g.*, spectators at bull-fights, boxing matches, and various other types of entertainment or exhibitions where human or animal life is endangered. There are the emotional sadists, who derive sexual stimulation vicariously from reading about, or imagining various forms of cruelty or punishment.

Transvestism, the name given to dressing in the clothes

* In recent years, the term sadism has been commonly misused in the Press and in literature generally. It is looked upon as a synonym for cruelty. Cruelty is very common in all civilized states even to-day, especially cruelty to animals. In the majority of cases the cruelty is not associated in any way with sexual libido. The sadist, in contradistinction to the average individual guilty of cruelty derives sexual pleasure from witnessing or causing the suffering of others.

of the opposite sex and deriving sexual stimulation from the practice, is a common form of perversion. One of the most notorious cases of transvestism was that of the Chevalier d'Eon, who lived alternatively as a man and a woman ; and there are records of many other instances that have come to light. In recent years, cases of transvestism have figured in the English police-courts.

Transvestism is commonly confounded with homosexualism. Because a man or a woman finds sexual pleasure in dressing in clothes of the opposite sex, it does not necessarily follow that he or she is a homosexual. In most cases of true transvestism, there is no homosexual leaning whatever. The practice of adopting the dress of the opposite sex may possess an element of danger in so far as it is likely to *lead* to homosexualism or even to perversion, but that, in the majority of cases, is the most noxious element present. In rare instances, marriages occur between transvestists and partners of the same sex.

It is a popular error to suppose that every male homosexual is necessarily a sodomite. Only a minority of homosexuals practise sodomy. In most cases any overt expression is restricted to mutual masturbation. Sodomy is the vice of the heterosexual quite as often as of the homosexual, and in all cases of sodomy between heterosexuals there can, of course, be no question of any incentive beyond lust. In many countries, for centuries, it has been widely practised for contraceptive purposes. In the works of Aristotle there is a reference to sodomy being practised and authorized in Crete purely as a birth control measure. It is still practised, as a contraceptive method, to-day.

In England, sodomy is a criminal offence, and is punishable under the Offences Against the Person Act of 1861. Both participants are equally guilty. The plea of forced

participation (except in a case of insensibility) constitutes no defence, as it is quite impossible for anal penetration to be effected against the will of an adult possessed of the power of movement. Moreover, *the point cannot be too strongly stressed*, sodomitical connection between husband and wife with or without the wife's consent, is a *criminal offence*. The act does not, as is generally supposed, restrict the offence to intercourse between men. Sodomy is anal intercourse with a human being, and this applies if the passive party is a woman. It is true that anal intercourse is often forced upon his wife by a husband of debauched tastes. The rarity of any such case figuring in the courts is due to the extreme difficulty in securing any evidence as to its practice.

It is popularly considered that venereal disease cannot be contracted if sodomy is practised, an assumption which undoubtedly accounts for the popularity of the vice among many of the heterosexuals who practise it. The belief is totally without foundation.

Pederasty refers to anal intercourse where the passive partner is a boy. It was this particular form of homosexual vice which was cultivated by the ancient Greeks.

A tribade is a female guilty of overt homosexual practices. Such practices are restricted to mutual masturbation, cunnilingus, and, more rarely, the use of an artificial phallus which is strapped round the waist of one of the participating females. Kisch has pointed out the part played by clitoridal enlargement as a causative factor in tribadism. In some native races, the clitoris attains such an abnormal size as to interfere with copulation, and has to be removed surgically.

Unlike sodomy, tribadism is not a punishable offence. It seems highly probable that the failure of the state to punish tribadism is due to the fact that it was ignored in the catalogue of sexual vices punishable under the early Christian dispensation. Tribadism was not associated with the pagan and heretical rival cults.

Bestiality, or intercourse between human beings and animals, is far commoner than is supposed. Both sexes, in certain circumstances, are addicted to it. Cases are on record in which almost every kind of domesticated animal has figured.* Fowls, too, are often employed. The man or woman in most cases is the active agent, though there are cases where dogs and cats have been trained to assume the active part.

Bestiality is as old as civilization. At one time, it was punished by death.† To-day *it is a criminal offence*, coming under the Offences Against the Person Act of 1861.‡ It is a criminal act whether committed in public or in private.

Many cases of bestiality are due to a superstition which is still current among the more ignorant sections of the population, that a venereal infection can be cured by connection with an animal.

The numberless stories of monsters and freaks resulting from sexual intercourse between human beings and animals are myths. For conception to result from any such union is a biological impossibility.

* In the *Satires* of Juvenal mention is made of Roman ladies who were guilty of bestiality with donkeys.

† See Exodus xxii. 19; Leviticus xx. 15. Usually both the human and the animal participators were burned alive.

‡ Sexual intercourse with an animal ranks as a criminal offence whether it is perpetrated *per vaginam* or *per anum*.

V

EFFECTS OF ABNORMAL SEXUALITY UPON THE INDIVIDUAL

Once any form of perversion has secured a hold upon the individual it has undubitably far-reaching effects upon character and behaviour ; often it is sufficiently potent in its influence to determine to some extent the choice of an occupation. Hence the frequency with which those who have developed homosexual or sadistic leanings during adolescence will select some occupation which will afford opportunities for indulging in overt forms of the special type of vice to which they are addicted. For while it is extremely difficult to differentiate between the pervert who has developed some form of sexual vice as a result of opportunities presented through the circumstances in which he is placed, and the one who has deliberately put himself in those particular circumstances, the very fact of most perversions ranking as criminal offences and calling for secrecy in their practice, leads addicts to welcome and to search for opportunities to practise their particular vices under conditions as closely approximating to impunity or safety as possible. Thus we find voyeurs and homosexuals seeking situations as bath-attendants, masseurs, teachers and governesses ; sadists seeking employment in abattoirs, prisons, hospitals, *et al* ; zoerastists working as farm-hands, shepherds, and animal trainers.

Inevitably, any form of sexual vice, whether it ranks as a crime or merely as an abnormality which is censored or ostracized by society, leads to the development of secretiveness and nervousness in the person practising it. The fear of blackmail is an ever-present one. In consequence, extravagant caution becomes habitual.

Every form of sexual perversion is, where the victim or addict marries, a potential cause of divorce. In all such cases the true reason for the failure of the marriage is never publicly divulged, but there are strong grounds for the assumption that the sexual abnormality of the husband or the wife is a frequent cause. Although the true homosexual rarely marries, exhibitionists, fetishists, sadists, masochists, and those addicted to cunnilingus and fellatio frequently enter into a marital alliance in order to secure opportunities for indulging in their vices under legal protection.

Sexual abnormality, in nearly all its forms, is often a cause of marriage, in the assumption (usually mistaken and often having tragic results) that a cure of the vice or habit might be thus procured.

VI

TREATMENT OF SEXUAL ABNORMALITIES

In the past, few attempts have apparently been made to treat sexual abnormalities and perversions in any curative sense. The authorities, by means of imprisonment, strove to punish those manifestations which ranked as criminal offences, and ignored anything which they could not punish. The few medical men and sexologists who disagreed with these methods, for the most part, held that sexual perversions were hereditary and therefore incurable. Any attempts at prevention were practically confined to castration, a brutal mutilation which had little effect.

At last, however, among the more competent sexologists who are able to divorce the subject from its religious and ethical connotations, a saner view is prevailing.

Almost every male and female sexual perversion, whatever its type, is *preventable*, if the adolescent is taken in hand

in time, provided with the right environmental conditions, and with the correct form of prophylactic treatment. Where any predisposition to homosexuality is exhibited or suspected there must be no sexual segregation. It would be fatal.

Prevention is always preferable to any attempt at cure. All the same, in most cases, sexual perversion in any form *is curable*. The conviction that it is hereditary, which is drummed into the patient on so many occasions, is one of the major obstacles in the way of curative treatment. This is most emphatically the wrong mode of approach. The patient must be assured and re-assured that his condition is curable. Encouragement of every kind must be given for the over-riding and subduement of those psychic states which result in the desire for sexual solace along abnormal lines.

Marriage is contra-indicated in every case of sexual abnormality or perversion. The contention that marriage will cure homosexuality is a fallacy which has been responsible for much unhappiness and many tragedies. Until the perversion is *cured* marriage should, in no circumstances, be contemplated.

CONSIDERATIONS OF THE FUNCTION OF THE
SEXUAL ORGANS AND SEXUAL TECHNIQUE IN
INCREASE

DR. P. ORLOVSKY (Berlin)

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CONTRIBUTIONS OF THE JOURNAL OF THE
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TO THE
SCIENCE OF MAN

(By R. G. Anderson, Esq.)

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CHAPTER VI

CONSIDERATIONS OF THE FUNCTION OF THE SEXUAL ORGANS AND SEXUAL TECHNIQUE IN INCREASE

FROM superficial examination of the sexual act, it appears that the sexual prelude (Preparation for Ecstasy) and the development of muscular activity which occurs at the same time, the climax of the sexual act, called the orgasm, and the termination of the state of excitement occur almost similarly and simultaneously in both sexes. In many couples, the considerable differences in the development of the sensation of pleasure and in the termination of its various phases are often smoothed out through a fortunate instinct, which can be strengthened by mutual love and understanding. But as medical investigation has shown, ignorance, unreasonable shyness and inexperience cause failures in the attainment of physical pleasure and are a constant source of conjugal dissatisfaction.

These failures can best be made clear by the comparison of the various phases of coitus in the man and the woman. On an average, one can take the duration of the sexual act to be seven minutes. Naturally, it is perfectly possible for this to be longer or shorter in duration; it can last, say, only three minutes or ten; but these variations in time are usually signs of oversensibility or of a weak orgasm.

Comparison of the masculine and feminine curves of

excitement shows that the woman has to reach a higher and more intense pitch of excitement in order to make the act mutually satisfying. This excitement can be duly evoked by general or local caresses. Divergence between man and woman in the moment of orgasm is particularly unsatisfying for the woman, and is often the simple explanation of childlessness. There are many very well-known examples of this. For example, it is generally known that the marriage of Maria Theresa, the famous Empress of Austria, which in later years proved to be so fruitful, was barren at the beginning. The medical council which was called in to give its opinion as to the cause of sterility expressed its opinion that :—(Wan Swieten) : “Ego vero censeo, vulvam acratissima majestatis ante coitum diutius esse titillandam.” (The private parts of Her Majesty should be caressed before sexual intercourse.)

On introduction of the penis into the vagina, the degree of excitement decreases somewhat.

The number of frictions for effusion can on an average be taken to be twenty-four to thirty ; in older people coitus requires more time, in younger people less. In a young man aged twenty, emission occurs after approximately twenty frictions ; in a man of forty, after forty ; in a man of sixty, after approximately sixty frictions.

For the final act of the orgasm, we can allow six frictions, which naturally is an arbitrary estimate ; so that I will only say that in the case of a coitus of forty frictions only six go to the orgasm. Various mental factors, great mental excitement, longer restraint, greater excitement with a new partner, can alter considerably the number of frictions required.

At any rate there are no grounds for maintaining that some women can become pregnant only through orgasm

and others, on the contrary, without orgasm ; with which most gynæcologists agree. If, in principle, it were possible for woman to become pregnant without orgasm, it would follow that sexual pleasure in general, and the orgasm in particular, is an unnatural phenomenon, and that the woman who is sexually cold is normal.

When the orgasm has been attained, the coitus curve of the man suddenly falls, to die away in a certain physical and mental weariness, while the orgasm of the woman, on the contrary, lasts longer and does not die away in such a steep curve. From this fact arise certain rules of action for the man, namely, embracing and caresses in general (not local) which slowly come to an end. For older men, from forty-five years of age, definite changes in the sexual act come in, in so much as the duration of the orgasm grows longer. The reason for this is that a longer period of time is necessary for the sensation of bodily pleasure to develop, so that the state of excitement does not disappear so suddenly.

It has already been mentioned that by regulation of the frictions the man can arrange for the orgasms on both sides to coincide. Nevertheless, this very often fails.

Be that as it may, it must be said in honour of man of the civilized world to-day that present-day man does not worry himself too much about this question, but considers coitus as a social act in which the satisfaction and orgasm of both sides must be attained. From this consideration comes the danger that a man who notices that his partner attains orgasm only slowly, or not at all, will adopt a technique which is known in Europe as the "Japanese Technique." That is to say, when the man realizes that by regulation of the frictions he can reach a point beyond which further restraint is impossible, he pauses, to start again in the hope

that by then his partner will have reached the desired point. By this technique the duration of the act can of course be considerably prolonged ; but in this lies the danger that the coitus will lose its principal quality and become chiefly a function of the brain instead of the " sympathetic nervous system."

This state of affairs can best be compared to automatic evacuation of the bowels. A simple low-class man, for example an uneducated peasant, empties his bowels when he feels an irritation. No doctor has yet come across a peasant who suffered from constipation. On the other hand, in a large town 70 per cent. of the men and almost all women suffer from constipation. There can be only one reason for this ; that in civilized individuals a subconscious function of the brain acts as a restraint, somewhat as follows :—" First I still have to attend to this and that, and only then will I have time to empty my bowels." If we dispense with the action of the brain in regard to intestinal function, and apply this action to other matters, then the irritation occurs automatically. Civilized man can adapt himself to this automatic action, which must be followed blindly and without delay, and will thereby not suffer from constipation any more than does the peasant.

In this way the coitus should also be an automatic action of the " sympathetic nervous system," for if one misuses its technique in order to prolong the pleasure of one side or the other, one can reckon that sooner or later it will lead to increasing feebleness.

Other abuses in order to prolong sexual excitement affect the nerve centres of the spinal column and enlarge the local blood vessels, which through their forced activity do not quite return to their normal state in repose. "*Coitus Interruptus*" (interrupted or prematurely discontinued

coitus), the technique of which is likewise very well known, sooner or later affects the strength.

From my researches I have found that the harmful action resultant on the systematic practice of *coitus interruptus* for any length of time sets in after a few years, and one can already observe these effects after two years, but in many cases only after twenty.

From this it appears that fundamentally the maintenance of strength in the man, and conjugal bliss, depend on preserving the coitus within the natural limits. Nature has provided every organism and every function with a reserve of power, so that occasional excesses should not cause any harm, but these must be only occasional.

What, then, is the mechanism of coitus naturally executed? The blood-vessels of the feminine genital organs behave in the same way as those in the male penis:—in sexual excitement or coitus they are filled with blood in the same manner and are similarly empty in a state of rest. This saturation with blood causes the hardening of the tissues and the great increase in the size of the penis. In the faculty of this rapid change lies health and the preservation of strength till an advanced age. The unnatural practice of constantly deviating from automatic sexual intercourse dissipates much more rapidly the reserve powers which nature provides. The result is that the faculty of the blood-vessels to contract completely, and thus provide the necessary rest for the sexual apparatus, is diminished; the blood-vessels do not quite contract, but remain in an intermediate state. In this way the blood-vessels are enlarged, lack complete rest, and various complications and conditions result, of which the worst consequence may be impotence. One should therefore deviate as little as possible from the way laid down by nature, and not

subscribe to the decadence of the age ; one should follow only natural instincts, which ensure health and enable one to remain, in the social sense, a good sexual partner.

We have several times mentioned that in the man the climax of the orgasm coincides with the emission. But we have not yet said that the orgasm is the consequence of that emission. From the fact that in abnormal cases where no semen comes out at all, a kind of orgasm can be effected without emission, some investigators have drawn the conclusion that the orgasm is purely a mental state, or at least that it is principally mental. One cannot doubt that with most civilized men to-day the orgasm is connected with a physical process, without which no orgasm can be effected. In men, this process is the emission, which can be divided into two distinct parts. In the first phase, the semen flows out and is driven through the seminal duct into the back of the urethra. The second phase of the orgasm is when the semen is ejected from the back of the urethra, through the contraction of the relative muscles. The orgasm of the man thus consists in part of a "feeling of passage" (as when the fæces are forced through the rectum), and of the contraction of the muscles, which causes the ejection of the semen.

The orgasm of the woman was often connected with the emission of the man. It is well known that in woman's orgasm there is likewise a fluid discharge. One need not stress that there is a marked difference between the emission of the man, which from the point of view of reproduction is the most important act in sexual intercourse, and the discharge of the woman. This fluid discharge by the woman can often be brought about more quickly, is lasting and does not occur suddenly. The muscular contraction which, according to some investigators, is said to be

identical with the feminine orgasm, has in actual fact nothing to do with it, as the orgasm can occur without it. In my opinion, the feminine orgasm is nothing but the manifestation of the nervous tension accumulated throughout the body of the woman. But one must recognize that with women the mental participation in the sexual act is incomparably greater than with men.

In the decades following the Great War, much has altered in this respect as well. The decadence of youth, which is often called "enlightenment," "greater knowledge of life," "greater power of living," etc., has also altered the symbol of spiritual love, and coined the phrase "modern love." The sexual instinct is often satisfied through a purely mental orgasm (modern dances, modern flirtation, etc.), without participating in sexual processes. In some "enlightened" countries, coitus without emission is carried out quite openly by means of a form of "spiritual training." One need not state that such an arrangement is injurious. Men and races who give the body its due, will always lead in growth, health and vitality.

A question no less serious than the analysis of the orgasm is the importance of the clitoris and the hymen in women.

It is difficult to imagine that nature placed the hymen in woman's vagina merely as an obstacle to be destroyed. Various explanations have been put forward for this, and we need not go into the varied and often arbitrary assumptions. Let us merely state that the hymen is not a human peculiarity, but a formation dating back to the history of evolution, which has degenerated again in most animals, but has survived in good condition in the cow, the bitch, the sow, and particularly the mare, just as it has in human beings.

One must therefore answer the question of why the

hymen is so well formed in human beings, and how it is related to the clitoris, if at all.

In animals, the genital canal consists of the vagina and the narrower vaginal vestibule. Thus in cows the vagina is only two-thirds of the genital canal, in pigs, sheep and dogs only three-quarters, in cats only a half, in elephants as little as a sixth; after this comes the rather long vaginal vestibule, which in sexual intercourse from the rear (as is the case with animals) prevents the semen from flowing out. In men and apes, the vaginal vestibule only exists more from an anatomical than from a practical point of view. It was for this reason that with the two latter animals (men and apes), in course of the changes of evolution, during which they rose to two-legged creatures, the hymen did not degenerate as in the case of quadrupeds, in whom the long vaginal vestibule made the hymen superfluous. Generally speaking, as man developed a biped way of living and adopted an upright carriage—which differentiates him from the animals—the pelvis of woman, who was developing concurrently, also changed position; so that as human evolution reached its apex the pelvis assumed its present position. This position of the pelvis enabled the retention of the semen in coitus from the front as well, which made the hymen superfluous, and it was possible to break it in coitus from the front without affecting reproduction.

The function of the clitoris can also be connected with these considerations. Presumably, at the earliest stage of human development, coitus took place from the rear, as with animals. But when human evolution reached its present form and stage of development, and coitus from the front came into practice, nature, knowing the most sensitive part of woman's pudenda, tried to bring it ever

farther forward. But through the complete change in the arrangement of the body this effort was pointless. One can also assume that with the upright carriage of the body and coitus from the front, the degeneration of this organ took place, so that in the course of evolution this organ degenerated and cannot come into action in coitus either from in front or from behind. We know that it has not yet lost its sensibility to exterior irritation, but this sensibility can be included in that of the entire skin, which sexually is much more sensitive than that of man. The specific sexual sensibility of man is almost exclusively confined to the sexual organs and the anus. Hence St. Augustus says, not without reason: "Every part of woman's body is a vulva."

This explanation of the clitoris and the hymen can, of course, be dealt with in many ways. In essence it amounts to the fact that since woman in the course of evolution assumed an upright carriage, and changed from sexual intercourse from the rear to intercourse from the front, she also has the faculty of retaining the semen after sexual intercourse through the change in the position of her pelvis. If this is so, why has the hymen not degenerated, as is the case with other human or animal limbs which in the course of evolution have lost their importance?

One might answer that this organ later took on another function, which would explain why it did not degenerate. We know that in all animals there is a mating season, and that after successful intercourse the female either declines or at least does not favour further intercourse. In human beings, the evolution of the body occurred in conjunction with a great development of the brain, which led to the constant mating instinct of woman. But again, sexual life carries with it the danger of abuse, since nature intended

that the sexual instinct should be only for the purpose of reproduction, and that love should not be an end in itself. Nature wanted to erect a protective barrier at the edge of the mating organs, throughout the entire animal world, and the hymen is a survival of this barrier. There is no doubt that even to-day the existence of the hymen is considered in the sense that the young girl, whose senses are already permeated with the sexual instinct, should not start sexual intercourse too early, and that she awaits mental and physical maturity, which are essential for motherhood, and thus prepares herself best for reproduction. The hymen is thus an organ which to-day is indispensable from the symbolical rather than from the physical point of view. It would be easy to make the mistake of wishing to settle this problem, which can never be finally solved, by means of hypotheses. But at any rate, it is of some service to bring these into consideration.

SEXUAL PHYSIOLOGY

DR. P. GARTNER (Budapest)

SEXUAL ETHNOLOGY

Dr. E. G. Gantt (Chicago)

CHAPTER VII

SEXUAL PHYSIOLOGY

PHYSIOLOGICAL FACTORS IN MAN AND WOMAN

THE first few weeks of marriage are of vital importance. They have invariably the most profound effects upon the future happiness of both man and wife. The reactions of the one partner to the other during the honeymoon period will have lasting effects. The woman, in particular, is likely to remember and to be psychologically affected by the sexual behaviour of her husband during these critical first days of married life.

If the truth could be got at I am most firmly convinced that a very large number of the marriages which end in divorce or separation owe their tragic results directly or indirectly to faults committed during the honeymoon period.

Schroeder, in his admirable study, *Obscene Literature and Constitutional Law*, quotes the statement of Bertillon, the distinguished French physician, that "the brutalities of the husband in the first sexual intercourse" were the direct cause of divorce during the first year of married life in the majority of instances. It is easy to understand how crude, hasty and selfish tactics on the part of the husband can, in the course of a single night, and especially the first night of marriage, create, in a girl of delicacy and æstheticism, a distasteful and possibly disgusting impression

which in the months that follow can never be eradicated.

The husband and the wife should both remember that at the time of marriage, they are, in most instances, *sexually speaking, utter strangers to each other*. Courtship is entirely different from marriage. Courtship is the period during which the couple are engaged in the building up of love and affection for each other. However great the intimacy of courtship may be, unless sexual intercourse actually takes place and the girl loses her virginity, the intimacy of courtship is on quite a different and an inferior plane sexually to the intimacy of marriage. It is during the honeymoon, when the marriage is consummated, that the anticipatory intimacies of courtship are either extended and solidified, or are disillusioned and broken. It is just as easy for the one to happen as the other.

Many of the difficulties and dangers inseparable from these first trying days of marriage are due to ignorance, on the part of both the man and the woman, of sexual physiology, psychology and pathology as they particularly affect the relations (especially during the honeymoon period) of the one partner to the other. Let us glance at these peculiar dangers and see how their gravity can be minimized.

One of the primary causes of trouble is the lack of knowledge of the sex act. There are, I know, men and women both, especially in these supposedly sophisticated days, who will laugh to scorn the idea that anyone does not understand the technique of the sexual act. They are in error. For sexual knowledge, even the art of performing copulation, does not come to anyone *naturally*.

In my book, *Sex and Its Mysteries*, I have dealt with this aspect of the problem of sex very thoroughly, and I cannot do better than reproduce these statements here. Thus :
“ In any discussion of sexual matters one usually sooner or

later hears of sexual instinct. On the one hand in such supposedly precise works as medical, scientific and psychological treatises ; and, on the other hand, in such loosely written stuff as popular fiction, one comes across repeated references to the sexual instinct. From a careful and systematic study of this so-called instinct I am by no means sure it has any existence : its fundamental basis has never been bared. Apparently every writer takes the 'sexual instinct' as an existent truism. Thus Krafft-Ebing says : 'Sexual instinct is a function of the cerebral cortex.' Davis asserts, 'There is an æsthetic or cultivated sexual instinct'—a statement perilously near a contradiction in terms. Forel makes repeated references to 'sexual instinct,' using the term with extraordinary looseness. The negation of this concept of instinct in relation to the sexual act and its analogues is not the mere discrediting of a pragmatic *als ob* : it is the altering of the whole superstructure of the sexual question with all its sociological and moralistic implications. It would appear that the grounds upon which scientific writers, as distinct from popular journalists, base their assumption of an existent sexual instinct are procreation among animals, sexual desire in children, in the aged and in eunuchs. At first sight the weight of evidence seems colossal. A careful enquiry, however, serves to show the presence of huge gaps in the chain. To realize the extent and nature of these gaps instinct itself must be defined. Instinct is automatism which is inherited. It is not automatism developed, modified or adjusted by experience or learning. Here it is that nearly every popular writer goes abysmally astray. He confounds habit with instinct. Basically this confusion may be remarkably slight ; cumulatively it causes the exploitation of profound fallacies and gorgeous myths. In the huge majority of

instances human coitus is not automatic ; it is conscious and acquired. The act of copulation in any complete sense has, in civilized man, to be learned. In savages and animals it is, at certain times, automatic, but only where two separate sets of stimuli working automatically bring about an unconscious union. To a strictly limited degree, Montaigne, Fere, Regnano and others were right in looking upon coitus as a defecation. The spontaneous emission of semen is exactly analogous to the emission of urine or fæces. Modern sexologists, in demonstrating the falsity of this view of the whole act of copulation, and especially in relation to women, have failed to grasp its basic and limited truth. The accumulation of seminal fluid must find an outlet, hence the spontaneous ejaculations so common during adolescence. But the fact that these emissions are often, and especially initially, *never associated with the sexual act is of profound significance.*"

It is highly probable that the young man of to-day is much less conversant with the technique of coitus than was his predecessor of twenty or fifty years ago. The reason for this lies in the continually increasing practice on the part of adolescent males of securing their initial practical sex knowledge from the so-called girl of respectability rather than from the professional prostitute. It is extremely unlikely that any young man who is not congenitally impotent will come away from the embraces of a professional woman without having perpetrated the sex act and received instruction in its technique ; it is quite likely that a shy, sensitive youth will find himself, where his partner in his initial sexual overtures is a girl who has no knowledge of sex herself, unable to complete satisfactorily the coital act.

But, in these modern days, young people of an age to

marry who are without extensive theoretical knowledge are the exception rather than the rule.

In order that intercourse may take place it is essential there should be erection of the penis. Only when the male organ is in an erect state can it be inserted into the female vagina. Erection is the result of various physiological and psychological processes, which cause the erectile tissues, of which the male organ is largely composed, as a result of engorgement with blood, to swell to a very considerable degree. The result is that the soft, flaccid penis, through this blood engorgement, becomes hard and rigid, at the same time growing longer and thicker. This physical condition has been preceded and is accompanied by a state of sexual excitement induced by propinquity with the opposite sex, by irritation of the genitals, and by erotic imaginative stimulation.

In this state all the conditions requisite for participation in the sex act by the male are fulfilled, erection being the *first and basic* essential physical condition. The erect penis is inserted into the female vaginal passage, during which process the foreskin retracts, leaving the sensitive glans free to come into contact with the equally sensitive female sexual parts, notably the clitoris and the vagina. The male then proceeds to move the penis backwards and forwards in the vagina, maintaining a rhythmic movement, which increases in stimulatory force and resultant sensation until the supreme moment of pleasure arrives. This acme of sensation, known as the orgasm, immediately precedes ejaculation of the seminal fluid into the vagina.

The friction between the glans penis and the vaginal walls is of profound importance in coitus. The greater and the more prolonged this friction the greater and the more

prolonged is the pleasurable feeling connected with coitus, and the greater likelihood is there of the woman achieving orgasm either before or coincidentally with the male orgasm. For the woman's part in the sex act need not and *should* not be a passive part. The sexual passivity of woman is a fallacy, as we shall see later.

The faults connected with the sex act during the first weeks of marriage, apart from and in addition to errors in connection with, or ignorance of, the correct technique to adopt, are usually due to excessive sexuality on the part of the male; frigidity on the part of the female; and extreme shyness or delicacy in relation to the initiative in the sex act applying to both male and female. If, as very often happens, two of these faults are co-existent, as, for instance, where the male is unduly shy in making the necessary initial overtures, and the woman is also shy or frigid, the difficulties in the way of any satisfactory sexual intercourse are obviously considerable. Similarly, there are difficulties of another kind where the woman's frigidity occurs simultaneously with the man's excessive sexuality.

To take the male's faults first. Excessive sexuality is extremely common. A very considerable number of men seem to lack all consideration for the feelings of the woman they have married. They forget, or they overlook, or possibly they are quite unaware of, the fact that the first coital act for the virgin girl is, almost without exception, accompanied by physical trauma and psychological disturbance. Often the mere sight of the blood that usually accompanies the rupture of the hymen is sufficient in itself to upset any girl of delicate upbringing and possessed of æsthetic feelings, the more so if she has no knowledge of what to expect.

This membrane does not altogether cover or occlude the entrance to the vagina ; it effects a partial closure. There are many and wide variations in the extent of this occlusion, depending upon the nature of the hymen itself. There are cases where the opening is sufficiently large to allow the penis to enter the vagina in the act of coitus without rupturing the membrane at all. In other cases the hymen is so soft, and yields so readily, that the male organ merely pushes the fold of flesh to one side : in this case there is no tearing process involved, the membrane, after withdrawal of the penis, reverts to its previous and customary position. But in most cases, of course, there is some degree of rupture necessary to allow the entrance of the penis, and consequently some hæmorrhage. Also there are cases where the opening is so slight that it merely allows the menstrual discharge to drain from the vagina. Here defloration by coitus is necessarily painful and accompanied with a copious discharge of blood. Indeed, in some of these cases, especially if the man is not of the strongest sexual virility, or suffers from partial impotence, he is incapable of effecting penetration.

Much of the disturbance and embarrassment for the girl can be avoided by the rupture of the hymen *before marriage*. Indeed, I would strongly advise every girl to have artificial defloration effected a few weeks previous to the date fixed for her marriage. The procedure, in addition to ensuring the avoidance of much discomfort and possibly pain for the woman and a good deal of embarrassment for both parties, enables the female to adopt effective and reliable contraceptive measures where conception is, for any reason, undesirable. If the hymen is present any effective birth control method must be adopted by the male.

There are two methods of effecting defloration. In one

case the woman performs the dilation herself ; in the other a slight operation is performed by a surgeon.

The girl, provided she can overcome her natural aversion to touch the genital passages, can effect the rupture of the hymen with a little perseverance and trouble. The procedure is as follows. The first finger of the right hand, after being thoroughly washed, is dipped in olive oil or other lubricant and pushed into the vaginal entrance. It will be found there is no difficulty in pushing in the finger as far as the first joint. Exerting a little pressure, the finger should be moved slowly backwards and forwards through the aperture until the whole finger can be passed through. Plenty of lubricant should be used, and the process repeated the same and the following day, until the finger passes easily through the entrance. Next, exactly the same method is adopted, using two fingers this time, until again the forward and backward movement can be accomplished with ease. The third and final stage of dilation is the insertion of three fingers together. When it is found that the three fingers can be moved through the vaginal entrance without difficulty defloration is complete. No pain or difficulty will subsequently be experienced during the honeymoon period.

There are, however, many girls who cannot bring themselves to perform self-dilation. They experience physical nausea at the very first attempt. In such cases, and also where the membrane is so hard or tough that digital dilation is impracticable, the defloration may be effected surgically. It is only a matter of a few moments. The operation, if it can justifiably be called an operation, is usually performed under anæsthesia. In some cases the surgeon cuts the membrane ; in others, he widens it gradually by the use of glass dilators of graduated sizes.

Whether the dilation is effected digitally or surgically it should be completed ten to fourteen days before marriage.

It is, of course, advisable in all cases of such defloration that either the girl or her parents should acquaint the prospective husband, before marriage, of the fact that this procedure has been adopted. In fact, it is well, in all such cases, that the step should be taken with the fiancé's full knowledge and consent. This is advisable and necessary owing to the persistence, even in these days of sexual emancipation and sophistication, of many myths in connection with the relation between the hymenal bleeding and virginity. How persistent and fallacious these notions are, and how they rank as potential causes of discord and suspicion between husband and wife, I have pointed out in my practical handbook on marriage problems, *The New Art of Love*. I cannot do better than reproduce here the pertinent passages, thus: "Much unhappiness, much ill-founded suspicion and in some cases tragic results are brought about by ignorance of, or erroneous popular ideas respecting sexual physiology. No one factor has been more productive of such ill-effects than the widely-held idea that the unruptured hymen is an infallible sign of virginity. So much so is this the case that the husband has come to look upon the absence of hæmorrhage from the female vagina on the wedding night as a sure indication of previous defloration. In hundreds of cases this very thing has been productive of either speedy separation or life-long unhappiness. Even where, for one reason or another, the surprised husband has refrained from actual accusation or reproach, he has all along been pestered with the suspicion, almost amounting to certainty, that the woman he has taken as wife has been guilty of pre-marital intercourse; and even where he assures himself after

seeking medical advice, that a ruptured hymen and the absence of hæmorrhage are not necessarily signs of previous intercourse, he can never altogether rid himself of the suspicion that his wife must at some time have been guilty of indulgence in masturbation. There is really nothing to marvel at in the persistency of this myth respecting the unruptured hymen indicating that the bride is *virgo intacta*. It is one of the most ancient of all beliefs connected with the sex act. The hæmorrhage accompanying defloration was accepted under Mosaic law as evidence of virginity, and the bride who could not produce such evidence was sentenced to death by stoning. (Deut. xxii. 13-21.) Even roués and satyrs, who, through the ages, have had a predilection for virgins, have invariably demanded hæmorrhage as proof of having been given their money's worth. So true is this that prostitutes as well as deflowered brides have gone to the pains of artificially creating the simulacrum of virginity by sponging the genitals with an astringent solution and arranging the time of intercourse to coincide with the onset of menstruation. Conversely, the presence of the hymen intact is no conclusive evidence of virginity. Apart from the fact that in some cases there has been penetration without rupture, a much more frequent cause of the hymen remaining intact is that coitus has taken place without penetration: *coitus sine imissio penis* is a very frequent practice before marriage. Again the hymen may be so tenacious that it resists every effort on the part of the penis to effect penetration. Coitus does not destroy the hymen and there is nothing to differentiate the rupture of the hymen by dilation or other artificial means from rupture by coitus. It is only after parturition that the hymen is completely destroyed. The vulnerability of the hymen is dependent to a very considerable extent on *the age at which*

the first complete coital act takes place. The membrane becomes increasingly hard and tough with every year that passes after puberty is reached."

Where there has been no defloration effected it behoves the man to use the greatest delicacy and restraint. He should remember that apart from the excitement, pleasurable and otherwise, with which his wife's initial sexual experience must necessarily be connected, it is bound to be something of an ordeal. The man who, through purely selfish desire, as a result of a long bout of continence, or through sheer exuberance, approached his bride roughly and often brutally is making an initial error which he may have cause to regret greatly in subsequent years. By exercising the greatest care much can be done to minimize the discomfort or pain accompanying the first sex act. By exercising the utmost delicacy and tact a good deal can be done to save the bride any embarrassment. Naturally, there are wide variations, according to the nature of the hymenal membrane, in the extent of the hæmorrhage. In some cases, the degree of abrasion is so slight as to occasion no soreness worth the name; in others, the ruptured surfaces may be tender and sensitive for days. For this reason, the husband should accommodate his sexual efforts in accordance with the wishes of his wife. It is better, in all cases, to abstain from further intercourse until the trauma has healed.

PSYCHOLOGICAL FACTORS

The bridegroom who errs on the side of restraint or delicacy is not unknown. Usually he is of the extremely sensitive type, having had little experience in sexual adventure, and often, too, he is undersexed. It is usually men of

this type who are afflicted with what is known as "honey-moon impotence." Long periods of abstinence and repressed libido are also frequent causes of inability to perform the sex act. The worst feature of these cases is that the trouble becomes cumulatively worse, and probably persists throughout the whole honeymoon period, to the extreme dismay and embarrassment of the husband, and, sometimes, to the great disappointment of the wife. The extent of her disappointment will, of course, depend largely upon her own sexual libido, and her own private and tentative experiences of sexual intimacy. If she has been previously married, or if she has had erotic experiences of an overt nature outside the marital state, the futile efforts of the man she has married will probably cause her some annoyance. If her erotic temperament borders on nymphomania, she will probably be both disgusted and irritated.

On the other hand, the extreme shyness of his bride frequently proves a source of vast disappointment to the husband, even where he himself finds difficulty in consummating the marriage. In a case of this nature, where the two factors occur coincidentally, the man is inclined, admittedly with some element of truth, to put the cause of his own shortcomings upon the shoulders of his wife. It is no uncommon thing, especially in the case of a girl who has led a sexually protected life, for a husband to find that on the first night of marriage she expresses a distaste or a disinclination for sexual intercourse.

The reputed passivity of woman in the matter of sexual libido and intercourse is responsible for a remarkable and mischievous corollary. It is concerned, this corollary, with the popular male assumption that a wife should be willing to perform the sex act at any time (apart from her

menstrual periods) that her husband desires such intercourse and quite irrespective of her own views or inclinations.

Krafft-Ebing, Lombroso, and others have affirmed that the woman does not and cannot experience sexual pleasure as man can. It is true that many women at all times, and most women at some time or other during their years of marriage, do not experience pleasure in connection with the sexual act, which they go through with much as does the prostitute who is earning her livelihood by engaging in sexual intercourse. The married woman can and does submit to intercourse as a conjugal duty. But this is no evidence at all that she *cannot* experience sexual pleasure in coitus. It merely provides evidence that the man, in the vast majority of cases, is guilty of wrong tactics, either in forcing upon his wife sexual intercourse at a time when she is not disposed for it, or in a manner which is repugnant to her. In other words, the man is guilty of faulty sexual technique as a result of ignorance of either the physical or psychological aspects of sex, or of both.

These fallacies are the cause of unhappiness in marriage, much of which, granted a little more understanding on the part of the husband and a little more consideration for the sexual needs and feelings of the wife, could be avoided.

Every married man should get rid of this ridiculous notion that woman is *naturally* sexually passive, that frigidity or anæsthesia is to be found in nearly every specimen of the female sex. He should realize that a woman is not sexually *responsive* at all times and at any time, and further that he cannot expect her to be sexually excited unless he precedes the coital act with that preliminary love-play or courtship which, as Havelock Ellis sanely remarks, should form a prelude to every act of coitus.

There is an ideal time for indulgence in sexual intercourse. It is that particular time when *both* husband and wife feel the need for it, and therefore are in a position to find it satisfactory and gratifying. This much conceded, and the necessary preliminaries having been enacted so as to reach the frame of mind and physiological state when coitus is mutually desirable, steps must also be taken to ensure that both parties secure pleasure and satisfaction from it. Too often coitus is a one-sided affair. Too often the sex act is over and done with long before the woman has anywhere approached orgasm, with the result that she is left sexually dissatisfied, and with her genital passages in a state of congestion, which is certainly not beneficial to her physical or psychological health. The cause of this is the relatively slower approach to orgasm in the woman than in the man, a fact of which few men seem to be aware. It was in an effort to overcome this difficulty, as well as a method of controlling conception, that the notorious Oneida Community formulated their system of delayed male orgasm and prolonged coitus without ejaculation, known as "male continence," or *coitus reservatus*. Without attempting any such difficult and elaborate practice (a practice, by the way, not without its dangers), it is possible for most men to extend the sex act long enough for the woman of average sexual capacity to achieve orgasm. The process consists of a slowing up in the speed and force of the rhythmic coital movements which precede orgasm, and, as sexual excitation reaches such a degree of intensity as to indicate that orgasm is imminent, to stop all penile movement until some subsidence has occurred, resuming the movements a few moments later. In this way it is nearly always possible to ensure that the woman reaches orgasm,

thus obtaining the fullest possible degree of pleasure and satisfaction from her part in the sex act.

Not all the sexual errors which do so much to destroy love and esteem in marriage are due to the ignorance and shortcomings of the husband. The wife is, in many cases, solely responsible.

There are a very large proportion of married women who, somehow or other, have gathered the notion that a husband should accommodate his sexual needs so as to meet exactly the wife's own wishes. It is a singularly selfish view, and were it not that it is usually the result of complete ignorance respecting male sexual physiology, due to the assumption that because the female of the species can perform the sex act at any time, the male is blessed with similar power and capacity, it would be a most reprehensible view as well.

The fact that the male *must* be sexually excited in some way before he can have an erection and take part in coitus is overlooked. The further fact that, sexually excited or not, there are *definite* and *decided* limits to the extent to which he can partake in sexual intercourse is also overlooked. Naturally men vary tremendously in sexual capacity. And the same man varies considerably according to age, the state of his health, the kind of life he is leading, and many other factors. It should never be overlooked that the slightest factor may have profoundly disturbing and prohibitive effects on male sexual capacity.

Generally speaking, the man of average sexual virility, whatever may be the state of his appetite for intercourse, is usually able to experience no more than three separate successive orgasms in any one night. There are, of course, exceptions to this—notable exceptions. There are men who can perform the coital act as many as a dozen times a

night ; there are cases in gynæcological histories and in the literature of sexology where even this number has been exceeded. Forel, for instance, gives a case where a man copulated no fewer than thirty times in a single day.

The time of greatest virility is between the ages of 20 and 35 years. From then until the age of 40 years is reached the diminution in capacity is usually slight, but after 40 or 45 there is a steady and growing declension until, at 65 to 70, sexual power becomes extinct. There may be and in very many cases there is still retained the desire for sexual gratification, but the coital act itself is rarely a possibility. It is in such cases that the senescent becomes addicted to abnormal or perverse sexual practices.

It is important that the married woman should acquaint herself with these facts respecting the varying sexual power of man. Such knowledge will do much towards the realization that, with the best will in the world and with every desire, it is impossible for her husband to engage in the sex act to suit her own inclinations. It will do much to enable her to realize that she should, wherever possible, in view of these facts, suit her own sexual needs to his.

No study of sexual relations in marriage can afford to ignore or to overlook the numerous pathological causes of so many of the sexual difficulties which arise between husband and wife, and which may well cause unhappiness and be the means of either causing the alliance to come to an end or, if continued, to exist only in circumstances of a tragic character.

One of the most common of these difficulties is impotence in the male. Actually, it is much more serious than frigidity or anæsthesia in the female, and for a very good and sufficient reason. The female, as we have seen, with rare exceptions, can participate in the sex act without experienc-

ing pleasure and without any desire for copulation, even, indeed, if she loathes the whole affair and dislikes the man she has married. The man cannot. Any attempt to take part in sexual intercourse when he is not sexually excited, or when any slight malaise, mental exhaustion, or other factor induces temporary impotence, serves only to make his condition worse.

There are so many causes of impotence. Much, of course, depends upon the sexual libido of the individual. Much, too, depends upon the power of the woman to stimulate the sexual libido of her husband, which accounts for those cases, which are extremely common, where a man who is impotent with one woman finds himself potent with another. It is in these cases that married men often indulge in promiscuity, either with a mistress, temporary or permanent, or with prostitutes.

Bright's disease, diabetes, syphilis, gonorrhœa, genital tumours, mumps, hernia, are all potential causes of impotence. Often there is a period of impotence immediately following any constitutional disease, or ill-health. Physical weakness, mental worry, fatigue, and any condition usually described as a "run-down" feeling is likely to cause temporary impotence. Other frequent causes are excessive sexual indulgence, whether it takes the form of repeated coitus or masturbation; and extreme obesity, which may induce impotence in a purely physical sense by preventing the male taking part in the sexual act.

Grave disproportion between the male and female organs may interfere seriously with intercourse. True, it is rare that coitus is actually impossible, but there are very many instances where, although sexual intercourse takes place, neither the husband nor the wife experiences any sexual gratification from it, orgasm never being experienced

although ejaculation occurs. This disproportion may be the result of extreme differences in the size of the husband and wife ; or it may be the produce of pathological conditions, as in the case of a widened or relaxed vagina following many parturitions, or chronic vaginal inflammation. In very many cases of this nature the man fails to secure any appreciable sensation from coitus with his wife, and the persistence of these conditions results in impotence with this particular woman.

Another frequent cause, social rather than pathological, of impotence in married life, is the monotony of sexual intercourse. Nothing in the world *can* be so monotonous, especially if, as so often happens, the woman is unresponsive, is bothered with the fear of pregnancy, or has no inclination to take part in the sex act. It is here that the wife is so very often to blame for the man's deficient sexual attention or capacity.

Actual injury from coitus, while rarely severe, is often sufficient to induce in the woman a dislike for the sex act, and in certain cases of unusually susceptible, high-strung or neurotic women, to cause vaginismus. Usually the fault lies mainly with the male. As a result of inordinate sexual desire, and possibly under the influence of drink, he approaches the sex act in a manner almost indistinguishable from rape. Especially is this likely to happen during the honeymoon period, when the vaginal passage is constricted, unusually susceptible to trauma, and the woman has no idea of what the sexual act implies. Also after parturition, especially if there has been some tearing of the female genitals, and if, as often happens, through the sexual desire of the husband, intercourse is resumed before the ruptured and inflamed parts are thoroughly healed, there is danger of injury to or abrasion of the vagina as a result

of careless or rough intromission, or clumsiness in the carrying out of the technique of coitus. Similarly, where the vagina or cervix or vulva is inflamed through various forms of pelvic disease, coitus may prove painful for the female.

The sheer weight of the male body, especially where the husband is unusually large or stout, or the wife is abnormally small or slight in build, often causes much distress and discomfort for the female. She comes to dread the nightly, or weekly indulgences in coitus which her husband desires or demands. In some cases there are indications for a departure from the orthodox position in coitus.

In the case of the male, painful coitus is rarer than in the female, for the compelling reason that in most instances where there are any conditions of the male genitals which are sufficient to cause pain during the sex act, the man would be impotent and coitus out of the question for the time being. Thus gonorrhœal inflammation, syphilitic ulcers, balanitis, phimosis, are all, in themselves, enough to make intromission so painful that intercourse would be impossible even where erection occurred. Violent or clumsy penetration will sometimes cause temporary injury to the penile organ, making abstinence from coitus imperative for a time. Copulation with a woman during her menstrual periods, or while she is suffering from chronic leucorrhœa, may cause urethritis in the male, a condition which is often confused with gonorrhœa. The most serious effects of coitus on the male, however, are connected with the attempts of senescents who are suffering from either known or unsuspected arteriosclerosis and other disorders. Even in a young virile male, coitus has pronounced exhaustive effects upon the whole physical and psychical systems; in a senescent the degree of exhaustion may have serious

and even dangerous concomitant risks. Cases of fatal apoplexy during the performance of the sex act are not unknown; especially is there likelihood of such a contretemps where an aged man, who has probably mistaken pathological conditions for signs of returning sexual virility, marries a young girl or engages in an orgy of promiscuity after a long period of sexual abstinence. Also in the aged and diseased, the conditions under which, and the time when, intercourse occurs may increase the danger. Even in young and healthy individuals a heavy meal immediately before intercourse is inadvisable. In this connection Fere has drawn attention to the effects upon the system of coitus performed immediately after eating. He says, "With some persons, copulation after a meal produced exhaustion of the gastric activities and all the signs of indigestion."*

Much can be done by the partners in marriage to overcome, to a certain extent, some, if not all, of the difficulties and dangers which we have examined. It is here that the husband and the wife with knowledge of sexual physiology, and with the ability or willingness to cultivate the art of love, can do much to make the marital path smooth. In the scope of this article it is obviously impossible to treat this matter fully, but the interested reader will find the whole subject thoroughly and practically discussed in my treatise, *The New Art of Love*. Here I can do no more than glance at some of the main essentials in a general way, and indicate certain points which married couples should consider fully and seriously.

I have already mentioned the advisability, where the male partner is so heavy that the weight of his body during intercourse causes distress to the woman, of adopting some

*Ch. Fere, *The Sexual Instinct*.

variation from the orthodox coital position. The same need is indicated where the woman is recovering from an illness, after parturition, or in any conditions of weakness or weariness. In all such cases, the lateral position is indicated. Where the man is tired, weary or weak, the reversed attitude, with the male supine, may sometimes be adopted with advantage. There are, too, instances where variation in positions are advisable for the purpose of facilitating conception, and also instances where other attitudes are indicated for contraceptive purposes, but these are outside the scope of this particular article.

It is a well-known fact that the medical profession in this country has been the subject of much criticism and attack. The public has been misled by the press and the pulpit, and the result has been a general loss of confidence in the medical profession. The medical profession has been accused of being a monopoly, of being a closed shop, and of being a body of men who are not interested in the welfare of the patient. These charges are unfounded and unjust. The medical profession is a body of men who are interested in the welfare of the patient, and who are not interested in making money. The medical profession is a body of men who are not a monopoly, and who are not a closed shop. The medical profession is a body of men who are interested in the welfare of the patient, and who are not interested in making money.

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THE HONEYMOON AND THE YEARS WHICH
FOLLOW

DR. ELISABETH SLOAN CHESSEY (London)

THE HONEYMOON AND THE YEARS WHICH
FOLLOW

By ELIZABETH BURNHAM (London)

CHAPTER VIII

THE HONEYMOON AND THE YEARS WHICH FOLLOW

“THE course of a marriage is determined by the wedding night.”

The harmonious union of two normal people of different sexes who love each other gives the most intense physical pleasure, the most exquisite mental and psychical satisfaction. That marriage fails so often in joy and happiness is one of the saddest aspects of life. Happy marriage should be the rule, not the exception as it appears to be to-day. The prevention of matrimonial discord is a psychological problem that can be solved. Because the early days of marriage are so important in respect of ideal married life through the years, we shall for the present discuss the honeymoon. It is customary for young people who can afford it to go away for a few days or weeks, to pass the early days of marriage alone. I know girls who dread the honeymoon although they love and are in love with their fiancé. They belong to the emotional, sensitive type, afraid of what they call the crude aspects of sex and they are apprehensive of the sexual act.

Some girls say they have no sex feeling, they want the comradeship of married life, they want, so they say, love and not passion. Many women know that it is possible to have too much passion, too little love in this life. Some passionate men are cold in “nature,” incapable of tender-

ness for the girl they "love" and marry. I always explain, when married couples have not been able to consummate their marriage, that the husband can arouse normal sex feeling in his young wife and this cannot be achieved without loving consideration during the day. "Love" does not begin in the marriage-bed. The man who is always finding fault, who bullies his wife and who is sarcastic and mildly sadistic in his conversation cannot expect loving response at bedtime from any woman of spirit. The good lover makes his young wife pleased with herself, appreciated as a human being as well as a bride. A man may spoil the honeymoon because he is the awkward fumbling type of lover, or because he wants his own physical satisfaction and insists upon having it, or because he does not understand the technique of approach to the type of girl he has married.

If the bride is unwilling, resists, protests, it is better for the husband to desist from attempting to consummate the marriage. It is best to initiate a virgin gradually and delicately with intuition. Restraint on the part of the husband will help to ensure a happy and stable marriage in the future.

The honeymoon, in fifty per cent. of marriages with a girl-bride, is a time for consideration and gradual initiation of the wife in the act of coitus.

If the hymen is torn naturally after one or two attempts, the parts may be tender and sore and a few days may well intervene before there is another attempt at intercourse.

Most authorities believe that many a virgin is inadequately sensitive sexually, that she is sexually anæsthetic, and she is not very likely to achieve an orgasm for some time because she acquires sexual enjoyment gradually. Sudden insistent demands on the part of a husband may bring defeat and disappointment to himself.

ADAPTION

One partner, usually the husband, may be more passionate. Sometimes it is the woman who is highly sexed, perhaps over-sexed, and the husband suffers disillusionment from his preconceived ideas of woman's shyness, modesty and delicacy in love. There may be bodily differences between them which makes marriage difficult. One or the other may be infantile, unduly small and undeveloped in the sex organs. The husband's penis may be so large as to make penetration difficult. The aid of the physician is sometimes necessary in order that the vaginal orifice may be enlarged by glass dilators, perhaps under an anæsthetic. In any case, there are many difficulties which can be treated by simple methods and young people, if marriage is difficult, should always seek medical help.

Mutual consideration is the keynote of happiness on the honeymoon. Sex union is the natural consummation of young love when the engagement ends in marriage. It is best to begin sexual relationship at once, I mean within a few days of marriage, recognizing, as we have said, that complete consummation, *i.e.*, the penetration of the penis through the hymen into the vagina may be delayed for days, weeks, in some few cases for a year after marriage.

Penetration may be accomplished easily on the first effort and without pain, because the hymen is very elastic, very slight in texture. As a rule, one or two attempts are made and there is a quick, sharp pain which may hardly be noticed. The hymen is ruptured. This is accomplished by a little bleeding from the tearing of tiny vessels. In a few cases the bleeding is severe, when cold compresses of cotton-wool or handkerchiefs wrung out of cold water will check it. Pressing of the thighs together is usually sufficient. In

any case, there is nothing to cause alarm and if the young wife has had the good sense to consult a doctor before marriage she is safeguarded against fear of unknown happenings.

Consummation is much easier if the wife has been told to relax and bear down, thus opening the vagina and facilitating penetration. Knowledge of the anatomy of the male and female is very important. I have known an ignorant young husband attempting penetration of the anus, the entrance into the bowel, and very frequently there is failure in easy consummation because of wrong direction and wrong position in intercourse.

* * * * *

ANATOMY

The perineum is that part of the body between the thighs bounded by the anus behind and the entrance to the vagina in front. The vagina is surrounded by the large labia or lips, with the clitoris in front at the junction of the small labia. These two folds of glistening delicate skin substance make a triangular space in which there is, above, the opening of the urethra, a tube leading to the bladder, and lower down the larger opening into the vagina partly closed by the hymen. The clitoris is a small gland-like structure which affects sexual feeling very much. Under sex excitement, it swells and becomes hard, because it is similar in structure to the penis, the phallus or male organ, and it can be stimulated in the love play which should precede any attempt at penetration. When a woman is stimulated by the voice and caresses of her lover, the vagina expands and the surface of the vagina is bathed in a moist warm fluid which facilitates the consummation of the marriage act. The penis is made of erectile

tissue, a network of spaces covered with fine elastic skin. Under the stimulus of erotic emotion, blood flows into the spaces and the penis becomes erect and hard, capable of penetration. The glans penis, an oval bulbous portion at the end of the organ, is very sensitive. The urethra, an opening at the end, passes as a canal through the length of the penis to the bladder. The long tubules from the testes pour the seminal fluid into the upper end of the urethra near the base of the bladder. The emission contains two or three hundred millions of spermatozoa or male cells secreted in the testes, which lie in the scrotum or outer bag.

In the sex act, the penis becomes erect as a result of nervous stimuli from the brain or spinal cord and it presses against the vagina. This should stimulate the female parts which in turn increases the sensitiveness and stimulation of the glans penis. If the woman is prepared for intercourse, the vagina becomes congested and moves rhythmically in response to the movements of the male organ. Orgasm occurs at the climax of sex intercourse and in completely adjusted lovers it is simultaneous and is followed by relaxation, physiological and psychological contentment and a feeling of well-being.

Orgasm in the male is associated with the ejaculation of the seminal fluid containing the spermatozoa.

To produce fertilization, the active mobile spermatozoa enter the womb and pass into the tube leading to the ovary.

If an ovum—this happens once a month—is passing along the tube to the ovary it unites with a spermatozoon and passes onwards to the womb, where the fertilized ovum becomes attached to the wall and develops into a new human being. When, for any good reason, it has been determined to prevent conception during the honeymoon or

for some time after the birth of a child, birth control methods are preferable to what is called *coitus interruptus*, the withdrawal of the penis before orgasm and ejaculation. The practice is medically unsound. It entails nerve tension or strain which has an ill effect on the nervous system of both, especially the wife, and because a little fluid containing spermatozoa may escape before the orgasm proper, causing fertilization and conception.

If birth control is desired, the wife should consult a physician who has a knowledge of modern methods. She will fit a rubber cap or advise a male sheath or prescribe spermicidal tablets or jelly as seems best in each individual case. It is well to advise young people to marry and mate and be prepared for the child who represents the culmination of love on æsthetic grounds and because many couples who have prevented children in the early years are distressed to find when they are prepared to be parents that they are sterile.

It must be remembered that fertilization may occur even if the hymen is not penetrated. Spermatozoa, deposited near the vaginal orifice, may enter the canal because they are active and mobile.

I have spoken of the reluctance of some girls to experience the sex act. There are various reasons for this, one of the chief being fear. It may be that the girl's mother, ill-adjusted to sex herself and with a hatred or antagonism to men, influences her daughter. Unfortunate daughter, if she accepts her mother's views on sex. Unfortunate also is the man she marries, unless he is able to give to her a better, healthier and happier attitude to love and sex.

If a young wife is fearful, she is unable to respond and she makes the consummation of marriage more difficult. She strains, becomes rigid. She suffers from a spasm of the

vaginal muscles, called vaginismus, which closes the opening. This, as girls have told me, is beyond the control of the will. The wife may be consciously desiring the consummation of marriage but reflex spasm of the muscles makes the penetration impossible.

In such cases, an understanding physician who can give psychological and physical treatment which may include electro-therapy, will best deal with the problem.

In too many instances, the wife is classed as frigid, and frigid she will remain unless the husband is able to arouse the natural desire of his wife—or will agree to consult a doctor who is able to help. A very large proportion of so-called frigid women exist as a result of men's lack of understanding and failure to teach the young girl they marry the art of love. The husband must very often arouse his wife in the early days of marriage. It may be that the ideal of chastity for women has tended to sex inhibitions and sexual anæsthesia in many women. I believe that whilst men are apparently more sensual than women, there is a deeper sexuality in the female, so that under the right circumstances she enjoys the sex act more, perhaps through her biological function of motherhood. Men tend to believe what they want to believe about women, as women do of men. I have often been surprised at men, even medical men, for the ready way they speak of the prevalence of frigidity amongst women. Many women have confided to me their unhappiness as a result of strong "terrible" sex feeling which, because of their moral code, cannot be satisfied. Not only unmarried women may speak of this. There are husbands who are undersexed, impotent or sexually indifferent to their wives who are yet attractive to other men.

I repeat that many of the ills of marriage, annulment,

separation, divorce, lives of discord and bitterness begin on the honeymoon.

Pre-nuptial instruction of a man by a happily-married man and of a girl by a happily-married woman, both of whom are intelligent, sensible and decent, would help to avert shocks and disappointments on the honeymoon. The young man can be advised on the need of delicacy and care ; the girl should be impressed by the fact that marriage is only a closer bodily union than kissing and that she also should be considerate of her husband's sex desire. Every girl should be examined by a medical woman before marriage and every man by a male physician. Initial examination may well take place at puberty, although sex education should begin long before this time. Those parents who are loath to ask for medical certificates before marriage, might suggest that each takes out an insurance policy, however small, payable at fifty or sixty years of age. This is conducive to thrift, it gives the physician an opportunity to observe any sexual ill-development or abnormality and any signs (or history) of venereal disease.

MARRIAGE SHOULD ENSURE PHYSIOLOGICAL GAIN

Sexuality, controlled and regulated intelligently, has a favourable physiological effect on women and men. The absorption of seminal fluid has a chemical influence on blood and organs. The after-effects of intercourse between two people who love each other is far-reaching on the physical and psychical plane. There is improved metabolism, exhilaration of mind, contentment, ease of body. Increased vitality, it is recognized, results from a happy and harmonious sex union.

Sexual pleasure without love, without psycho-emotional attraction between two people, is degradation of mind and

body. It is psychically unhygienic. Physical hygiene is important in marriage, absolute cleanliness of the body and especially the area of the reproductive organs and the armpits is essential to the fastidious lover.

It is impossible to generalize on the subject of frequency of intercourse. It depends not only on the race of the partners but on the individual.

A woman who has been cold because she has not been properly awakened in the early months of marriage, may remain frigid or she may develop erotically with the years. Many women agree that their sexual life becomes much more intense in the late thirties and forties and that it continues for years after the menopause, when it is popularly, but erroneously stated, even by men doctors, that sex feeling and desire entirely disappear.

Whilst twice a week is generally considered normal and satisfying for most married couples, daily or more frequent intercourse is normal for others in the early years of marriage.

There are men and women who have less sexual potency than what may be considered average who may prefer intercourse once a month or less.

It is fortunate when people are well mated in sexual feeling and potency. Lust, that is sex gratification which is bought or where there is no love between the man and woman, is sexuality on a low level of life, unlikely to bring any good physiological benefit to a man or woman who is psychologically adult.

The prostitute is, as a rule, subnormal mentally and psychologically retarded or "fixed" at the infantile phase of development. The same may be said of the men who associate with her. There are men who excuse themselves for infidelity by stating that their wives are cold, incapable

of response, that marriage becomes monotonous. The husband is, in ninety per cent. of such cases, a poor lover.

Dr. Van de Velde in his splendid comprehensive book *Ideal Marriage* speaks of the need of the culture of erotic technique beyond all present marital usage. He exhorts men to renew the process of courtship with every marital approach. Both partners, he writes, must display initiative and ingenuity in stimulating and satisfying one another's need. Both husband and wife must be attentive to each other's needs, adaptable.

As every physician knows, there may be danger in excessive sex intercourse, danger also of excessive absorption in sexuality. There can be too much love, devotion, call it what you will. If there is continual demand of one personality by another, if a married couple have no life apart, the result may be satiety. Every human being has a right to privacy, to leisure to follow occupations and interests apart from the demands of the home.

Marriage is a partnership, not a clutching, an absorption of one human being by another. Satiety is inevitable if excess of the physical aspects of sex is allowed in marriage. There should be reserves in marriage as in other human relationships. Many physicians have experienced surprise, even horror, over the unnecessary intimate details some wives will give before their husbands, displaying their lack of taste or fastidiousness.

There are reserves and decencies in natural processes. There can be too much talk of sex. A wise old man of the world said one day apropos of the sex muddle of a young woman we were both interested in, "Young people to-day have no restraints and no reserves. You would think to hear them talk that they had invented adultery." Loose conversation, easy sexual behaviour at what a few years ago

were called petting parties are evidences of below-the-normal sexuality. Those with strong passions require neither the stimulus of alcohol nor lewd talk to stir their sexuality, only the presence of the beloved. "If thou wilt be lovers—love." (Seneca.)

When marriage has been consummated, what advice can the physician give to help to make these two young people live a happy, healthy and responsible life? When we have the chance to help, we should strive to make the husband realize the importance of satisfying his wife. This means not only arousing in her the normal erotic desire for intercourse. The husband should recognize also a wife's longing for love-making and for assurance after intercourse that she has given happiness and peace to her beloved.

Scores of women have lamented to me their disappointment at the failure of their husbands in what Dr. Van de Velde calls the after-play in the act of love. Satisfied himself, the average British husband sleeps and snores oblivious of the fact that the wife has been left in a state of suspended tension without orgasm, without the psychological satisfaction that is her due in marriage. Ideal sex union is psychical as well as physical, but how few men understand this woman's point of view. There should be altruism in the love act in both partners, but because a woman is slower in sexual rhythm, because her love is linked with her maternal feelings for the man she loves, she requires assurance of her husband's love as distinct from desire. There are men who cease to value or respect a woman once they have had intercourse with her. These men are psychologically immature, infantile in their attitude to sex. The reason may lie in their earliest approach to sex through the failure of

parents and teachers. The degradation of sexual functions is one of the calamities of humanity at this phase of existence. Like stupid children, too many men approach human love in the spirit of ribaldry and obscenity. They despise or affect to despise women and there is in the world to-day a certain antagonism between the sexes.

A vast amount of energy is wasted in futile argument as to the relative superiority of men and women. We have insufficient data to make any decision possible. Even if woman is "undeveloped man" or man "rudimentary female," no good purpose is served by insisting upon the fact. Both statements, after all, are true. Each sex contains undeveloped organs and functions which are more fully developed in the other. Each has mental and physical qualities which the other possesses in less degree. Neither is superior to the other. Ability, power, character, like genius, are sexless. The lesson of biology is that, when sex exists, the two sexes are mutually dependent. Nietzsche expresses something of this idea when he says, "The perfect woman is a higher and rarer type of humanity than the perfect man, but, at the same time, her influence can only be rightly exercised with the support and co-operation of man." Sociologically, sex antagonism is destructive. Morally, it is opposed to altruism, to the spirit of sympathy and desire to promote the good of others which is the basis of social consciousness behind all social progress.

FRIGIDITY IN WOMAN

Dr. W. STEKEL (Vienna)

the history of the world, and the history of the human mind, are the history of the struggle for the right of the individual to the free expression of his own thoughts and feelings. The history of the world is the history of the struggle for the right of the individual to the free expression of his own thoughts and feelings. The history of the human mind is the history of the struggle for the right of the individual to the free expression of his own thoughts and feelings.

PRINCIPLES IN WOMAN

Dr. W. Stearns (Vassar)

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CHAPTER IX

FRIGIDITY IN WOMAN

THE PSYCHOLOGY OF THE FRIGID WOMAN

THE passionate woman plays a great role in the popular imaginative literature. On the other hand, references to the frigid woman are curiously rare in our scientific literature. I believe that 30 to 40 per cent. is a correct average.

These few data are enough to indicate the significance and enormous prevalence of sexual anæsthesia among women. At any rate in this connection the difficulty of obtaining reliable statistical data on this subject may be pointed out. For in sexual matters the testimony of women is unreliable. They think their sense of modesty requires them to deny their libido with the usual stereotyped denials: "No . . . I am not that kind of a woman; 'that' does not interest me in the least! I am glad when my husband leaves me in peace." Other women prefer to think of themselves as frigid, etc. Only on enquiring more closely we find that these women testify falsely out of a sense of shame. If their confidence is gained, as is necessary in psychoanalysis, one finds out that they did not tell the truth. Many women who describe themselves at first as cold and indifferent about sex subsequently admit being of a warm or passionate nature. Women tell the truth only after they have known the consultant for some time, if they like him, but only if he gains their confidence

and only if they are certain of not losing his respect after he learns the truth. For it is still considered brazen to admit one's healthy interest in sexual matters. For this reason statements obtained during the first visits are unreliable.

Statistical data on the subject vary so widely because it is not possible to get at the truth except through persistent and accurate enquiry. Very few healthy women are anæsthetic, while among the neurotics most women are so. The proportion among female patients amounts to over 50 per cent. Indeed, *anæsthesia sexualis* probably plays the greatest role in neurosis. An increasing number of women consult a doctor on account of their anæsthesia. They heard that sexual intercourse induces immense gratification. They cannot understand this. On their part they remain frigid during the act, except, possibly, for a slight pleasurable sensation. Or they complain of pains, indisposition and nausea. There are numerous intermediary stages and degrees.

Sexual feeling may be entirely absent. The woman may miss both the fore-pleasure and the orgasm. Or the fore-pleasure may be great without leading to any orgasm. (This is the most common form met by us as specialists.) The women admit that they are glowing with yearnings, that they crave the orgasm, but complain that they are unable to attain it. Once in a while they have an orgasm, but this happens only after considerable effort. Many women acknowledge a vague and rather diffuse pleasurable feeling. It is to be noted that in numerous instances the orgasm becomes split up, as it were, and fuses with the fore-pleasure. The fore-pleasure of such women consists of a series of diminutive orgasms, so that their *anæsthesia sexualis* is not genuine. Sexual intercourse fails to satisfy

these women only because they expect more than they can get out of it ; they look for a sexual climax which they are not capable of achieving. They deprive themselves of the orgasm because they fail to yield completely to it at the right time, thinking : " Not yet. It shall come stronger than this ! "

Other women remain frigid through the intercourse. They barely perceive a tickling ; perhaps an indescribable, delicate thrill comes over them ; a desire to be fully roused ; but that is all which they can achieve with their utmost efforts. We must therefore differentiate :

1. The absolutely frigid woman. She experiences neither fore-pleasure nor so much as the rudimentary stages of the orgasm.

2. The relatively frigid woman. She experiences orgasm very rarely or the orgasm is weak. The craving is also weak.

3. The passionate-frigid woman. The woman who in spite of great longing and keen fore-pleasure is unable to achieve orgasm.

Before discussing these individual forms, we must acknowledge that a consistent account of the causes of this condition is not possible. The problem is so complicated that it must be viewed in its totality. We know now that all human beings are bisexual. Every individual is a mixture of man and woman. This principle, once understood, is enough to indicate that mankind displays innumerable gradations, intermediary stages and variations from the full-woman to the male-woman. Here we have a link connecting the problem with its physical basis and leading us into the highly conjectural field of organic " predispositions." In this connection we may refer to physical

infantilism, the child-wife. All such organically determined forms combine and fuse with the psychical. Indeed physical and psychical hermaphroditism are parallel developments ; infantilism of organic character, as shown by arrested development of the genitalia—women of this type are usually sterile, their menstruation is scant, the period of flowing brief, their uterus small, like that of a child, etc.—dovetails with the psychic infantilism.

The disposition to neurosis seems to rest on the combination of two factors : a powerful instinct-urge and a strongly accentuated bisexual trend.

The fact of bisexuality in itself explains many of the problems due to *anæsthesia feminarum*, though it is far from explaining everything. Nothing would be more futile than to attempt to find a single key with which to unlock the solution to this problem.

The most “mannish” woman may possess sufficient “gynæcin” to achieve orgasm during intercourse with a man endowed with similar physical characteristics and psychical propensities. It is certainly a fact that a strongly emphasized bisexuality interferes with the normal course of one’s love-life. The conditions determining the onset of orgasm are much more restricted. The highest orgasm is attained only when the individual’s hidden sexual aim is fulfilled. If a woman is a tribade, though unaware of her homosexuality and unconsciously longing primarily for a woman as her sexual objective, then only a man possessing pronounced female characteristics will be able to release her orgasm. Hirschfeld, for instance, describes in his book, *Die Transvestiten*, a woman who achieved the highest sexual gratification when her male companion attired himself in female dress.

Unconscious homosexuality is a fact which explains

many cases of *anæsthesia sexualis feminarum*. But in the first place we must bear in mind a certain distinction. I use habitually the term unconscious, thus following the custom of the Freudian school. Are the homosexual tendencies of these women truly unconscious? Have they really no inkling that what they actually long for is a woman; that they would like to be in the man's place? This is not to be taken literally by any means. Many of these women admit having been at one time more or less aware of their homosexual tendencies. But they were unwilling to face the fact. Generally these women have been aware at one time or another of the great attraction for women which obsesses them. Unwilling to acknowledge this fact, they turn their yearnings the more eagerly to the male. This type, the woman who is eager to find gratification in the man's embrace but cannot, is the Messalina type, the prostitute type, the woman who is always frigid in the man's embrace and who is therefore always able to exert complete control over him and to master the situation. The corresponding male type is the "rounder," whom I have called the Don Juan type. Women also display a "flight from woman" which may assume the strangest forms.

Another feature must be emphasized as of importance in the psychogenesis of this anæsthesia. How does it happen that one is unable to attain complete gratification during sexual intercourse with this man whom she apparently loves so much—a man for whom she makes such tremendous sacrifices? The truth is that she is not truly in love! We can quite appreciate her pride in this love affair; likewise her readiness to give herself to a man. But the love affair is merely a great jest; it is but the playing of a game with which the patient only deceives herself. Several of our clinical histories illustrate this

process of self-deception. In one case a young woman yielded to the first temptation. That was her "fate." That, of course, was her weakness of which she was well aware and the musk-rat reaction was a defence measure against it. But she never forgot the man who was the first to possess her. Indeed, if he did love her and she loved him then their union amounted to a "secret marriage." She wanted to hold on to this fiction. She had to love and to feel herself loved in order not to lose all self-respect and sink, in her own esteem, to the level of a prostitute. For this reason she clung with blind perseverance to this love affair and it is for this reason that, at first, she shut her eyes to his unfaithfulness. She meant to dedicate her life to this man. If he had but understood her, as well as the magnanimity of her sacrifice, he could have had in her a lifelong devoted slave ready to meet death unflinchingly, without the tremor of an eyelash, for his sake. But inwardly she hated this man and despised him. For he merely made use of her. Once he allowed her to pay for their evening meal at a restaurant and borrowed from her a small sum of money in addition. Innumerable times after this incident she said to herself: "He is coarse!" This thought came to her mind again and again, in spite of herself. Though he took possession of her she had never truly given herself to him. This was her secret triumph. He never truly had her.

This young woman was inwardly pious and highly moral. The thought: "What I am doing is sinful!" also the thought: "What would Mother say?" prevented her from achieving orgasm. She hoped secretly that her married physician-lover would divorce his wife and lead her to the altar. Perhaps as his wife she would have been sexually gratified.

Those who indulge in masturbation through necessity always day-dream about the situation which they would like to attain in real life. For instance: One woman while masturbating depicts in her fantasy a coitus scene. Another woman masturbates to the accompaniment of masochistic fantasies. Her thought-picture is approximately as follows: She is attacked and overpowered: her mouth is gagged, her hands are tied. During the act of masturbating this woman always experiences the keenest gratification. For such a woman masturbation seems the only adequate form of sexual gratification. She could be freed of her perversion; though it happens only in extremely rare instances. But when this is accomplished the habit also vanishes and thenceforth the orgasm is attainable in full during all erotic intercourse. . . . A pronounced urlind (female homosexual) masturbates with the fantasy (not quite clear to herself) of being a man. She stretches herself on her abdomen, sometimes pressing a pillow between her thighs. In her fantasy she acts the role of a male. She is unable to give up the masturbation habit because she cannot find a suitable substitute for it.

Her anæsthesia, therefore, is not the result of her habit, but the consequence of her pronounced homosexual neurosis.

Her heterosexuality is hemmed in by her infantile fixation on the father and by the various traumatic experiences of her childhood; it could have been released only after a prolonged analysis.

She resumes the habit of masturbating, but in moderation. Her depressions disappear entirely; also her sleeplessness and various other neurotic symptoms.

Nevertheless if the clinical history of an anæsthetic woman discloses addiction to the masturbation habit we are

not justified to infer that her sexual disorder is necessarily due to the habit.

Frequently we find that after the birth of a child the woman, theretofore anæsthetic, becomes very responsive, losing entirely her indifference.

Perhaps at this juncture a few words may be said about the onset of the orgasm during the relations between man and woman. Whereas the man achieves complete orgasm promptly during the first sexual embrace, with woman the orgasm seldom occurs during the first cohabitation. Very few of them (hardly 4 per cent.) found the first intercourse a pleasurable experience. Usually they complained of pain; many found the first experience of this kind disappointing. In many cases, however, the women attain orgasm in the course of the first week of their marital relations. Over 50 per cent. of the women attain enjoyment only after weeks of experience. Sometimes after months of apparent sexual anæsthesia there is a sudden change (often brought on by a peculiar variation of the usual position during coitus) and the woman suddenly becomes acquainted with orgasm. One woman felt her first orgasm seven months after their marriage, when she exclaimed: "I did not know that love can be something so majestic!"

No woman is absolutely anæsthetic. The anæsthetic woman is merely a woman who has not discovered the form of sexual gratification which alone can be adequate in her case. Very often the anæsthesia appertains merely to the act of sexual intercourse proper and does not include other manifestations of the love-life. In such instances it is incorrect to speak of *anæsthesia sexualis*. We may assume an *anæsthesia vaginalis*. Every experienced gynæcologist and even general practitioner is acquainted with cases of

this type. Here the anæsthesia borders closely on the realm of sexual pathology.

The simplest forms of this disorder, of course, are those in which some particular erogenous zones assume "sexual primacy." Woman's chief erogenous zone is the clitoris. Gradually the libido spreads from the clitoris and from the other erogenous zones to the genital zone proper, the *introitus vaginae*. Among masturbating women this transference of the libido cannot take place, their excitability being more or less permanently fixed around the clitoris. But not on the clitoris alone.

The anæsthesia of most of the women is merely superficial. In reality no woman is frigid. Man's maladroitness and lack of experience is responsible in a large measure for the apparent sexual anæsthesia of women. On looking over the Indian treatise on the Art of Love, one is surprised to find that the Eastern peoples were acquainted with so many procedures and variations whereby properly to rouse the woman's desire. Among the primitive peoples, too, rousing the woman ranks as an important rule of conduct. Various means and devices have been adopted towards that end. The woman properly roused in turn excites the man. The *ars amandi* has undergone neglect in our age. The psychic components of love become more complex, while the physical counterpart is often merely tolerated as an inevitable accompaniment. The highest degree of this splitting of interest is noticeable in the United States. I gather from the observations of my American colleagues that sexual anæsthesia is a widespread evil among the American women. The two-faced character of the morality of the New World is also well known: superficially, there is strong

emphasis on chastity while beneath the surface passions and perversions rage.

It is therefore the duty of every man whose wife is unfortunately anæsthetic to investigate for himself his marital partner's erogenous zones, adroitly, carefully, until he discovers the areas or positions which are capable of rousing his wife's libido and of bringing on her orgasm during intercourse. There are two general categories of sexual anæsthesia and these should be strictly distinguished. The more serious forms are those in which the women exhibit a keen yearning without being able to attain orgasm. These women exhaust themselves in their longing for love ; they are always seeking love and they never meet with satisfaction. In other instances—among the milder ones—the women apparently search or yearn for nothing. In truth everybody seeks love and gratification throughout life and is always looking for the satisfaction of primal needs. There are women who apparently feel nothing and—if their testimony is to be taken literally—want nothing. Suddenly they experience orgasm. Or they suddenly flare up in a love so passionate that they forget everything and disregard all conventional inhibitions.

That male force, whether expressed in physical violence, commands, or anger, exerts a sexually exciting influence on woman, and may even be at times a love requisite, is a well-known fact corroborated by experience. Numerous instances of sexual anæsthesia are traceable to the absence of force. Women of this type usually have had very strict and quick-tempered fathers and were subjected to corporal punishment as children.

Nietzsche's famous saying is well known : " When you go to a woman forget not your whip." In the Slavic countries beating the woman is a part of man's regular love

procedure. Benvenuto Cellini reports a pertinent instance in his famous autobiographic memoirs. He beat unmercifully his obstinate and faithless paramour ; thenceforth she was very docile ; but she continued to rouse his anger so that he repeatedly punished her in the same way.

We must assume that, aside from the masochistic attitude, the nates play an important role as an erogenous zone and that the dermal excitation roused by the beating facilitates the orgasm.

It is not desirable to fatigue the reader with the recital of similar cases. It is a fact, which we find corroborated on all sides, that women who are sexually anæsthetic possess certain erogenous zones which upon excitation are capable of inducing the first orgasm ; often this excitability is eventually transferred to the " normal " sexual zone and provokes the orgasm in the course of " normal " sexual relations ; but in most instances the capacity for attaining orgasm remains linked to the pre-sexual erogenous zone. The mammilæ are an important erogenous zone. This is true also of numerous other extra-genital bodily regions : arms, hands, feet, the eyes, the nose, the ears, etc. In this connection the various determinants recorded in the previous chapters come into play. A certain physical fitness of the sexual parts proper seems also requisite.

We are now turning our attention to the large group of cases of dyspareunia in which the release of the orgasm is prevented by psychic factors. We are not concerned at all with the question whether a woman may or may not be innately sexual, *i.e.*, from birth. I have never seen a case of absolute frigidity. The writers who describe this alleged type of woman have never subjected their cases to a thorough analytic enquiry. If such a case were genuine it

could only be set down as an anatomo-pathologic monstrosity. I shall not deny that we meet women and girls who are apparently lacking the very rudiments of sexual craving. Experience has taught, however, that these are merely instances of masked libido; that the craving is never absent; that it may remain anchored on some member of the family (father, brother, uncle, teacher, nurse, mother, sister), and that it may express itself in sublimated form or in some masked form not incompatible with the individual's consciousness. But we are now concerned with the cases in which the craving is acknowledged and the failure or orgasm is regretted. The simplest cases of this type are those in which some anxious expectation or morbid fear prevents the occurrence of the orgasm.

One hears most frequently of women who are afraid of becoming pregnant so that the fear intrudes between their libido and the reflex outbreak of the orgasm. This fear may be wholly conscious and find expression in such utterances as: "If only nothing would happen!" "I wonder if it is safe!" On the other hand, as in the case of psychic impotence in the male, this dominant fear may hover in the background of consciousness.

A woman was anxious to have children; and she ascribed her sterility rightly to the habitual spasm of her whole vaginal musculature. This woman tried to become pregnant by abstaining from orgasm. At her husband's request she endeavoured to remain passive and not move a muscle during intercourse. But as consummation was reached she always cried out: "I cannot be still! I cannot! I am also made of flesh and blood." And her hips would begin to move until with the onset of her orgasm the seminal discharge would be again spasmodically squeezed out of

the vagina. The husband was advised to try coitus a second time in immediate succession. The same thing happened again. In addition to this, the woman masturbated daily and sometimes several times in the day—without any ill effects. She consorted with many lovers because she was anxious to have a child ; her condition bordered on nymphomania. She also masturbated in the presence of her lover before intercourse because he wanted to witness the act. (She was ashamed to do this in her husband's presence !) This was her lover's specific love requisite. He could have intercourse only after the woman masturbated and first thus gratified herself in his presence.

The circumstances are never simple. Undoubtedly there are cases in which orgasm and impregnation stand in a certain relationship, the publications of numerous gynæcologists seem to show. But I want to point out that the contrary may also occur : that a strong orgasm sometimes prevents conception. Nature's operations are not always so simple as we suppose.

I have already mentioned that any psychic inhibitions arising during sexual intercourse may prevent the occurrence of the orgasm. The fear of pregnancy stands out as the chief inhibition. Other anxiety thoughts also act as inhibitions ; for instance, the fear that somebody is eavesdropping, peeping, or overhearing something, and the fear of being "found out." It is interesting that some women's exclamations during the orgasm betray this fear. Thus, one woman always exclaimed at the height of the coitus act : " If only nothing will happen ! If only nothing will happen ! " Such conduct, betraying fear of conception, is common also during intercourse among legally married couples. Indeed, the fear of conceiving and bearing children is a widespread social manifestation which does not

depend on economic factors alone. Very wealthy families limit themselves to a child or two. This limited family system is a social symptom characteristic of the modern struggle between the sexes. The modern woman resents assuming her former submissive sexual role.

Other fears, such as the fear of being caught in the act, etc., may be more common among the unmarried couples.

I could report cases in which a formal vow was responsible for the sexual anæsthesia. The failure of desire in such cases proves to be an hysterical symptom. It expresses a moral imperative, approximately : "I must not allow myself to feel desire !"

I recall seeing a comedy in which the young bridal couple were repeatedly disturbed at the critical moment by the train conductor, who, sticking his head into their compartment, called out : "Have you any duty to declare?" This rendered the man psychically impotent. Whenever he was about to carry out sexual intercourse this terrible interrogation came to his mind. The incident may be based on truth. It seems to have been taken from life. It characterizes fittingly the mechanism of psychic impotence. The question may also be taken in a symbolic sense and mean : "Is your conscience clear?"

I could record numerous other illustrations to show that many women deliberately deny themselves gratification in order to expiate their alleged sinful thought-feelings. Many women are afraid of sexual desire also because it weakens them and they are afraid of thus becoming an easy prey to temptation. Many women are afraid of their own passion. Thus it comes about that the most passionate women are the ones who show themselves sexually anæsthetic. But the temperament which crops out with

the abolition of their anæsthesia surprises, or seems to surprise, nobody so much as the persons concerned.

Closer scrutiny, however, reveals the truth of the situation. The woman declares : " I have always known it ! If I ever break loose I should be worse than any other woman and the passion in me would break down all barriers ! " Thus fear of one's own passion may also be the reason for the anaesthesia.

Chaste tendencies may also prevent orgasm.

A patient, who suffered also from attacks of anxiety, was distressed whenever she met a priest because of the evil thoughts which came to her mind. For this reason she never trusted herself to go to the church and she always preferred quiet, out-of-the-way, lonely chapels. Then she confessed that priests roused her more than any other persons. In general she was particularly drawn to men with clean-shaven faces.

We are already familiar with this peculiarity as a mask of homosexuality. The patient's homosexuality is revealed also by other peculiarities of her conduct. At the house of prostitution she had carried on homosexual acts with the greatest satisfaction to herself. Then she suddenly refrained because the thought came to her mind that it was something very sinful as well as unnatural. At this juncture she suddenly begins to relate numerous adventures involving priests. She was several times at W. for treatment on account of her nerves ; she chose the place, she thinks, because many priests also go there for treatment. Here we note a splendid illustration of the bipolarity of all psychic manifestations : on the one hand her slavish piety, expressing itself in rosary prayers, solemn oaths and pilgrimages—she had also installed a little chapel at her home—on the other hand her burning desire to rebel against God !

As a child, and afterwards while intoxicated, she had repeatedly uttered blasphemies. Her greatest triumph was seducing a priest. Always on such an occasion her orgasm surpassed the gratification she attained in the embrace of her favourite lover. She relates a number of unbelievable adventures, substantiating them with letters and photographs. The supreme triumph of her life she achieved when a foreign priest gave her a prearranged sign, which she alone understood, during the holy rites. She then felt she was a sinner extraordinary, a human being who dares to play a prank on the Supreme Being Himself.

The realization of these sins came to her only afterwards ; and then she thought she understood : God took her lover away from her because she had so adroitly enticed and seduced many priests ! Therefore she was not worthy of attaining supreme gratification. She spoke of going to a nunnery, there to expiate for her past life. After writing her despairing lover a final parting letter, she broke up her home and disappeared from sight. I enquired for her because her subsequent fate interested me. The information I gathered was that one day, after selling her furniture, she disappeared and nobody knew where she was.

We have conceived woman's sexual anæsthesia thus far in its "I-cannot" aspect. We have also recorded cases illustrating the "I-must-not" aspect. The poor woman who wished her sick child dead so that her night's rest would not be disturbed and so that she might enjoy the pleasures of her marital life without hindrance, is such a case. The harlot who raised herself from the slime and gutter to the dignity of a pious and holy woman is another illustration, although in her case an elaborate "I will not" also entered into the situation.

Of course, if we accept the first accounts of these women, we can never arrive at a clear and definite understanding. In such cases we must always take into account the neurotic's tendency to pose and act. The neurotic's words are to be trusted only in so far as they are representative of one, but only of one of his mental trends. But his inner self is made up of numerous other trends which he does not want to disclose; these make up his secret source of happiness which he himself neither sees nor can see.

In many cases, the inhibition is so plain and obvious that the "I-will-not" attitude challenges attention on the surface; and it is only due to the patient's perverted will that he fails to see it.

All these illustrations show the great significance of mental mechanisms in the development of feminine frigidity. The secret (co-conscious) imperatives, "You must not!" "You shall not!" and the overpowering, perverse, "I will not!" paralyse the sexual craving, preventing its natural course of expression. How strongly the struggle between the sexes expresses itself in the frigid woman through her stubborn "I will not!" categorical imperative! The problem of love is a complicated riddle with numerous unknown factors. The disorder can be cured only by a specialist who knows how to discover the various unknowns which make up the neurotic equation.

In all cases we have to do with an inner "No!" This negative may be expressed organically. Then the patients cover their "I will not" or "I must not" under an "I cannot." Ferreting out this inner "No!" is the task of psychoanalysis in the treatment of these disorders. This categorical negative, however, may also mean: "I do not want to be a woman!" or: "I do not want to be a wife to

him!" The frigidity shows us the growing dissociation of cultural mankind, the splitting up of the civilized human being under civilization into a "willing" and a "non-willing" personality; his inner disorganization; his posing before himself; and his conflict with himself.

THE FIRST DISAPPOINTMENTS IN MAN AND WOMAN

DR. W. STEKEL (Vienna)

THE FIRST DISAPPEARANCE OF THE
HUMAN RACE
IN THE
HISTORICAL RECORD
BY
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CHAPTER X

THE FIRST DISAPPOINTMENTS IN MAN AND WOMAN

THE rise of erotic love announces the highest development of the relations between the sexes, as it also signifies the beginning of a higher development of marriage. The instinctive life became spiritualized; together with the spinal column, the brain began to rule; to the yearning of the body was associated a second impulse, the psychic principle. Then resulted the synthesis of nature and spirit: corporeal love attained its highest consecration through the co-operation of the soul.

If we call these the erotic components of love, we then see that in discussing the problem of marriage, we have two important factors to consider: the erotic or psychical and the sexual or corporeal.

In the measure in which, in the course of the centuries, the erotic components expanded, the sexual shrank. The erotic art of love developed into innumerable refinements; the physical narrowed in the same proportion and even acquired a contemptible connotation.

The formula of civilized man reads: Psychical strengthening of love and physical weakening.

Desire is no doubt worked up in the act, but the psychical superstructure of love often rests on a tottering basis of physical inferiority.

The important art of love as given over to us by the

well-known works of the Hindu is a lost one. We have found its substitute in the elevation of the erotic elements.

Ominous becomes the duality of love when there enters a cleavage or even an opposition between the spiritual and the corporeal elements—when, for example, the spiritually loved object becomes asexualized and the corporeally desired loses all spiritual values.

This resolution of love into its different components creates that ominous type of our time who is unable to love at the same time with all his soul and with all his body. So it comes about that there are soul men and body men, soul women and body women.

When the soul man mates with the body woman or the body man with the soul woman, we have the clearest expression of the unhappy marriage. There is no bridging over these oppositions; they are two fundamentally distinct elements which can never be bound into a unit. Out of these contrasts arise, no doubt, the unhappiest of all marriages, and it is precisely these oppositions that we continually meet with in modern marriage. Body and soul are then antagonists; the two people fail to understand each other because each speaks a different love language.

All people are subject to the law of climax; a pleasure which does not increase, loses the pleasure character. In the unhappy marriage, the ideal feeling of the first happiness sinks to the depth of disappointment. In the "ideal marriage," however, the feeling of union increases; both the erotic and also the sexual possibilities of enjoyment increase; there enters that remarkable smelting process between two beings, uniting "Mine" and "Thine," "I" and "Thou," into an harmonious "We," a "We" which is able to unfold and bring to bloom all the possibilities of happiness contained in love.

Let us now turn to those factors on which the creation of an ideal marriage depends. We will first take our bearings by means of a general survey of the maze of outstanding problems, and bring the different components to be considered into a system. It must be remarked that the problem of marriage is almost always viewed from a single side. One investigator will lay more stress on the purely sexual, another on the psychical (erotic), a third on the economic side of the question, etc. We will try to be just to all the different factors and to avoid this one-sidedness.

If a marriage is to be happy, the following determinants must be considered :

1. Correspondence of the individual love conditions in relation to sexuality.
2. The equal or similar strength of the sexual instinct without parapathic restraints.
3. Harmony of temperaments.
4. A suitable mixture of masculine and feminine elements in each of the partners, who thus supplement each other (Weininger's law).
5. Equal life rhythm.
6. Erotic love as the consequence of a correspondence of erotic requirements.
7. The economic conditions of the marriage.
8. The eugenic factor (health, question of sound progeny, individual attitude in relation to hygienic questions, etc.).
9. Progeny (question of having children, problems of rearing, preventive measures, etc.).
10. The problem of dominance (war of the sexes).

We see from this list, which takes into account only the most significant factors, that my remarks can by no means

exhaust the theme of modern marriage. I must content myself with indications regarding the matters of greatest weight, all the more so as most of these questions have been treated at length in my scientific works.

Point 1 of our table has already raised the unbelievably complicated question of "individual love conditions."

One often hears of a normal sexuality. Such a normal sexuality does not really exist. One finds no measuring rod for the normal and the abnormal in love; the boundaries shift according to nation and social stratum. Each person has his individual and to him adequate love conditions.

One may confidently risk the statement: Only he who has found with his partner that sexual emancipation which to him is adequate, will be completely satisfied. But—and here a new problem comes to the front—the individual taste and also the individual love demands are so infinitely varied that the "real object" will rarely correspond with the demands of the "love ideal."

This ideal is different for each person. Only one thing seems to be general, namely, that it will never be wholly attained. It is of the very nature of the ideal that it can be assumed as something "thought" and "imagined," but never in reality as something "experienced." Or when it is so assumed it proves in the sequel to be a deception, for every possession and every reality depreciates the ideal. Yet it ordinarily happens that after the ruin of one ideal, a second is sought, which is also doomed to annihilation.

Ideals are mostly forms taken over from childhood, and that is why their complete realization is impossible.

The "Ideals" of the past are always stronger than the objects which take their place. What is past is the enemy of what is present; the "there was once" conquers the

"there is." It is the tragedy of human nature that the present collapses under the weight of the past, so that the *fata Morgana* of the future hands us spurious values for the reality overthrown.

In addition to the well-known "ideal demand" the secret demand of instinct is to be considered. Of what use to the passion of man is the loveliest ideal if it is a frigid woman, in other words, a "sexless" Venus? And what a wretched role is played by the ideal husband if he is a blunderer in matters of the art of love!

Most marriages are a wild leap in the dark. What do we know of each other? It is sad to say that the sexes know neither their mutual wants nor their aversions. And what do most people who enter into a marriage know of their most inner being? The ideal picture is mostly a false one, because two people who are drawn by the sexual instinct to approach each other, are involuntarily forced to show themselves from their best side. Weaknesses, departures from the norm, absurdities and infantilisms are not willingly exposed to view: they remain secrets. The first love game is usually a game with stacked cards; and often the marriage partners continue to play this game after the wedding.

The man fears to degrade his wife through his sexual demands, which are given free rein with his sweetheart; the wife gives to the lover what she denies the husband out of fear that he might scorn her or because he has never desired it of her.

I have already referred to the fact that the civilized man's art of love has retrograded in proportion as civilization developed. Van de Velde tries to come to the aid of this deplorable situation by writing a textbook of marital love, *Ideal Marriage* (*Die vollkommene Ehe*). And this

book is to be supplemented by further volumes entitled *Aversion in Marriage* (*Die Abneigung in der Ehe*), *Fecundity in Marriage and its Control According to Desire* (*Die Fruchtbarkeit in der Ehe*), and finally by a stimulating collection of pictures *The Marriage Mirror* (*Der Ehespiegel*).

To speak here in detail about these books, would lead too far. I have done this in the July, 1930, number of the journal *Der Wendepunkt im Leben und im Leiden*, so I may now confine myself to a few of the essential features.

Van de Velde's book was of itself a necessity. It was high time to set forth once more the significance of physical love and to write a textbook of "love in marriage." To be sure, we must take into account that the art of love cannot be learned; it is native to people and develops in the happy ideal marriage, in which soul and body correspond automatically. The lack of the art of love is the consequence of inner restraints which must first be broken in order that the springs of sexuality may spout forth free and unhindered over the marriage partners. To those who know this art, even the best textbook is of no assistance.

Love cannot be learned from books; only life is the true teacher. But Van de Velde's book will disclose to many people their weaknesses and inspire them to have themselves freed of their restraints by a psychiatrist. It is unfortunate that this book will be read also by women who are living in an unhappy marriage and will come to realize that they were cheated of love by their husbands. But that is the fate of every book; to help, comfort and sustain as well as to upset and hurl into despair—to court friends and to make itself enemies. Who in a single work can satisfy all demands?

But the main reflection that occurs to me is that the Dutch investigator lacks the profound knowledge which

we have gained from psychoanalysis. He is blind to the secret background of this aversion he speaks of; he sees only the possibilities of a sexual power of attraction which overcomes all hindrances and leads on to soul community. His books remain one-sided; for in spite of the fact that he honestly strives to do justice also to the psychical components, these remain in an intermezzo in his largely conceived trilogy of marital life.

It is in the second volume, *Aversion in Marriage*, that the learned and experienced author attempts to discuss those factors which may disturb marital happiness. He is addressing himself to the men when he quotes the phrase: "Wives are made, not born."

Yet why this one-sidedness? Good husbands also are not born, but often made to order. . . . The soul is a complicated machine which certainly has need of special cultivation.

But the man is expected to be the experienced teacher of love. . . . Where is he to acquire the art of love? How communicate it to his wife?

When I was learning to drive, I was continually forced to reflect on woman's resemblance to an automobile. There are countless tricks and niceties to be learned. And how difficult the beginning! My instructor prescribed the speeds, drew the brake when I failed to do so at the proper time, blew the horn, turned the steering wheel—and from him I copied the fine points.

But in love there is no instructor. Each husband must try to get through with his car alone. The one will spoil everything at the very start, and must continually go into neutral; another never knows when to draw the brake; and a third drives too fast. What wonder if the car skids and the driver is hurled out of his seat.

But let us hold fast to one's principle : true lovers need no teacher and no textbook.

The special wonder of love is its inventiveness. One partner divines what the other desires ; each party seeks his happiness in making the other happy, and nature, the greatest of all love artists, breaks through victoriously in spite of all the superstratum of culture. Nevertheless, the victory of the natural art of love presupposes sound partners not afflicted with the malady of our time, parapathy, and whose natural tendencies were not spoiled by environment and rearing.

In the course of these remarks, we shall deal at length with the deranged art of love as an illness and as a hindrance to marriage. Who would believe that there are people who go into marriage quite inexperienced ? But it happens every month in my consultation hours that young married couples come to me in despair because they do not know what the marital union signifies. So far have people departed from their natural functions that they have lost the guidance of the instinct which rules every animal. It is worthy of note that children possess this instinct and follow it, so that we have to perceive in this ignorance an artificial product of our ridiculous training. As Goethe admirably says : " One must not name to modest ears what modest hearts cannot dispense with." Just as there is a true and false love, so there is also a true and a false modesty. Our so-called modesty is mostly prudery mixed with a good portion of hypocrisy.

So it comes about that young wives run away from their husbands after the first night because they are incensed at the " marital duties." I once wrote : " The fate of the marriage is decided on the bridal night." This observation has a certain accuracy when one considers that in most

cases the husband has to initiate the wife into the secrets of love. It depends on his delicacy whether the first experience leaves a scar in the soul and whether it belongs to the "pleasurably remembered" or to the "painfully suppressed." In many cases, fear of the event predominates over every pleasurable sensation—a fear nourished by false representations and increased by pathological expectation.

Just as important as correspondence in sexual desire and fulfilment is the equal rhythm of life. For each person has an occult life rhythm, as has been shown by the investigations of Fliess and Swoboda. A harmony of these periodical processes in the body seems to me to be absolutely necessary. We know that genuine lovers grow tired at the same time, display hunger, are tense or relaxed, desirous of life and love at the same time.

All physical life rests on intensity and relaxation. When these relaxations—these resolutions of the intensity which signify pleasure and happiness—appear at the same time, the partners have the same life rhythm.

Take a simple example from life—one which must be counted among the numerous little disharmonies of marriage. In the evening, the man is always tired and has no other need than rest and sleep. (Voltaire has admirably said, "There are two things which women cannot pardon : sleep and business.") The woman, however, at that time is tense with desire and could sleep best after a little love-making from her husband. In the morning she is sunk in her dreams, which have carried her far beyond the bounds of marital fidelity. She is no longer adjusted to her husband. On the contrary, out of spite for his presumed coldness, she has indulged in dreams which would be painful to the waking consciousness, to which, when awake, she would never confess. Out of this dream-world her husband tries

to arouse her because in the morning his passion awakes. The result is an inharmonious marriage. The two can never come together; the distance between them grows ever greater.

The riddle of enduring love has not yet been solved. Perhaps in such a bond of love, both the equal life rhythm and the "tone of the life flow" (*Tonart des Lebensauslaufes*) possess a significance which we have not yet grasped. Any one who believes in astrology may see in the horoscope of the lovers the "law of the planets," as Goethe has so beautifully expressed; or in the words of popular speech "born under the same star." One thing is certain: it is the star of true love, outlasting all storms.

Genuine love conquers all obstacles. There ensues a mutual adaption to the life rhythm, and the tones of the life flow gradually draw together. The dissonances resolve to full-sounding accords, all joined in a single song: the Song of Songs.

ON MASTURBATION AND ITS TREATMENT

BY PROF. H. ROHLER (Leipzig)

ON NASTURINATION AND ITS TREATMENT

CHAPTER XI

ON MASTURBATION AND ITS TREATMENT

MASTURBATION is one of the most neglected branches of medicinal practice, most particularly in the treatment of children. Medicinal circles almost completely ignore this stepchild of sexual science, the assumption being either that the consequences of masturbation are insignificant or that no remedial treatment is available for the disorder. These views are erroneous. They arise from the circumstance that the field has been but little explored.

By onanism is understood the attainment of orgasm (sexual satisfaction) by self-stimulus with the hand or various objects, but the effect can also be brought about by mental processes. The consequences of masturbation—if any—are revealed in the sensory organs, in the psyche and in the digestive, respiratory and sexual organs.

Treatment to be adopted will be influenced by the effects on the various organs. The causes of onanism, it is also very important to realize, are extremely diverse. They may originate in or on the body, *e.g.*, onanism is very often a consequence of certain internal ailments, diseases of the sexual organs (hypersexuality, precocious sexual excitability). Extra-corporeal factors also enter into consideration as also faulty bringing-up (growing children sleeping in the same room as the parents, etc.), incorrect diet (alcohol in childhood), social conditions, sexual abstinence (widows, men or women compelled to be apart for long periods,

nuns, prisoners) and impotence. All these factors require thorough diagnosis before the correct treatment can be applied.

It should never be forgotten that all periods of life are open to the suspicion of masturbation. "Masturbation is possible from childhood to old age," declared Deslandes. The cases in which onanism is regularly practised by those excluded from sexual intercourse (old spinsters and widows) are very numerous. But little is known on this score as the doctor rarely makes enquiries and the patients naturally do not disclose the facts. The suspicion is certainly much more justified in puberty. At this period, all physical disorders that cannot be satisfactorily explained should be traceable to onanism, for reliable statistics show at least 90 per cent. of human beings onanize and for by far the greatest part between the ages of 10 and 20. At this period, onanism naturally causes the greatest harm, both physically and mentally.

How can the doctor establish an objective diagnosis of onanism?

The chief troubles caused in the organism by onanism are neurasthenia, nervousness and excitability. In consequence, people who have onanized for years very often suffer from sexual or cerebral neurasthenia.

If these symptoms are accompanied by others such as inexplicable psychical behaviour, timidity, shyness, and scratches and injuries to the sexual organs (frequent loss of the hymen in girls and old spinsters), then onanism may be taken to be highly probable. But entirely reliable and undisputable symptoms of onanism do not exist. Definite evidence is only provided by seminal stains on the white underwear of young boys or men.

The prospects of a cure of this disorder depend on the

disposing ailment as well as on the length of time the onanism has been practised, on the character, education and environment, but above all on the intensity of the sexual instinct.

It should nevertheless be put on record that onanism is not a disease, but a bad habit arising from various factors. In childhood it is therefore sufficient if the well-informed parents bear the impending possibility in mind and exercise intelligent anticipation by educating the children in sexual hygiene. One should not be afraid to enlighten children on the unfortunate consequences of abuse of their sexual organs. If the disorder, the bad habit, is already existent, it is very difficult to influence. The sexual instinct is one of the strongest of all instincts.

The treatment should be guided by the age of the onanist. The thirty-year-old onanist evidently calls for different treatment, particularly on the psychic side, to the fifteen-year-old boy. It is clearly incorrect to deal very drastically with an onanist at the age of puberty or to frighten him by painting an exaggerated picture of the consequences. It should not be forgotten that such conditions, the tendency towards onanism, are usually induced by the sexual urge developing to an intensified degree, the sexual hormones (the secretions from the sex glands) permeating the entire organism so that the undesirable habit of onanism is really conditioned by bodily factors. In referring above to enlightenment of children, I was consequently by no means thinking of exaggerated threats and shocks, but of a description—as objective, wise and convincing as possible—of the consequences and the uselessness and rashness of onanism.

When prudishness or “the principles of upbringing” deter a father or mother from openly and unashamedly

speaking of sexual matters (including onanism) with their grown-up children, it is as well to remind them that after attaining the age of sexual awakening, the sex impulses themselves are speaking of sexuality and sexual things, but these voices are corrupting and are inaudible to the parents. Teachers and parents deceive themselves in thinking that enlightenment awakens the sexual urge instead of appeasing it.

The suggested procedure in the case of young lads is to make clear the consequences of onanism upon the mental faculties and the brain, the resulting weakening of the memory being capable of thwarting all their future prospects.

Girls of the same age are best approached through their vanity. The unfavourable effect of onanism on their beauty should be described.

In the case of very young boys and girls, a mild corporal chastisement also does no harm.

When the causes of onanism reside in diseases, a partial list of which was given previously (skin diseases, itching, internal diseases, etc.), a visit to the doctor with a view to treatment is clearly indicated.

In the cases of grown-up boys and girls, but also more especially in the case of adults, surprisingly beneficial results are achieved through water-therapy (daily washing and rubbing of the feet and the upper part of the body, as well as of the genitals with cold water, cold douches, etc.). In this way the sexual urge is often very effectively appeased. Still more beneficial are cold baths, swimming lessons and sea bathing.

In recent years, the medicinal chemical industry has offered excellent preparations containing the active principles and the secretions of certain glands. But such products can naturally only be prescribed by the doctor,

otherwise a mistaken choice may cause more harm than good. These are the so-called organotherapeutic preparations about which every educated layman will have read and heard much.

The greatest difficulties are undoubtedly encountered in the treatment of onanists of more advanced years both when the sexual impulses are normal and intensified. The cases are generally unmarried people who are averse to extra-marital intercourse on ethical grounds or because of the risk of venereal disease or also on account of modesty (widows, elderly spinsters).

Should one endeavour to persuade these people to seek extra-marital sexual gratification? This raises a very difficult problem, particularly since one does not usually progress to the stage where advice on this score can be tendered. Generally and broadly speaking, medical science is in favour either of marriage or of sexual abstinence in the case of unmarried onanists. In advising the second course, it is forgotten that it has a purely theoretical value in the case of people with a high degree of sexual excitability.

On the other hand, I may assert that marriage is for the most part, a medicine against onanism, just as is extra-marital sexual intercourse. Adults who have onanized for many years generally persist in the habit even when married or when they practise extra-marital intercourse.

Sexual abstinence, again, is no "cure" for onanism because the sexually mature organism demands sexual activity—normal or abnormal. The sexual urge cannot be suppressed by force.

No solution to this dilemma has yet been found. In cases of chronic sexual hyper-excitability, many prominent doctors recommend certain operations. Others favour

psychological treatment and so forth. But these opinions and experiments have not been justified.

In general, the layman has exaggerated ideas of the results of onanism, particularly at the age of puberty. This is false because onanism is a transition stage to normal sexual activity. But masturbation (onanism and masturbation are equivalent terms) has definitely unfavourable consequences at the age *before* puberty. The consequences at the age of puberty itself are easily withstood, and generally without ill-effects, by normal persons with a strong psyche during puberty. But not so in the case of the neurasthenic, psychically weak individual; after reaching maturity he will be sexually backward and will consequently persist in the practice of onanism, possibly up to old age. This condition is more frequently encountered in the male who is the active partner in the sex relationship. Onanists very often lose their normal sexual activity much earlier than their contemporaries who do not practise onanism.

Adult women and elderly spinsters certainly suffer less harm in the sense indicated because the woman plays a passive role in sexual intercourse—in respect of the ability to engage in sexual intercourse. Ultimately, however, the onanizing woman does not experience a degree of gratification in the normal sexual act sufficient to satisfy herself and her partner.

THE DANGERS OF MARRIED LIFE

BY DR. W. STEKEL (Vienna)

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CHAPTER XII

THE DANGERS OF MARRIED LIFE

WE have considered marriage as it concerns the individual. We must also think of this union between two human beings from the racial point of view. The question of permanence in marriage is full of controversy. Many unions which at present end in separation or divorce might be conserved by the establishment of courts of domestic relations where men and women psychologists would deal with the discord in marriages which have become unhappy.

The trouble may be rooted in sex disharmony or in the selfishness of one or both partners. When there are children of the marriage, every consideration should be given to what is best in their interests.

It is better for a child to have the background of home life with father and mother together in that home even if they disagree. On the other hand a home that is miserable, saturated with quarrels, gives a child a sense of insecurity. A child also feels insecure in the event of divorce if he spends part of his time with one parent, part with another, especially if the parents have married again. Human nature is very imperfect, and nearly every child is influenced by one parent against another as they pass from the home of father and stepmother to the home of mother and stepfather.

It seems to me that if two people have married and

brought children into the world, their first duty is to their children and they should be prepared to sacrifice a great deal to secure their happiness, recognizing as we must that in some cases divorce is the only decent procedure.

In considering marriage from the racial point of view, it is necessary to study the inheritance of both husband and wife, two separate individuals whose inherited characteristics are transmitted in their microscopic sex cells to their children. The husband should say to himself, "Am I and this woman whom I love likely to produce a good stock from the racial point of view? Are we right to propagate the qualities we have inherited?" And every woman of intelligence and character asks herself the same question.

Acquired characteristics, good or bad, mental or physical qualities we have acquired are not, according to general scientific consensus of opinion, transmitted to the offspring. It is the "stock" that matters most.

People differ enormously in character, physical health, mental ability. In the one extreme we have brilliant men and women who have contributed to civilization by their genius, in Science and Art, in the other, people so degenerated, so unfit, that the propagation of their kind is a crime against the race. Hopeless criminals, incurable dipsomaniacs, feeble-minded men and women should not be permitted to transmit their undesirable characteristics to later generations. Public opinion is ripe for the segregation of the absolutely unfit.

But, say the husband and wife "what if we are relatively unfit, in the sense that one or both of us are weak stock, that we have a taint of alcoholism or neurosis in our family history which makes it desirable for the sake of the race that we refrain from child-bearing?" Well, most physicians would agree that unless a man and woman have

a clean bill of health and an heredity of a certain standard, they ought not to bring children into the world.

Human love is a force that has to be reckoned with. The law of attraction is in some cases irresistible, and, after all, how many of us useful citizens, people of average character and ability, can show an absolutely clean bill of health, an irreproachable heredity? Every now and again in an otherwise estimable family appears a son or a daughter of a degenerate type. We have "atavism," or throwing back to some undesirable ancestor who has been allowed to enter the family, perhaps a few generations back.

To produce fine children in greater numbers, we must first of all have some basis of knowledge to go on as to what makes men great or small, honourable or unworthy, healthy or degenerate in physique. Every man and woman is the product of two conditions—nature and nurture.

Nature or heredity is the endowment each of us receives at birth from our forebears. From the beginning of time, right through the millions of years we have existed, the torch of life has been handed down, through the generations, the product of which we are. Man is the sum of his ancestors—and woman, too. On the other hand, parents are responsible for *training* children, helping them to develop the qualities and talents they inherit. What we are depends, not only upon heredity, but also upon training, environment, nutrition—in a word, "nurture."

Families inherit a certain mental, physical or moral basis. We have some families with a general capacity or "fitness" to survive and to thrive even when the environment is far from ideal. We have stocks which produce great soldiers, philanthropists, successful business men, good colonists, splendid women who marry into other families and transmit their "worthy" inheritance.

Undesirable qualities are not confined to any class. We have loafers and parasites amongst the high-born as amongst the submerged. Money bolsters and protects them against adversity. The fundamental reason is some weakness in the stock, which is transmitted from one generation to another. We must, therefore, check the propagation of the unfit, irrespective of class distinction, and we must do something to encourage the marriage of good types of men and women if the race is to progress in future generations.

The real aristocracy is that class of men and women who are born of a "worthy line."

Each child inherits qualities and capacities from both parents, and the "chances" of the children are infinitely increased when both parents are healthy, able, resistant.

The sentimental aspect of the question cannot be ignored. The law of attraction between man and woman is one of the strongest forces in human nature, and many people say that children born of parents who care deeply and truly for each other are better endowed physically and mentally than the offspring of two people "mated" for other reasons than mutual love.

A marriage without love is a falling away from the highest ideals of home and family. Love, respect, friendship are the foundations on which marriage should rest. Children should be brought up in a happy atmosphere and where love does not exist between mother and father, the children, as well as the parents, are the losers.

Every child has certain birthrights when he comes into the world. The first is a clean physical inheritance, a good mental and moral endowment; and the second is an environment and upbringing of such a kind that will fit him to do good work for his generation.

The mother is more concerned with nurture than the father in the early years of childhood. So that her education is racially important.

The idea that in all classes girls should receive an education which will fit them to be sensible, intelligent, responsible mothers is gaining ground. Attending to the merely physical needs of the child is only one part of a mother's duty. The mother who wishes to bring up her children well must know something of psychology. It is she who trains for character. The greatest men the world has known have been the sons of fine mothers. Most of them have acknowledged that it was to the early education and influence of their mothers that they owed the development of their talents or genius. Michelet said: "It is a universal rule to which I have scarcely found a single exception, that remarkable men bear the moral impress of their mothers individually in themselves."

It is usual for a son to inherit more from his maternal parent than from his father. Genius can be transmitted by women who have not had the opportunity of developing their inherited talents or the education necessary to make any mark in the world. Granted that a boy has ability, a mother can influence and develop it, or hinder and warp it. A woman's highest service to the State and humanity is to rear fine children, and train them to become good workers, able citizens and useful members of society. Thus, whatever makes a woman earnest, responsible, interested in the great questions of the day, is for the good of the race. Whilst remembering that woman's natural vocation is motherhood, and that her duty, if she marries, is primarily concerned with her children, we must, at the same time, admit that the wider the sphere, the broader the mind and knowledge of a mother, the better for her children. Too

many children pass quickly out of the mother's influence because she has not the personality or education to cope with their growing needs.

The efficient wife and mother has a knowledge of hygiene, cooking and child management. She studies food values in order that she may supply her children with what is necessary for their growing needs at different ages. She learns all she can about the moral training and character-building of a child. It is by attention to the physical, mental and moral welfare of the children of this generation that the highest good of future generations can best be served.

There must be education for motherhood—and incidentally, it may be said, education for fatherhood.

Herbert Spencer wrote in the last century, "But though some care is taken to fit youth of both sexes for society and citizenship, no care whatever is taken to fit them for the position of parents."

Knowledge of child nurture is more required by women than by men, who have not the management of young children in their hands. Our education system must be better adapted to meet the special needs of girls in marriage and motherhood as well as giving girls as well as boys, opportunities for the highest education.

In the first place, it is quite impossible for any person to say that because a girl has either an independent mind, or a strong physique, she is in any degree less fitted for motherhood. Such a type might be the mother of splendid sons, even although she may be considered unfeminine by men because she has no appetite for light flirtations and is not engrossed in the subject of clothes.

In the second place, every girl should have the fullest possible opportunities for mental development. A woman,

other things being equal, will be a better mother for the self-discipline which a university course necessitates, and for the knowledge of literature or philosophy, science or medicine, she has gained. That girls may undergo some risk from mental strain cannot be denied, but the same thing is true of boys, and yet no one suggests that boys should avoid the risk to mental and physical constitution to which a few years of higher education subjects them.

Although preference is still usually given to boys, modern parents are becoming more and more alive to the economic necessity of providing girls with the best education they can afford. Practically the same curriculum is provided for girls as for boys in schools of similar standing, and in this fact there are advantages and disadvantages. It is right that girls should have equal opportunities with boys to study on the lines which appeal to them as individuals. Every girl should be required to specialize for a definite time in those subjects which will fit her better for maternity.

All the same, I have no sympathy with writers who maintain that higher education should be reserved for those girls or women who approximate more to "maleness," and who are lacking in what are conventionally considered womanly qualities, feminineness.

In the third place, if commonsense care is exercised by girl students to conserve their health and energy, if the danger of excessive physical exercise and excessive mental concentration involving nervous fatigue, is realized, no student of ordinary ability will be one whit the worse in health for a college course. Rather the reverse, much can be said in favour of the healthy interests and discipline which higher education provides in adolescence for girls whose lives would otherwise be devoid of effort and occupation during

years when laziness and self-indulgence have their special danger.

During the years of later school life, every girl should be required to specialize in home economics. Higher education can only be attained by the inclusion of a training for marriage and motherhood. Such training means much more than technical instruction in cookery, housewifery and child management. It must include the inculcation of high standards, founded upon moral teaching. It means the wise presentation of the highest ideals in respect of parenthood and racial responsibility.

It may be urged that maternity is not the privilege of all women, and that professional training means that a girl must concentrate on a variety of subjects for many months. But because the majority of girls will become mothers, because it is impossible to know the future of any one girl, knowledge of maternal science is essential without exception. Whatever work a girl takes up in after-life, whether as inspector of factories, hospital nurse, teacher or doctor, even if actual physical motherhood is not her portion, a knowledge of the care and culture of child life is indispensable.

The chief lack in our educational system is that it fails to instruct girls in those subjects which are the most essential for useful living. "To prepare us for complete living is the function education has to discharge." Complete living, so far as most women are concerned, is inseparable from the wise and efficient performance of the duties of wifhood and motherhood.

But the meaning and the consequence of marriages even to-day are not included in our educational curriculum. One thing is sure. The average girl is entirely ignorant of maternal science when she holds her first child in her arms.

Many young wives to-day lose their very chance of motherhood from lack of education in health matters. How many childless women would give ten years of their lives to undo the mistakes of the first few months of married life, the careless disregard of health which brought death to the new life and lasting ill-health to themselves? I have in mind a young wife who produced abortion twice in the early months of marriage and when after two years she desired a child and did not become pregnant, she became desperately disappointed, obsessed, going from surgeon to surgeon with the idea that something could be done by operations to give her the child she longed for.

MATRIMONIAL QUARRELLING

It is after the first novelty of married life has worn off, and the new house, possessions, and routine have become a little monotonous, that matrimonial discord is apt to arise. Differences of opinion are inevitable between husband and wife, however ideal the marriage may be.

But there is one thing may be said about many of the disagreements that come into the home—they should not be allowed to jeopardize the genuine love and affection of married lovers. That is what young wives do not realize when they allow themselves to become unhappy over what are often imaginary grievances. The mistake, of course, is in permitting unnecessary criticism to enter the mind. If wives would try to understand that matrimonial discord can be prevented by tact, cheerfulness, and understanding what a difference it would make to human happiness.

Most women need to cultivate a happier personal attitude towards life, especially married life. As a sex, we are more disposed than men to dwell upon annoyances, to cherish small slights and worries, to waste energy in useless regrets.

The cure for annoyances that are inevitable is to ignore them.

The greatest matrimonial mistake any wife can make is to get into the grievance habit. So many wives waste time over things that cannot be helped. They get tired of housework, perhaps because they do it in the wrong spirit. They feel they are neglected when their husbands become absorbed in work, and have to concentrate on business or professional work more than in the early days of marriage. In some cases they resort to nagging, which is fatal to married happiness. Granted that husbands are sometimes difficult, casual and forgetful, nagging will never cure them. Discussion with friends and relations about husbands' faults is an unpleasant form of disloyalty.

Sympathy is at the root of good management in marriage. The best of men need it and if they are working to support the home, they deserve it from their wives. Even the inferior types of husband, the grumblers, the careless, casual better halves will improve under a judicious course of sympathy. Nothing pleases a man more than to feel that his wife is interested in him, and the woman who makes up her mind to exchange nagging for kindness and consideration and a cheerful temper will never regret her resolution. There is an old saying that a kid glove, a fire, and a man are three things that can only be managed by coaxing. Aggressiveness is not a sign of strength of character, and the woman who knows when to give way gracefully, who never sulks or harbours grievances, but who is invariably cheerful, will make a success of marriage and avoid many a pitfall of matrimonial life.

More than half the troubles of married life that exist could be wiped clean off the slate if women would cultivate cheerfulness, broad-mindedness, and try to bring a happier

atmosphere into the home by personal effort. The habit of good humour and laughter would dissipate the fog of quarrelling about nothing which is so serious a matrimonial mistake. Married happiness depends so much upon the wife. If she plays her part well there is far less chance of marriage turning out a failure. To be a good wife, a successful housewife, an ideal mother, takes all the energy a woman possesses, and she has none to spare for self-pity and repining over grievances whether real or imaginary.

One of the qualities of the ideal wife is the habit of good humour. We all know that the most trying people are those who are always fretting and groaning and sulking because life is not cut out in the pattern they want. Most people want to do their duty and have a good time, but they fail to see that they can have a good time here, at this very moment, if they are only in the right humour. It is not what we do that matters but the attitude towards what we happen to be doing at the moment. If husbands and wives will carry this principle into everyday life they will avoid most matrimonial mistakes including jealousy.

The jealous woman perhaps makes a scene, insisting upon assurances and proof of love. When there are excessive sexual demands on a man there may be serious physiological effects. Chronic sexual fatigue is indicated by pain in the loins, nervousness, irritability, overstrain. It is well known that when an elderly man marries a young robust woman there is danger of premature old age.

What of the relative ages of husband and wife? There should not be more than five years' difference either way. A man of 28 married to a girl of 24 or 25 may be considered a good match in years ; many of the happiest marriages are between an older woman and a husband a few years younger. When there is twenty years' difference, marriage

cannot be termed "ideal," from either the physiological or psychological point of view. Many people will accept such marriages if it is the man who is a generation older and are yet horrified by any idea of love when it is the woman who is much older. I can see no difference, both are undesirable. The ten years' difference in age which is advocated by many men means that when a woman is 40, when sexuality is high, her husband has reached the age when sexual vigour naturally begins to wane. A woman is fully adult at 24 years, ready for pregnancy, child bearing with less risk to her health and vitality than was the case a few years before, when she was still adolescent. Marriage must be considered in its relationship to child-bearing. Monogamous marriage recognizes the importance of parental influence on the training of citizens, the home is the unit of the State.

INFLUENCE OF PARENTHOOD

Psychologists agree that the life of a citizen is made or marred in the early years. Dr. Adler declares that the pattern of life is formed in the first year. The mother's emotional reactions are very important to the baby. It is well known that nervousness like fear is contagious and that a child's sense of security is jeopardized by quarrelling between the parents. A great deal of neurosis and unhappiness in life could be prevented by providing children with a good and happy emotional environment which is affected by the number of children in the home. The loneliness of the only child is proverbial. He is unlikely to develop sociability. He is spoilt, more rarely neglected, by his adult relations. He is apt to be dependent and selfish his whole life long, expecting from the world the admiration and indulgence he received from his parents. It is not good for parents either to project all their parental

emotion on one child. Excessive anxiety about his health, education, morals creates an undesirable emotional atmosphere and nervous tension in the home. It is, all things considered, a disadvantage to be an only child. Families of four or five children may be considered ideal so far as size is concerned. Brothers and sisters help to bring up each other, to undo the mistakes of parents who are seldom learned in child psychology. The problem of good sized families is an economic one in many homes, but young people must realize that any marriage without children is imperfect. The complete woman is mother as well as wife. The spacing of children depends on health, energy, capacity and financial resources. Fifteen months is a minimum time which should intervene between the birth of a child and the beginning of a new pregnancy. It is in the children's interests that they should have brothers and sisters two years younger and older. If too long a time, say 3 to 4 years elapses, children are not sufficiently near each other in age to be good companions. Too frequent pregnancies, for example when one year or eighteen months separates brother from brother, means a serious unfair physiological strain on a woman. We have to remember that pregnancy is not an illness. An expectant mother should feel an added vitality and zest; and new discoveries in medicine, new knowledge of dietetics and of the prevention of the toxæmias of pregnancy will tend towards better health in pregnancy and greater safety in child-bed.

We have spoken of the value of mutual interests in maintaining happiness in marriage after the first glamour of passion has given way to a slower rhythm of sex and life. There can be no greater mutual interest than the love and care of children. There is a tendency in modern times to blame children for failure of marriage, and where too frequent

pregnancy has in the past aroused resentment in many wives, children may be a cause of friction. The widespread knowledge of birth control to-day provides for the spacing of children to suit the wife's health and happiness and the finances of the home.

I have read of friction between parents caused by disagreement about children's training and education, but my experience socially and professionally is that children cement good feeling, affection and self-sacrifice in husband and wife. I believe also that the home is the place where children should be reared. The suggestion of State nurseries and child institutions for children, even those who have parents, is psychologically unsound. The child's greatest need is love, tenderness from the first day of birth, and the normal mother is obviously most likely to supply this urgent need of the child. Most parents are normal and best fitted to bring up the child. The nursery school for toddlers supplies all that is required to help the child towards sociability and good adjustment to the external world of human beings.

The child in this middle twentieth era is protected against parental exploitation and cruelty. When homes are broken up or made impossible through the behaviour of the parents, children will be happier and healthier in the care of good foster-parents rather than in institutions, however hygienic and excellent such places may be. The suggestion of abolishing the home as we know it is on a level with the idea of doing away with the institution of marriage.

Our aim should be the betterment of the state of marriage as of the home. Education for marriage is a big subject, including twenty years hence, so that they will acquire not only courage, responsibility and sociability but be happier in a wiser technique of living than is prevalent in the world to-day.

THE HAPPY MARRIAGE

PROF. W. FOERSTER (Zurich)

The first of these is the fact that the United States is a young nation, and its history is therefore a history of growth and development. The second is the fact that the United States is a large nation, and its history is therefore a history of expansion and conquest. The third is the fact that the United States is a diverse nation, and its history is therefore a history of conflict and compromise.

THE EARLY YEARS

The early years of the United States were a time of great struggle and hardship. The first settlers were faced with a hostile environment, and they had to fight for their survival. They were also faced with the problem of how to govern themselves, and they had to develop a system of self-government.

The early years of the United States were also a time of great discovery and exploration. The first settlers discovered the vast resources of the continent, and they began to exploit them. They also discovered the many different cultures and peoples of the continent, and they began to learn from them.

The early years of the United States were a time of great achievement and progress. The first settlers built a great nation, and they laid the foundation for the future. They also discovered the many different cultures and peoples of the continent, and they began to learn from them.

CHAPTER XIII

THE HAPPY MARRIAGE

FIRST of all, we may ask : What is freedom, and what sort of freedom is desired? How is true, personal freedom attained and maintained? If freedom for caprice and passion, for desire and lust is meant, then indeed rigid form is enemy to the death of freedom. If the meaning is freedom for the moral and spiritual man and for his need of complete control over the varying allurements of the senses and over his own physical conditions, then rigid form is the true bulwark of freedom, the sole guarantee for and the surest means of attaining true personal life. For the retention of the rigid ceremonial form, with all its definite and regulated responsibilities, helps man to the fullest self-consciousness in this momentous sphere, enables him to bring his inmost individuality into play, and places him beyond the reach of attack by transient allurements and merely sensuous impulses. When confronted by critical decisions, do we not all beg for time to take counsel with our inmost self so as not to be the sport of passing moods and impressions? Do we not feel that only thus can a really free and *personal* action be committed? Similarly, in the realm of sex, to be bound to the rigid form of marriage is of essential importance for our realization of true freedom of action. If it rested with our "individual" decision to contract unions outside this permanent life-compact, or to dissolve this compact at will, all too soon

we should fall a prey to changing erotic attacks and passions, the more fatal to our mental balance the more they arose from quite impersonal sexual impulses and sensuous stimuli. In the face of these facts, rigid form represents, as it were, the firm and lasting ego. It deprives the individual of his freedom of action and hampers him most strongly precisely in that region of life where he is most in danger of making momentous decisions profoundly affecting another life, at a time when he is not in his most responsible condition. The weight and solemnity of the external union symbolizes to the individual the magnitude of the internal union, the intensity and full scope of which still lies outside his experience. In the realm of sex, momentary impulses and passions chiefly tend to rob us of insight and perspective and to isolate us both from our best and most personal self and from the general order of life. It is in this realm, therefore, that the individual must be warned most strongly how far-reaching are his actions, how much the permanence and rigidity of the bond signifies for the strengthening of his own character, and how its consecrated permanence is therefore no mere external compulsion but simply the outward expression of inner facts. The civil form of marriage thus represents the external consequences of a sexual union and emphasizes the external responsibilities. The religious sacrament of holy matrimony, on the other hand, suggests the illimitable significance of this relation in all its gravity for the whole inner man.

The Swedish writer Ellen Key (translations of whose works are now having a considerable circulation in Great Britain) made this specious plea for "free" love to the rising generation: "He who feels strongly enough does not ask himself whether he has a right to that feeling—he

is so enlarged by his love that he feels the life of humanity is enlarged by him." But how could the life of mankind ever be "enlarged" by a reckless passion? Complete yielding is always a loss of vital energy for the individual as well as for humanity. Uncontrolled power is a sign of exhaustion and leads to exhaustion. And those who yield to their feelings at the cost of the fidelity and responsibility which hold all human society together, will always introduce into their erotic relationships the curse of disloyal selfishness, and will see their life henceforward marred by the same want of principle which has led them to snatch at their so-called happiness. Morality is no artificial external law; its threats and its promises only warn us of the *actual* consequences of things, consequences which bring all high-souled imaginings into the dust.

The passage quoted above asks nothing less than that human personality shall be delivered up for better or for worse to every strong erotic excitement, that man shall be made the abject slave of his instincts, and that sex passion shall be preached as if we were only in the world for the sake of the sexual impulse, and its excited images were the only real things, all other aims and objects in life being nought but phantoms and pale shadows. All serious religions and philosophies have taught exactly the contrary: they speak of the "Veil of Maya," of the illusions and obfuscations by means of which the senses lure man into their bondage and make him disloyal to his spiritual destiny—that destiny which a natural life must be made to subserve but not to surpass. Ellen Key represents that man's judgment as to right and wrong in his erotic passions is nothing but an external moral servitude. But in truth in the conscience there is expressed above all the fact that man is not merely a sexual being and an erotic process, but first

and foremost a spiritual personality with ineradicable spiritual and moral requirements. These needs, by their very nature, far transcend the craving for erotic pleasure, and reach their zenith in that sanctified caritas, which imparts even to erotic life a new depth and intensity as compared with that which attaches to the reckless selfishness of passion.

The ceremonial and lifelong monogamous form is therefore no more than the sole worthy expression of the very fact that man is more than an erotic process. Man cannot abandon his higher measure of responsibility, his strength of mind and spiritual liberty, for the delights of the moment, without denying the whole dignity of his manhood. Conscience is the language of this need for unity—the language of GOD.

All the modern attacks on monogamous marriage clearly reveal the most widespread danger of our time, namely isolated specialization. This is even more dangerous in the practical sphere than it is in the theoretical: it involves the detachment of individual action from a unified total conception, in which all the needs and conditions of human life are met in proper order. Men live from hand to mouth and act from caprice or passing impression, but not according to a wide and deep understanding. In the individual life, if subordinate nerve-centres get detached and become independent of the central nervous system, we talk of illness and decline. This point of view is valid for our civilization as a whole: the struggles of erotic impulses for emancipation ought not to be regarded as evidence of power and health, but as symptoms of nervous disease; they indicate the breaking up of human unity, the detachment of certain soul and nerve spheres from that central control which alone adjusts us to the order of life as a whole

and represents the permanent interests of our character. It may doubtless be asserted: he who breaks away from the whole and resigns his responsibilities, himself ceases to be a whole; the economy of his own personality goes to pieces; in his own life, too, he becomes a victim of his transient instincts and of his servile indulgence of self.

Looked at from this point of view, the theory of "living one's life out" is simply a phenomenon of morbidity and decline—a crumbling of man's inner unity, a surrender of the spiritual personality to the world of external allurements, a severance of action from a universal view of life in which all individual and social consequences of our action or inaction are taken into account. Thus free love is not healthy. The truly healthy love owns controlling bonds and is glad to be closely linked with those powers of the soul which are holier and deeper than all erotic passion; it is governed by that higher serving and cherishing love, in comparison with which all mere erotic indulgence is no more than an utterly incomplete expression. The institution of indissoluble monogamy, seemingly so stern, is therefore, in reality, crystallized love and care. It signifies the enrolment of our sensuous love in a more highly developed type of self-forgetful devotion.

The basis of this selflessness, however, is the feeling of responsibility which never allows the erotic ecstasy of two people to become the sole controlling force, but always takes account of the totality of life and directs all separate actions from that standpoint.

Whoever wants to see and judge rightly in these questions must clearly understand, in the first place, that ordered form and personal liberty are not opposed but closely associated things. Form is the stronghold in which our inmost personality attains to full vindication of its demands and

ideals, and lies safe from the control of passing impulses. When we desire to grant liberty we must always ask first of all : whom and what do we make free ? And whoever pictures to himself in this way what will and must happen in a society in which sexual relationships are placed at the mercy of the individual alone, without restraining form and morality, will know that it is not the great love which will be free, but our petty passion, our intoxication of the senses, our cravings for change, our instability, our transient passion, our faithless egoism.* Numbers of people of a weak disposition, who are to-day saved by the rigid and sacred form from the tyranny of the lower powers within themselves, and constantly reminded of their better selves, will then come to curse the freedom which has made them slaves. Only think of it : all those men, who make off when the first blush of love fades, or when the wife has aged early from heavy travail and lost her pristine charm, are allowed, nay bidden, by Ellen Key to seek new erotic refreshment ! And think, too, of all those frivolous and capricious women, eager to experience something fresh, for whom every interesting influence would mean a new lot in life ! In this respect, American conditions give a slight foretaste of what must come when all those controlling forms are broken down which come between a man and his passions and the illusions of his erotic sensibility, forms which are helping him to that restraint which he ever desires with the best part of his being, and of which he will never repent.

* We do not overlook the fact that there may also be very deep and serious reasons for separation—we are merely demonstrating the effects which the annulling of the sanctified form must have, and has been proved to have, on the lower and weaker side of human nature. Nor do we hold that civil law, with its iron compulsion, ought to make divorce too difficult and force the indissolubility of wedlock on those who have lost all touch with a deeper religious view of life. The State ought to insist on certain intervals and place certain restrictions on frivolity and changeableness—but the religious bodies should uphold indissolubility, which has sprung from their deepest convictions.

Ellen Key does not, of course, want every passing passion to be a ground for divorce—only a great love should justify that. But is it not an absurd anomaly that she should make the persons chiefly concerned free to decide as to the quality of their dawning feeling? As if it were not inherent in every sensuous passion to make a man lose his head and to lead him on with promises of permanence and immutability! Schopenhauer's observations on this subject will never be out of date, and are earnestly recommended to all the adherents of the new erotic religion.

The modern exponents of a "new morality"—Ellen Key, for example—are all unfortunately suffering from a dangerous lack of knowledge of human nature, or from complete indifference to what the vast majority of people would make of "individual freedom" in sexual matters. They do not see that the freedom which they would bestow would be all to the advantage of the lower impulses and would foster their rank growth. In this fashion there would be no room left for the exercise and development of the higher. They are always dreaming of a great "everlasting love" to which all must be permitted and which needs no outward constraints. And who can doubt the existence of such great and inherently perpetual feelings? But how rarely, even in happy marriages, do we find two people paired together who have the same strength and depth of erotic feeling! No, in the regulation of sexual life one cannot rely in the least degree upon the binding force of those highest and rarest phenomena of feeling; but one has to take into account that the vast majority of individuals are only too capable of inconstancy in purely sexual affairs, because their love is highly impersonal and is determined rather by the senses than by the spirit; it can be restrained and ennobled only by that training in constancy and responsibility,

sympathy and patience, which emanates from the consecrated and steadfast ideal of the lifelong union. Only a small minority of people are capable of the great love of a Tristan and Isolde, and the representatives of this minority are so scattered that their encounter is the rarest chance. Innumerable marriages have their Tristan but no Isolde, or Isolde without Tristan, and most can show neither a Tristan nor an Isolde. And we must bear in mind these concrete defects and weaknesses of human nature, if we are to understand why Christianity has laid such extraordinary stress on the sanctity of lifelong monogamy. It is therefore no mere chance that even free-thinking men with experience of life have positively and unanimously maintained that freedom in this respect is entirely detrimental to civilization and must irrevocably expose people to sensual thralldom. August Comte, for example, advocates indissoluble monogamy, observing: "Our hearts are so fickle that society has to intervene in order to keep in check all the vacillation and caprice which would otherwise cause human existence to degenerate into a series of aimless and unworthy experiments."

These words of Comte's should be taken to heart by all those who believe that the facilitation of divorce would result in an increased number of happy marriages. On the contrary, the sort of people who will lightly separate from one another because their patience and sense of social duty is subjected to trial, will more and more fall under the dominion of their own moods, selfish fancy, and egoism. In this fashion, they become increasingly incapable of entering into happy social relationships; it is their curse and their natural punishment that they slip farther and farther away from the happiness they pursue, and to obtain which they abandon all deeper sense of duty.

Goethe himself (though the moderns delight to quote him as the champion of every sort of liberty) grew to regard marriage with increasing strictness and seriousness, and to have the greatest reverence for the sanctity of the form, precisely because he did not pronounce judgment from some abstract height but from a deep experience of life. His *Wahlverwandtschaften*, in which the violation of marriage, even in thought, is punished, seems to be a direct protest against the free ideas of the Romanticists, and Goethe intensified this protest more and more as the years passed, although he thereby exposed and condemned much in his own life and doings. The pastor's words in the *Wahlverwandtschaften* doubtless express his own opinion :

“Whoever I find attacking the state of marriage, or undermining by word or deed this groundwork of all moral society, has me to reckon with. Marriage is the beginning and the summit of all civilization. It makes the rough gentle, and it affords the most refined the best opportunity for proving their quality. It must be indissoluble, for it brings so much happiness that all isolated unhappiness sinks by comparison into the background. And what do we mean by unhappiness? It is impatience, which attacks a man from time to time, and then he likes to think himself unhappy. Let the moment pass, and he will be thankful that what has held so long still holds. There is no adequate ground for parting. Human life is so built up of sorrows and joys that it is impossible to know how much a husband and wife may owe one another. It is an interminable debt which can only be paid in eternity. Inconvenient it may sometimes be, that I grant, and rightly so : but are we not also wedded to our conscience, which we would often fain

be rid of, for it is more inconvenient than ever husband or wife could be ? ”

Goethe has himself told us that Reinhard, the Court preacher at Dresden, frequently expressed his surprise at the strictness of Goethe's views on marriage, as contrasted with the great freedom of his general opinions. Voss (Junior), too, in his *Recollections*, describes how on one occasion he was present with Goethe when *Luise* was being read aloud : when the passage about the betrothal came, the great philosopher broke into tears and exclaimed, “ A holy passage,” with a warmth of feeling that profoundly moved all present.

To-day there is a most unfortunate idea prevalent to the effect that the fixed monogamous marriage stands in opposition to the development of society along free lines. It is completely forgotten that true progress does not consist in securing animal freedom, but rather, through a more perfect control of the lower self, in setting free the spiritual centre of personality. A truly free society cannot be built up except upon the broad basis of an intelligent obedience, of a voluntary subjection of the impulsiveness of the individual to the fixed forms which give society its solidarity. These forms embody the experience and wisdom of the race and serve the purpose of barriers, compelling individuals to act in a manner in harmony with the general welfare of society and with the needs and rights of their neighbours.

The very freedom which we are to-day proud of, rests upon a long historical process of discipline. The wild animal passions and vagrant desires have been subjected to a measure of control, which, imperfect though it may be, has alone made a secure society possible. Man, the spirit,

cannot receive freedom until man, the animal, has been harnessed.

It is no mere coincidence that in the freest country in the world, in England, there is the most highly developed system of forms and customs. Form and freedom do not really stand in opposition to one another. The wild and anti-social passions which are latent in human nature are checked and quieted by the presence of fixed forms—and it is precisely these passions which deprive us of true freedom and hence continually threaten the security and freedom of our neighbours.

If the complete freedom of the individual to do just as he likes were really the objective of our social progress, then in the sphere of law, helping oneself to whatever one wanted would be the logical end of social progress. But what is really taking place is that all legal arrangements are tending, by means of rigid forms and regulations, more and more towards shutting out the disturbing influence of individual egoism or eccentricity, in the interest of an harmonious working of the social system as a whole. It is my conviction that in the sphere of sex, the influence of individualism, unchecked by definite form or principle, must be as retrogressive and demoralizing as is the influence of lynch justice in the sphere of law. The sexual conduct of men, like their legal conduct, needs definite forms and institutions to safeguard it from temporary whims and undisciplined desires. The individual ought not to be left entirely to himself in a department of life in which he is less completely master of himself than in any other, in which he is peculiarly liable to be swept away by the emotions of the moment, and in which the decisions he makes are so extraordinarily momentous for his own life and the lives of others.

We do not attack the principle of freedom. It is a question of a proper balance between the two everlasting principles of form and freedom.

Above all, we are concerned with the true educational conditions of freedom. He who understands what freedom really is, will himself wish to be controlled and checked where an absence of definite forms would expose him and others to the danger of becoming the slaves of low impulses and blind desires, and selfish or narrow decisions, which would spread disaster in every direction. There can be no better discipline to fit men for the use of freedom and independence in every department of life, than that involved in learning continual obedience to higher principles in the sphere of sex. The individual should train himself constantly to consider the highest aims and best interests of the community as a whole, to subordinate his own wishes and passions to the indispensable conditions of social solidarity. There could be no better way of rapidly reducing the sum total of freedom in society as a whole than by encouraging reckless freedom in a sphere of human conduct so filled with danger and far-reaching consequences as is that of sex. The writings of Ellen Key lean towards spurious freedom. In the name of freedom she proposes to release people from all obedience to fixed forms. At the same time she proposes no other means for restraining the whims and passions of frail humanity. She is blind to the necessity for any sort of self-mastery. It must not be forgotten that when an individual is undisciplined, his lack of self-control is not simply a matter concerning himself alone. It leads directly to the oppression of others. The freedom which each particular member of a community is able to enjoy depends upon the degree of self-discipline to which the other members have attained.

All true progress consists in strengthening the power of the higher and more permanent human feelings, in securing our actions more and more from the influence of selfishness and egoistic passion. Hence our sexual relationships should be fortified and deepened by consecrated forms. Our true motto is the couplet in the prologue to Goethe's *Faust* :

“ And all that flows unfixed and undefined
In glimmering fantasy before the wind,
Bid thoughts' enduring chain forever bind ! ”

THE UNHAPPY MARRIAGE

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CHAPTER XIV

THE UNHAPPY MARRIAGE

FROM the foregoing point of view it will be obvious that the monogamous form of sex-relationship is not an institution which emphasizes the interests of the community at the cost of the individual. On the contrary it performs the special function of securing and developing the fundamental conditions of personal life ; it serves to preserve the unity of human personality, extending it into the sphere of sex, and it assists men and women, in this extremely responsible department of life, to act as whole personalities and not as mere erotic fragments. Nothing so destroys living human personality and so disastrously weakens the will as the performance of actions which involve the exclusion of the deeper self. Only conscientious conduct is truly personal conduct. Every noble custom and every honourable institution which helps to secure man from the dominion of distraction, instinct, and passion, and allows expression to his true self, is therefore a pillar of personal life—in spite of all outward restraint. Here we see with peculiar clearness that the old ethic, so far from repressing personal life, has for its express object the protection of personality against the impersonal impulse of the sex instinct. The modern advocates of an emancipated Eros fail to perceive that the granting of licence to erotic passion would, more than anything else, deprive the inner man of freedom, making him the victim of quite impersonal

impulses and instincts. Unfortunately there are to-day a large number of people, old enough to know better, who write about sexual matters and advocate sexual instruction, and yet themselves lack the most essential of all sexual knowledge—namely, the knowledge that those very same emotional experiences which they take to be of the highest degree (and for which, in the interests of free personality, they demand complete liberty) are, in reality, the product of the erotic illusion and glamour by which the sex instinct, working in the interests of racial preservation, seeks to dominate the free individual. Schopenhauer observed of Boccaccio's *Decameron*, that it is, in essence, a representation of the mocking triumph of the impersonal sex instinct over the rights and interests of the individual. And in reading much of the modern literature directed against the old ethic, one cannot avoid the impression that, unknown to the author, there laughs forth from its pages the mocking genius of propagation, leading the would-be independent thinker by the nose, and so deceiving him that he takes what is the merest sexual glamour for a new "religion of personality."

We have not hitherto looked at the matter from the child's point of view (although this affords us the strongest of all the arguments in favour of the monogamous marriage) because we desired, in the first place, to employ only those reasons which were valid for all marriages. Nothing could be more extraordinary than the facility with which those who aim at loosening the ties of marriage ignore the child's most fundamental right—the right to possess a mother and a father. Here, in particular, we perceive the full inconsistency of these armchair reformers. They express themselves in favour of the State taking over the care of the

children in order that men and women may be more at liberty in their sexual relationships, and more able to satisfy the requirements of their individuality. That is to say, for the parents they demand individualism and the free development of personality; while for the children they advocate a governmental upbringing which would tend in the highest degree towards uniformity and impersonal development, thus injuring, in the deepest possible way, the very cause in the name of which all their theories are advanced! Only people whose thoughts were entirely remote from the realities of life could fail to realize that the small and intimate circle of the family—which guards and develops such manifold and deep feelings, and thus most simply and most naturally prepares for social life—must afford to human personality a much richer and more secure development than can be provided by the best possible public educational institution. For, after all, the latter has no power to produce the incomparable formative influences which attach to the closest of all natural relationships, with all its wealth of motives and experiences. Those who attack the institution of the family in the interests of free love and the supposed freer development of personality should learn that it is precisely upon the firm foundation of the family that the education of men and women of personality rests—not because all parents are good educators, but because family life, as such, liberates and brings into play spiritual force which would remain undeveloped under any system of State upbringing.

The monogamous family being, for these reasons, the permanent basis of all higher social and personal life, every really earnest and concrete view of life will make a special point of defending marriage against all individualistic attacks. And this involves the condemnation of all those

movements which have for their object the recognition of sexual relationships in which two people secure their own pleasure at the expense of the most fundamental conditions for the spiritual development of their offspring. It is certainly true that in many cases serious division between man and wife may render the life of the home injurious to the children ; at the same time even painful impressions and experiences of this kind are often of greater value for a child's inner growth than an education in the mass. Moreover, if the conditions became unbearable, there is the possibility of a temporary or permanent spatial separation of husband and wife.

It has recently been asserted that lifelong monogamy is by no means to be looked upon as a permanent institution but represents merely that form of family life which corresponds with the age of private property, and that with an alteration in the economic structure of society it will give way to other forms. Is it true that the monogamous ethic stands for a certain phase in the evolution of society and carries in itself no absolute values ?

This question cannot be examined apart from the more general question : Is there an absolute morality at all, or is all morality no more than a temporary accommodation to the conditions of a given age ? Within the compass of this chapter we cannot possibly deal with the matter adequately but we should like to point out that there are certain permanent conditions without which our social life cannot attain perfection. These conditions are independent of all economic changes. The deepening of the sense of responsibility, the education of the individual in self-discipline, the development of patience and charity, the overcoming of selfishness, the preservation of the emotional life from disintegration and from subjection to passing

moods—these are elements of the inner life which may be described as absolute and permanent conditions of all higher social culture, incapable of being reversed by any economic alterations. Indeed, economic progress is itself closely connected with social progress as a whole, for economic security and success depend ultimately upon the intimacy and reliability of our social co-operation. Every economic change which neglects these fundamental conditions stands self-condemned. For the socio-ethical consideration of the absolute moral value of sexual relationships the following question is therefore decisive : which type of relationship is best adapted for the deepening and strengthening of our whole social life ; which is best able, in every relationship of life, to produce the maximum amount of sense of responsibility, of self-denial and of self-sacrifice, while working most effectively against all undisciplined selfishness and changeful frivolity ? When we consider the question from this point of view, there can be no doubt whatever that monogamy, on account of its social and educational value, belongs to the permanent content of all higher social civilization, and that true social progress will tighten the bond of marriage rather than loosen it. The more the spiritual and moral factors in social health become properly understood and valued, and the more social reform is looked at from an educational point of view, the more indispensable will the monogamous ideal appear. The family has been called the cell of the social life : it fulfils this function not only in a physical and economic sense ; it is also the centre of all human training for social life, that is, for responsibility, sympathy, self-control, mutual toleration and mutual education. And it fills this central place precisely because it is lifelong and indissoluble, and because, through its permanence, the

community of life in the family becomes deeper, firmer, and more manifold than in any other human relationship. One might say that the lifelong monogamous marriage is the conscience of all human social life. What social life is and what it demands is here most profoundly experienced; here, in the consecrated form of this most intimate and responsible bond, our human responsibilities are most sharply fixed and most clearly exhibited, so that marriage becomes a sacred symbol for the whole social life. It serves to communicate an increase of earnestness and responsibility to every other less serious type of human relationship. Here, too, unreliable, superficial people, and those with foolish abstract ideas, are set in such a definite relationship to real life that they are compelled to gather themselves together with all the concentration and earnestness of which they are capable. And as we have already pointed out, all this is only apparently opposed to the development and enrichment of sexual feeling. In reality, the training of the deepest sentiments of duty is the only protection for the deepest emotions of love: *Der Ernst, der heilige, er macht allein das Leben des Lebens wert.*

Indissoluble marriage is the greatest of all the educational forces making for human earnestness. It is totally false to believe, because our economic life exhibits an increasing tendency in favour of easily dissoluble relationships, that our marriage customs and laws must be made subject to the same principle. No! society would be destroyed by the transitory nature of human connections, if above all this shifting ground there did not stand the ideas of permanent duty, gratitude and care, ideas which are already reawakening and seeking for new forms of expression. It is in the definite form of the monogamous marriage that the great idea of mutual responsibility will always find its

sacred fire. This indispensable idea would disappear from our life if the most intimate of all human relationships came to be regulated by the principle of "short notice," as if it were a mere business contract. It is the moral condemnation of this sort of laxity which holds the whole of society together, and consolidates and consecrates the desire for loyalty and responsibility in every sphere of life.

It has been put to the credit of the ancient cult of spirits, with its reverence for ancestors, that it acted as a bond, attaching the naturally thoughtless and undisciplined man of the period to his fellow-men, and filling his life with the new idea of a permanent duty. The lifelong monogamous marriage performs a similar function in a much more effective manner. It is an educational and social force turning the changeable and inconstant natural man towards ideals of consistency and discipline. Free and temporary sex relations are a training-ground for the opposite tendencies; they have the socially disastrous effect of causing a man to regard his fellow-beings flippantly and insincerely, and simply from the selfish standpoint of his own indulgence. "Indulgence kills the spirit," said Goethe. Certainly all indulgence is degrading which is carried on without the assent of our best self, and without the true spirit of love, or which makes us reject our old conscience and invent a new one in which we cannot believe, unless we deceive or stupefy ourselves.

In conclusion, I must mention another social consideration which tells in favour of the fixed form of monogamous marriage. From the point of view of chivalry, of the protection of the weak, it is binding upon us to honour and to preserve the outward institution of marriage, even if it were superfluous for ourselves. There are certainly many men of earnest and deep character who are capable of

remaining true to the end even in a free love relationship—it would be poor testimony to the power of love were this not so ; but for the majority of people, the outward form is absolutely necessary ; the earnestness which attaches to a publicly recognized bond is (for them at least) a powerful protection against the irresponsible elements in their own natures. Consider the comparative seldomness with which two people, both of deep and consistent character, happen to mate together ! Nothing is more frequent than an attraction based upon a difference of temperament. No one can know beforehand, in the case of any given couple, that one of them will not be the weaker and more in danger than the other, hence needing the solemn suggestive influence of a social institution and form to keep them true to their own best self. Moreover, inward bonds and responsibilities, however deep and true may be the feeling behind them, become more earnest and more momentous when clothed with a definite outward form. They then acquire a new influence in our daily life.

Hence out of our very care for the weaker-willed and less stable members of society it is incumbent upon us to retain the form in all its sanctity. Those who blind themselves to this social duty of chivalry will thereby lose refinement and chivalry in their own love relationships, so close is the connection between form and spirit in the sphere of sex.

It is in fact a general truth that truly noble characters are very rarely despisers of form. The naïve way in which most people look at things simply from the point of view of their own advantage or disadvantage is the exact opposite of all good breeding and education, the very object of which is to take us outside ourselves and put us in touch with life as a whole.

Occasionally we find a man of truly noble character who despises form ; he does so because he is lacking in knowledge of human nature and in concrete experience of life, and hence does not realize what an indispensable part form plays in our life. Who has not observed that it is often precisely the finest and purest men who give utterance to the most dangerous teaching. They are so refined, so free from the brutal element in human nature, so remote from the weaknesses and evil passions of the multitude, that they are apt to forget how greatly they differ from other people ! These rare characters do not themselves need any fixed forms, because they have not to struggle against and hold down disruptive forces within their own souls. With them, high and pure thoughts reign with ease and security, like the gods on Olympus. But such men and women make a disastrous mistake when, in their ignorance of human nature, they say, " Because *we* do not find forms necessary, they are not necessary for the others "—thus depriving these others of the only means by which they might themselves rise to a certain degree of true moral freedom. It is a most unfortunate thing that these high and pure characters do not better understand the psychological history of their own moral security and elevation, the strict discipline of many generations of self-conquest, self-denial and sacrifice, as last result and final flower of which, such pure spiritual souls as their own have been produced. If they only realized this, they would never wish to attack the very conditions and principles out of which their own moral freedom has been developed. Such people did not begin their moral ascent at the bottom rung of the ladder. They have inherited the moral capital of centuries of human culture. They are the product of the happy coincidence of a rare series of favourable circumstances,

and there is something really tragic in their inability sympathetically to understand the position of those who have still to struggle with the rude natural forces of our present earthly life. One is reminded of the light-heartedness displayed by the heirs of self-made men, who often entirely fail to appreciate the painful and self-denying toil which lies behind the fortunes they inherit, and not understanding the very conditions of their own security, form no idea of the fearful insecurity and pitilessness of real life. When men and women of this type take up reform work, they frequently speak of "paradise"—but the possibility of "hell" does not occur to them. They do not understand the actual man with his selfish weaknesses, his animal desires, and his wavering principles. Out of this ignorance they influence him to underrate the real significance of these inner dangers and advise him to throw away means of moral assistance which are indispensable to *him*—if not to those who have attained moral freedom. The final result is not higher freedom, but an increased absence of freedom! Modern reformers of the type we are referring to proclaim the highest ideal of freedom, but at the same time and in the name of freedom, they deprive people of the most indispensable means of in any way realizing this ideal—namely, those fixed forms and principles which strengthen and purify all that is most stable in human nature, and thus protect us from the tyranny of impulse and desire.

True monogamy will not be realized in the first place except by an élite; for the others it will be an outward compulsion and imperative, which is laid upon them from a superior world of freedom. Ancient customs passed on from former stages of life are still influential, and will only gradually give way to an *ultera natura* in which the spiritual

claims will have acquired, so to speak, an organic power over against the mere instinct for the preservation of the race. We cannot go so far back as to abandon the monogamous ideal—undivided love and perfect loyalty belong to the foundations of our whole social civilization. Everything we possess of noble love, nay, even of deeper spiritual development, we owe, apart from the effect of religion, to the institution of the monogamous family. The demand of a wife for absolute loyalty from her husband is due to no mere egoistic desire for passion. The wife realizes that conjugal infidelity will give rise to a disintegration of family life, to an increase of brutality in every sphere of life (naturally following upon such a liberation of elementary instincts), and to a growing weakness in the face of the physiological and pathological dangers which beset humanity. Our modern theoretical reformers may well learn a lesson from Goethe's *Zaeberlebrling*, for they do not know the spirits whom they summon to liberty, and they have no conception whatever of the protective value of the institutions and ideals which they attack and seek to replace.

St. Augustine made the following appeal to women : “ Wives, be jealous of your husbands—for the sake not of the flesh but of the spirit ! I warn, I beg, I command you : CHRIST in me commands it ; the Bishop commands it ; He before Whom my heart burns knows what manner of spirit it is in me which commands it. I order you not to allow your husbands to go after whorish women ; rather appeal to the Church against them ! . . . In all other things, obey your husbands and serve them willingly from love. No defiance, no haughtiness, no disobedience should be in you ; but in *this* matter, I tell you, you must speak, nay, you must *shout* for your rights.” These words were

written by no armchair philosopher; they were the product of a profound experience of life. The great Christian educators knew how close is the connection between man's victory over the tyranny of sexual impulse and his spiritual liberation, nay, his whole character and his development as a personality.

The discipline demanded by the monogamous ideal is to-day widely looked upon as not only impracticable, but monstrous. The time will come when it will be as much a part of complete manhood as any other kind of honourable conduct, and when a doctor will as little think of recommending, in the name of "health," sexual intercourse outside marriage, as he would now think of advising poor workmen to resort to theft.

The monogamous marriage, as the sole form of sex relationship, is nothing more than an application to the sphere of sex of that supremacy of conscience which is admitted in all other departments of life. The character-destroying and will-and-nerve-weakening influence of sexual immorality rests upon the fact that in all such practices we find ourselves in contradiction with our own truest selves. If, instead of deceiving ourselves, we really follow out, realistically, the whole effect of an immoral relationship upon a woman's soul and life, pursuing its consequences to the very end, we shall be compelled to see that such a relationship is invariably incompatible with any consistent feeling of responsibility of true chivalry. No "new morality" can alter the fact that only the guarantee of a fixed and sacred life-bond can save both man and woman from all the wretched characterlessness which is essentially bound up with "free" relationships. And the more the idea of social responsibility gains in depth and consistency, the more a far-seeing care for the young

calls upon every section of society for its co-operation, the more impossible it must become for men, in that sphere which is most replete with social consequences, to remain in a state of vagabondage. For are there not multitudes of men to-day whose sexual life may be compared with the habits of those gipsies who spend their lives roaming and stealing in the midst of an ordered society? Ch. von Ehrenfels, Professor of Philosophy at Prague, has expressed himself very pertinently with regard to the effect of our "double morality" upon our whole civilized life: he points out that to-day the majority of men agree to obtain "the first delights of sexual love from women whose acquaintance they would deny in the light of day, while they draw a heavy veil of deceit and hypocrisy over the most impressive experiences of their youthful days. In their roles as respectable persons, fathers and educators, and in their intercourse with women recognized in society (nay, with their own wives), they force into the background an important portion of their recollections, emotional experiences and personal character. Such men must get used to enjoying their own peaceful, respectable home life as fathers and husbands without allowing themselves to be troubled by the fact that the women whom they first drew to themselves to satisfy their sexual yearnings are going down to ruin in a filthy quagmire of physical and moral suffering. A people which acquiesces in all this as something quite ordinary and normal cannot possibly rise above a very low level of truth, honour, and humanity. Men who, in so vital a sphere as that of sex-relationships, are systematically educated to brutality and hypocrisy, cannot straightway turn round and manifest themselves in other departments of life as pure, honourable and humane

characters. No impartial person can require any further demonstration of this fact."

In Germany, if not in other countries, the great educators of the Middle Ages held it a singular educational triumph to enable their pupils to achieve the so-called state, or condition of stability. This restful self-control was looked upon as being a victory of the spirit over the restlessness and changeability of human nature. Our own age is peculiarly in need of an educational ideal of this type. Such self-control is the foundation of all health, all fruitful work, all deeply-rooted will-power; in short it is at the bottom of all those qualities which distinguish the human being from the undisciplined animal. This kind of education is, however, impossible unless the relationship of the sexes, which is the foundation of all life, is itself placed under the beneficial influence of this state of discipline, and the union of man and woman raised to the position of a lifelong bond instead of being merely an act of self-indulgence. We have already referred to the assertion that strict monogamy is no more than a transition form. We maintain, on the other hand, that precisely on account of the educational value of monogamy, society will be compelled, more and more, to take its stand upon a monogamic basis. All other forms of sex-relationship have a disintegrating effect upon character. Monogamy alone is an education in constancy, in concentration of feeling, and in will-power. It thus exerts a deepening and strengthening influence throughout the whole of society, an influence which affects all the relationships into which human beings can enter.

Pestalozzi himself, in his suggestions with regard to the educational treatment of the sex question, gives a leading place to the disciplinary value of the institution of marriage. In his book, *Leonard and Gertrude*, he explains from the

very beginning, conceiving of sexual union as a permanent thing. The ideal of a truly ordered marriage, with all its enduring mutual confidence, its educative power, and its far-reaching beneficent influence, should be clearly placed before them so as to fill their imaginations: this will ensure that, from the earliest possible age, the awakening sexual feelings and their attendant images shall be mentally associated, as a matter of course, with the conception of an ordered and enduring institution. The new desires will thus be purified, consecrated, and preserved from degeneration. Sex relationships will not be thought of except as quite naturally associated with the moral and spiritual side of life.

At this point, I should like to mention that in talking with children or young people about sexual matters, the stress should not be laid upon the negative side, upon warnings as to the dangers of immorality, but upon what is positive. It should be made clear that the institution of marriage serves to protect the highest interests of character against the world of undisciplined natural desires. It will be quite impossible to give young people any definite hold over their blind and thoughtless lower instincts unless their minds are filled with a definite positive ideal. The foregoing refutations of the modern attacks on marriage might be employed to some extent in this connection. In speaking of sexual immorality, it is more important to refer to the injuries it inflicts upon character than to its hygienic dangers: it can be pointed out that the worst disease which can be contracted by anyone, is that disease of the character which develops when a man accustoms himself to a course of action which cannot be sanctioned by his better self. This disease destroys the consistency of a man's inner life and prepares him for unreliable

conduct in all other spheres of activity. It delivers him over to the power of momentary impulses.

In Dante's *Inferno*, the slaves of Eros are depicted as being continually whirled through the air in a state of helplessness, and we are told how the whole surrounding atmosphere is agitated by these erotic storm centres. The true student of human nature perceives that such is the inevitable fate of all those who have once begun to make their sexual desires the guiding-stars of their lives, and to cut themselves loose from those higher principles whose function it is to place the sex element in its proper position of service.

THE QUESTION OF THE MOTHER-IN-LAW

BY DR. A. FORBATH (London)

THE
QUESTION OF THE
MOTHER-LAW
IN
THE
UNITED STATES
OF AMERICA
BY
DR. A. J. FORD
(LONDON)

CHAPTER XV

THE QUESTION OF THE MOTHER-IN-LAW

THE question of the mother-in-law is almost as old as our knowledge of the family in general.

It really is a question, with its complicated psychological, hereditary and general human factors. That this problem really lies in the subconsciousness of man's natural instincts and impulses, and is not a "complex" of a decadent and refined history of manners, is proved, in addition to literature of the oldest origin, by the customs and traditional usages of primitive peoples.

With most of the races of Central Africa, with some native races in New Guinea and also in North Tibet it is customary even to-day for the son-in-law to speak to his mother-in-law, and the mother-in-law to her son-in-law, only through intermediaries, even when they are both in the same room. When an exchange of views is necessary, or a conversation unavoidable, the son-in-law puts his questions to the oldest of the family (grandfather, grandmother, father-in-law, etc.), who conveys the question to the mother-in-law and brings back her reply. This custom does not usually affect the daughter-in-law, as all women of uncivilized races live in a state of subjection, and must in every respect obey not only their husbands and parents, but also their parents-in-law.

Other African and Australian races possess different traditional customs, according to which a future son-in-law

must solemnly bind himself to behave to his mother-in-law respectfully and quietly. This clearly shows that the "problem" exists and has to be taken into account.

It is true that there are occasional references in literature to the question of the father-in-law besides that of the mother-in-law. It is, however, undeniable that the person of the mother-in-law in particular, and her position in the family, have from oldest times been the basis of serious dissension, arguments and quarrels. When we discuss the components of family life, and its influence on marriage, we cannot, for various reasons, ignore the question of the mother-in-law.

It is interesting that Italian-Roman literature from the third century A.D. onwards contains many references to the fact that even at that time, the person and position of the mother-in-law was a cause of dissension in the family and gave rise to many sarcastic jokes ; while the literature of the Roman Republic and the first centuries of the Empire are almost entirely free from allusions to the problem. This may well be explained by the fact that the knowledge which has been preserved to us is for the most part of the family and social life of *the upper classes*, who were so well-to-do and whose material condition gave the paterfamilias such rights that the question of mothers-in-law and their influence on the life of young married couples was put on one side, and the problem did not arise at all.

Thus, although we have no evidence from this period of a most refined and elegant civilization on the question of the mother-in-law, it is very instructive to sketch lightly the family relationships of the time. From the causes of the "negative," the non-existence of the mother-in-law problem among the upper classes, we can infer the

causes of the "positive," and understand why even to-day, the problem is so much more extensive and serious in lower and middle-class families than among the upper classes, whose financial independence and higher level of culture weaken the force of the problem. Marrying young, the Roman girls came under their mothers' direct influence for a much shorter period than was the case later and is the case to-day; and their contact with their mothers was less strict. Young men became engaged and married between the ages of 18 and 22. Roman maidens were married when they were scarcely out of their childhood. (As we have already stated, our knowledge of the life of women and of family life in this period is based on that of the upper classes; in the literature of the period we find merely a scattered reference here and there.)

Parents in the time of the Roman Republic and the first centuries of the Empire sought to ensure the future happiness of their daughters by a suitable and promising marriage at an early age. Girls attained their majority at the age of twelve. Sometimes they were brought to their affianced consorts at an even earlier age, but in this case, they did not attain their legal rights as wives until they were twelve. We may take it that girls were generally married between thirteen and sixteen. The physician Rufus, who flourished at the time of Trajan, considered the age of 18 recommended by Hesiod as the normal one, but admitted that "in present conditions" it is a late one. A woman who reached the age of 20 without achieving motherhood incurred the punishment which Augustus inflicted for celibacy and childlessness, so that 18 or 19 was considered the latest year for contracting a marriage at a naturally right age. There can be no doubt that in general, the will of the parents decided the matter for the daughter, not only

because of the rights and power of the parents, but because of the daughter's inexperience and age. It is true that the daughter's agreement was necessary both to the engagement and marriage, but this was taken for granted unless she raised an objection, and this latter was only allowed when her father chose a consort whose character made him unworthy of her. Paternal power thus played the decisive role in the selection of the bride or bridegroom and in the plighting of the troth, and parents' rights were laid down by law. In actual practice, the mothers sought out their future sons- and daughters-in-law, and among the upper classes there was no lack of marriage brokers who busied themselves eagerly bringing young people together, and arranging marriages. The public baths, at which women used to spend several hours each day, were popularly spoken of as fertile breeding-ground for future marriages. Here, women discussed marriageable young men and girls and spread their nets skilfully and diplomatically over the young people whose lives they wished to bring together.

The penalties fixed by Augustus for childlessness came into force for men at the age of 25. When Tacitus married the thirteen-year-old daughter of the thirty-six-year-old Agricola, he was at most twenty-three, Ovid on his first marriage was "almost still a boy."

Even in the best circles, engagements were arranged, as we have already mentioned, through intermediaries; there is no equivalent in Latin for "wooing" and "court-ing." There was no bridal relationship; the Romans, like the Greeks, had no expression, such as occurs in English, German and other modern languages for "bride," which gives to the young woman who is stepping from maidenhood to the state of marriage, an air of dedication and glorification.

In view of their youth, entry into married life must have generally been for these women a sudden transition from unconditional obedience to unlimited freedom, a sudden and immeasurable extension of the horizon of their lives. We can assume, from the analogy of the upbringing of girls at the present day in some southern countries that in Roman times, in houses where morality was held in good repute, girls were brought up in rather strict seclusion.

In fact, the daughters of noble houses may be said to have gone straight from the nursery to married life. But lately banished to the smallest room in the house, they now found themselves at one stroke in a wide, splendid and colourful world. From the pleasures and diversions which this new world offered in abundant and unceasing variety they were as little excluded by custom as they were protected from their innumerable temptations and dangers.

At this period it was not the exception, but rather the general rule, for a woman to have two or three husbands during her lifetime, and for a man to get a divorce three or four times and marry again. Ovid and the younger Pliny had three, Cæsar and Antony four, Sulla and Pompey five wives. Cicero's daughter was thrice married, Nero was Poppea's third husband, Statilia Messalina the fifth. These circumstances, which engaged the attention of many writers, poets and philosophers of the time, clearly indicate the great freedom and independence of the women of the upper classes, who knew how to form and express their own will and attitude to life and had early freed themselves from all restraining influences. They wanted to feel themselves unfettered mistresses of their house by the side of their husbands, and they considered that with their departure from their parents' home all ties that might subject them to the paternal will were broken.

In their own homes they took up an attitude of complete independence. The old Roman family law of the early period of the republic, which gave to the master of the house unlimited powers over *all* its inmates, had gradually become less strict during the course of the centuries, and finally lost its force, although not because wives, who to a certain extent could defend their joint rights against their husbands, were to be subjected to the power of their mothers or mothers-in-law.

Slavery, the canker of that time, also had its unmistakable effect on young men and women; the danger of accustoming them to severity and cruelty, which was so dreadfully increased in Rome by the bloody spectacles of the amphitheatres. Juvenal, in his satire on women, did not omit to describe how ill-humoured mistresses had their slaves savagely whipped without allowing their occupations to be interrupted.

All these social customs and conditions make it easy to understand that among the upper classes of ancient Rome and its Empire, the problem of the mother-in-law scarcely arose; young people were able to escape from their parents' control at a much earlier age than in later times. Their independence and the power to exert their own wills were (in these classes) prejudiced neither by unfavourable material conditions nor by softness or vacillation of character.

Let us now turn our attention to our subject in its applications to the history of the family and morals in modern times.

The question of the mother-in-law is one of the most difficult and at the same time one of the most interesting problems of married and family life, whose basis and

explanation are the sum of various spiritual, psychological and even purely "dynamic" considerations.

In general these considerations may be divided into three groups :

1. Opposition of different groups of ages, the old mother-in-law and the young married couple.
2. Psychoanalytical considerations.
3. Jealousy of the mother-in-law and son-in-law (or daughter-in-law) owing to their absolute rights over the person they both love.

"You don't understand me!" This expression must have escaped the lips of every growing youth or maiden whenever differences of opinion arose between them and their parents. This remark, as often made by young people of immature years, is not an exaggeration, still less is it something unnatural. Although sometimes said without conviction, it is nevertheless rooted in the subconsciousness of young people. From the dawn of history children, even when they really love their parents and respect them highly, are apt, in the "Storm and Stress" period of their lives to regard them as the personification of an older age-group, with old-fashioned opinions and ways of looking at life. The world always goes forward, even if in certain periods with lingering steps, and not backward, not even in the time of greatest reaction. And nothing is easier and more attractive than to avoid problems which cannot be solved by reasoned argument by saying that "others don't understand it." And after all, no one can deny the justice of the fact that parents always represent an *older* age-group, even if not an out-of-date one, and this older age-group shows not only individual differences (for no two men are exactly alike in character and qualities),

but differences and influences due to and related to their age, such as upbringing, environment, attitude to life, etc. It is more than clear that parents wish to retain their influence over their children as long as possible and they cannot easily reconcile themselves to the thought that gradually, as the children grow up and learn to "stand on their own feet," their direct influence must diminish. It is the nature of man that this alteration in the relationship between parents and children is equally painful for both; for the parents, because only with difficulty can they give up the right to direct their children's activities, and for the children, because they feel their ambitions, freedom of action and power to administer their own affairs to be restrained.

It goes almost without saying that the mother generally suffers more intensely from the "self-liberation" of the children and, often subconsciously, rebels against the inevitable. The cares and joys of bringing up the children fall mainly to her share and, without this thought becoming consciously clear to her in all its absurdity, she considers the body of the child she has borne with so much pain, and often its soul too, to be her own property, and she feels it is an injustice when this property slips out of her grasp. She does not think that she too has released herself just as irresistibly from her own mother's hands; on the contrary, she resolves her doubts by convincing herself and maintaining that she behaved "quite differently" towards her own parents or, if they are still alive, still behaves differently towards them.

Of course, parents try to silence any remorse they may feel about their dominion over their children by saying that they wish to maintain their influence and supervision in the interests of the well-being and progress of their

children, as their experience and greater knowledge of life can protect the children from many errors and illusions. The parents, and especially the mothers, forget, however, that mistakes and illusions belong just as much to the formation of character and strength of soul as good-fortune, the use of good-fortune and achievement of one's objects. It is true that by good advice one can avoid mistakes and delusions, but without living one's own delusions, without one's own experience, one can never gain the mastery over life. The delusions and mistakes which children avoid through the advice and hints of their parents (of course, in this connection we are speaking only of children of ripe years) are tactical events. Life, however, is based on a higher science than tactics. Life is contrived for strategy. And the strategy of life can only be decided and followed up by the man himself, whether he be a good or bad strategist.

When parents, and above all mothers, wish to hand down to their children their own wisdom and experience of life, it is the wisdom and experience of another, an older age-group, which is already in an often unavowed state of war with the new age-group because it is in the nature of man that he defends himself consciously and unconsciously in every way against growing old mentally. No one hears with pleasure that his opinions and principles are spoken of as old-fashioned, as obsolete; he considers this an injustice.

Too often they are neither old-fashioned nor "rusty," but simply *other* opinions and principles, which may be very good and wise, but which are simply different from those of youth and by this very fact are not suitable for transplanting in another soul. Every human soul unconsciously yearns for delusions and personal experiences, just

as for luck and achievement. It is a weakness and strength of youth at the same time that it will rather not save itself the delusions than forgo them, at an age which yearns for independence and self-rule, through subjection and blind obedience. Delusions and mistakes hurt much less if one is responsible of one's own free will than if they arise through the influence or on the advice of others, even of the parents.

The difference of age-groups thus consists not only in the fact that the parents are older, but also in their greater experience and knowledge of life, which by themselves are a sufficient contrast to the lack of restraint, unruliness, greater courage and foolhardiness of youth. Youth, however, will see in a more hazardous enterprise, in a greater longing for adventure, not rashness or inexperience, but always a "different way of looking at things." Youth speaks of "lack of understanding of the older age-groups." It is unjust, and often cruel, but it is also natural, like everything else in the world that has always and regularly repeated itself for thousands of years.

Parents and children have thus been, ever since the world began, different classes. The difference consists, not of the superiority and conservatism of the older people, but often only of their greater experience and wisdom. And as wisdom and steadiness cannot stand on the same platform as the impulse of freedom and desire for adventure, yearning for self-rule and lack of restraint, there will always be this conflict, avowed or unavowed, between parents and children, this difference of age-groups, which can of course be minimised in its effects by delicacy, tact and good education.

That the mother is the more suffering and more tenacious partner, when the children are fighting for independence, is very easily understandable. And that she wants to thrust

her experience and knowledge of life on to her daughters and daughters-in-law is logically just as understandable. Mothers always consider their children as their property, rather than that of the fathers. They bore and brought up the children, they had the harder task. They reconcile themselves less easily to the inevitable. They will not and cannot be dispensable to their beloved children. They cannot and will not understand that a husband—the husband of their daughter—can take the mother's place; they cannot and will not understand that the wife of their son can take their place. Every mother feels herself to some extent, not only the mother, but also the lover, of her children. Mothers are jealous of their son's first love and their daughter's husband. They suffer, without admitting it to themselves, under the thought that their children receive from their partners in love a gift, the gift of physical love, which they, the mothers, cannot give and which puts all their sacrifices, and all their kindnesses, in the background.

In fathers such complexes and thoughts only occur in pathological cases.

This is partly the explanation why there is a "mother-in-law problem," but not a "father-in-law problem."

The mother fights desperately to remain indispensable to her children. Subconsciously and without admitting it, she sees a competitor in her child's partner, someone who is depriving her of her rightful property, of the content of her life. She has the black feeling that all the love which her child lavishes on his partner is taken from the love which is due to her. She is jealous lest her love and tenderness towards her child may be surpassed by the love and tenderness of her child's partner. She rebels against this injustice. She strives to maintain her place in her child's

life, she fights bitterly not to lose any ground. She is, without knowing it, too often prejudiced against her child's partner because she feels that she cannot resist the inevitable, she feels that her son's wife, her daughter's husband, embody a stronger and organically more penetrating "world ideology" than she. She has the impression that if her child has to choose between mother and partner he will not choose the mother, although she knows full well that there can hardly ever be any question of so decisive a choice. The mother is laden with complexes which are too timid to reveal themselves clearly, but are nevertheless strong enough to evoke all the problems which can be comprised in the term "the question of the mother-in-law."

The psychoanalysts probably go too far when they attribute the mother-in-law question to repressed primitive instincts of a physical-sexual nature, on the basis of their fundamental belief that the motives for most primitive instincts are to be found in sexual impulses. It would lead us too far from our subject if we were to embark on the analysis of such hypotheses.

It seems to be proved that the subconscious association of the sexual act which leads to the birth of children, with love for the children, is never completely broken, that love for children possesses certain components of self-love and of yearning for sexual bliss. The claim of the psychoanalysts that the mother is subconsciously jealous of the penis of her son or son-in-law which gives her beloved child the same incomparable bliss which she derives from the sexual act with her husband is a too risky and absolutely unproved "scientific" claim which is quite unnecessary for the understanding and analysis of the question of the mother-in-law.

Jealousy of a son-in-law or daughter-in-law is not sexual,

but spiritual, in origin. It is quite explainable by the before-mentioned factors, and is as natural as the jealousy which a son-in-law or daughter-in-law feel of their mother-in-law's influence on their beloved.

The only solution of the question of the mother-in-law is complete material independence, which gives firstly a higher level of culture and secondly a separate home and household. In such cases, there are also psychological factors to be considered. The mere knowledge that the son- or daughter-in-law is materially quite independent and can therefore move away is often quite enough to restrain the mother-in-law instinct. Living together, the dependence of the mother-in-law on the son- or daughter-in-law, inflames the primitive instinct of jealousy. Education, social character, culture, adaptability, can of course help a lot to minimise or avoid altogether the appearance of these lingering primitive instincts.

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MARRIAGE AND EUGENICS

BY PROF. JULIAN S. HUXLEY, M.A., D.Sc. (London)

MARRIAGE AND DIVORCE

By Prof. John A. Mather, M.A., LL.D. (London)

CHAPTER XVI

MARRIAGE AND EUGENICS

EUGENICS, Dean Inge writes in one of his essays, is capable of becoming the most sacred ideal of the human race, as a race ; one of the supreme religious duties. In this I entirely agree with him. Once the full implications of evolutionary biology are grasped, eugenics will inevitably become part of the religion of the future, or of whatever complex of sentiments may in the future take the place of organized religion. It is not merely a sane outlet for human altruism, but is of all outlets for altruism that which is most comprehensive and of longest range.

However, in addition to holding out these emotional possibilities, the eugenic movement must obey practical necessities. If it is to grow into a soul-compelling ideal, it must first achieve precision and efficiency as a branch of applied science.

For the bulk of people, if not a subject for a jest, it remains either mistrusted or wholly neglected. True that, thanks to the genius of Darwin and his cousin Galton, the notion of evolutionary improvement through selection has provided firm scientific base for eugenics, and that in recent years, distinct progress has been made in applying the triumphal discoveries of modern genetics to the human species : yet for the bulk of scientists, eugenics is still hardly reckoned as a science.

It may be that, as a scientist myself, I over-rate the

importance of the scientific side. At any rate, it is my conviction that eugenics cannot gain power as an ideal and a motive until it has improved its position as a body of knowledge and a potential instrument of control.

Eugenics falls within the province of the social sciences, not of the natural sciences. It shares with the rest of them a suspicion, often very frankly expressed by the pundits of more respectable branches of study, such as physics or pure biology, of being not quite scientifically respectable.

Personally, I do not think that this criticism is justified. All young sciences are attacked by their elders on the ground of irregularity in their canons of scientific behaviour: but they cannot expect to establish rigorous canons until they are no longer young, any more than an untried adolescent can be expected to possess the assurance and practical skill of a man in the prime of life. The social sciences are younger than the natural sciences because of the appalling complexity of variables which make up their subject-matter.

This, however, is not all. The social sciences in certain respects differ radically from the natural sciences; they cannot expect to achieve success by applying the same simple methods as served their elder sisters, but must work out new methods of their own. In the natural sciences, we isolate phenomena in order to analyse them. If possible we isolate them in the form of a controlled experiment, as in physics or genetics; if this cannot be achieved, we isolate them in thought, make deductions, and test our conclusions by empirical observations, as in astronomy or stratigraphical geology.

But the social scientist cannot do this sort of thing; he can at the best find a correlation between several variables.

In the terms of causation, the natural scientist can sometimes find a single definite cause for a phenomenon ; the social scientist must always be content with several partial causes. He has to work out a system based on the idea of multiple causation. Eugenists should, therefore, beware of making such assertions as that the celibacy of the clergy was *the* cause of the decadence of Spain, or that the differential birth-rate is *the* cause of the increase of feeble-mindedness : for by so doing we are being scientifically disreputable.

Another peculiarity of the social sciences, closely linked with the first, is that we cannot make rigorous and repeatable experiments because we cannot isolate our material or control all its variables.

But perhaps the most fundamental difference between natural and social science is that the social scientist is himself part of his own material, and that the criteria for judging the outcome of an experiment are partially subjective. Thus the social scientist cannot escape bias, and he cannot hope to check his work against objective criteria that will be accepted by all normal men.

The difficulty of finding an objective criterion of truth in social science cuts deeper. But it is based upon an intellectualist philosophy which hankers after abstract truth. It largely disappears if we take the more robust view that science is control as well as knowledge, and that these two aspects cannot be separated. Thus in social science, experiment is not the remote preliminary to action that it is in natural science, but is itself partly action—both pure and applied science simultaneously.

These general considerations have many particular applications to our subject. Eugenics is not, as some of its

devotees have perhaps unconsciously assumed, a special branch of natural science : it is a branch of social science. It is not merely human genetics. True that it aims at the improvement of the human race by means of the improvement of its genetic qualities. But any improvement of the sort can only be realized in a certain kind of social environment, so that eugenics is inevitably a particular aspect of the study of man in society.

Up to the present, eugenics has concerned itself primarily with a study of the hereditary constitution, and with deductive reasoning on the effects of selection. It was rightly shocked at the intellectual excesses of the perfectionists and sentimental environmentalists, who adhered to the crudest form of Lamarckism and believed that improvements in education and social conditions would be incorporated in an easy automatic way into human nature itself and so lead to continuous and unlimited evolutionary progress. As a result, it converted the distinction between nature and nurture into a hard antithesis, and deliberately or perhaps subconsciously belittled or neglected the effects of the environment and the efforts of the social reformers—except in so far as their real or alleged dysgenic effects might be used to point a moral or provide a horrid warning.

This was natural, and perhaps necessary ; but it was neither scientific nor sufficient. It was an example of the error of assuming that the methods of the natural sciences will serve for the social sciences.

Since the social environment is now by far the most important part of the environment of man ; and since the social environment differs from one nation to another, one period to another, one class to another, and its differences are outside the control of the eugenicist, he must not neglect

it. Its uncontrolled variables bring the eugenist face to face with the principle of multiple causation, at work here as in all the social sciences.

The study of the environment is necessary for the eugenist on a number of counts. First, because he cannot equalize it experimentally, he must learn to discount its effects if he is not to mistake their pinchbeck glitter (as he would be apt to think it) for the true gold of genetic influence. If, for instance, the observed lower stature of the so-called lower classes should prove to be due to an inadequate diet, it is eugenically of no significance. Secondly, because by the limited control of social conditions which is open to us already, it is often possible to alter the effect of a genetic factor. Inherited eye-defects, once a grave handicap in almost every walk of life, are now, in most cases, thanks to the progress of the science of optics and the art of spectacle-making, no more than a minor inconvenience.

Thirdly, the environment itself exercises a selective influence.

Fourthly, in planning a eugenic programme, the eugenist must take account of the social system in which he hopes or expects his improved race to live. Cattle-breeders will set about their work quite differently according to whether they are building up a stock for use in a rich pasture country where winter feed is provided, or one for an undeveloped and semi-arid land, like parts of Africa. Similarly the eugenist must adopt different aims according as to whether he envisages a world of nationalism and war or one of peace and cultural progress. This is already patent in the crude eugenic efforts of to-day—in the encouragement of high fecundity in Fascist Italy and Nazi

Germany, together with the persecution of so-called "non-Aryans" and the glorification of the Nordics in the latter.

Finally, there is the question of bias. It is probably inevitable that most men who come fresh to a problem in social science, however scientifically-minded they may be by nature and training, will have some bias due to their own social environment.

These points are to be developed a little more fully, one by one. In the first place, one and the same genetic outfit will give different effects in different environments. This is so elementary and fundamental a fact that it has often been neglected, by the geneticist as well as the eugenicist. In the early literature of modern genetics there are often references to the inheritance of such and such characters. But characters are not and cannot be inherited, in the sense in which inheritance is used by the geneticist. What are inherited are genes, factors, genetic outfit. Thus at the outset we see that the old question, whether nature or nurture is the more important, is meaningless. It is like the question "When did you stop beating your wife?" in conveying implications which do not correspond with reality. In general, neither nature nor nurture can be more important, because they are both essential.

In particular cases, one or the other may be more important. Do not let us forget that all genetics depends on a study of differences. We take two individuals and strains, and ask what is the cause of the difference between them. By adjusting the conditions of our experiment, we find that this is due either to a difference in their environment or to a difference in their inherited constitution (or, often, to a difference in both). We then proceed farther

and find out, say, that the genetic difference is due primarily to a difference in a single gene. Let us suppose that the difference was one between red and white flowers in a plant. Then we say, if the white-flowered variety is the aberrant one, that we have discovered "a gene for white flower-colour." But this is a shorthand notation. Scientifically, we have discovered that the main cause of the difference in flower-colour is a difference in the nature of one unit-section of the chromosome outfit. That is why certain effect of environment alone is not enough, we cannot be sure what differences between groups are due to inheritance.

This point is of extreme importance in eugenics. For instance, it is well known that members of different social classes differ in their average of stature, physique and intelligence—all of them characters of the greatest evolutionary importance. I take one or two examples from Carr-Saunders.* In a sample of fourteen-year-old Liverpool schoolboys, the boys from a secondary school were on the average no less than $6\frac{1}{2}$ inches (over 10 per cent.) taller than those from a council school in a poor neighbourhood; and differences in weight were equally marked. In a similar investigation in London, the "mental age" (as determined by intelligence tests) of boys from a superior school was far above that of boys from a school in a poor neighbourhood. Twelve-year-olds from the superior school had a mental age nearly a year above their real age, while those from the poor school were a whole year behind their real age—a difference of 15 per cent.

Such differences are usually cited by eugenicists as proof of a real and considerable difference in genetic qualities. And the same general conclusion has been drawn with

* Carr-Saunders, 1926, pp. 97, 105, 126.

regard to the physical differences. Yet this conclusion has become extremely unlikely. For recent work has shown that vitamins and other accessory food-factors have physical and mental effects far transcending what we originally thought possible.

In the early years of vitamin research, attention was concentrated upon the definitely pathological states resulting from total or almost total deprivation. During the last ten years, it has been shown that moderate insufficiency of these accessory food-factors will result in retardation of growth, stunting, lack of physical and mental energy, and reduced resistance to infectious disease. Even boys who by all ordinary canons were regarded as in fine health and well above the average in physique were shown to benefit both in growth and in energy from the addition of extra milk to their diet. Sir John Orr has shown that the diet actually consumed by the poorer classes in Aberdeen, when given in unlimited quantities to rats, results in poor physique, small litters, low expectation of life, and proneness to numerous diseases, while the same diet with the addition of various vitamins and mineral salts kept the animals in tip-top condition.

In the face of such facts, it is no longer legitimate to attribute the observed differences in physique and intelligence between social classes mainly to genetic factors. Genetic differences may of course exist; but the strong probability is that most of the differences are dependent on differences in nutrition. Further, the defective nutrition of the poorer classes is in part due to ignorance, but in a large measure to mere poverty. Until we equalize nutrition, or at least nutritional opportunity, we have no scientific or other right to assert the constitutional inferiority

of any groups or classes because they are inferior in visible characters.

The extreme importance of applying accurate methods to the problem is shown by the results of recent investigations on twins. As is well known, twins may be identical, always of the same sex and both derived from the same fertilized egg ; or they may be fraternal either of like or unlike sex, and derived from two separate eggs. The former will have identical hereditary outfits, the latter will have hereditary outfits as different as those of members of the same family born at different times.

Yet it is true that in regard to intelligence tests, fraternal twins of like sex, though as we would expect they show considerably less resemblance than identical twins, are more alike than pairs of brothers or pairs of sisters born at different times. The additional similarity of their environment, due to their developing pre-natally and post-natally in more similar conditions, has assimilated them.

The same is true of racial differences. It seems clear that the very idea of race as applied to man is a misnomer under present conditions.

While, however, modern genetics has shown that the term *race* only has meaning as a description of somewhat hypothetical past entities or as a goal for even more hypothetical future ideals yet it is, of course, clear that different ethnic groups (to use the most general and non-committal phrase) differ in genetic characters. Ethnic groups obviously differ in regard to the mean values, and also the range and type of variability, of physical characters such as stature, skin-colour, head and nose-form, etc. ; and these differences are obviously in the main genetic. There is every reason to believe that they will also be proved

to differ genetically in intellectual and emotional characters, both quantitatively and qualitatively. But—and this cannot be too strongly emphasized—we at present have on this point no evidence whatever which can claim to be called scientific. Different ethnic groups have different languages and cultures ; and the effects of the cultural environment are so powerful as to override and mask any genetic effects.

Most so-called racial traits are, in point of fact, national traits ; and being so, they have no genetic or eugenic significance. In illustration we may think of those chief contributors to our own ancestry, the ancient Britons and the even less civilized Picts and Scots, of the Roman Imperial period. They were truly described by the Romans as barbarians. It is obvious that the difference between their then barbaric state and our present level of relative civilization is due entirely or almost entirely to changes in tradition and culture, material and other. The genetic basis on which this progress has been erected was doubtless a good one ; but the only way to see whether other ethnic groups now in the barbaric stage of culture, such as the Bantu, differ in their genetical quality is to give them a similar opportunity. To assert, as is often done, that the present barbarism of, say, the Bantu is proof of their genetic inferiority is a gross error of scientific method.

The dangers of pseudo-science in these matters are being illustrated on a large scale, and with the accompaniment of much individual suffering and political danger, in present-day Germany. The Nazi racial theory is a mere rationalization of Germanic nationalism on the one hand and anti-Semitism on the other. The German nation consists of Mendelian recombinations of every sort between Alpine, Nordic, and Mediterranean types. The theory of Nordic

supremacy and initiative is not true even for their own population ; it is a myth like any other myth, on which they are basing a pseudo-religion of nationalism.

When we come to the distinction between Aryan and non-Aryan, the scientific error is magnified ; for the very term Aryan denotes the speakers of a particular type of language, and can by definition have no genetic significance. As Max Muller himself wrote in a belated recantation, "To me an ethnologist who speaks of Aryan race, Aryan blood, Aryan eyes and hair, is as great a sinner as a linguist who speaks of a dolichocephalic dictionary or a brachycephalic grammar."

And when it comes to anti-Semitic measures, we must remember the elementary fact that the Jews are primarily a pseudo-national group, with a cultural and religious basis, not primarily an ethnic group with a genetic basis. Laws that lay down the amount of Jewish "blood" permissible in an "Aryan" have no quantitative basis and no real biological meaning.

The alleged inferiority of half-castes between whites and black or brown is another case in point. If the inferiority really exists, it is much more likely to be the product of the unfavourable social atmosphere in which they grow up than to any effect (which would be biologically very unusual) of their mixed heredity.

The results of intelligence tests applied to different ethnic stocks are for the same reason devoid of much value. Intelligence tests are now very efficient when applied to groups with similar social environment ; they become progressively less significant as the difference in social environment increases. Again, we must equalize environment upwards—here mainly by providing better educational opportunity—before we can evaluate genetic difference.

To sum up, in the practical handling of every so-called racial problem, the error seems invariably to have been made of confusing genetic with cultural factors. The former alone could legitimately be called racial : but indeed the very term race disintegrates when subjected to modern genetic analysis. The net results are, firstly, that it would be best to drop the term *race* from our vocabulary, both scientific and popular, as applied to man ; and secondly, that until we equalize environmental opportunity, by making it more favourable for those now less favoured, we cannot make any pronouncements worthy to be called scientific as to genetic differences in mental characters between different ethnic stocks.

In point of fact, so-called racial problems on analysis invariably turn out to be problems of culture-contact. A dominant civilization or class desires to continue its dominance over a civilization or class of different colour or ethnic type, or is afraid that its values will be impaired if it tries to assimilate those of the other group. These are very real problems : but let us tackle them as such, sociologically, not on the basis of a false appeal to genetic science.

My readers must not imagine that I under-rate the extent of the genetic differences between human groups, be they classes or so-called races. Man as an animal organism is unique in several respects : and one of them is his abnormal range of genetic variability.

It would be most unlikely that this variability should be evenly distributed between different social and ethnic groups. As regards the latter, indeed, the existence of marked genetic differences in physical characters (as between yellow, black, white and brown) make it *prima*

facie likely that differences in intelligence and temperament exist also. For instance, it is wholly probable that true negroes have a somewhat lower average intelligence than the whites or yellows. But neither this nor any other eugenically significant point of racial difference has yet been scientifically established.

Further, even were the probability to be established that some "races" and some classes are genetically inferior to others as a fact, it seems certain, on the basis of our present knowledge, that the differences would be small differences in average level, and that the ranges would overlap over most of their extent—in other words that a considerable proportion of the "inferior" group would be actually superior to the lower half of the "superior" group. Thus no really rapid eugenic progress would come of encouraging the reproduction of one class or race against another: striking and rapid eugenic results can be achieved only by a virtual elimination of the few lowest and truly degenerate types and a high multiplication-rate of the few highest and truly gifted types.

Do not let us forget that the over-believers in genetics are not the only ones in error. While the view that the observed differences in achievement and behaviour between class and class, nation and nation, are primarily genetic, is untrue and unscientific, the opposite view that opportunity is all, and that we need only work at reforming the social environment, is precisely as unscientific and untrue. For instance, up to the present, the theoretical foundations of Communism have prevented the Russians, in spite of their great achievements in pure genetics, from paying proper attention to eugenics. It now appears, however, that they are being confronted with problems, such as the rarity of qualities making for leadership and the inherent

difference between a born leader and an ordinary man, which are bound to bring them face to face with eugenics. Here we see a social bias operating in the first place, to be checked later by the realities emerging from the social situation.

But while the enormous differences in social environment between nation and nation, class and class, normally mask any genetic differences that may exist, and, so far as visible and effective characters are concerned, largely override constitutional influences, it is clear that the social environment itself often exercises a selective influence which may be of great importance.

A striking example is that concerning the selective influence of the environment provided by fields of cultivated cereals. This favoured certain other plants, which could then flourish as what the farmer calls weeds, in association with the crop. Among these weeds were wild grasses related to the cultivated cereal; and in certain climatic conditions, these weeds flourished relative to the crop, became the dominant species, and were then used by man as the basis for a new crop-plant.

Just as cultivation of one crop-plant here provided the basis for the later development of another, so the social environment appropriate to one stage of human culture gives opportunities for the expression of human traits which may be destined to become dominant at a later stage. The eliciting effect of environment is in both cases essential.

The United States furnishes a classical human example. Pre-selection was at work on the pioneers. The human cargo of the "Mayflower" was certainly not a random sample of the English population. Religious zeal, independence of character, perhaps a tendency to fanaticism, together

with courage, must have been above the average among the leaders, and probably in the whole band. The early settlers in Virginia and Carolina were pre-selected on other lines, though some of the characters involved were the same. After the first settlements were made, further immigrants until near the end of the nineteenth century were pre-selected for restlessness, initiative, adventurousness, and the qualities making up the pioneer spirit. The easily contented, the unadventurous and the timid, were pre-selected to remain behind. So, too, on the average, must have been those with artistic, philosophic, literary, or mathematical gifts. Even if the mean differences between those who went and those who stayed were not large, they must have been significant.

Once the immigrants were established in the country, selection continued. This post-selection, so long as there was an open physical frontier to the west, and an open economic frontier in the more settled regions, must on the whole have encouraged and discouraged the same qualities favoured by pre-selection: in addition, assertiveness and ambition were encouraged in the acute phase of "rugged individualism," while artistic and literary endowment still were at a discount. Of course, the direct moulding effect of the social environment must have acted in the same sense as its selective effect; so that here again genetic differences would be masked. Yet on deductive grounds we can be certain that the selective effect would be at work, and would produce genetic differences; the only question is the extent of those differences.

Whenever there are mass-movements of population, we are sure to find similar selective effects. The difference between the Southern Irish in America and in Ireland strikes every observer: we can hardly doubt that it is due

in part (though doubtless not entirely) to a sifting of more from less adventurous types. And the same holds true of the obvious differences between rural and urban population in a country like our own. Whatever be the effect of country life and labour on a man's temperament, we can be sure that those who stayed behind were not as a group genetically identical with those who ventured away into the new life of the towns.

One of the profoundest selective influences ever brought to bear on the human population of the globe must have been that exerted by the invention and spread of agriculture.

Inevitably, it would seem, where early agricultural civilizations were growing up, there must have been a considerable drift of the more restless types out of them into the nomad and hunting cultures on their borders; and quite possibly there occurred also a converse movement inwards of more calculating and less restless types.

Further, once the agricultural civilizations were well established, a dominant class always appeared whose interests were bound up with the success of the group. The members of this class therefore were bound to encourage submissiveness and industry in the cultivators of the soil: and although much was in fact accomplished by purely environmental means, such as religion and law, there must again have been a selective effect, so that the level of inherent docility would tend to rise in the peasant class. Thus in the long run, agriculture must have markedly increased the selective value of tendencies making for the humdrum hard-working human virtues, and in its secondary effects, as in the birth of the merchant class and in other ways, have encouraged foresight and calculation.

Class differences in environment may also be selective.

It seems to be established that the inhabitants of our industrial towns are on the average smaller and darker than those of the rural and small-town population. It may well be that there is a selection against tall and therefore rapidly growing types on account of the unfavourable diet and living conditions of the slum dweller, since slow growth makes less demands upon a low supply of vitamins : and that tall stature is on the whole correlated with fair complexion. But whatever the cause, the fact remains, and can only be due to selection of some sort.

A recent report of the Industrial Health Research Board points out that in the early part of the industrial era, the demand in factories was for men of good physique irrespective of build, while appearance or presence counted for more in shops and offices. This may have laid the basis for the observed fact that manual workers average shorter than blackcoated workers, but are stronger. It is quite likely that with the recent introduction of more automatic machinery, which does not demand strength, the type of selection will alter, and the factory workers come to lose their better physique.

The same report mentions that a fairly large sample of unemployed, contrasted with a large sample of employed men, were slightly less tall and distinctly less strong. These were mainly men who would be the first to be turned off and the last to be taken on, so that selection seems definitely to have been at work here.

This brings up the large and important question of the selective effect of the class system as a whole in an industrial capitalist society. As many writers have pointed out, in so far as there is any ladder of opportunity by which men may rise or sink in the social scale, there must be some selective action. With the passage of time, more failures

will accumulate in the lower strata, while the upper strata will collect a higher percentage of successful types.

This would be good, eugenically speaking, if success were synonymous with ultimate biological and human values, or even partially correlated with them; and if the upper strata were reproducing faster than the lower. However, we know that reproduction shows the reverse trend, and it is by no means certain that the equation of success with desirable qualities is anything more than a naïve rationalization.

Our society is not utilizing the innate intelligence of its members as it might, nor does the system give adequate opportunity for intelligence to rise.

Again, highly-strung types are less likely to achieve success in the lower economic strata, more likely to become neurotic or insane. People from the lower-middle and working classes who are apparently mentally deficient or abnormal have often reached their unfortunate condition because they have not had either the care or the opportunities for self-expression which would have been available in a more generous social environment.

Let us also remember that society as a whole can have a similar effect. Those same types which in Siberian tribes would achieve prestige and power as shamans and medicine-men, or in the mediæval world would have become candidates for sainthood, would here and to-day often find their way into asylums.

This brings us on to a biological point whose importance has not always been realized. It is that selection is theoretically, meaningless and practically without value except in relation to a particular environment. The practical implications are both the easiest to grasp and the more

important for our purpose. In breeding domestic animals, selection and breeding will not produce the desired results so quickly, and may not produce them at all, if they are conducted in the unreal environment of an academic breeding-station where optimum conditions are provided. They should be conducted in an environment similar to that in which the animals are destined to be used.

An extreme illustration of this is provided by cattle. In various parts of tropical Africa, the semi-arid bush country provides but scanty nutriment, and erosion has led to various mineral deficiencies. The native cattle are scrubby little beasts, no bigger than ponies, yielding not more than two gallons of milk a day and growing so slowly that they do not breed until four to five years old. Contrasted with cows of a good modern British milking breed, which are double the size, give up to nine gallons of milk daily, and breed at two to three years of age, they are, you would say, very inefficient bits of biological machinery. Yet if we try to introduce European breeds into such areas, they are a complete failure. They make demands which are greater than can be met by the environment. And it is they which suffer; they become stunted, rickety or otherwise diseased, and cannot hold their own in competition with the native breeds. The native stock will stand a little genetic grading up in present conditions; but the only chance for radical improvement is to begin with improvement of the environment—the provision of mineral fertilizers, salt-licks, watering facilities, and so on—and then practise genetic selection to keep pace with the environmental change.

Precisely the same considerations apply to the improvement of man. Our schemes for improving the genetic

qualities of the nation or the species are meaningless except in relation to some particular environment, present or future. Our eugenic ideals will be different according as we relate them to a slave order or a feudal order of things, a primitive industrial or a leisure order, a this-worldly or an other-worldly order, a capitalist or a socialist order, a militarist or a peaceful internationalist order. Even if we imagine we are working to absolute genetic standards, we are in reality thinking of them, albeit unconsciously, in relation to some ideal environment of the future, or to the needs and realities of the present social environment, or, very frequently, to our biased and *a priori* views about this present environment and how in our opinion it ought to be changed. If we were really treating of absolute genetic standards, we should have deserted reality for a metaphysical vacuum, and our reasoning and deductions would have even less value than a discussion of, say, eugenics in heaven.

A prime task before eugenists is the reasoned formulation of their views on the environment to which their schemes of genetic betterment are to be related.

There are three possible courses to be pursued. Either we may except as given our present type of social environment, and adjust our eugenic programme to it. Or, going to the opposite extreme, we may assume an ideal social environment—more scientifically, one which is the optimum we can imagine—and plan our eugenic measures in relation to that, piously hoping that in the long run social change will adjust itself to our ideal or to whatever measure of genetic change we may have brought about. Or finally we may envisage, as in Stapledon's grassland work, a joint attack upon environment and germ-plasm. Assuming that we have some measure of control over the social environment, we shall adjust our genetic programme to that

programme of environmental change which represents, both in direction and tempo, a happy mean between the ideal and the immediately practical, between what we should like and what we are likely to get.

Let us look at these three alternatives and their implications. First, however, it should be pointed out that they are not wholly alternative to each other.

None the less, there are real differences between the three ; and we must consider these more in detail.

To accept the continuance of the present type of social environment as essentially given, means two main things. It means that we must plan for a capitalist class-system, and for a nationalist system. We accept the division of society into economic strata, with large differences in standard of living, outlook, and opportunity between the different classes ; and we accept all the implications of the principle that the earning of a return on capital is the primary aim and duty of business and finance, whatever minor modifications and regulations may be found desirable or opportune. We accept individualist competition, however much toned down in practice, as essential. Further, we accept the division of the world into nationalist states, which, however their sovereignty and independence of action may be modified or curtailed by international agreements, will be competing as well as co-operating with each other, and must in certain eventualities be prepared to resort to war.

Coming down to results, we accept the economic and spiritual frustrations of the system also—that is to say, we accept the necessity of some degree of unemployment, for without that there can be no approach to a free market for labour ; we accept the continuance of trade cycles of

boom and slump, even though they may be toned down in amplitude. We accept the need for restriction of output whenever surplus interferes with profit. We accept the existence of a cheap supply of unskilled and semi-skilled workers ; we accept the need for man-power in case of war.

If so, then we must plan our eugenic policy along some such lines as the following :

First comes the prevention of dysgenic effects. The upper economic classes are presumably slightly better endowed with ability—at least with ability to succeed in our social system—yet are not reproducing fast enough to replace themselves, either absolutely or as a percentage of the total population. We must, therefore, try to remedy this state of affairs, by pious exhortation and appeals to patriotism, or by the more tangible methods of family allowances, cheaper education, or income-tax rebated for children. The lowest strata, allegedly less well endowed genetically, are reproducing relatively too fast. Therefore birth-control methods must be taught them ; they must not have too easy access to relief or hospital treatment lest the removal of the last check on natural selection should make it too easy for children to be produced or to survive ; long unemployment should be a ground for sterilization, or at least relief should be contingent upon no further children being brought into the world ; and so on. That is to say, much of our eugenic programme will be curative and remedial merely instead of preventive and constructive.

Then, in systems like the present, man-power is important, and for man-power, quantity of population above a certain minimum qualitative standard is as essential as raising quality ; and if the two conflict, quantity supply must not be interfered with. For qualitative change, a dual standard is indicated—docility and industrious submissiveness in the

lower majority ; intelligence, leadership and strength of character in the upper few. Since a high degree of intellect and imagination, of scientific and artistic ability and other qualities, cannot be adequately expressed or utilized, under any system resembling the present, in the great majority of the lower strata, it is useless to plan for their genetic increase in these strata. Indeed, it is more than useless, it is dangerous ; for the frustration of inherent capacity leads to discontent and revolution in some men, to neurosis and inefficiency in others. The case is strictly analogous to that of cattle in Africa ; in an unfavourable environment, too drastic genetic improvement is worse than none.

Next we come to planning for an ideal or optimum environment. An obvious difficulty here is that the various optima conceived by different minds, or groups of minds, will be so different as to be irreconcilable. Putting this on one side, however, it is I think possible to state the sort of optimum which would commend itself to the mass of what we may call "men of goodwill." It would, I take it, be a social environment which gave the opportunity, first of work which was not excessive, which was felt to be useful, and whose rewards would provide not only the necessities but a reasonable supply of the comforts and amenities of life ; secondly, of a reasonable amount of leisure : thirdly, the opportunity to everyone of expressing whatever gifts of body and mind they might possess, in athletics or sport ; in art, science or literature, passive or actively enjoyed ; in travel or politics, in individual hobbies or in social service.

If so, then we should plan a eugenic programme with a single and very high standard. We should aim at a high level of inherent physical fitness, endurance and general

intelligence ; and we should encourage the breeding of special talent of any and every sort, for mathematical as much as for business success, artistic as much as administrative. We should realize that, if we succeeded, our genetic results would, over a great range of the population, be out of harmony with their social surroundings, and would either be wasted or lead to friction and discontent, or might express themselves in characters such as neurosis or a sense of maladjustment which would represent a lower level than that from which we started. For ultimate success we should rely on creating a demand for changing the environment towards our optimum. The supply of genetic types which could only reach proper expression in such an environment would help to create the demand ; the friction and discontent would add themselves to the forces of change.

It will, however, by now have become clear that neither of these approaches is so satisfactory as the third. Indeed, neither is methodologically sound. If the aim of eugenics be to control the evolution of the human species and guide it in a desirable direction, and if the genetic selection should always be practised in relation to an appropriate environment, then it is an unscientific and wasteful procedure not to attempt to control environment at the same time as genetic quality. Science is simultaneously both theory and practice, both knowledge and control. For the applied science of eugenics to neglect the environment is a source both of confusion and of practical weakness. I would go farther : I would say that we cannot succeed in achieving anything in the nature of adequate positive eugenics unless we attempt the control

of the social environment simultaneously with the control of the human germ-plasm.

Let us then look more in detail into this third or dual method of approach. It has two facets, theoretical and practical. On the theoretical side, we shall only progress in our attempt to disentangle the effects of nature from those of nurture in so far as we follow the footsteps of the geneticist and equalize environment. We shall never be able to do this in the same radical way as the pure scientist, by testing out a whole range of controlled and equalized environments on selected stocks. We must therefore concentrate on producing a single equalized environment ; and this clearly should be one as favourable as possible to the expression of the genetic qualities that we think desirable. Equally clearly, this should include the following items. A marked raising of the standard of diet for the great majority of the population, until all should be provided both with adequate calories and adequate accessory factors ; provision of facilities for healthy exercise and recreation ; and upward equalization of education opportunity. The farther we move in this direction, the more readily shall we be able to distinguish inherent physical and mental defects from environment stunting and frustration ; the higher we raise the average, the more certain shall we be that physical or mental performance above the average is dependent upon genetic endowment and therefore provides the raw material for positive eugenics. Not only this, but we know from various sources that raising the standard of life among the poorest classes almost invariably results in a lowering of their fertility. In so far, therefore, as differential class-fertility exists, raising the environment level will reduce any dysgenic effects which it may now have.

Returning, however, to the more important aspect of the eugenic knowledge to be gained by levelling up the social environment, I anticipate that at the bottom, the social problem, though shrinking in size, will be left clearly marked out by its inadequate performance in the new and favourable conditions, as a well-defined target for measures of negative eugenics such as segregation and sterilization ; and that minor targets of the same nature will emerge out of the present fog, in the shape of nests of defective germ-plasm inspissated by assortative mating and inbreeding. I further anticipate that the professional classes will reveal themselves as a reservoir of superior germ-plasm, of high average level notably in regard to intelligence, and therefore will serve as a foundation-stone for experiments in positive eugenics. And I anticipate that society will tap large resources of high ability that are at present unutilized, thus facilitating the social promotion of at least certain fitter elements ; and without social promotion we cannot proceed to reproductive encouragement. This is the scientific ideal at which we should aim. Like many other ideals, we shall not achieve it ; but any approach to it will help us towards a more certain knowledge.

Science, however, is control as well as knowledge.

We must attempt to control the change of social environment and at the same time to control the change of human germ-plasm, along lines which appear like to yield tangible and desirable results. It is the results which interest us. Admirable germ-plasm unable to realize itself owing to unfavourable conditions does not interest us : nor do the most alluring social conditions, if they permit or encourage the deterioration of the germ-plasm. Thus

the two attacks must be planned in relation to each other, and also in relation to practicability.

When we think along these lines, we shall find, I believe, that a system such as ours, a competitive and individualist system based on private capitalism and public nationalism, is of its nature and essence dysgenic. It is dysgenic both in the immediate respect of failing to utilize existing reservoirs of valuable genes, and also in the long-range tasks of failing to increase them, failing to trap and encourage favourable mutations, and failing to eliminate harmful mutations.

Under our social system, the full stature or physique of the very large majority of the people is not allowed to express itself; neither are the full genetic potentialities of health permitted to appear except in a small fraction of the whole, with a consequent social waste of energy and time, not to mention a waste of individual happiness which is formidable in extent; and finally, innate high ability is encouraged or utilized only with extreme inadequacy. For the first two wastes, ignorance is partly responsible, but in the lower economic strata, poverty is the chief cause. For the latter, our inadequate education system is chiefly responsible.

Eugenically speaking, our system is characterized by the social promotion of infertility and the excess fertility of social failure.

If this be true, then so long as we cling to a system of this type, the most we can hope to do is to palliate its effects as best we may, by extending birth-control facilities downwards, instituting graded systems of family allowances, providing for sterilization here and financial relief for children there. But even if we thus reduce the distortion we cannot hope to change its sign.

Then, in so far as our system remains nationalist, the demand for man-power and quantity will continue to interfere with the higher aim of quality. Furthermore, modern war itself is dysgenic. This has often been pointed out as regards its direct effects. It appears, however, also to hold for its indirect effects; many among the more imaginative and sensitive types are to-day restricting their families, sometimes to zero, because they feel that they cannot bear to bring children into a world exposed to such a risk of war and chaos.

As eugenists we must therefore aim at transforming the social system. There may, of course, be those amongst our ranks who prefer the not disagreeable role of a Jeremiah darkly prophesying gloom to settling down at the more prosaic job of constructive work. But as a body, we shall wish to see at least the possibility of our dreams coming true.

What sort of practical changes, then, should we as eugenists try to encourage in the social and economic system? In the first place—the equalizing of environment in an upward direction. For this, by permitting of more definite knowledge as to the genetic constitution of different classes and types, will at once give us more certainty in any eugenic selection, negative or positive, upon which we may embark; and secondly, we must aim at the abandonment of the idea of national sovereign states, and the subordination of national disputes to international organization and supernational power.

But we need something more radical than this—we must try to find a pattern of economic and communal life which will not be inherently dysgenic; and we must also

try to find a pattern of family and reproductive life which will permit of more rapid and constructive eugenics.

On the first point, it seems clear that the individualist scramble for social and financial promotion should be dethroned from its present position as main incentive in life, and that we must try to raise the power of group incentives. Group incentives are powerful in tribal existence, and have been powerful in many historical civilizations, such as the old Japanese. What interests us chiefly, however, is to find that they have been to a large extent effective in replacing individualist money incentives, or at least diminishing their relative social importance, in several modern States, notably Germany and the U.S.S.R.

It is not for a biologist to discuss the purely social merits of different political philosophies ; but he may be allowed to point out that not all group incentives are equally valuable from the eugenic standpoint. Those of Nazi Germany, for instance, presuppose an intensification of nationalist feeling and activity instead of their diminution : and this, we have concluded, is actually anti-eugenic. It may, of course, be urged that it is in its immediate effect eugenic ; and there will be many to uphold the value of the eugenic measures recently adopted in Germany under the stimulus of National-Socialist ideas and emotions, even if some of them be crude and unscientific. But if in the long run it leads to over-population and war, it is essentially dysgenic, and in matters of evolution we must take the long view.

Further, if the social environment is such as to give satisfaction to the possessors of social traits such as altruism, readiness to co-operate, sensitiveness, sympathetic enthusiasm, and so forth, instead of, as now, putting a premium on many anti-social traits such as egoism, low cunning,

insensitiveness, and ruthless concentration, we could begin to frame eugenic measures for encouraging the spread of genes for such social virtues. At the moment this is hardly possible, for the expression of such genes is so often inhibited or masked by the effects of the environment. This is a human illustration of Hammond's general principle, that breeding and selection for a given type can only be efficiently carried out in an environment favouring the fullest development of the type.

There is no doubt that genetic differences of temperament, including tendencies to social or anti-social action, to co-operation or individualism, do exist, nor that they could be bred for tameness and other temperamental traits in many domestic animals, and it is extremely important to do so. If we do not, society will be continuously in danger from the anti-social tendencies of its members.

Just as the basic structure of our present social system is essentially dysgenic, so we may say that the genetic composition of our present population is largely and perhaps essentially anti-social. Thus both environmentally and genetically the present state of mankind is unstable, at war with itself.

As a special and important special case of providing for variability, there are the needs of the educational profession. At the moment, this social category seems definitely selective in that it attracts and encourages men and women of an intellectualist and academic type. This is partly because there are not sufficient outlets provided elsewhere in our social system for such types, partly because the educational profession, as at present constituted, does not provide sufficient attraction for contrasted types. This restriction of type among those responsible for the upbringing of the next generation cannot be satisfactory, and an altered

status for the educational profession so that its genetic basis is broadened is an important task for social biology, and, since it involves genetics, legitimately part of the eugenic movement.

Still more important for the comparatively immediate future, is the relation of the dominant group-incentive to reproductive morality, law and practice. We all know that certain schools of Christian thought to-day are opposed on grounds of religious principle to birth-control, that indispensable tool of eugenics as well as of rational control of population, and even to the very notion of eugenics itself. But even if this opposition could be overcome, there would remain in this field grave obstacles, both to the spread of the eugenic idea and to the rate of its progress in practice. These are the prevailing individualist attitude to marriage, and the conception, based on this and on the long religious tradition of the West, of the subordination of personal love to procreation. The two influences together prevent us collectively from grasping the implications of the recent advances in science and technique which now make it possible to separate the individual from the social side of sex and reproduction. Yet it is precisely and solely this separation that would make real eugenics practicable, by allowing a rate of progress yielding tangible encouragement in a reasonable time, generation by generation.

The recent invention of efficient methods on the one hand of birth-control and on the other of artificial insemination have brought man to a stage at which the separation of sexual and reproductive functions could be used for eugenic purposes. But it is of real interest to note that these inventions represent merely the last steps in an evolutionary process which started long before man ever existed.

In civilized man, the faint traces of a breeding season apparent in certain primitive ethnic stocks have wholly disappeared, and there is no greater readiness to mate during the short period when alone conception is possible than at most other times of the female cycle.

This has already led in point of fact to the widespread separation of the personal function of sexual union from its racial consequences of love from reproduction. It is true that some persons and bodies on theological or metaphysical grounds either ostrich-like deny the existence of this separation, or assert that it ought not to be practised ; but this does not alter the fact.

The perfection of birth-control technique has made the separation more effective ; and the still more recent technique of artificial insemination has opened up new horizons, by making it possible to provide different objects for the two functions. It is now open to man and woman to consummate the sexual function with those they love, but to fulfil the reproductive function with those whom, on perhaps quite other grounds, they admire.

This consequence is the opportunity of eugenics. But the opportunity cannot yet be grasped. It is first necessary to overcome the bitter opposition to it on dogmatic theological and moral grounds, and the widespread popular shrinking from it, based on vague, but powerful feelings, on the ground that it is unnatural.

We need a new attitude to these problems, an attitude which for want of another term we may still call religious. We need to replace the present attitude fostered by established religions by a new but equally potent attitude.

As regards the sense of salvation, we need to substitute social salvation for individual salvation ; and as regards the need of some escape-mechanism from the pressure of

present difficulty, we need to substitute the real possibility of evolutionary progress for other worldly fantasies. Once this possibility of true human progress, both social and genetic, is generally apprehended, and the social system remodelled so that individual success does not conflict with communal welfare, and self-expression and personal satisfaction can be largely achieved in serving society, then sex and reproduction can take their due places as individual and social functions respectively. Gone will be many of the conflicts inherent in present-day marriage : any sacrifice involved in parenthood will be made on the altar of the race, and in the knowledge that it will be acceptable.

That consummation is impossibly remote from our imperfect present, hardly to be affected by any of our little strivings to-day. That may be so : but I am not so sure. Let us remember that modern science is a mere three centuries old : yet it has already achieved changes in outlook that are of comparable magnitude. Biological science is only now attaining its maturity, and the social sciences are mere infants. Looked at in the long perspective of evolution, the present phase of human activity is one of transition between that of acceptance and that of control of destiny, between magic and science, between unconsciously-nurtured fantasy and consciously-nurtured fantasy, and consciously-faced reason. It is, in the sense of the word used in physics, a critical phase : and being so, it cannot be either stable or long-enduring.

It is not only permissible, but highly desirable to look far ahead. Otherwise, we are in danger of mistaking for our eugenic ideal a mere glorification of our prejudices and our subjunctive wish-fulfilments. It is not eugenics but left-wing politics if we merely talk of favouring the survival and reproduction of the proletariat at the expense of the

bourgeoisie. It is not eugenics but right-wing politics if we merely talk of favouring the breeding of the upper classes of our present social system at the expense of the lower. It is not eugenics, but nationalist and imperialist politics if we speak in such terms as subject races or miscegenation. Our conclusions in any particular case may be on balance eugenically correct, yet they will not be based primarily upon eugenic consideration, but upon social or national bias. The public school ideal, or that of the working-class movement or that of colonial imperialism, may be good ideals ; but they are not eugenic ideals.

It may be useful to draw attention to one eugenically important consequence of recent progress in pure genetics. In all organisms so far investigated, deleterious mutations far outnumber useful ones. There is an inherent tendency for the hereditary constitution to degrade itself. That man shares this tendency we can be sure, not only from analogy but on the all too obvious evidence provided by the high incidence in "civilized" populations of defects, both mental and physical, of genetic origin.

In wild animals and plants, this tendency is either reversed or at least held in check by the operation of natural selection. In domestic animals and plants, the same result is achieved by our artificial selection. But in civilized human communities of our present type, the elimination of defect by natural selection is largely rendered inoperative by medicine, charity, and the social services ; while, as we have seen, there is no selection encouraging favourable variations. The net result is that many deleterious mutations can and do survive, and the tendency to degradation of the germ-plasm can manifest itself.

To-day, thanks to the last fifteen years' work in pure science, we can be sure of this alarming fact, whereas

previously it was only a vague surmise. Humanity will gradually destroy itself from within, will decay in its very core and essence, if this slow, but relentless process is not checked. Here again, dealing with defectives in the present system can be at best a palliative. We must be able to pick out the genetically inferior stocks with more certainty, and we must set in motion counter-forces making for faster reproduction of superior stocks, if we are to reverse or ever arrest the trend. And neither of these, as we have seen, is possible without an alteration of social system.

Twenty-five years ago, the field of heredity was still a battlefield. The Mendelians and the Diometricians were disputing for its possession, and in the heat of the struggle little mercy was shown by either side to the other. In the last dozen years or so, however, the apparent conflict of principle has been shown not to exist, and now, we realize that the two methods of approach are complementary, and that certain important problems can only be solved by their simultaneous employment.

The present position of eugenists appears to be closely parallel with the position of the Mendelians a quarter of a century ago. They find themselves in apparent conflict with the environmentalists and the protagonists of social reform. Speaking broadly, the field of human improvement is a battlefield between eugenists and sociologists, and the battle is often as violent as that between the Mendelians and biometricians—or between Swift's Big-endians and Little-endians. We eugenists must no longer think of the social environment only in its possible dysgenic or non-eugenic effects, but must study it as an indispensable ally. Changes in social environment are needed both for the adequate expression of eugenic progress, and as a means for its realization.

The first of these is the fact that the United States is a young nation, and that its history is a history of growth and development. The second is the fact that the United States is a nation of immigrants, and that its history is a history of the struggle for the rights of these immigrants. The third is the fact that the United States is a nation of free men, and that its history is a history of the struggle for the rights of these free men. The fourth is the fact that the United States is a nation of law, and that its history is a history of the struggle for the rights of these laws. The fifth is the fact that the United States is a nation of peace, and that its history is a history of the struggle for the rights of these peace.

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BIRTH CONTROL

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THE HISTORY OF

THE CITY OF BOSTON

CHAPTER XVII

BIRTH CONTROL

IN the course of such a work as this, it would be impossible to avoid dealing with this important subject. The artificial prevention of conception has long been practised in secret, but only recently has it been openly recommended as being indispensable to a higher sexual ethic, and to a thoroughgoing racial hygiene.

It is asserted, in the first place, that the adoption of this practice will protect married women from the injury to health consequent upon too frequent motherhood ; in the second place, it will render it possible for weak or otherwise undesirable persons to marry without burdening the community with degenerate offspring. It is therefore maintained that Neo-Malthusian practices should play an important part in the realization of a far-seeing sense of social responsibility. At the same time, it is alleged that our natural instinct of revulsion against their unnatural and calculating character is no more than a foolish prejudice. In every direction we see man subordinating nature to his own intellect and will, so why should he not make use of technical science in the sphere of sex relationships, where so many important interests are at stake ?

These arguments are sufficiently plausible to be in the highest degree dangerous. Yet it is easy to reply to them. In the first place, we readily admit that the sphere of sex should be subjected to the human spirit ; nay, we might go

farther and even define sexual ethics as the complete subordination of our sexual conduct to our life as a whole, with all its fundamental interests and responsibilities. But nothing could be more radically false than to imagine that the methods of Neo-Malthusianism mark an advance in the subordination of nature to the spirit. It must be obvious to every thinking person that precisely the opposite is the case. The perfection and popularization of these practices will not assist men to master their instincts and passions, but will, on the contrary, make it easier than has ever before been the case for man's sexual and animal self to dominate the will and spirit. For the artificial prevention of conception does not in the least control or discipline the sexual feeling itself. It merely frees it from producing its normal results : and it is these very results which have, in the past, so powerfully contributed toward self-discipline and self-control. Remove the proper and natural consequences of sexual intercourse, and a controlling factor of the first importance has been eliminated. We may therefore assume with the utmost confidence that the subjection of men and women to their sensual passions will rapidly increase with the increase of Neo-Malthusian practices. It will increase, moreover, for this further reason that the prevention of conception causes the sex instinct to concentrate itself, in a most unwholesome and dangerous manner, upon mere barren pleasure ; here we have naked sensuality, stripped of all the nobility, sanctity, and responsibility which attach to the normally directed sexual impulse, associated as it is with creation. Those who are to-day recommending the practices to which we refer, have not the remotest idea of the slippery downward slope upon which they have set their feet. Once let people begin with deliberate scientific purpose to pick out the element of pleasure from sexual

activity as a whole, while neglecting its true meaning and purpose in our lives, then there remains no reason why the pleasure itself should not be enhanced by scientific means. It is no accident that this enhancement is most extensively practised in the identical country in which the artificial restriction of the family has been most generally adopted.

But it will be asked : Is not the liberation of women from the burden of excessive motherhood a great success on the part of Neo-Malthusianism ? It is only an apparent success. In reality, it is women, in particular, who will be the sufferers through anything which increases sexual irresponsibility in men. Even the most excessive production of children could not endanger women so greatly or so deeply undermine the true necessities of their existence, as will the artificial restriction of the family. The male sex passion, when relieved from all sense of responsibility and from the necessity for periods of self-control, when artificially liberated from the natural consequences which lend it meaning and dignity and link it to the purpose of life as a whole, will necessarily become more pleasure-seeking and more recklessly selfish than it could be under normal conditions. The result will be an increase in every sort of disloyalty and irresponsibility. This will not fail to make itself felt at those times when the wife is least able to respond to the claims of a desire for pleasure, and in cases of illness when she doubly needs her husband's undivided affection. The situations which will necessarily arise from the man's sexuality being exclusively directed towards sensuous gratification and being unaccustomed to control, will far surpass, in tragedy, sordidness, and poisonous consequences, anything which could possibly arise from the most unlimited child-bearing. Moreover, immoderation

in this last respect can be met only by an increasing spiritualization and control of merely sensual passion, and never by methods which degrade and brutalize the sex impulse itself. It is true that these artificial methods may momentarily relieve much suffering. In the long-run, however, according to their own inner nature, they must increase the sum total of human suffering in every sphere of life—for their effect is immeasurably to increase the subjection of man to passion and artificial sensuousness. This effect will be felt not only in the sexual sphere. It will spread to all the other departments of life.

We may therefore feel absolutely certain that along these lines there can come nothing but injury to the human race—even if it were assured (which is far from being the case) that these methods would result in the birth of none but the most desirable children. Moreover this result presupposes a superhuman degree of responsibility and selflessness, the very qualities, it will be observed, which will most suffer under the Epicurean philosophy which stands behind the artificial restriction of the family! While speaking of the question of racial health we may remark that it should never be forgotten that not only in the case of the individual, but in that of the race, too, the strengthening of character, and the establishment of the spirit as ruler over the body, is the foundation of all health. For this reason, a married life in which all motives for the overcoming of self have been artificially eliminated must necessarily lead in the direction of racial degeneration.

“My teaching is health for all flesh,” said CHRIST. Since, however, health is to such a large extent a product of spiritual and moral factors, and physical degeneration is frequently a direct product of weakness of character and spiritual bankruptcy, it is a false general principle to lay

too much weight upon the physical conditions of the propagation of the race. Parents with weak physical health are quite capable of producing children whose spiritual and moral qualities are such as not only to convey an increment of innermost life-energy to the race, but to preserve the efficiency of a weak body, nay gradually to regenerate it. On the other hand, robust physical energy is only too readily converted into weak health if it enters upon life without preservative spiritual forces. This point of view applies even to the sphere of psycho-pathology; morbid mental tendencies are often counteracted and disciplined to an extraordinary extent through ethical factors and in general by the inexhaustible regenerative power of the spirit. On the other hand, a lack of moral energy, even in the healthiest men, carries with it the germ of mental morbidity and nervous disturbance. With regard to the whole problem of heredity, it should always be borne in mind that dangerous tendencies on the part of one parent may be balanced by healthy influences derived from the other. These considerations must not, of course, be understood in the sense that I deprecate responsibility with regard to really serious and indubitable hereditary dangers. My desire is to protest against the brutal and superficial "heredity-terrorism" with which certain modern eugenic enthusiasts advocate a regulation of human breeding borrowed from the stables and totally foreign to the human race, where the problem of the right or duty of propagation is so infinitely more difficult and complicated. In the case of humanity, spiritual and ethical factors have to be taken into account. Moreover it is only in the rarest cases that we find two parents who are both of them, physically and psychically, so equally and so heavily tainted

or defective, that anything could be safely predicted with regard to their children !

It is indeed no accident that the oldest wisdom directed man's attention rather towards regeneration than towards generation, towards re-birth rather than towards birth, and forbade him to play at arrangement in a sphere of life where the combinations of the formative life forces are forever concealed from him. For us mortals it is impossible to recognize the real life-tendencies which are handed on from two human beings to a third ; we shall never be able really to dominate our existence from this standpoint, but will merely pass from one hypothesis to another. We should therefore direct our whole effort towards the work of healing, reformation and regeneration, towards right care and right education. And all the methods which are thereby tested and practised towards the weakest and most endangered members of the community, will come to the good of those who are apparently the most healthy, preserving them and their descendants from degeneration. This is the one and only true "racial hygiene"—all artificial prevention, all imitation of that principle of the survival of the fit, or elimination of the unfit, which reigns upon the sub-human level, rests upon an act of self-deception ; we believe ourselves to possess a knowledge which, in reality, we do not possess. It is an ironical fact that those who are the loudest in calling, in the name of the race, for a death sentence upon the existence of others are perhaps themselves the true pioneers and precursors of racial extinction. These remarks are naturally not directed against that influencing of heredity which is demanded under the name of "pre-natal" ethics : physical and mental hygiene on the part of the parents, abstention from alcohol, etc. This is rather a species of regeneration : it is not con-

cerned with the prevention or selection of a particular potential child, but with the proper influencing of a particular child, the development of which one cultivates, but the coming or not-coming of which has been left in GOD'S hands. This is the only right attitude for men and women to take up. They must hold fast to what is certain, and from that standpoint, in firmness and clearness, direct their outward activities. But in what is uncertain, they must refrain from premature interference—it may be that some day, upon a higher level of spiritual experience, the knowledge that is now denied may be granted.

So much with regard to the eugenic arguments in favour of the preventive methods. There are many other very weighty arguments which might be brought up against these interferences with nature. There is to-day, unfortunately, an increasing number of men and women who are quite insensitive to the profound uncleanness of these methods, either because they are not so constituted as to feel it, or because their feelings have been blunted by so much professional occupation with the sexual side of life. It is in the highest degree desirable, however, that the conduct of the race in this respect should be determined (as was once indeed the case) by those who have retained simple and pure feelings and not by those in whom they have been blunted! Life is coarse and mechanical enough. It must become completely coarsened and uninspired if no higher considerations whatever enter into the base search for pleasure and the dull utilitarianism of modern conditions. The present age is sadly in need of a revival of the feelings that there is a kind of shame and chastity which springs from man's simplest and unspoiled self, and is, in such matters as these, a much safer guide than cold abstract reason and calculating expediency. This inner chastity

protests against the most intimate and devoted relationship of two people to one another being torn out of the darkness of elementary feeling into the artificial light of scientific technique and cold-blooded anticipation. The disappearance of shame in these matters is far from being a sign of health and strength—as is sometimes supposed. It is an indication of decay and degeneracy. What we call shame is the product of a deep and healthy life-instinct for the preservation of the unconscious and uncalculating element in the sexual sphere. This same shame it is which asserts itself against an “arranged” marriage; because the true position of the sexual should be behind that veil of self-forgetfulness which a great and passionate feeling throws over men:

Wenn Ihr's nicht fuhlt—Ihr werdet's nicht erjagen!

The suffering caused by excessive childbirth among women is certainly to be taken very seriously. The remedy is to be found, however, in an increasing liberation of the woman from every species of sexual slavery. The full establishment of the woman in her dignity as a human personality will work against abuse of this sort; it will develop a type of domestic custom which, even in the hitherto backward countries, will strongly counterbalance the merely dominating instinct of the man—a result which will be at least as valuable to the man as to the woman. Such an increasing outward resistance to his sensual nature will be of great assistance in man's own moral liberation; and this education of the man to higher spiritual freedom against the sex instinct is the second way to an amelioration of this suffering on the part of women. To-day, unfortunately, the majority of men find themselves in this respect still in an almost purely natural condition—this must, however, be raised above this level, just as they have been

raised above the blind instinct of revenge which swayed men in the days of the family feud. It seems to me indubitable that the mastering and subjection of natural impulse, as shown in the sex instinct, is superior in cultural value to any other form of dominion over nature. Unfortunately our own age, in particular, instead of applying the great principle of mastery over nature to the sphere of sex, too, has largely sunk back into a sad and deadening naturalism. It appears as if, in this sphere, there was a desire for a complete rest from every kind of spiritual effort, and a resolve to allow nature entire sway over the human spirit.

For example, there could not be anything more objectionable than the way in which to-day, throughout a great part of our sexual literature, the terms "sexual intercourse" and "sexual satisfaction" are used, as if it was a question of mechanical functions which must be performed with the same regularity and imperative necessity as the operations of digestion. From all this jargon, the suggestion continually goes out that in this sphere, man is born to absolute surrender and slavery. It is perhaps the very worst type of mob tyranny that public opinion with regard to such matters should be governed, not by the great masters of the will and the great teachers of love (who know that great joys are never won and kept without great denials), but by the great mass of uninspired men of the world, who have not the faintest idea of what is meant by the awakening of the flesh through the spirit, men who have no spiritual sense of honour with which to oppose the blind pressure of the sex-instinct. Here indeed it will be necessary to arouse life to strong and high ideals, and not to allow the true doctrine to be lowered through human weakness. There has never been an age in which there has been so much talk of freedom as in the present, and never one in

which the most important struggle for freedom, the struggle against the world of mere impulse, has been so thrust into the background. But, as we have said, this struggle can be carried on only by the highest demands : here, if anywhere, are the words true : "Thou canst ; then thou must !" It is precisely the great strong standards and limitations in this sphere which act as a true support and cure by suggestion for large numbers of those in a pathological condition, or of an overstrung type, while the weak following of impulse makes even strong people pathological. The ever-increasing use of excuses based upon "pathological disposition" is the best way to make unsound natures wholly the victims of their abnormal dispositions. Educators, in particular, should be very careful never to lose sight of this fact.

The great majority of human beings will never succeed in more than a partial solution of the sex problem. This is not, in the first place, any concern of the ethical thinker. It is not our business to form theory according to practice, but rather to inspire practice from the point of view of the highest theory. We must answer the question : What is true hygiene, consistent responsibility, and real enhancement of life in this sphere ? Those who will still live in short-sighted hygiene, half-responsibility, and apparent enhancement of life, let them remain in their weak condition and endure the consequences. What is above all necessary is the heroic example of pioneers, true men who will bear witness in their own lives to the triumph of the spirit, men who will invade the lower levels with a definite example and testimony—and equally necessary is the example of true women who will demand men and not puppets, and will refuse to encourage man in his weakness and mere slavery to instinct, but will demand great tests of will-

power, as once upon a time the women of the Minnezeit demanded noble deeds of those who sought their favour. In such a fashion, through the strengthening of the soul, will men become fit for true love. In the modern way, however, they will be fit only for the nerve doctor.

Perhaps it is because there is so much talk about freedom of personality in our age that so little of it is practised. If at one time, in the early centuries of Christianity, husbands and wives were able to live together as brothers and sisters, for the glory of CHRIST, as a glad witness of the newly-discovered power of the spiritual man, then it should not be altogether too high a goal for the "free" man of to-day to obtain a sufficient amount of control over his sense-nature not to use or abuse the companion of his life solely in the work of propagation. Or must we accept the sexual impulse as the sole and all-powerful genius of the human race, and is there no omnipotent GOD in life to give us freedom when we earnestly seek it? Through the spiritual domination and education of the sex instinct, that which nature gives to man is neither reduced nor despised. Sex is then linked to the highest spiritual sources of joy, and thereby experienced with a thousand times greater intensity. There is an intimate connection between Seligkeit (felicity) and Seele (the soul). The most elementary condition of all true spiritual culture is the training of the will—not that weak surrender to instinct and illusion through which man ultimately becomes the slave of the outer world and of his own physical and nervous condition!

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A considerable number of writings in defence of Neo-Malthusian principles have appeared since the foregoing

section was completed. The influence of these works is peculiarly insidious, because the suggestions they contain are put forward, not in the interests of individual self-indulgence, but in the interests of eugenics or racial hygiene, and in the name of the emancipation of women from the burden of excessive childbirth—more especially among the poor.

When, in spite of such considerations, I persist in retaining my convictions, it is perfectly clear to me that I shall be separating myself from the prevailing tendencies of the age. Along with the disappearance of belief in a spiritual world arises the danger that even earnest and noble men and women will be influenced in their consideration of the deeper things of life by the newest and most tangible facts alone, and will be inaccessible to all arguments going beyond the scope of mere practical sense and expediency. It would appear as if the preponderance of an intellect directed towards external things destroyed not only belief in the invisible world in a religious sense, but also undermined the power of grasping the full value and reality of certain imponderabilia in earthly life, and of understanding the deep-growing spiritual injuries which may proceed from apparently harmless and even outwardly beneficial things. Closely connected with this is the method of the typical modern reformer (which might be illustrated by a number of examples taken from this book)—a method according to which he bases his suggestions upon some particular evil which is fully described and emphasized, the attention of the public being thereby totally distracted from the consideration of the possibly much greater evils which may lie behind the immediate and obvious advantages which the reformer himself offers !

It is a main argument of the Neo-Malthusians that the

prevention of conception is no more than a continuation of the great process of civilization—the subjection of nature to reason. This is a piece of pure sophistry. In the foregoing remarks we have already pointed out that the artificial restriction of the family is anything but a triumph of the spirit over natural forces. It is merely a mechanical prevention of certain natural consequences of these forces, and it must contribute towards subjecting man still further to the dominion of these forces, since it removes those important restrictions which nature herself has set in the way of natural sexual impulses. We do not go so far as to assert that married people should not come together unless they have the intention and the possibility of producing a child ; genuine love is an equally justifiable motive for the consummation of their passion. But the conscious, deliberate prevention of conception brings an entirely new factor into the whole sex-relationship. It introduces an element of technical routine into that which should be as far removed as possible from all routine ; it represents a concentration upon the mere mechanism of sexual love—a side of life which should be veiled over with a spiritual garment and not be dragged forward into the forefront of our consciousness and made the object of a special technique. Practices of this kind cannot be carried on without a gradual coarsening and disintegration of feeling, in consequence of which (especially in the man) sensibilities will be dulled which can hardly be described in words, but which are of decisive importance for the whole spiritual and moral nature, particularly on the sexual side. In the sexual organization of the man there is always a danger that the mere impulse towards sexual gratification will break loose from all other physiological and spiritual aspects of sexual life. All deeper masculine education—not

least man's education through womanly feeling—has tended to restrain the merely sensual element and to unite the brute instinct with a whole world of higher sensibilities which veil it over and place it more or less in the mental background. But what is the part played by the artificial prevention of conception? It drags this brute-element, this thirst for mere sensual gratification, away from its spiritual and moral associations, its great redeeming and sanctifying influences, thereby producing a spiritual injury of incalculable seriousness—an injury the very essence of which is the liberation of the natural from the controlling spiritual. Pure-minded women are often the least able to understand this point of view, because they are either lacking in sensual feeling or their sensuality is of a much more refined type than that of the man. Practices of this kind will therefore be much less injurious to them than to their husbands. Their influence upon the man's whole erotic nature is profoundly corrupting. Our arm-chair "sexual reformers" do not go out of their way to consider this; they have not the faintest notion of the spiritual foundation of racial health, and cannot realize that the psycho-therapeutical standpoint is here of great importance. Even supposing that the adoption of Neo-Malthusian principles would really lead to the suppression of unsound children and to the breeding of a large number of healthy children, there would still remain the decisive question: Would not this practice operate, physiologically and psychologically, in such a fashion as to corrupt the whole sphere of sex, and produce such a degeneration of natural instinct, such a disturbance of higher erotic feelings, that in the course of a few generations even the best human material would become physically, psychically and nervously degenerate as a consequence of this disintegrating

tendency? These possibilities do not occur to the advocates of Neo-Malthusianism. Like so many other modern reformers, they are Utopians and shallow optimists, who refuse to perceive the darker side of human nature, and have no concrete perception of all the lower tendencies in man which such practices would liberate and morbidly stimulate.

It is the living consciousness of such dangers which is at the back of the high-principled resistance which the Roman Church has offered, from the very beginning, to all these practices. In the future, this question will come more and more to the front, and we shall witness a remarkable spectacle. We shall see the Church (which has always been accused of under-valuing natural life and natural laws) defending, out of deep love for the human soul, the rights of nature and of unconscious life against the preponderance of a morbid artificiality and calculation in the sphere of sex.

It will perhaps be said in reply that my own position also involves a great optimism. Will men, for such intangible reasons, really abandon the exceedingly immediate and practical advantages and pleasures which the artificial restriction of the family places within their grasp? Believe me, I am under no such illusion. My remarks are addressed to a small circle who will understand my meaning without further explanation. I do not for a moment doubt that the modern devices for the prevention of conception will spread like wildfire. But we shall not have long to wait for the results. Then the time will come when large masses of men and women will again enrol themselves under the protection of those great principles which are to-day scorned and rejected!

EDUCATION FOR MARRIAGE

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CHAPTER XVIII

EDUCATION FOR MARRIAGE

THE success or failure of more than half the marriages of to-day depends upon education. For the lack of knowledge of physiology there may be suffering, hostility, disgust, failure to make of marriage the satisfying physical union it ought to be. Ignorance of psychology also contributes to matrimonial discord. The ego-centric infantile attitude to life of one partner makes ideal marriage impossible. So that whilst education in physiology should date from fourteen or fifteen years of age, education for marriage begins at birth. The child, the infant must be trained to a fine courageous, responsible technique of living to ensure harmonious development of personality. The narcissistic baby, this human bundle of innate tendencies, hereditary instincts, must be supplied with an environment that will best help him to progress psychologically from the infant to the self-reliant "adult," able and willing to accept responsibility in marriage and parenthood.

Let us speak first of the physical aspects of marriage, the physiology or function of the reproductive system, so intimately concerned with race survival. In the future, we shall provide young adolescents with interesting education which will include the study of the simple anatomy and physiology of the body. Digestion, respiration, circulation, excretion, reproduction will be studied in turn by aid of textbook, lectures and cinematograph. In the

present stage of general ignorance of such vital subjects, human beings suffer from many unnecessary ills, from indigestion and constipation (which has a bearing on marriage) to pain at periods, fear of the change of life, disorders of pregnancy and various neuroses associated with what should be easy and natural functioning of the reproductive system.

Every young adolescent girl and boy should be told physiological facts associated with reproduction because knowledge given in the right way dispels unhealthy ungratified curiosity and prevents obsessions about sex. Many parents ask me to "enlighten" their boys and girls, saying they have not the knowledge, the language to tell their children what they ought to know. I believe that in teaching young people it is best to approach the subject by speaking first of reproduction in fish, where there is fertilization outside the body, and then deal with reproduction in birds. The ovum or egg is fertilized by the male seed within the body of the mother bird, where it grows, for a time, to be laid or expelled and ultimately hatched by natural maternal body heat or artificial incubator. I explain that, in mammals the eggshell is soft and membranous and breaks at birth before expulsion of the fœtus (unborn mammal) from the womb. I then draw a picture of the female organs of reproduction in mammals, showing the vagina or external passage leading to the womb with a tiny tube on either side which passes to the ovary. I explain how the ovum passes from ovary to womb and from womb through the vagina externally during the years before marriage. I describe how the lining membrane of the womb becomes congested with blood once a month, the tiny blood-vessels burst, the blood passes from the womb through the vagina as the menstrual or monthly flow. It

is not then difficult to speak of fertilization, the union of male or sperm cell with the ovum or germ cell. In the male, the testicles correspond to the ovaries in that they secrete cells for new life. They lie externally in a double bag, scrotum, with the penis or phallus, the male organ, between the testicles. The sperm cells pass to a tube or passage along the length of the penis and are injected into the vagina in sex union or intercourse. Many young girls about to be married consult women doctors because they are ignorant and confused about the function, *i.e.*, physiology of the sex organs. One girl said to me, "My fiancé is also ignorant, will you please talk to him." I think it is important for young husbands and wives to know that the complete consummation of marriage may take time. The hymen, which is a membrane closing the entrance to the vagina, has an opening in the centre for the passage of menstrual blood and natural secretions may be inelastic, tough. The girl may not know how to relax and respond during intercourse, and she experiences tension through apprehension, fear. There are many reasons why there is often delay in the attainment of complete sex union.

It is very important to get good physical and psychical adjustment in the early weeks of marriage. I have known cases of impotence in young husbands as a result of the wife's attitude and suffering at this time. There is emotional tension, discord, fear on the part of one or other partner. They may come to believe that consummation of the marriage is impossible. The wife thinks she is not normal, worse still, the husband may accuse his young wife of abnormality. She, on the other hand, may induce impotence in a sensitive husband by her accusations and hysterical moods. Mistaken advice may be given to young men by persons ignorant of the psychology of women, who tell

the anxious husbands to consummate the marriage as quickly as possible, and take no notice of the wife's fears or protests. The consequences may well be hatred and hostility for years. Every woman doctor has cases of women who are frigid, as a result of masculine brutality sometimes well meant, in the early days of marriage. The tearing of the hymen by the husband's finger has wrecked more than one marriage in my experience.

In education for marriage it is important to instruct both partners who are young and ignorant of the part that love-making plays in this physico-psychical union of man and woman. We shall speak of this later. For the moment, let us consider certain preparations for marriage.

It is well to begin married life with good health and vitality. Many girls, in the throes of maternal preparation, trousseau, house-furnishing, presents, get fatigued and exhausted, which predisposes to nervous tension and irritability. Method, good organization, foresight would prevent undesirable fatigue. Preparation for marriage also means the treatment of physical ills such as anæmia, indigestion and constipation. Co-operation with the family doctor, who will give advice with regard to diet and exercise, is a procedure preferable to medicines in respect of health preparations for marriage. If the physician is a good psychologist, and by that I mean a man or woman with intuitive knowledge of human nature, there will be opportunity for wise advice concerning marriage in its physical aspects. Courtesy and consideration help to make a happy marriage. Kindness is important and a sense of humour should be cultivated in all social relationships including marriage.

CHOICE OF PARTNER

Now we come to talk of the choice of a married partner, husband or wife as the case may be. In one sense, those who marry for love do not choose. There is biological imperative. There is the attraction of certain types for each other, which may be associated with endocrine pattern.

The internal secretory glands are concerned with types and temperaments, we know, and certain people attract their like, others may like their opposites.

No woman, at any rate, should marry if she is not "in love," which means that she is physically attracted to the man she agrees to marry.

The idea of marriage in fine men and women is associated with a contract for life with the determination so far as is humanly possible to be faithful, loyal and true.

Monogamous marriage, with women recognized by society and by the law as having equal rights, opportunities for self-development with men, equal recognition as legal parents and guardians of children of the union, equal opportunities to dissolve a marriage which is not good, but evil in its consequences, is the only type of marriage which can possibly survive. Marriage, from the racial point of view, must be founded upon choice, natural selection, mutual love. It is a biological fact that where there is affinity between parents, the children gain physically and intellectually, and some authorities believe that aversion between man and woman means that their union will result in defect or imperfection in the offspring. This is vitally important. So long as marriages are arranged for financial or social reasons, for any reason but mutual love and respect, so long as men and women are encouraged to

make marriages of convenience, and girls are educated with the idea that they must either marry or be stamped as social failures, we must be prepared for the birth of children who are "defective"—morally, physically, or mentally warped—because they are not, as every child should be, the product of love, of a physical and psychical union perfect in its completeness.

Monogamy is the ideal marriage. The principle of permanence in marriage is essential to any nation that is to evolve towards higher standards of thought and conduct. The strengthening of the principle of mutual responsibility and mutual obligation between husband and wife offers the best chances of human happiness to the individual and to the community. Marriage has gradually evolved from promiscuity to monogamy through every variety of form, and has developed with man's endeavour to regulate the relationship of the sexes for the benefit and maintenance of family life. Therefore ideal monogamous marriage must be considered as a contract, based on mutual consent and affection, with mutual responsibilities—the only conceivable view of marriage between modern man and modern woman.

We have to remember that passion wanes, that if choice in marriage is based solely on mutual physical attraction, beautiful and desirable as it may be, there is danger. We must love as well as be in love with the person we marry. We must "like" him or her. A woman said to me the other day, "I love him but I do not like him." "Then do not marry," I replied. Such a marriage should not take place. Body and mind are one. We aim as physician and teacher at health unity, mind and body harmony in marriage.

Some people are influenced more by emotion than others.

The man who is cold-natured, guided almost entirely by reason, finds it difficult to live with the supersensitive, "unreasonable," generous, warm-hearted woman with strong instincts of sex, maternity, pugnacity. Every instinct, we know, is associated with a particular emotion, pugnacity and anger emotion. Flight and fear. Sex and desire. Parental instinct and tenderness—to give a few examples. The instincts are controlled by the intelligence, and a person with strong instincts is a forceful personality for good or ill.

HEALTH AND MARRIAGE

I have said that it is a wise plan to enter marriage in a good state of health.

The girl who has been suffering from scanty or profuse irregular or painful periods should consult a doctor. She may require a course of ovarian extract or a combination of drugs, or general advice as to rest and exercise. She may require psychological help, as many cases of pain at periods are psychological in origin, rather than due to any morbid state of the sex organs. I have known cases of girls suffering from dysmenorrhœa, menstrual pain, because they unconsciously resent the feminine role, the fact of being a woman instead of a man. Dr. Adler calls this the "masculine protest" and it is common enough in this phase of history, where men are considered superior to their own misfortune—because so many of them find it difficult to support their role—and the resentment of their womenfolk.

Before marriage, the general health also should be overhauled. The teeth must be attended to, errors of refraction corrected, and any little health disability must receive attention. Every intelligent man and woman proposing to

marry should consider the question of the family heredity on both sides.

In certain unions as when there is marked mental instability, children should be prevented. There is no reason to avoid marriage with its opportunities for love and friendship for almost any hereditary disability. In every case, a doctor should be consulted. Many cases of insanity are not inherited. They may be psychological rather than due to mental taint. It may happen that the cause of the mental trouble is an infection, septic infection of nose and sinuses, for example.

It is rare to find families who are absolutely healthy, mentally and physically.

In every case the man and woman must be frank, willing to discuss the whole question of marriage and parenthood together and with a doctor. This brings us to the question of venereal disease.

Any man or woman who has suffered from gonorrhœa or syphilis has no right to marry, unless assured by a specialist in venereal disease that there is no risk of infecting the other person. There are many men and women who are continent until marriage and the only sure prevention of venereal disease is chastity till marriage and marital faithfulness.

Syphilis and gonorrhœa are contracted by sexual intercourse with an infected person. The germs causing these diseases pass into the cells of the lining membrane of the reproductive passages, inflammation spreads upwards and causes sepsis of the reproductive organs with serious consequences and many tragedies.

Marriage of infected persons is out of the question until several years of treatment gives negative results by microscopic and other modern methods of diagnosis.

This ought to be emphasized by every writer on marriage, because ignorance in the past has been followed by such tragedies as sterility or blindness, feeble-mindedness of the offspring, or years of ill-health and unhappiness in marriage.

We know that syphilis is the cause of a large number of infant deaths, whilst probably half the fatal terminations of pregnancy, the deaths of children still unborn, are due to this disease. A conspiracy of silence surrounds the whole question. There is hardly a medical man in the country who will tell a wife the real cause of her childlessness, who will truthfully respond to a woman's demand for information as to the cause of her own bad health or the reason of the "constitutional" delicacy of her offspring. There is urgent need for a fuller realization of the havoc wrought by contagious disease upon the individual, the family and the race. Not until the public understand the ill-health, misery and ruin venereal diseases inflict, not until men and women together demand proper teaching and wise preventive measures, shall we be within sight of any high standard of racial efficiency and world progress. The appalling frequency of contagious disease, its widespread effect in the causation of ill-health and premature death, have only been properly recognized by the medical profession in the last decade. The time has arrived for sincere, simple plain speaking on the subject in order to safeguard the health and happiness of the new generation and the welfare of generations yet unborn. So that selection in marriage must be considered in relation to health and heredity of the other partner.

TYPES AND TEMPERAMENTS

It is impossible, of course, to be dogmatic on the subject of choosing the best person to marry. We have accepted

the principle of marrying for love. We have said that it is also necessary to "like" each other. What of other factors such as mutual tastes and hobbies and similar attitude to life? It is very, very important to like the same things, the same people, although one often sees happy marriages where one partner is a bookworm and the other enjoys games and sports which in no way interest the intellectual husband or wife. I remember a wise doctor saying to me many years ago that difference in tastes and temperament mattered very little if man and wife were alike in *nature*. What he meant was that marriage between a cold and selfish person and a generous warm-hearted partner would be a very difficult proposition. Disapproval and disillusionment are likely to spoil the early attraction of two opposite natures. Then the extrovert and the introvert would find understanding each other very difficult.

The extrovert is a person who reaches out to life and reality, the introvert retreats. He finds sociability difficult. He is not, like the extrovert, a good mixer with his fellow beings. He does not care for adventure, change, new things and new experiences. Success in marriage depends, I think, on the depth and sincerity of feeling between the man and woman who want to marry. It depends also on respect. It is a splendid thing to admire the character of one's life partner. It makes it easier to give way in the little disagreements which arise in every close social relationship. No two people can always agree about a situation or a question of conduct and behaviour. There must be a good deal of give and take in married life.

EQUIPMENT FOR MARRIAGE

Now, let us discuss the best equipment for marriage in man or woman. A wife wants a husband who is grown

up, adult, responsible. The husband who is subject to temper tantrums, like the man who is mother-fixed, is a small boy still, however high his physical and mental standard may be. Women who spoil their sons make life difficult for them and for their wives. The spoilt boy expects too much from his wife, too much flattery and "appreciation." Husbands who are psychologically young like being given in to, because their mothers yielded to them when they cried for the bottle or the dummy teat. They make difficult husbands and they may need psychotherapeutic treatment to achieve a better adaptation to marriage. If a woman loves this type of man sincerely, and if she has intelligence and character, she can accomplish a great deal by re-education, but it should begin before marriage in the days of courtship, when everyone is more amenable to suggestion. A man and woman in love want to please and each can encourage the other to acquire a better technique of living. Will can be strengthened and made to serve the higher self. New habits and good sentiments also are cultivated by suggestion and imitation.

The choice of a mate is influenced by many factors. Falling in love is more than desire. The parental instinct with the emotion of tenderness is involved. The pugnacity instinct is aroused when danger threatens the beloved, the emotion of fear for her or his safety also. So that a man tends to cherish the woman of his choice, parental instinct is displayed in her wish to mother and take care of him. A man also has the right to expect that his wife will be good in house management and home-making. Many marriages fail because the wife is an incapable and inefficient housekeeper, ignorant of food values and dietetics, with no idea of wise spending. Such a wife is not taking her share of married responsibility if she does not try before marriage

to learn all she can of what makes a home comfortable and attractive.

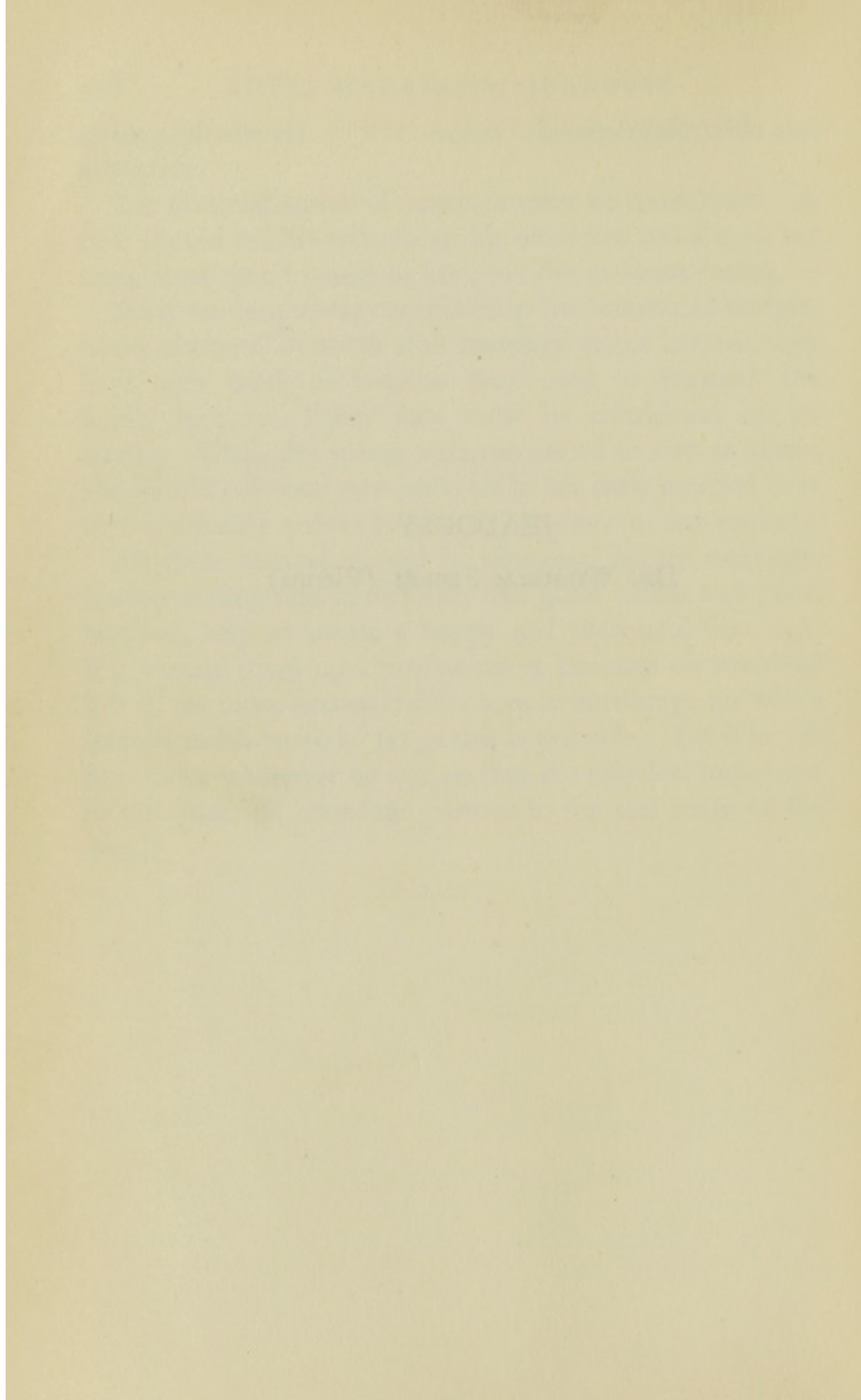
The financial aspect of marriage must be considered. A man should tell his wife about his resources and she, in her turn, must spend wisely in her province as home-maker.

Many modern wives contribute to the household budget. Many continue to work after marriage either because they love their work or because they want to augment the family income. Every case must be considered on its merits. When the young wife can afford to stay at home, she should cultivate new interests in her early married days before a family arrives to absorb her more or less entirely.

All these matters should be discussed before marriage. Understanding and agreement, like good health and good humour, help to ensure a happy and successful marriage. If a woman gives up a profession or business on marriage it is all the more necessary for a man to encourage his wife's interest in his work so far as this is possible. Let him ask her advice whenever he can, so that she may feel important in his work life, marriage partner in the real sense of the word.

JEALOUSY

DR. WILHELM STEKEL (Vienna)



CHAPTER XIX

JEALOUSY

IF we wish to grapple thoroughly with the conflicts produced by modern marriage, we cannot neglect one of the most interesting and important problems: that of jealousy.

Every attempt to renew the forms of marriage and to pour new wine into the old bottles will come up against an unconquerable resistance on the part of the jealous. Although it appears that our contemporaries are ever seeking to reduce the role of jealousy, statistics show that crimes of passion as a result of jealousy are continually increasing. So that the present time reveals both sides of the problem: attempts to eliminate jealousy from the relations of the marriage partners and an increase of criminal acts due to jealousy. Perhaps we shall get at the question more closely and formulate the situation more accurately by saying: The normal jealousy is on the decline, while the pathological is increasing.

Each pathological emotion has its reflection in the normal; the difference is only one of degree and not of quality. Jealousy, the expression of the desire to possess an object wholly, belongs to those emotional manifestations of man which I have called the "primitive reactions." It is primordial, is born with man and dies with him. It is still a tragic characteristic of all people, to be unable to share; and each development, each advance on the part

of mankind can be traced back to the opposite formula : ability to share.

There is no one who is free from jealous impulses, but there are some who say that they are. These are precisely the pathologically jealous, who are afraid of the raging of their jealousy and therefore seemingly suppress it.

One who really loves must fear to lose the beloved object, must doubt of his own excellences, compare himself with rivals, who seem to him more attractive than he is himself—but then he will only be jealous when he has a genuine cause for mistrust. For love and confidence go hand in hand ; and the normal jealousy yields to insight, is amenable to the understanding.

The pathological jealousy, however, is groundless ; it is always seeking motives for jealousy, and finds them, of course. A glance, a gesture, an unconsidered word, a forgetting, a remembering, a moment's day-dreaming, and the jealous person has found his justification for his ever gnawing mistrust. For he who mistrusts himself can have no confidence in others ; jealousy is the projection of one's own insufficiency upon the partner.

Mistrust alone, however, even though it spring from the very source of endo-psychical self-knowledge, still does not explain the phenomenon of pathological jealousy. Another factor here comes in which I have not yet discussed in this work, but with which the problem of marriage is closely bound up. The factor is the love between people of the same sex, which for scientific purposes we have dubbed with the barbarous name of "homosexuality."

The importance of homosexuality has not been sufficiently appreciated either by the sociologists or the psychologists. It is the source of countless aberrations, tendencies, crimes,

infidelities and psychical maladies. It is the insoluble problem of modern civilized man.

In this place I can only briefly indicate what I have discussed in detail in my work entitled *Onanie und Homosexualita.*

Man is constituted bisexually and remains bisexual all his life ; in other words, we are all a mixture of man and woman, in different proportions. The development of civilization, however, demands the suppression of the homosexual component, which is present in everyone. Even the homosexual person is not exclusively homosexual ; he merely suppresses, from psychical motives, his heterosexual component. He is therefore a parapathic, a psychotic, and accordingly curable. Curable not by means of a surgical operation in Steinach's sense, but by means of a consistent psychical treatment.

The condition is not innate but acquired. Many pathological conditions referred to as "neurasthenia" or "hysteria" are to be traced back to the suppression of this homosexual component.

Now what is the relation between jealousy and homosexuality ? The jealous person seeks to identify himself with the object of his jealousy ; he thinks and feels what the object might think and feel.

This phenomenon of "extrojection" may be explained by an example. The wife of a gynæcologist was pathologically jealous of her husband's women patients, and even wanted him to give up his profession. In order to set her mistrust at rest he gave her permission to observe all his conferences through a concealed hole in the door. It helped not a bit ; the woman suffered still more, was almost in despair, until I informed her of her homosexual adjustment. Her thinking proceeded along this line :

"If I were a man, I could not resist such charms, I should have to become aggressive." She thus projected upon her husband what was going on within herself. This explains the fact that one is usually jealous of persons whom one loves oneself or whom at least one might love if one belonged to the other sex. Othello could never have been jealous of Cassio if he himself had not been attracted by him.

What has the problem of modern marriage to do with homosexuality?

That suppression of homosexuality as required by modern civilization cannot destroy in us the indwelling homosexual impulse. It can be driven back but returns again in masked and distorted forms.

The masculinizing of woman is a consequence of this suppression. The woman is now obliged to take for her husband the place of a friend—and the other way round.

So we begin to glimpse the truth. That is the reason for the bobbed head, the sport trousers, the slender figure without a visible sign of femininity, the smoking among women—in short, all the masculine qualities to which will soon be added as a fashion and necessity the ordinary trousers, that last bulwark of official masculinity.

Even twenty years ago the women made an attempt to introduce trousers. At that time the trouser-dress went down to defeat on the flaming resistance of the men, who would not consent to be robbed of this symbol of their mastery. But the victorious progress of women's trousers is not to be stopped. The woman is taking possession of all privileges once regarded as masculine. Previously the man went alone to his club, to his inn, to his gatherings, and to his café. I still remember the times when it was taken ill of women to visit a coffee-house even in the

company of their husbands. To-day the wife is taken along everywhere—or more accurately, she takes her husband along. She is not only spouse, she is comrade ; she is not only sweetheart, she also takes the place of the friend. She is the masculine and feminine friend at the same time, the synthesis of heter- and homosexuality ; she approaches the ideal of the primitives, the bisexual divinity.

After these necessary explanations, let us return to our starting point. Women are often happy because their mate is so jealous, and they measure his love by the greatness of his jealousy. This is a ridiculous deception ; pathological jealousy is no sign of an excessive love, but rather an admission that something is wrong in the love life.

If the man is excessively jealous in the early period of love, perhaps more so before the engagement, still more before the wedding, any girl should consider well before accepting him as her husband. Such a man is endowed, in Weininger's sense, with so much "FE" (femininity) that his "M" (masculinity) is probably sadly deficient.

Many women experience this disappointment. The raging Othello, as he appeared during the engagement period, from whom she expected storms of passion, the eruption of a volcanic sensuality, becomes in marriage a cool spouse. It often happens that his passionateness must be kindled on an object of jealousy. In this way a condition may arise in which the periods of jealousy stand for the high points of the love curve.

This fact also explains the function of the family friend, concerning whom we shall still have to speak. Peter Nansen, in his masterpiece *A Happy Marriage* (*Eine glückliche Ehe*), has depicted this function of the third person whom I have denominated as the "Tertium cohabitationis."

The jealous girl also, who is continually reproaching her fiancé with not loving her, telling him that he likes others better, torturing him with jealousy, gives a poor marital prognosis. Forel rightly says: "Ten times better an unfaithful man than a jealous one." The thing could also be turned round by saying: An unfaithful woman would almost be preferable to a jealous one. The unfaithful woman may by reason of her consciousness of guilt strive to make her house into a paradise for her husband, but the jealous one makes it into a hell.

The most tormenting and unjustifiable of these great or petty jealousies is the jealousy of the past (*la jalousie du passé*), of which French authors can tell so much. When a woman has made a confession before her marriage of a previous "affaire" and has been forgiven there is resulting absolution, all is forgotten, and as a matter of delicacy, it is no longer mentioned. But alas, when a woman falls into the hands of a psychical ruminant of the past—one who never finds rest, who ever insists on hearing new details, who will have everything depicted "true to a hair," over and over and over again; is continually thinking up new questions, new doubts, new openings, new snares, and new torments. He conjures up these pictures because they arouse him—because his torments are at the same time his secret pleasure; he misuses the past, his jealousy and his love in order to form a present which would be intolerably loveless and bare without the fantastic present enlivened by the third person.

Such people are ill; they need psychical treatment in order to be freed from their pathological jealousy. Candour with them would be poorly employed, and would be rewarded at most by an evanescent and artificially kindled flame of passion—and even this would be dearly paid for.

Each woman has the right to desire of her mate that his sexual nature be aroused and satisfied without artifices, without the aid of the fantasy, and apart from the round-about ways of homosexuality. It is hard to believe that men with latent homosexuality lead their wives directly into temptation, bring the lover into the house—and without being able to realize that they do so.

A single brief example. A woman whose husband suffered from pathological jealousy could not understand why he left her alone so often with one of his best friends or with his nephew. He was accustomed to say : “ I can trust you without misgivings to these men of honour.” (A second ego was playing with fantasies and desiring the infidelity of his wife.) One day the wife came to me in despair. After long resistance, she said, she had yielded in a moment of weakness to the nephew. She loved her husband, was accustomed to tell him everything, and could no longer carry the secret within herself. What was to be done? I knew that in case she told, storms and perhaps tragedies would follow. I could only advise her to bear the burden herself. She, however, would confess everything to her husband in order to lighten her own heart. But did she know, I asked her, what he would suffer and what the consequences might be? I urged her to forbid the nephew once for all to enter the house, or no longer to receive him in the absence of her husband.

She followed my advice. She had three difficult years to put up with. The secret of her guilt—for she was really an excessively moral woman—almost overwhelmed her. But she later heard from her husband that he would never have forgiven her a breach of fidelity ; he would have got a divorce regardless of the children.

Candour must not be turned to cruelty—for after all, it is

often only a mask for sadism. How many, indeed, of our ethical actions are cruelty draped with the mantle of neighbour-love !

Jealousy and homosexuality are the two primary causes of the disorder of our passions. "Know thyself !" Know to what degree you are a man, to what degree you are a woman. And learn to trust. If you have known yourself, if you can trust yourself, then you will know your partner and trust him. The Bible has the noble expression "to know" for sexual intercourse. In knowledge lies the key to true and enduring love.

Love is a struggle with obscure powers. He who believes that love is something enduring and eternal is caught in a sad deception. Lovers must ever struggle for their happiness ; and therein lies, as I have already remarked, the tragedy of marriage. But if the struggle is carried out in the light of knowledge, it can end victoriously.

IS A REFORM OF MARRIAGE NECESSARY?

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THE HISTORY OF THE
REIGN OF CHARLES THE FIRST

CHAPTER XX

IS A REFORM OF MARRIAGE NECESSARY?

I

THE CONCEPT OF MONOGAMY

MONOGAMY, in anything other than a strictly temporary state, is unnatural. Nature did not intend, so far as nature can be credited with any intention at all, that man should lead a monogamous existence. Nor did society in its primitive and savage stages practise monogamy. The ancient Hebrews, as depicted in the Bible, were polygamists. Apart from and in addition to any question of natural sexual appetites, in accordance with Yahveh's reiterated command to replenish the earth, polygamy was encouraged as a matter of sheer duty.

Purely, entirely, and essentially, marriage is and has always been a social institution, owing its inception basically to economic conditions and theological principles. Its main reason for existence was concerned with the need for society to impose upon the parents the responsibility for the care and rearing of their offspring.

The elementary, superficial and shallow popular notion that marriage is an institution which is essential for the continuance of the species, is a fallacy. Marriage *per se* has nothing whatever to do with propagation. Marriage is merely a licence for sexual intercourse. To justify the

existence of such a licence it was necessary to brand sexual promiscuity in some instances as a crime and in all cases as a sin. Thus the Church and the State in combination created the sacrament of marriage and legal rules relating to the monogamous alliance.

The sacrament of marriage owed its inception to the sexual asceticism of Saint Paul and Jesus Christ. The polygamy of Hebraism and of rival religious cults was replaced by the monogamy of Christianity. Actually the misogyny of Saint Paul and his associates went so far that the sexual act which led to the birth of the child was itself a sin, and a filthy sin at that. The need to be fruitful and to multiply, which had justified the ancient Hebrews in their sexual promiscuity, was gone for good, with the notion, promulgated fanatically by Saint Paul, that the end of the world was imminent. In commenting upon the fact that for man it were better to "marry than to burn," Saint Paul was not concerned with the propagative results of the sex act, but with the prophylactic value of woman as a means of enabling man to avoid being consumed with the fire of undischarged sexual passion.

In the early centuries of Christianity the teaching of Saint Paul retained much of its force. It was however admitted that, for the sake of the continuance of the human race, sexual intercourse was an essential evil. It remained to marshal the sex act and its connotations in accordance with sociological and theological opinion.

To the eternal shame of Christianity it encouraged openly and brazenly the sacrifice of women to man's developed and insatiable lust. The fact that this lust was disguised under the need for the procreation of children did not affect the real state of affairs. The only admitted reasons for woman's existence at all were the bearing and rearing

of children and the giving of sexual pleasure to man. Woman was an inferior, empty-headed moron ; for several days in each month she was so unclean as to require secluding like a leper. The Council of Trent, in the sixteenth century, was dubious about her possessing a soul, and stressed the superiority of the celibate over the married state.

Monogamy was a necessary concomitant in a society which acknowledged and respected property rights, where it was essential that paternity should be established, and where the economic dependence of woman on man was clearly and ecumenically recognized.

Strictly speaking, a monogamy enforced by law is itself a rebuttal of sexual freedom. Anything which subjects, destroys or subdues man's natural appetite coincidentally obstructs his freedom. Both men and women are naturally sexually promiscuous. This obvious truth stated, freedom neither encourages promiscuity nor denies it expression. Sexual freedom, like every other form of freedom, in its ultimate analysis, resolves itself into a question of economics. To be sexually free implies to be economically free.

The complete subservience of woman to man, which has been so marked a feature of civilization up to the close of the nineteenth century, was purely an economic subservience. The partial subservience of woman to man, which prevails everywhere to-day, is again purely economic ; and, in addition, it is a form of subservience which vitiates and makes into a laughing stock the much-lauded freedom of woman. The revolt, sexual and sociological, that is everywhere in progress, is a revolt of women, not of men ; a point, this, the significance of which leaders of feminist movement, through the ages, have failed to realize, as they have also failed to realize that any form of freedom other

than economic freedom is not, in any real sense, true freedom at all. The suffragettes, when busy with their votes-for-women campaign, did not foresee that the success of their movement, through the coincidental development of the machine age and the extension of contemporary feminism, would defeat its own ends. True enough, women, in the main, are no longer dependent on men, but *they are dependent on industry*. All they have done is to throw aside their own shoes and step into the shoes that men have been wearing through the ages. *What the militant feminists failed to see was that equality with men does not mean freedom ; it merely means being yoked with man in the same slave gang.*

Some vague idea of all this is beginning to seep into the collective head of the public ; but it is restricted to the notion that better and more jobs should be available for both sexes. Thus the feminist movement, as regards the economic aspect, is concerned solely with the opening up to women of such professions and occupations as remain closed male preserves, and the granting to women of the same rates of remuneration as those given to men. This overlooks completely the basic trouble. More, by implication if not in actual statement, it accepts and approves the economic position of man ; it takes the male for a pattern, as it were, it seeks to ape his social attitude as well as his economic position. It is here that the feminist movement stultifies itself ; it is here that its so-called revolutionary concepts become mere claptrap.

It is true that sex and food are the great basic interests of mankind. In times of social upheaval, represented by war or armed rebellion, with its concomitants of starvation and privation, food dominates sex ; in times of normalcy, and especially of prosperity, real or assumed, the scales are reversed and sex actually transcends in importance the

more essential element. This emergence of sex into the major role is intensified by the fact that in literature and in art the sex-motif is a dominating feature ; a situation which is hugely extended by a partial censorship of sexual topics, resulting in sex being stressed into a position of major importance, and coincidentally in food being pushed into the minor role.

The social reformers (miscalled revolutionaries) have come to a stop-gap. They have not yet realized the precise nature of the obstacle in their path ; they continue to run around in a circle like a dog chasing its own tail. Sooner or later, however, they are going to discover that until economic freedom is gained, sexual freedom for woman, as for man, is an impossible goal.

Boiled down to its essence, all the rodomontading about sexual revolution amounts to relatively little except empty talk. Socialism, communism, and Fascism, in the realm of politics, are not revolutionary in their results at all : they merely represent the bringing out of additional drums, the re-gilding of the circus front, the sticking of new puppets and fresh trumpeters on the exterior stage ; inside the tent the same old tricks are being racketed through. And in sex it is precisely the same.

Much sophistry is in circulation respecting revolution. The mere fact of disagreeing with current sexual or social *mores* does not constitute a revolutionary attitude ; nor does the promulgation of an unorthodox morality. Both, in the majority of instances, are merely forms of, or attempts at, escape from neuroses. Revolution is not war, social or military. Actually revolution is monumentally rare. Usually, when it does happen, it is unobserved until its effects are being felt, as in the revolution effected by the machine age. And, just as one reform creates the

need for another and often quite unanticipated reform, so does a revolution create the need for another subsidiary or cumulatively progressive revolution : witness the coming of the machine age creating the need for a revolution in economics ; the coming of contraception and female emancipation creating the need for a revolution in the institution of marriage.

From all this it is apparent that marriage, at the present stage in civilization, is in a state of transition. Many of the factors which influenced the sexual relations of man and woman at the time when the concept of monogamy was instituted are now obsolete, some exist only in a shadowy or emasculated form, while there have arisen other new factors which affect not only the permanence of the marital union but which, more and more, are providing means for securing extra-marital forms of sexual satisfaction, and, in this way, are hammering persistently at the fundament of monogamy itself. The more vital and important of these factors are the changing sex standards, the decline in the modesty of woman, the coming of birth control with all its revolutionary effects, the great increase in female promiscuity, man's increasing disinclination to marry, and the emancipation of woman. It is necessary to study, in some detail, all these various factors, if we are to understand clearly and thoroughly the position of marriage to-day ; if we are to realize the nature and the extent of the disorders with which it is afflicted ; and, most important of all, if we are to discover ways and means to reform marriage and enable it to survive the forces which are threatening its very existence.

II

THE CHANGING SEX STANDARDS

The modesty of woman, which has been the theme of plays, romances and essays innumerable, and which for generations has been considered part of woman's birthright, is not a natural characteristic. It is not hereditary. It is a product of the patriarchate, which for all these hundreds of years has held woman in its powerful clutches.

Modesty, though an abstract concept, is by no means a fixed one. It varies in different races, and in the same race at different periods in its history. In its last analysis present-day modesty is merely a synonym for respectability, the curse that democracy has imposed upon civilization. The short skirt, the shingled head and the rouged face of the respectable girl of 1937, would have been fearfully immodest in the eyes of Victorian mothers. The manner in which, twenty years ago, boys and girls in the smaller provincial towns and villages relieved the calls of nature as openly as did animals, would to-day send a shudder of disgust through the most sophisticated.

But the changed standards of respectability notwithstanding, for one relic of modesty existing to-day, half-a-century ago there were a hundred such relics, and ten years ago there were a full score. Even the shock of the honeymoon period is, so far as are concerned the majority of women, as a result of sexual experiments conducted before marriage, robbed of a good deal of its one-time terror.

Modesty involves elaborate self-deception. It has to be acquired, even though the process of acquirement may not actually be recognized as such. The woman's real feelings, particularly her sexual feelings, are elaborately

concealed. Thus modesty develops coincidentally with Puritanism: the one is essential to the other's existence. And the decay of one ineluctably goes with the decline of the other.

For years the age-old concept of modesty has been seriously threatened. The partial dissociation of the sexual and anal disgusts has had some considerable effect, the emancipation of woman has had a good deal of influence, the increased freedom and leisure resulting from the development of labour-saving machinery and the transcended standard of living have had a good deal more. Collectively and cumulatively all these factors have greatly extended and facilitated the mingling of the sexes. Conventional barriers have been smashed in the process: the chaperon has lost her job, the modern girl, if she jibs at actually allowing a strange man to accost her in the street, offers no objection to his approaches in the lounge of a seaside boarding-establishment or in a dance-hall.

Modesty is too rachitic to survive in anything more than a dilapidated form the splintering trials to which modern woman subjects it. When a pretty-faced girl, with lips the colour of a post-office letter-box, a pair of silk-stockinged legs, decorated at their extremities with seductive high-heeled shoes of excessive daintiness, smoking a cigarette which she holds between fingers embellished with shaped and tinted nails, sprawls unashamedly before a man, it is difficult for him to believe that she has any rags of modesty left. In another age and in other circumstances, he would have approached just such a girl with a libidinous leer, and would probably have made to her a proposal likely to cause any woman of decency to blush with shame and to retire in disgust. But to-day, he makes no such approach. He makes no such approach because her attitude either

conveys no such suggestion, or it frankly puzzles him. The girl herself has no notion of immodesty—unless at least twenty-five years of her life have gone to glory, or she belongs to a certain stratum of society—she has grown up in an environment in which high-heeled shoes, silk stockings, cigarette-smoking and cocktail-drinking, painted lips and mascaraed-eyes, are the every-day appurtenances of modern fashionable life.

Changes in custom and changes in fashion can, in a mere matter of months, play havoc with the Puritanical training of years. Those who make such a song about the influence of early training, and who talk as if it were a cast-iron affair, are chanting nonsense. For associations to endure they must be repeated and revived through the years: the advocate of the hermit-life must stay in isolation if his attitude in any but a hypocritical form is to persist. Flaubert realized the evanescence of early attitudes, when subjected to the influence of hostile surroundings, in his portrayal of the demure, country-bred, modest Emma Bovary being metamorphosed, through the influence of the licentious Rodolphe Boulanger, into a gay-mannered, fashionably-attired, free-speaking, cigarette-smoking woman of the world. One sees analogous examples everywhere, ranging from the grocer's son who wins a scholarship and goes to Cambridge, to the weaver's daughter who climbs to the giddy pinnacle of the London stage or the Hollywood studios: the clodhopper is metamorphosed into a polished aristocratic ape; the clumsy ill-mannered brat acquires the ease, the compliance and the meretriciousness of a courtesan.

Naturally, there are degrees in this modesty business. With all her sophistication, the modern young woman cannot, in all conscience—at least, not yet—throw away

every one of the trappings of convention. A few shreds remain. Actually, it is questionable if she wishes to disrobe entirely in man's presence—the attractiveness of nudity lies largely in its concealment. And so modesty still exists. It exists, certainly, in a much attenuated form, but exist it does, nevertheless. One sees it at its strongest in the drawing-room. One sees it at its weakest in the dance-hall : the attire of the women, the aphrodisiacal effects of the perfumes they affect, the erotic stimulation of modern dancing, where male and female bodies are clasped in lascivious closeness, place chastity itself in perilous circumstances.

I have indicated that it is questionable whether woman wishes to throw away every vestige of modesty. Certainly no woman blessed with experience in sexual philandering does. Certainly no woman who is intent on marriage does—not, that is, before she has succeeded in securely hooking her man. On the other hand, she is forced into adopting attitudes at variance with her better judgment. She is forced into this seemingly incongruous position through the fact that man views nearly every woman in different circumstances and at different periods of her life, through two antithetical pairs of spectacles. While modesty in one woman repels a man, in another it attracts him : while it repels him in January, it attracts him to that self-same woman in July. Thus, while, by flaunting her modesty, an attractive girl may, in the end, succeed in bringing one man to her feet as a worshipping slave, she coincidentally runs the risk of keeping at arm's length the whole masculine tribe. All this arises from the fact that man admires in the woman with whom he philanders the very things which he detests in the woman whom he wishes to marry. He seeks with eager industry, and squanders his money upon,

women who will amuse him with glib and saucy badinage, with whom he can swap dirty stories, with whom he can have amorous adventure ; while he suffers with polite indifference women who are aloof and chaste. Only when his thoughts dally with marriage does he turn admiring eyes upon, and make enthusiastic efforts to be approved by, the woman who combines beauty with modesty. The reasons for this lie partly in the view which man still holds of the old property rights in the wife or even in the engaged girl, and partly in the view that the girl he takes for wife should be chaste and modest.

The average girl knows or senses something of all this. Until recent years it was largely because of this attitude on the part of man that she prized so vastly her modesty and chastity ; that her virginity was something to be retained unsmirched at all costs. And, for a time, lots of girls clung to some remnants of this vanishing modesty business. To-day, even, there are women who hang on to virginity dully and pertinaciously. But decidedly, they constitute a minority, and their numbers are shrinking almost hebdomadally. The whole thing resolves itself, at root, into the choice between having a good time in the days of youth and damning the consequences ; or living in old-fashioned isolation in the hope of marrying later, and eventually having the laugh on those who have burnt their boats. But, increasingly, they are straining at the leash, these rapidly vanishing virgins—the laugh is, from their viewpoint, such a long time in coming, and there is distinct danger that when the time for its enjoyment does materialize there will be no appetite left for laughing at all. Again, the tendency for girls to seek careers is sending all thoughts of marriage farther and farther into the background ; while the prevailing and continually increasing spirit of

hedonism tends more and more to induce the indulgence of awakened sexual appetites and let marriage itself go hang. Finally, there is the growing notion that if ultimately the need for the flourishing of virginity as a bait does actually arise, it can be successfully and easily simulated.

Not unnaturally this decrease in modesty has been coincident with a vast extension, not only in the appetite for amorous adventure but in the willingness to exploit this appetite once it has been aroused.

III

THE PASSING OF ANÆSTHESIA SEXUALIS

The myth of the sexual anæsthesia of woman is dying the death. For centuries it has been the subject of stories circulated widely among men, it has been commented upon jocosely in contemporary fiction, in sociological works; even doctors have on occasion been bamboozled and, in turn, have helped to broadcast the myth.

It was in woman's interests that such a myth should have currency. In many cases, too, woman simulated a passivity which was no more real than was the role of chastity adopted by the more conscientious and moral of the Catholic priests. As child after child came to burden the family exchequer and to make of the woman an unpaid nurse-girl, she became frantic with fear at the very thought of yet another addition. She began to hate the very sight of the man primarily responsible for her sorry plight, and at the approach of night-time to feel like committing murder. Physical intercourse became to her a frightful nightmare—she could have screamed at the thought of it, much as the slaves of old screamed at the vision of the

overseer with his whip. If even one millionth part of the full story of woman's martyrdom could be told, society would perhaps realize, in some slight degree, the terrible monster that man, through his selfish indulgence in sexual passion, has, largely unconsciously, but none the less surely, made of himself. The fact that the woman, by entering into the married state, freely gave the man this right, in accordance with civil law and ecclesiastical tradition, matters not at all. It merely ranks as a form of religious tyranny and persecution which, for sheer cruelty, is hard to surpass. The woman, in nine cases out of ten, through the hypocrisy and Puritanism of society, knew nothing of what was before her—the honeymoon period, often enough, was to her a revelation of a most revolting and nauseous nature. Her lot, in many cases, would have been far more bearable as a member of Brigham Young's harem.

Though, despite the remarkable recent changes, the sexual initiation of the innocent young wife is still a disagreeable ordeal, it is no longer the terrorizing affair of fifty or even of twenty years ago. For one thing, the girl who by the time she goes to the altar, is still in an unsophisticated state, takes some finding. For another thing, the development of and the universal acquaintance with birth control technique have robbed the sex act of a big proportion of its potential unpleasant consequences. The modern girl has much confidence in the efficacy of the contraceptive methods she has read about or had whispered into her ears by sympathetic friends or by salesmen in the "medical rubber shops." The fact that this confidence is often unjustified does not affect the matter—the bride goes to bed with the knowledge necessary to prevent unfortunate results, and with all the easy confidence of youth in

the infallibility of this knowledge. And, in consequence, she is radiantly happy.

There was a time when the simulation of passivity was perhaps the most widely practised method on the part of the woman to avoid conception. To some extent, despite the exploding of the fallacy, the method still has its practitioners. But they are dwindling in number. Nubile woman—at any rate, the younger sophisticated woman—with the dissemination of birth control information, has been eager to throw over her role of passivity. Indeed she is inclined to go to the opposite extreme and prance before mankind somewhat indecently as a licentious being from whom Aspasia herself might well have been glad to take lessons; who would have staggered the libidinous Casanova; who would have sated even so competent a lover as Henry of Navarre.

The self-same influences which are enabling women after marriage to continue with what they are pleased to term their careers, are likewise enabling them to view marriage itself with more critical eyes, to be more fastidious in their choice of husbands, and to look upon a life of spinsterhood with no particular terror. The misery of the old maid's lot not only was in her disappointment at having failed in her efforts to ensnare a husband; it was, in addition, in the devastating belief that she had missed the biggest thing in life, a belief which pursued her relentlessly until the day of her death. Nine-tenths of living men, and one-half of living women, are well aware, in their private thoughts, whatever views they may actually give tongue to, that coitus is not the wonderful thing it is, by the uninitiated, supposed to be. Those who have studied sexual physiology and psychology exhaustively, are under no delusions on this score, being well aware that religion, Puritanism and

hypocrisy have given to everything connected with sex an apocryphal importance. But until quite recently, all unmarried women were obsessed with the mystery, the seductiveness, the importance of sex ; and the very fact that any detailed investigation of the subject was taboo, that whenever they accidentally dropped into the company of either men or women engaged in discussing any aspect of sex, the subject was dropped hastily and awkwardly, added enormously to its mystery and importance. Thus the woman who did not embrace marriage, and who steered clear of anything more intimate than the kisses and cuddles of a flirtation, for ever had a grudge against life, a feeling that she was being denied something that was her right. Here lay the real reason for the misery and bitterness that were the spinster's lot, for the repressed sexuality which found its outlets in religious fanaticism, in social activities, in excessive devotion to cats, dogs and canaries. After the menopause, in particular, were these outbursts likely. Occasionally, too, there were desperate attempts to simulate the appearance of youth ; occasionally, too, all caution and virtuousness were thrown to the winds in a final eleventh-hour attempt to taste pleasures which had been magnified out of all proportion to actuality.

To the unmarried woman, therefore, female emancipation and birth control knowledge together have come as god-sends. The one provides the opportunity ; the other precludes distressful results. Married or unmarried, woman may sin with impunity. In consequence, the Victorian old maid is a vanishing type, to the eternal loss of the Church, of societies for the reform of erring humanity, of homes for stray dogs and cats.

IV

THE REVOLUTIONARY EFFECTS OF CONTRACEPTION

Woman's bugaboo has always been the fear of having children. At one time, thanks to Christian teaching, child-bearing was admitted to be her destiny, her *raison d'être*, and she groaned mightily under the incubus. True, there were always whisperings concerning methods of getting rid of an unwanted conception. Well over a thousand years ago, according to Saint Boniface, the nuns were guilty of infanticide. In more recent times, there have been secret visits to queer old women, there has been much trafficking in pills and powders; and there was, and still is, considerable confusion between methods designed to prevent conception and others the object of which was, and is, to empty the uterus after impregnation. But most women bore with the best face possible their cross, and through the excessive fertility of the female animal in earlier days and the virility of the male, this cross was, as often as not, a singularly heavy one. From the first anniversary of the marriage, if not before, woman could reasonably expect to spend months on end almost every year ambulating awkwardly in a condition of elaborate hyperinosis, afflicted with distressing matutinal retchings; in the painful act of parturition, in the actual rearing of the child. And always, in the background, as an additional psychological torture, was there the fear of one day being the victim of laparotomical experiment.

The spread of birth control knowledge after the Bradlaugh prosecution, combined with other factors which have substantially affected the fertility of both man and woman, have had phenomenal results. They have enabled

women to enter into competition with men without the fear of a child cropping up to render an immediately temporary or permanent retirement essential.

Every year sees this contraceptive knowledge in the possession of a bigger proportion of the population ; every year sees the efficiency of the methods available considerably improved ; and every year, too, sees a substantial increase in the number of abortions successfully induced. Where contraception fails, in a preponderating number of cases, abortion succeeds.

Once marriage has been embraced, there is no denying that birth control, provided it proves successful, makes it possible in a good many cases to prolong love and affection between the partners. And in consequence, birth control must be conceded to be a potent factor in cementing and prolonging marriage itself. Indeed there are many reasons for the practice of contraception leading to enduring love.

Nothing in all the world proves a more powerful destructive agent, where love in the married state is concerned, than the ever-present fear of pregnancy. It results, this fear, in the creation of an anxiety-neurosis which wrecks the mental and physical health of the woman. It creates a physical revulsion for sexual intercourse. It is often the beginning of a state which results either in the wife's hatred for her husband as a result of his potential attempts to force or persuade her to go through with an act which she has come to dread and to loathe ; or the transference of the husband's attentions to some other woman. Birth control thus very often proves a means of avoiding circumstances which could only result either in divorce or life-long unhappiness.

In any consideration of the factors which affect marriage it is of first importance to remember that sociological

conditions which tend to cause the husband and wife to continue living together in a state of partial or complete misery, and for any reason other than mutual love and affection, like the obligations forcefully imposed by law and ecclesiastical authority, succeed only in perpetuating an alliance which, by every ethical, moral and logical principle should cease to exist.

This much conceded, it will readily be understood that the childless marriage and the size-regulated family have been rendered increasingly possible by the improved facilities for securing birth control knowledge and the increased reliability in the methods available. Restriction in the number of births and freedom from children altogether, in numberless instances, do much to retain happiness within the married state. It is true that the presence of children often prevents or delays divorce, but in nearly all such cases, the alliance is preserved in circumstances which are always unhappy and often tragic, purely *because* of the children.

In all except wealthy and aristocratic circles, children, in nine cases out of ten, monopolize the attention and love of the mother. In consequence, they drive the husband out of the house and lead him to seek consolation and companionship elsewhere. In numerous instances, too, the poverty that is the inevitable result of the coming of a family, causes unhappiness, misery and despair. It is here that, in cases where a small family is desirable, the spacing of births may well be the means of preventing disaster.

V

THE NEW PROMISCUITY

Basically, there is, if one accepts the only logical definition, as opposed to the legal definition of prostitution, no essential difference between the professional prostitute's reaction to the business of fornication in promiscuous relationships and the reaction of the Victorian spinster to fornication in the married state. The one was frowned upon by Church and State, the other was given the licence of respectability. But actually both the professional prostitute and the girl of respectability were selling their sexual charms, and in the majority of cases, both were selling them to the highest bidders. What difference there was existed in the methods adopted. The professional *fille de joie* was selling her body over and over again in order to exist ; the girl of respectability was holding on like grim death to her virginity until the opportunity presented itself for securing a home for life in exchange for the exclusive right to the use of her body. It was, in truth, apart from the adoption of the prostitute's profession, or engaging in some menial work, her only chance of providing for herself. Bluntly stated, her sexual charm and capacity were her only marketable assets. The emancipation of woman, with the consequent opening of professions and trades to her, has completely altered all this. No longer is marriage the one and only career open to her. And, in consequence, no longer is it essential that she should retain, as a means of ensnaring a husband, the once hugely prized virginity. This virginity was not valued from any moralistic point of view, as the gnomic fabulists so stoutly asseverate ; it was flourished simply and solely because of its capital value in the marriage

market, because the girl who was not *virgo intacta* had a precious small chance of ever securing a husband worth the seeking. From the coming of puberty, it was drummed into the ears of the Victorian girl by her parents and by solicitous friends, that marriage—for preference marriage to a man of wealth and position, but certainly marriage of some kind—was essential. All her efforts, supplemented by those of her parents, were employed to this end. She sweated at the job. It dominated her days ; it kept her awake at nights. And, in consequence, as the one big prize she had to offer, she flaunted her sexual charm before every eligible man she came across and obscenely dangled her precious virginity before his passion-aroused eyes.

The emancipation of woman has altered things. By this it is not meant that girls no longer hunt men diligently and remorselessly. They do, for marriage, after all, is still the first prize exhibit in the list of all possible careers ; but they do not make of this hunting business a whole-time occupation. The modern girl has a keen eye open for any chances that may crop up, but she is much more particular as to the men she marks out for attack. And, in the meantime, she takes up some job, some trade, some profession, some career. She argues, with much logic, that if the right man does not happen to turn up, she can go on keeping herself. Coincidentally, with all this has come the new licence of woman ; the licence in conversation, in travel, in a hundred and one ways. The modern girl, as a result, is not obsessed with the thoughts of marriage, as was her mother. More, she is inclined, being taken up with the idea of having a good time, to put off all ideas of marriage until late. It is a dangerous doctrine, admittedly, but it is a popular one. All these new notions working together are playing havoc with her morals. On top of the lot comes the encouraging

contraceptive information. It knocks to eternal blazes any faltering doubts or scruples.

VI

DEFECTS OF MONOGAMY IN RELATION TO MODERN CONDITIONS

In this, the fourth decade of the twentieth century, men and women both are suffering from a common distemper, best described as an outgrowing of their mental clothes. It is not so much a case of swelled-headedness, as a matter of putting the results of abstruse thought into cerebra whose capacities are specifically limited to the absorption of excessively simple ideas. The result is that not only are superficial glimpses of new hypotheses flaunted by everybody who reads the newspapers, but these hypotheses are credited with degrees of truth or fields of action altogether in excess or in diminution of the actual basic facts. Such a position has its dangers. These dangers are not only in actual misinterpretations of the facts, but also in ready-made interpretations being accepted by scholiasts whose minds are not properly prepared for the digestion of any such exegetical analyses.

Now, bad enough as this is in the case of man, it is even worse in relation to modern woman. It is worse because no woman has yet got accustomed to the new conditions definitely affecting her sex. Either she belongs to the more advanced set, and, intoxicated with her emancipation, is afflicted with megacephalous delusions; or she is sufficiently old-fashioned, or otherwise incommoded, as to be unable to take full advantage of the new dispensation, and is therefore at a decided disadvantage in competition with other more sophisticated members of her sex. Either

way she is mentally anachronistic to her day and generation. In the one case, she wishes to equip her undeveloped mind with the elaborations of a new age ; in the other case, she abjures or is unaware of the existence of any such elaborations : *in neither case does she attempt initially to make the mind fitted for the wearing and display of its ornaments.*

It is here that man has grounds for a grudge against the emancipated woman. Big and justifiable grounds. She is eager to embrace every advantage that these new conditions put in her way, she prates of her new-found equality with man ; but at the same time she wishes to hold on with two very capable hands to all the privileges and advantages that for centuries have been granted by man to what he has been pleased to term the inferior sex. In other words, in her battle with the male *she does not wish, in the actual struggle, to be treated as a man, she wishes to be treated as a woman.*

This inconsistency is a monstrous one. It shows more than any other solitary thing the advance in callidity that woman has made while man has stood comparatively stagnant. The failure of woman to develop mentally commensurate with the new environmental conditions reacts to an infinite degree in her favour. Consciously in some cases, unconsciously in the multitude, women the civilized world over retain their charm towards men while developing and extending their attacks on the masculine domain. All this is part and parcel of modern woman's penchant for having the thing both ways. She retains in full all her old armamentarium, specifically designed for battling with a bully or a Czar, when in reality the need for it has largely vanished ; and in doing this, she obtains a terrific advantage over man. If, in entering into business, into the professions, in competition with men, she discarded all those decorations that constitute so much of her charm,

and, attired in the drab accoutrements of a nun or a house-keeper, she met men on level terms, all would be well. But she does no such thing. Always obsessed at root with a desire to appear attractive in the eyes of man, she goes to business as she would to a beauty show, and in her magnificent upholstery she either paralyses or captivates every man with whom she comes in contact. And if, after all, anything should go wrong she hesitates not the slightest in falling back upon the Victorian concept of her sex and averts defeat by an appeal to the chivalry of the man with whom in other circumstances she claims equality.

This reaction on the part of modern woman to the opposite sex, is not in keeping with the ideals and principles of monogamy as it was conceived two thousand years ago and as, with minor and inconsequential alterations and concessions, it still exists to-day. One of its outstanding effects is to render a man increasingly loath to enter into an alliance in which his responsibilities are extended as a result of woman's social and sexual equality with the male sex.

The difficulties in connection with married life are almost exclusively sexual difficulties. And the incidence of these sexual difficulties—they are many in number—has been increased amazingly in recent years through the emancipation of woman and the extension of sexual knowledge.

Those who have had occasion to delve into the reasons for women and men seeking divorce or separation are unanimous in their view that troubles or difficulties in connection with the sexual side of marriage outnumber by far all others. And these troubles are increasing in their incidence, in their scope, and in their variety.

The hugely extended opportunities for acquiring sexual knowledge provided by an extensive literature devoted

specifically to sexology and particularly to those technical aspects of coitus which were unknown to the majority in previous generations, has not been without its effects. It has resulted in the expectation, sometimes by the husband and sometimes by the wife, of forms of intercourse which, in certain cases, present difficulties in the matter of technique and in other cases induce repugnance or disgust. In many instances, too, this concentration on sexual technique has had the effect of mechanizing the sexual act by reducing it to what is little more than mutual masturbation.

But the main result of all this preoccupation with sex, on the part of women as well as men, and both before and after marriage, has been to destroy much of the attractiveness of sex, and, in consequence, much of the allurements of love. Once sex loses its mystery, love loses much of its attraction and power. As a result, marriage, in a considerable number of cases, fails to live up to what has been expected of it. Especially does the woman find that, often enough, the sexual side of marriage is a great disappointment or a disillusioning experience.

All these factors together are playing havoc with monogamy as it exists to-day. They are making the number of successful and happy marriages noticeably smaller. The gangrene that is attacking monogamy is increasing in extent and virulence with every year that passes.

Coincident with the increase in the number of unhappy marriages and the extent in the degree of unhappiness in the individual marriage, are the effects of the increased facilities for bringing the union to an end, and the vanishing of the one-time social ostracism which was the inevitable lot of the divorced woman. Divorce is no longer degrading or shameful. On the contrary it is, by virtue of its inci-

dence and universality, fashionable and consequently respectable.

It is important, in any consideration of the defective state of monogamy to-day, that the effects of all these correlated and interconnected conditions should be fully realized.

In previous ages, the realization on the part of both man and wife that there were almost insuperable obstacles in the way of divorce, did much to retard any development of *incipient* disruptive influences. To-day, the pendulum has swung the other way with a vengeance. The knowledge that divorce is always a possible method of escape, leads both partners, especially in those steadily growing sections of society which are termed sophisticated, to pursue tactics which are certain to bring unhappiness in their train.

Again, the generous terms of alimony which the courts so often grant tend to make women more and more prone to welcome opportunities for securing divorce. The potency of this particular financial aspect as a possible factor tending to dissolve marriage is one which cannot be overlooked or disregarded.

Actually, *the duration of the modern marriage pact tends to rely increasingly upon the continued existence of love and affection between the contracting partners.* In other words, the sociological and economic conditions of the age in which we live are continually undermining and rendering impotent all the efforts, backed though they be by two thousand years of tradition, of Church and State to compel men and women to continue living together in a state of misery or unhappiness.

The vast ethical, social and sexual changes which have come under examination in the preceding pages of this chapter have sufficed to render young people of *both* sexes

either desirous of delaying marriage or of dispensing with it altogether ; both of which points of view rarely arose in past generations and never at the time when monogamy was instituted. The expenses connected with rearing children and the physical and pathological dangers associated with parturition, have caused modern men and women to hail with glee the means of escape afforded by birth control ; with the result that, increasingly, monogamous marriage is being robbed of the basic justification for its continued existence in its present form. These factors, and others to which I have referred, place the institution of marriage in a position which, almost daily, becomes more and more out of joint with current morality, ethics, and sociological conditions. It is not that marriage, in itself, or in its monogamous form, can or should be abandoned or superseded ; it is merely that the present obsolete system calls for reconstruction and readjustment. It cannot, in the sense of a permanent contract, continue to appeal to society in conditions which present opportunities for indulgence in compensatory rival forms of sexual companionship, and for breaking or repudiating with society's approval or toleration the contract when it has been made. Its continued existence depends upon recognition being given to the various factors that are preventing marriage contracts being made ; that are making unhappy, or bringing to an early termination, existing alliances (factors which we have already discussed in detail) ; and of instituting a system of reform in keeping with the concepts and circumstances of this new age.

VII

THE REFORM OF MARRIAGE

The fact that love is basically accidental, and the consequential fact that marriage itself is basically accidental, have much to do with the potential instability and intransigence of the monogamous union in all circumstances where the law does not render it permanent by prohibitory decrees. The permanence of happiness in marriage depends upon the retention of love, esteem, and affection between the partners, involving contiguous developments of mutual interests and a common mental outlook. It is a case of sexual attraction giving place to or maturing into sexual adaptation and compatibility.

Love is not concerned with procreation. The desire for parenthood and the desire for sexual satisfaction bear no relation whatever to each other. For two thousand years, Christianity has hymned the myth that sexual desire which is not directed towards the propagation of the species is filthy and sinful, that it is lust and not love. For two thousand years Christianity has attempted to brand and it has largely succeeded in branding, as immoral, any form of sex expression which has not received the blessing of the Church.

The result of all this is that, under legal and ecclesiastical licence, unions are made which are grotesquely unsuitable, unhappy and tragic in their consequences. In all such cases, the aim of the authorities is not to enable the parties concerned to undo the mistake they have made; but, on the contrary, the aims of Church and State are concentrated upon doing all in their power to make the alliance endure, however unsatisfactory and tragic it may prove. Thus the

State and the Church seek to give their aid to, rather than to hinder, the breeding of cripples, morons, idiots and degenerates. The Church thunders its denunciation and condemnation of the birth of an illegitimate, but physically normal child, while it greets with hosannahs the coming into the world of a legitimate, but rachitic weakling or a victim of paranoia.

The indissolubility of marriage, as advocated by the Church, in circumstances where either partner discovers that the other is afflicted with some hidden incurable and transmissible stigmata, in cases of cruelty, of sexual perversion, of insanity, and of drunkenness, is a blot upon civilization. Christianity in its uncompromising determination to keep such alliances in force until the death of one partner provides a means of release for the other, has been guilty of ten thousand million crimes.

The future of marriage rests upon the extension of the means of securing divorce. Those who oppose any further facilitation of divorce or dissolution on the ground that any such policy would destroy the sanctity and popularity of monogamy are in error. They fail to realize that the sexual and social emancipation of the age have outgrown the swaddling clothes imposed by Church and State.

As the English law stands to-day, divorce is never securable (without subterfuge and complicity) where *both* husband and wife wish to dissolve the partnership. It is here that the necessity arises for the Church and the State to make a *volte-face*. With the full realization that the sexual emancipation of woman and the sociological conditions of the age have together extended in number, in scope, and in force the factors which have a disrupting effect upon monogamy, and that the possibility of the union being dissolved has, in itself, further extended

existing, and created entirely new, disturbing influences, it must be conceded that the time has come when facilities should be granted for ending every alliance, if need be, quickly and easily.

Wherever the marital experiment has, *for any reason at all* proved a failure, divorce by mutual consent should be procurable. The question of the custody and care of any children which have resulted from the union would be a matter for argument, either between the husband and wife themselves, or, failing this, by a court decision. So, too, would it rest for mutual agreement, or, in the case of dispute, for the court to decide, what provision should be made for the wife where she had neither a private income nor, through illness, physical or mental disability, or other cause, was able to earn her living.

In addition to the dissolution of marriage by mutual consent, without fuss or publicity, and with the same facility as the securing of a licence to be married, divorce would be procurable at the request of either the husband or the wife in all cases where there is clear proof that the other partner has committed adultery, is insane, is suffering from an incurable venereal infection, is guilty of abnormal sexual conduct, is persistently cruel, is an habitual and an incurable drunkard or drug addict, and, additionally, in cases of desertion or criminality.

What the Church and the State ignore or refuse to admit is that it is quite impossible for anyone contemplating marriage to ascertain beforehand whether or not the alliance is likely to prove happy and successful. The Church marriage service is definite and precise ; in its rigid and grim fatalistic intolerance it ties a knot that is to last presumably as long as life itself. The possibility of the union proving a failure is not considered, and no sane, logical

and decent means of repairing any error that may have been made is provided. The admission, in the first place, that failure in marriage is a possibility ; the provision, in the second place, of means for ending the alliance, in the event of failure, quickly, privately, and without expense, are essential points in any scheme of marriage reform.





