

Mis-mated : the principles of incompatibility of temperaments in marriage and family life; with an analysis of the marriages of John Milton, Paul Verlaine, Moliere, Lord Byron, Percy Bysshe Shelley, Heinrich Heine, Richard Wagner, and others / by John F. Peters.

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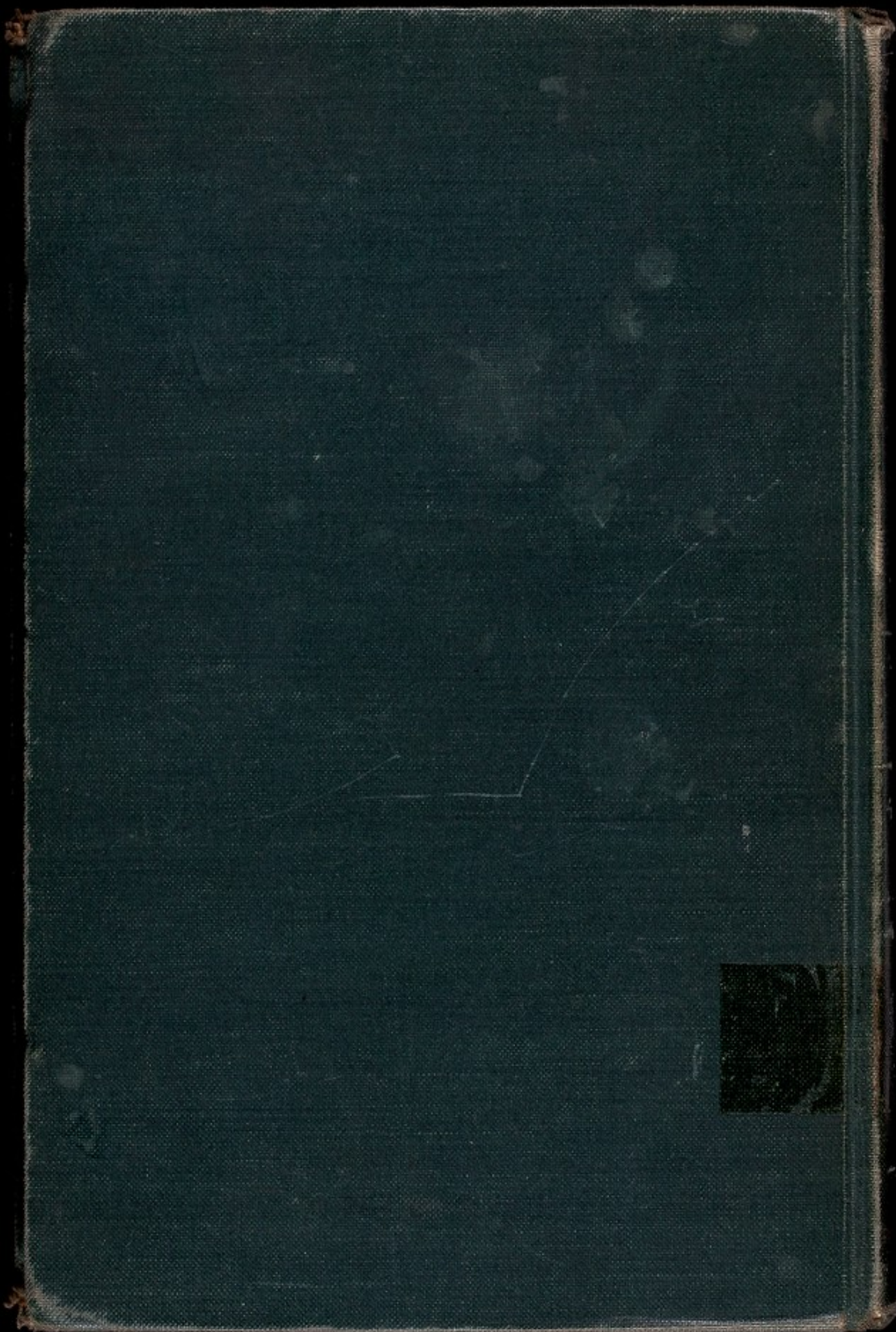
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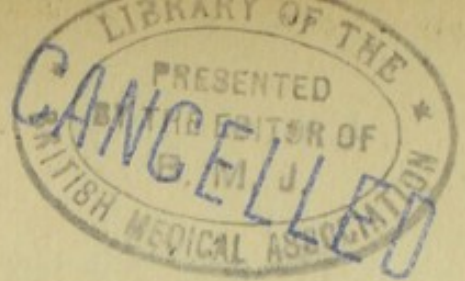
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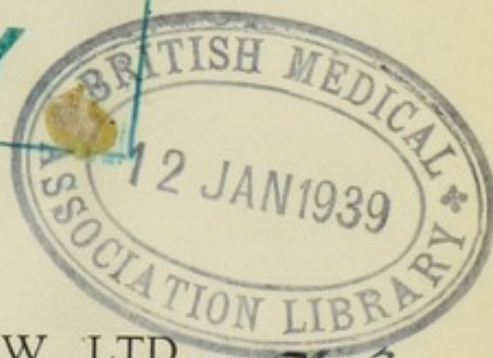


MIS-MATED

The Principles of Incompatibility
of Temperaments in Marriage and
Family Life

With an Analysis of the Marriages of
JOHN MILTON, PAUL VERLAINE,
MOLIERE, LORD BYRON, PERCY BYSSHE
SHELLEY, HEINRICH HEINE, RICHARD
WAGNER, and others

By JOHN F. PETERS



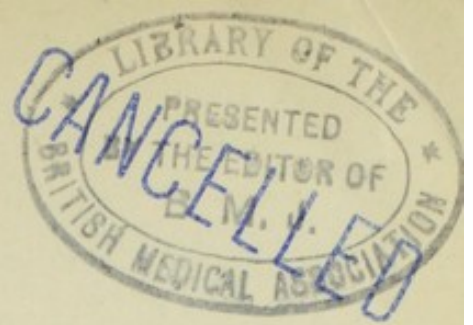
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INTRODUCTION

THE term "incompatibility of temperaments," as used in modern times, appears to be very loosely interpreted in English-speaking countries. Commonly in England, and more commonly in America, it is employed to denote almost any incompatibility of aims, on the part of two married people, in the most trivial as well as the most important affairs of married life. This looseness of interpretation, to my mind, robs the term of any real value, and renders it unsatisfactory from the point of view of one who wishes to study the fundamental basis of matrimonial discord. As there is no other term in use, however, the investigator is forced to make the best of it, and to trust that no serious misunderstanding will arise between him and those who follow his investigations.

How vague and uncertain is the meaning of the phrase may be judged by an enumeration of only a few kinds of incompatibility recognized by educated people. For example, we may speak of incompatibility of temperaments in relation to the respective ages or social positions of two mis-mated persons; we may speak of incompatibility of tastes, of occupations, of recreations, of habits, and even of diverse interests arising from the profession of peculiar religious, political, or social views. It is clear that if one were to write a treatise on "incompatibility" as the term is commonly used and understood, one's labours would have no end. And so minutely would one have to analyse the idiosyncrasies of mis-mated men and women that no useful work could be accomplished.

The present treatise, therefore, is not an attempt to record the various conscious reactions and opinions of unhappily married people who give superficial reasons (mostly prompted

by their solicitors) for their inability to live happily with their partners. It is, on the contrary, a rational theory of incompatibility based on intensive and extensive research carried out in accordance with scientific principles. It is an attempt to show that the basis of incompatibility of temperaments in love-affairs, marriages, and friendships rests upon the infantile conditioning of the parties concerned—in other words, that the position of a man or woman in his or her family determines the attitude of the individual towards other individuals of either sex.

The form of the work has grown naturally out of the numerous aspects of the subject which my investigations have led me to consider. My thesis consists of three parts. In the first part I shall deal with the profound influences which infants exert on one another—the subject upon which my theory of matrimonial incompatibility is founded. Here, and indeed throughout the work, I shall make use of the introvert-extrovert classification of personalities put forward by Dr. C. G. Jung. I shall employ these terms in so far as I find them convenient for the purpose of explaining the four fundamental *attitudes* of human beings; but I shall make no attempt to write a treatise on Dr. Jung's psychology of the unconscious or to interpret his philosophy of life. It is necessary for me to emphasize this point, owing to the fact that a certain critic, on reading a former work of mine, objected to "the very circumscribed character" of my interpretation of the famous psychologist's analysis. . If I felt an obligation to interpret Dr. Jung, I should endeavour to do so; but, as I do not feel such an obligation, I shall merely borrow his terms, and make the best possible use of them in the course of dealing with the discoveries that I have made.

In the second part of this treatise I shall discuss the two principal forms of marital incompatibility, which may be designated as introvert incompatibility and extrovert incompatibility, together with the various kinds of unhappy marriages that may be considered under these headings. I shall also have something to say, in this section, about the subject of incompatibility of temperaments in friendships and family relations, as between men and men, women and women,

parents and children, and brothers and sisters. A passing reference to the intelligent spacing of births will be included, and the section will end with a few remarks on the avoidance of disharmony in family life.

The third and final portion of the work will consist of an analysis of several historical cases of incompatibility in marriages and love-affairs, and an Appendix containing a considerable amount of data relative to the personalities of certain famous people. When the book was originally planned I had in mind a treatise that would deal with the broader aspects of infantile conditioning, and I proposed to show that there is a vital connection between the unintelligent spacing of births which occurs in the great majority of families, happy and unhappy, and the changes that arise in society from one epoch to another. So profoundly do infants influence the natures of their brothers and sisters that the state of the infant world of to-day determines, to a very great degree, the state of the adult world of to-morrow. And in the recognition of this fact lies the key to the many mysteries that perplex both thinking and unthinking people when they contemplate the chaos of modern society, and the revolutionary changes in political, religious, and social life that are taking place before their eyes.

Such, as I have indicated, was my original intention, later abandoned in favour of writing a treatise on incompatibility of temperaments in marriage. My qualifications for assuming such a task may be summarized thus: As an only son, bereft of parents in early life, I have always been acutely conscious of an intense objective interest in the families of others. For as long as I can remember, the psychology of the monogamian family has been a mystery to me—a mystery whose deepest secrets I have been impelled to investigate. Over a period of eight years in the 'twenties I made a special study of some hundreds of young children, and wrote down a considerable volume of notes concerning their personal idiosyncrasies and their family histories. At that time—between 1920 and 1928—I did not have even an intuitive knowledge of the subject which, in the 'thirties, I have made my own. It has been well said that one cannot observe without a theory; and, in the period

1920-30, not being able to formulate any psychological principles by inductive methods, as the result of studying the data that I had obtained, I put my notes aside, and devoted myself to the study of Freud and Jung, whom I had read rather superficially some years previously. I soon perceived that Freud was dominated by a peculiarly Jewish preoccupation with the relations between parents and children, and for this reason I did not permit him to influence me to any degree. And as for Adler, the fashionable psychologist of the present day, I did not greatly concern myself about him, because he appeared to offer little of value as a contribution towards the solution of the problem that I had dimly in mind.

The case of Jung, however, was somewhat different. Although I was not quite sure about my attitude towards him, I saw in his work a well-ordered profundity that was characteristic of the best traditions of classical philosophic thinking. It was true that I could not stomach his "collective unconscious," and that his anthropological ideas did not impress me very much. But I was deeply interested in his delineation of the two fundamental *attitudes* in personalities—the introvert and extrovert—and, with the aid of a medical friend, I set myself the task of winning their secrets.

My reading in anthropology, up to this time, had been fairly extensive. Moreover, several years previously, I had had an opportunity of studying barbarian personalities among the natives of the Pacific islands. I had even been able to study the workings of a primitive mind under stress of emotions that had their origin in primitive beliefs. I had also been able to gather some valuable information at first hand about the deterioration, through civilizing influences, of a primitive tribal group. Hence, on approaching the works of Jung, I felt competent to exercise an independent judgment in relation to the anthropological aspects of his theories.

When I came to sift the wheat from the chaff in these theories, I found no difficulty in rejecting the idea that the introvert and the extrovert attitudes are inherited. Indeed, how any attitude in the human personality could be inherited was beyond my comprehension. An attitude of mind is essentially the product of conditioning; it arises in the mind as

the result of the mind's contact with the external world. I therefore began to ask myself: How do the introvert and the extrovert attitudes develop, since it would be absurd to expect that they could be inherited from the father or the mother?

The investigation of this problem absorbed me for about two years before I was satisfied that I had solved it. First of all, I made a study of a hundred men and women whom I considered were typical extroverts. In all but ten cases I found that the men had elder brothers near to them in age, and the women had elder sisters near to them in age. Six men and four women did not conform to this rule. Of the six men, four were eldest sons, one was an only child, and one was a younger son about five years younger than his nearest elder brother. Of the four women, two were eldest daughters, and the remaining two were only daughters without brothers near to them in age. With this small, compact, and readily accessible "laboratory" I began my researches. The first tentative generalization that I permitted myself to make is recorded in my notebook as follows:—

"Typical extroverts, as a rule, come from large families; typical introverts, as a rule, are to be found in small families. Hence, the popular belief that children of large families generally 'get on in the world' and develop more sociability than the only child."

When I compared the four eldest sons who appeared to be strongly extroverted with the forty-four male extroverts who had elder brothers near to them in age, I made what appeared to be a significant discovery. In each case, the eldest son in question was between a year and eighteen months older than his nearest brother. Moreover, when the difference in age was nearer a year than eighteen months—in three of the four cases—the eldest sons were very strongly extroverted; while, in the remaining case—where the difference in age was about seventeen months—the eldest son studied was less strongly extroverted.

Now, my medical friend had warned me that in every case examined I must take into account the age of the parents at the time of the subject's birth. Accordingly, at this stage of my investigations I felt it necessary to seek more data. I

therefore spent a few weeks in "collecting" about a hundred extroverted eldest sons, and closely studying their peculiarities. Fortune must have favoured me in this investigation, because, in all my subsequent investigations, I have never been able to study such a relatively large number of extroverted eldest sons in such a short period. In about 80 per cent. of the cases studied on this occasion I had access to full family histories, and I felt confident that something significant would emerge from such a searching and painstaking inquiry.

The results showed clearly that where an extroverted eldest son was born of youthful parents his extroversion was pronounced; and that where an extroverted eldest son was born of parents who were either middle-aged, or verging on middle age, his extroversion was not so pronounced. These data, therefore, convinced me that I must consider the age of the parents in every case that I was called upon to examine.

Returning to the study of the forty-four typical extroverts who had elder brothers near to them in age, I found that in every case the more strongly extroverted characters had youthful or comparatively youthful parents. In no case was the father middle-aged or elderly when his extrovert son was born.

By this time it had become clear to me that extroversion was produced in at least two ways. A man might become an extrovert as the result of having an elder brother near to him in age, provided that his parents were fairly youthful at the time of his birth; or he might become fairly strongly extroverted as the result of being an eldest son with a brother very near to him in age. Reduced to its simplest terms the conclusion reached was to the effect that any two brothers, separated in age by not more than eighteen months, might become strongly or very strongly extroverted, provided that their parents were fairly youthful at the time of their birth.*

Of the long and extremely tedious investigation which eventually led me to formulate the four principal *attitudes* in personalities I prefer not to write in detail, lest this Introduc-

* This, it must be understood, was my first crude thought about the matter. As the result of subsequent investigations, the conclusion became modified.

tion should prove to be longer than the rest of the work. I followed up many false trails, and suffered many checks to progress, before I finally succeeded in effecting a satisfactory classification of individuals. Ingrained habits of conventionalized thinking prevented me from learning the truth about infantile conditioning even when it was thrust before my eyes. For example, in dealing with the extroverted male only child and the extroverted younger son, whom I have mentioned in the list of my first hundred cases, I worked for several months before I discovered that both of them had had unusual experiences in infancy, and were "exceptions" that conclusively proved the rule. The only child had lost his parents at the age of five and a half months, and had been adopted by foster parents who had four young sons of their own.* The supposed "younger son," who was apparently five years younger than his nearest brother, had had another brother eighteen months older than himself during the period of infancy, but this brother had died at the age of six. Hence, the apparent exceptions were not exceptions at all: it was my powers of observation and my reasoning that were at fault, and not my principles. This experience taught me that in every case I must study the actual conditions under which the subject spent his infancy, regardless of his position in relation to his surviving brothers and sisters, and regardless of his apparent position as a new-born child.

It is hardly necessary for me to add that when I investigated the infantile experiences of the four female "exceptions" a similar state of affairs was revealed. One of these women (an eldest daughter) had been born only twelve and a half months earlier than her nearest sister; the second (also an eldest daughter) had been born about fourteen months earlier than her nearest sister; the third was a twin who had lost her sister in infancy, and had had a good deal of contact with the infant girls of another family; the fourth was very plebeian (possibly illegitimate) and had been adopted into a family of two girls and one boy at the age of eighteen months. Hence, I had no

* He was, according to his own account, only four months younger than his nearest foster brother. In appearance and behaviour he was undoubtedly a typical extrovert.

difficulty in reaching a tentative conclusion, in respect to these girls, that was parallel to the conclusion reached in respect to the boys.

My next step was to collect an immense amount of crude data, so that the conclusions reached thus far could be thoroughly tested, clarified, modified, and reduced to the status of natural laws. The difficulties confronting me at this stage were innumerable: I had as yet no knowledge of the psychology of the extroverted introvert and the introverted extrovert; I knew nothing of the influence of male children on female children, and vice versa, nothing of the real significance (apart from traditional ideas on the subject) of parental influence, nothing of the laws of compatibility of temperaments. But some profound intuition must have led me to persevere, and finally to record more than eight hundred and fifty cases in my note-books, which were added to those already enumerated, and subjected to analysis.

The first results were very disappointing; since, for almost a year, I made very little progress. Then a fortuitous happening completely changed the situation. One afternoon, as I was writing down some data about my personal friends (whose idiosyncrasies I had ignored up to that point, because I wished to observe a purely objective attitude towards my cases) I was astonished to find that, with one exception, every male friend that I had made from my boyhood had come from a family of sons without sisters. Four were third or fourth sons about four years younger than the nearest elder brother, two were isolated younger sons many years younger than the nearest brother, one, of whose position I was not sure, had four or five brothers, and one (the exception) was an only son with a younger sister. What appeared most significant to me, however, was that I had quarrelled with the only son as a boy,* and had liked him less than most of the others. And, furthermore, I had grown rather distant towards the friend whose position in the family was unknown to me (I subsequently discovered that he was an extroverted eldest son)

* I should mention that this youth had mingled indiscriminately with other male children during the period of infancy. I am compatible in temperament with the typical only son.

and had experienced great difficulty in my attempts to appreciate his attitude to life.

These finger-posts, as it were, seemed too direct to be ignored. I went to work with renewed energy, and within a few weeks became conscious of my attitude towards other men. I soon found indisputable proof that I could not endure the society of typical eldest sons, and that they were even less tolerant of my company than I was of theirs. I discovered that the friends whom I most admired, and of whom I was most fond, were either only sons or representatives of the type of younger son whose nearest brother is at least five years older than himself. I remembered that in my 'teens I had been passionately devoted to the music of Robert Schumann, a younger son with an elder sister who had not grown up in close contact with an elder brother. I searched my voluminous literary journals in order to unearth other youthful enthusiasms, and learned that my first contact with the works of Bernard Shaw, Nicolai Gogol, Anton Tchekov, John Ruskin, R. L. Stevenson, and Richard Wagner had moved me deeply, and that I could find neither enjoyment nor inspiration in the works of Carlyle, Matthew Arnold, Johannes Brahms, and John Keats. That the first-mentioned were either only sons or younger sons, and that the others were eldest sons appeared, in my estimation, to be highly significant, and I let slip no opportunity of testing my attitude to all types of writers and artists, and to men and women whom I knew personally, with the idea of confirming the principle that had been educed. It was not long before I realized that the attitude towards me of only daughters with elder brothers was one of indifference, if not dislike, and that the very presence, in my vicinity, of a certain type of younger daughter with elder brothers, was a source of irritation to me. At that time I was closely acquainted with several other only sons without younger sisters, and I soon learned that their reactions to the personalities of women with elder brothers were precisely the same as my own. Finally, after a good deal of hesitation, I arrived at the conclusion that while I, personally, might be drawn towards an only daughter with elder brothers who resembled her father, I could not endure the same type of woman who resembled her mother.

And, when the principle had been carefully tested in five hundred cases (during the course of about two and a half years), embracing many types of only sons and eldest sons, I knew that I had discovered one of the major laws of temperamental compatibility, and the key to many other extraordinarily interesting secrets of harmony and disharmony in human relations.

When I had studied about two thousand cases of compatibility and incompatibility of temperaments I published (towards the end of 1935) a brochure which set out my conclusions up to that time. Subsequently I received many letters from enthusiastic readers, and a series of guarded comments from University professors in America and elsewhere. All the reviewers to whom I sent the brochure were favourably disposed towards me, with the exception of one, who was violently hostile; and I was amused when I received an unconfirmed report from one of my friends to the effect that the gentleman in question had a brother near to him in age, and was therefore temperamentally incompatible with me, and, inevitably, a persistent decrifier of my work. The implication of this report was that the reviewer, by his very hostility, had furnished me with a striking confirmation of my theory, especially as several of the other reviewers known to me were compatible younger sons of whom I approved.

With this incident in mind, I should like to point out that my treatise is written, more especially, for those people with whom I am compatible in temperament. For certain types of *brothers* and eldest sons, who may be irrationally antagonistic towards me, I have nothing but disdain. I can understand the incompatibility of temperaments which exists between us, and I have no desire to listen to their much-vaunted "common sense" in person, or to read their maundering mis-statements in print. Between them and myself, as I have indicated, there can be no *rapprochement* of any kind; we are mentally, morally, and spiritually as far apart as the poles, and must ever remain so. From the earliest days of my boyhood I have found myself extraordinarily sensitive to the aura of other persons; and I am, as the reader would expect, one of those people who take an instant liking

or dislike to new acquaintances. For the past year or two I have been making practical use of my discoveries in numerous ways, and (reluctantly, it is true) have been giving qualified advice to certain of my friends and acquaintances who have presented problems for solution. Nowadays, when an acquaintance of mine proposes to introduce me to one of his friends, he does not say: "I'd like you to meet So-and-so: he's a very charming fellow, and I'm sure you'd be interested in him." But rather: "Come along, and see my friend Jones: he's an only son, or a younger son (as the case may be), and he's at least five years younger than you are, and does not strongly resemble his father; so you should get on." Or, perhaps: "Excuse my not inviting you to my home, old man: my wife's a younger daughter with an elder brother, and she's the very image of her mother. . . . You understand, don't you?" And I, with a very profound respect for the friend's intelligence, reply with a smile, and feel that I have solved a problem that has baffled all men and women from the beginnings of social life.

There are many minor uses to which my discoveries can be put: one of them, not the least important, relates to the proper composition of dinner parties and other quiet gatherings of a like nature. About two years ago, when my knowledge of incompatibility was much less than it is now, my wife and I had occasion to invite three or four people to dinner, and passed an extremely dull evening in their society. In short, our little party was a complete failure, and neither of us could disguise the fact from the other. Looking back now, after two years of investigation, I realize that it could not have been otherwise. Those present consisted of the following persons:--

Myself, an introverted only son without a younger sister.

My wife, an elder daughter without elder brothers, about four years older than her sister.

My mother-in-law, an only daughter with four elder brothers, and four younger brothers.

The first guest, an only son with an elder sister.

The second guest, an only daughter with a younger brother.

The third guest, an only son with a younger sister.

It will be seen that everyone in the party was an introvert, and that, with the exception of my wife, everyone was an introvert pure and simple. Worse composition than this, at a dinner party, could hardly be matched in any circumstances whatever. There was a complete absence of contrast and, as a result, unrelieved dullness prevailed throughout the evening.

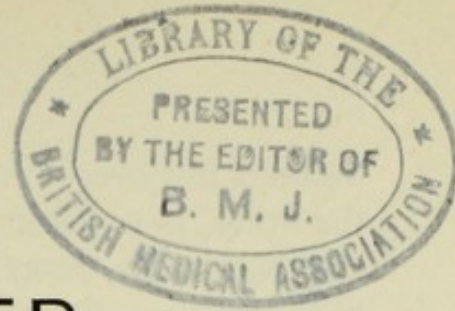
Now, if only there had been a not-too-deeply introverted extrovert among the company, the whole situation would have been changed. He would have been compatible in temperament with everyone present, except the second guest, and would have enlivened the proceedings in no small degree. It is true that if he had been born *too* close to his nearest brother he would have irritated all of us, with the possible exception of my mother-in-law; but the risk of such a contingency, in the circumstances, might have been worth taking. A typical eldest son would have been out of the question; another isolated son would merely have aggravated the *contretemps*; but a typical younger son who was *fairly* strongly extroverted would have given us the necessary balance, and would have transformed an extremely tiresome evening into a relatively enjoyable one.

Such an application of my principles would appear to savour of flippancy; but, after all, these matters are not trivial to those who like to arrange their daily lives as comfortably as possible. Myself, I am so sensitive to incompatibles that I strive to avoid them wherever and whenever I can. An hour spent in the society of a "choleric" eldest son is an hour wasted, so far as I am concerned; an hour spent in argument with a typical *brother* is enough to upset me for a week. I can talk to them, indifferently, on general topics with only a mild feeling of boredom and displeasure; but if they attack me I rouse all my forces, and invariably fight my way out of the encounter in an exasperated mood. It is clear to me that I must avoid these two types of men on all occasions and in all circumstances if I would keep my peace of mind.

Readers of the foregoing, however, should not imagine that I have carried my declared animosities into the writing of this book. Or that I have approached my subject in an entirely

cold, scientific way. The idea of "classifying" men and women is, as I have remarked elsewhere, no less repugnant to me than it is to most other people. I do not classify individuals: I merely classify attitudes of mind which mainly determine the relations between one human being and another. Like all normal persons I value my friends, not only because I am temperamentally compatible with them, but also because of their good human qualities and their inherent virtues. I can even see a certain amount of virtue in "choleric" eldest sons, much though I dislike them, and in strongly extroverted *brothers* who are not blatantly materialistic in outlook. But, in personal relations, as I have said, I avoid contact with them as much as possible. At the same time, I try to write about them impartially; and I hope that, in the circumstances, I have held the balance fairly between their good qualities and their defects. I also hope that I have not been partial in my treatment of only sons and younger sons; and, in short, that I have given every man his due, and every woman her just reward. If I can win the adherence of at least some only sons, younger sons, only daughters, and eldest daughters, I shall feel that my efforts have not been wasted, and that some good will ensue among those people who are sufficiently interested to appreciate the importance of my subject.





MIS-MATED

CHAPTER I

THE CLASSIFICATION OF PERSONALITIES

Introvert and Extrovert

IN formulating a theory of incompatibility of temperaments it must be obvious that one's initial task is to effect a satisfactory classification of personalities. As the result of many years' research I have effected such a classification, which will be succinctly described in the following pages. At the outset I must insist that I am concerned only with what may be termed the *attitude* of any given individual, or individuals. My classification may therefore be termed a classification of *attitudes in personalities*, which, I maintain, are conditioned during the period of infancy by contact of the subject with other infants. I have made a special study of the influence of infants on one another; and I am convinced, beyond reasonable doubt, that one's adult attitude toward one's fellow-men and women is determined by the nature of the contacts which one makes within the world of infancy, and not by one's inherited traits of character.

My theory of incompatibility is based, to a great extent, on the introvert-extrovert classification of personalities put forward by Dr. C. G. Jung. I shall have to give a brief outline of this classification in order to prepare the way for my own.

The typical introvert is the person whose interest is normally centred in things inside himself, whose own personal life means much more to him than does the world about him, the man of depth rather than breadth—the dreamer, in short. The typical extrovert is the person whose interest is normally centred in things outside himself—the man of breadth rather than depth, the man of action, in short. Extreme examples of the two types are, of course, found only in hospitals for the

insane; but every one of us exhibits an inclination to one or the other, in a greater or lesser degree.

To quote Dr. Jung's own words: "Introverts are taciturn,* impenetrable, often shy natures who form such a vivid contrast to the open, sociably serene, or at least friendly and accessible characters (the extroverts), who are on good terms with all the world, or, even when disagreeing with it, still hold a relation to it by which they and the world are mutually affected." We all know the introvert with his quiet, intense, stubborn nature, with his extreme sensitiveness to ridicule, his intense though often concealed desire to be praised and made much of, his lack of spontaneous emotional response to external influences, his pride, his physical "immobility," and his general thoughtfulness of disposition. And we all know the typical extrovert, with his hearty handshake, and his hearty laugh, his ability to get on with the world, to be all things to all men in whatever situation he may be placed.

The introvert wants to be respected; the extrovert wants to be liked. It would be a great mistake, however, to imagine that all men and women can be labelled as introverts or extroverts, although Dr. Jung has actually succeeded in classifying four different types of each. All that we need know for the present is that certain people are primarily introverts, and that certain other people are primarily extroverts. If a person is consciously introvert, he tends to be unconsciously extrovert, and vice versa.

Only Sons and Only Daughters

Now, when we study the hundreds of families known, more or less intimately, to each of us, what do we notice about them?

Firstly, that children who are isolated from other children of the same sex during the period of infancy become introverts. Thus, all only sons and only daughters become introverts, unless they have some sustained contact with other infants of the same sex in the first four or five years of life.

As this statement is fundamental to my thesis, I feel that I

* Extroverted introverts and introverted extroverts are apt to be taciturn. The introvert (especially the typical only child), in the society of intimate friends, is apt to be very talkative.

had better examine it, and elaborate it a little, before proceeding to other generalizations of the same order.

I do not maintain that all only sons and only daughters become introverted to an equal extent. There are many factors determining the degree of introversion suffered by any given individual, the principal ones being the following:—

(i) The degree of isolation—and sometimes the *nature* of the isolation—to which the child is subjected during the period of infancy.

For example, the only child of plebeian parents, reared in humble surroundings, and mingling promiscuously with the children of other families during the period of infancy, would not become so deeply introverted as the only child of middle-class parents.* Again, a middle-class child might not become so deeply introverted as the child of aristocratic or plutocratic parents who might rear it, in isolation, with great care.

(ii) The age of the parents at the time of the child's birth.

Other things being equal, the only son or only daughter of middle-aged parents will become more deeply introverted than the only son or only daughter of young and vigorous parents. The poet Baudelaire, a very deeply introverted only child, was born when his father was an elderly man. In some cases, like that of Amiel, the only son of extremely youthful parents will become very deeply introverted. Another interesting case is that of Nicolai Gogol, the Russian novelist and dramatist. Gogol was the only child of an extremely youthful mother—she was only fifteen years of age at the time of his birth—and a middle-aged father who did not enjoy the best of health. The famous author of *The Inspector-General* and *Dead Souls* was so deeply introverted that he passed the latter years of his life in morbid obscurity, egocentrically absorbed in his own emotions.

(iii) The position in the family of the father or the mother, or both.

Other things being equal, the only son of an only son will become more deeply introverted than the only son of a man

* The character of H. M. Stanley, the explorer, and that of the late Edgar Wallace, the novelist, show that the only child may be extroverted in this way. Of the two men, Stanley appears to have been the more deeply introverted. His childhood was very irregular. (See Appendix.)

with an elder brother near to him in age. The only child of a deeply introverted woman will become more deeply introverted than the only child of a strongly extroverted woman. The tendency to introversion in each case, however, will not vary to any great extent. The cause of the variation may be attributed to the fact that the introverted child of introverted parents is not, as a rule, as strong and healthy and active as the introverted child of extroverted parents. I have not drawn any data from the pages of biography to support this contention, but I have studied at least fifty cases among my own acquaintances, and have found no exceptions whatsoever. A typical example is that of an artist whom I met about ten years ago: his father was one of fifteen children, and was very strongly extroverted. The son, who has no brothers, certainly has the *appearance* of an extrovert, but all his reactions are those of an introvert.

There is one infallible test whereby one can determine whether a person is primarily an introvert or primarily an extrovert. The extrovert has the desire to *touch* other people, and to be touched by them, much more keenly than the introvert, who exhibits a strong tendency to shrink from being touched. This applies more especially to persons of the same sex as the subject. Nevertheless, even only sons with younger sisters exhibit the peculiarity, and in some cases it takes the most interesting forms. A certain only son with a younger sister once informed me that he could not bear to sit in a chair that had been warmed by contact with another person's body. The extrovert's desire to have bodily contact with friends of his own sex is very pronounced, and may be observed very clearly when two extrovert friends are enjoying one another's society. On the other hand, the introverted extrovert, or younger son, likes to touch his male friends, and yet has a tendency to shrink from being touched by them. But that is what one would expect.

Extrovert Sons and Extrovert Daughters

The second generalization that I have to make is as follows:

Boys with elder brothers near to them in age, and girls with elder sisters near to them in age, tend to become extroverts.

The very strongly extroverted male is a third or fourth son about eighteen months younger than his nearest elder brother. His parents should be relatively young, and yet not too young, at the time of his birth. The finest type of intellectual extrovert in English literature is Richard Brinsley Sheridan, who was a third son, and was less than two years younger than his next elder brother, Charles Francis. The plebeian type of intellectual extrovert is well represented by William Cobbett, author of *Rural Rides*, who had three brothers, all of whom were born within the space of three years and nine months. Among American intellectuals of the nineteenth century Walt Whitman was the most strongly extroverted personality; but Emerson, Longfellow, Mark Twain, Bret Harte, and Herman Melville, all of whom had elder brothers, may be cited as good examples. It is a curious fact that while most American writers have been extroverts or introverted extroverts, most English writers have been introverts or extroverted introverts. In both countries, however—and, indeed, in all countries through the ages—extroverts have predominated in the sphere of action. One has only to mention such figures as Napoleon, Garibaldi, the Duke of Wellington, Cecil Rhodes, Earl Beatty, Lord Nelson, Lord Baden-Powell, and others to prove this point. Every one of them was strongly influenced by at least one elder brother during the period of infancy.

Among Englishwomen the finest type of extrovert is undoubtedly Florence Nightingale, whose interests were almost entirely outside herself. She, like Elizabeth Fry, another famous philanthropist, had an elder sister near to her in age.

Now, just as there are no sane introverts without some extrovert tendencies, so there are no sane extroverts without some introvert tendencies. When, therefore, we speak of an introvert, we are referring to a man (or woman) in whom introversion is *primary*—in other words, we are discussing a type of man or woman who began life as an only son or an only daughter. A more or less egocentric person, in short, whose isolation within the family has led him or her to adapt reality to the subjective desires of the soul. When we speak,

in a general way, of an extrovert, we are referring to a man or woman whose contact with an elder child of the same sex has resulted in an outward motion of the libido—a being, in short, who enters freely into the external world, and makes himself (or herself) one with it.

Eldest Sons and Eldest Daughters

This statement brings me to my third generalization, which may be set down in the following way:—

A boy who is an elder or eldest son, and is from eighteen months to three years older than his nearest brother, becomes what may be termed an extroverted introvert. That is to say, he begins life as an only son, or introvert, and in the latter part of his infancy is extroverted in contact with his younger brother. Similarly, a girl who is an elder or eldest daughter, and is from eighteen months to three years older than her nearest sister, becomes an extroverted introvert.* On the other hand, an eldest son who is only a year older than his nearest brother, or an eldest daughter who is only a year older than her nearest sister, will become fairly strongly extroverted, and will probably fail to exhibit any marked introvert tendencies.

The typical eldest son and the typical eldest daughter are therefore what may be termed “fusion” types of personality. For the first two or three years of their lives they have been subjected to a considerable degree of isolation, and have become fairly deeply introverted. If the next child of the same sex does not appear for more than four years, the “eldest son” and “eldest daughter” become isolated children. That is to say, they become introverts pure and simple, and do not exhibit any marked extrovert tendencies. But if another child of the same sex appears about two years later, the true extroverted introvert is created. This type of personality corresponds to the *choleric* type of Hippocrates, just as the introvert corresponds to the *melancholic*, and the extrovert to the

* It is impossible to lay down any hard-and-fast rules concerning the conditioning of any given child relative to the difference in age between that child and the next. In some cases a woman may be four years older than her nearest sister, and still become a partially extroverted introvert.

sanguine. It will be hardly necessary for me to add that the normal choleric type of eldest son or eldest daughter appears only when the parents are neither too young nor too old.

Numerous examples may be cited from history; but the following, I think, will suffice:—

Beethoven, Ibsen, Carlyle, and Dr. Johnson were *choleric* eldest sons. The milder type of eldest son is represented by the late John Galsworthy, whose father was fifty years of age at the time of his birth, and whose nearest brother was eighteen months younger than the famous novelist and playwright. An example of the extroverted eldest son—i.e., of the type of eldest son who is not isolated in infancy for a sufficiently lengthy period to induce a marked degree of introversion—is that of Mr. Lloyd George, who is virtually an extrovert. He was born only seventeen months earlier than his brother, and his parents, I presume, were fairly youthful. It is a curious fact, by the way, that every extroverted eldest son whom I have studied has been extremely talkative; while the typical eldest son—the man who is between eighteen months and from three to three and a half years older than his nearest brother—has always proved to be rather taciturn. Such men as Ibsen, Carlyle, and Marx exemplify the typical eldest son in his most characteristic manifestations. Unlike the extroverts, they are never one with the world: they stand irritably aloof, and castigate it with their denunciations. Sometimes they preach; sometimes they rage; but always are they aloof, lonely figures, understood only by the few, misunderstood by the many.

Younger Sons and Younger Daughters

My fourth generalization concerns the other type of personality whose psyche exhibits a fusion of the two attitudes. It may be expressed in the following way:—

A boy who is more than two and a half years younger than his nearest elder brother, and a girl who is more than two and a half years younger than her nearest elder sister, tend to become what may be termed introverted extroverts. The ideal type of introverted extrovert appears when the difference in age between the two sons, or the two daughters, is from

three and a half to five years, according to the age of the parents at the time of the child's birth. Other things being equal, the children of older parents will become more deeply introverted than the children of younger parents and, as in the case of the only child, the environmental factor must be taken into account.

The importance of the difference in age between the introverted extrovert and his nearest elder brother cannot be exaggerated. He begins life as an extrovert, in contact with the elder brother; but owing to the fact that the elder brother soon passes into boyhood, the younger is isolated, to a greater or lesser extent, during the latter part of his infancy, and soon develops introvert tendencies. In fact, many introverted extroverts become so deeply introverted as the result of this experience that they are invariably mistaken for introverts by superficial observers. The typical introvert, however, is a *melancholic*, while the typical introverted extrovert has the temperament described by Hippocrates as *phlegmatic*: in situations where the introvert is apt to be talkative, impulsive, and self-revealing—as in the society of intimate friends—the introverted extrovert is apt to be taciturn, deeply phlegmatic, and self-contained. His personality is a very complex one, as a few examples from history will easily show.

Such men as Kitchener, Schumann, Wagner, Frederick Delius, Lawrence of Arabia, and most of the great religious leaders such as Luther, Wesley, and Calvin, were introverted extroverts. Every one of them, with the exception of Lawrence was separated from his nearest elder brother by a number of years. Kitchener, Schumann, and Delius had elder sisters near to them in age; Lawrence of Arabia had no sisters. He was perhaps the purest type of introverted extrovert that has been seen in modern times. In him the conflict between the introvert and the extrovert attitudes was always in evidence. His character shows that even when a fairly large number of sons are born at short intervals at least one of the younger sons will become isolated within the family and will develop the attitude of the introverted extrovert towards the life of his time. In the Middle Ages a man like Lawrence would have been a great ascetic, and a great religious personality.

His isolation within the world of infant sons, and his worship of his elder brothers, more than anything else, provide us with a clue to the character of this intensely interesting figure.

Borderline Types

Now there are certain characters who are neither typical extroverts (like Sheridan, Longfellow, Cobbett, Cecil Rhodes, Napoleon, and others) nor typical introverted extroverts (like Delius, Lawrence, Blake, Schumann, Schubert, and others), but are what may best be described as border-line types. Some physical disability or accident of circumstances has prevented them from becoming strongly influenced by the nearest elder brother. It is these characters that furnish me with the strongest evidence in support of my theories, and the contemplation of their idiosyncrasies never fails to strengthen my belief in the soundness of my deductions.

Let me deal, in the first instance, with the character of Wordsworth. He was a second son, and was born about twenty months after his elder brother. In the normal course of events, he should therefore have become a strongly extroverted type of personality. Actually, however, he appears to have been an imperfectly conditioned type of introverted extrovert—an extrovert who had somehow become isolated from the nearest elder boy. And these are precisely the circumstances in which he passed his infancy! One of his biographers tells us that his infancy and early boyhood were spent partly at Cockermouth, and partly with his mother's parents at Penrith. We are thus provided with a sufficiently clear explanation—apart from another circumstance to which I may refer in due course—of the conditioning of the vaguely-defined, half-realized type of personality which he represented.

Another interesting case of the same kind is that of Sir Walter Scott—an extrovert who became isolated within his family, to some extent, as the result of a serious illness in his second year. He was a third son with a younger sister. But the most interesting and most instructive case of all is that of Edgar Allan Poe. This strange and almost bewildering personality was a potential extrovert who became so deeply introverted that he might have passed for an only child. At

the age of about a year and ten months he was separated from his elder brother, who was near to him in age, and reared as the only child of a gentleman named Allan. No one in his right mind would call Poe an extrovert. And yet he had much of that deeply phlegmatic type of mind that is characteristic of the introverted extrovert. He was neither a typical introvert nor a typical introverted extrovert, and the mal-conditioning which was the result of his unhappy experience was reflected in his way of life, in his thinking, and in his relations with other men.

Isolated Younger Sons and Daughters

Concerning families of sons without sisters and families of daughters without brothers I have but one more generalization to make. It may be stated thus:—

When the difference in age between two sons or two daughters is more than eight years, the conditioning of the younger child may be uncertain. In some cases the child will become an introverted extrovert, and in other cases he (or she) will become an introvert. To these types of younger sons and younger daughters I shall apply the terms "isolated younger son" and "isolated younger daughter." I have studied less than fifty of these personalities, and I must confess that I do not know much about them.* All that I have been able to discover, in the course of my investigations, is that while the isolated younger son with elder sisters is apt to be very talkative in congenial company—more like an introvert than an introverted extrovert—the isolated younger son without elder sisters near to him in age, and the isolated younger daughter without elder brothers near to her in age, are apt to be taciturn and self-contained in demeanour. To those who would care to study this type of personality in the biographies of famous men

* It should be obvious that a complete study of isolated younger sons and daughters would involve the collection of data drawn from many hundreds of cases. When one considers that the range of the difference in age between the two individuals, in each case, is between seven and twelve years, one realizes that the variation in characteristics may be considerable. Since writing the above lines I have met numerous isolated younger sons and daughters in various parts of the world—in Europe, South America, Oceania, and elsewhere—but I am not yet in a position to generalize freely with reference to any given type.

I would suggest the characters of Pierre Loti, Coleridge, Lamb, and Horace Walpole as admirable examples.

As a footnote to this section I cannot emphasize too clearly the necessity of considering every vital factor in the determination of the degree of introversion or extroversion in any given character. A man who would normally become an extrovert if his parents were twenty-five years of age at the time of his birth would certainly become an introverted extrovert if his parents were forty years of age at the time of his birth. A typical case in point is that of Peter Tschaïkowsky, the composer, who was born less than two years later than his elder brother when his father had reached the age of forty-five years. The typical only son—a fairly deeply introverted type of personality—is generally born to parents of from twenty-seven to thirty-five years, the mother being at least five or six years younger than the father. The typical eldest son and the typical extrovert son appear when the parents are both under thirty years, while the typical younger son (or introverted extrovert) is more likely to be born when the parents are between thirty and thirty-five.

Finally, it is worth while to remember that the social status of the family is, in every case, a very important consideration. There are hardly any true introverts in the families of labourers and peasants, because all isolated children in such families mingle promiscuously, at a very early age, with the children of other families, and thus tend to become extroverted to a greater or lesser extent. The purest and finest types of introverts, introverted extroverts, extroverts, and extroverted introverts appear only in the middle and upper classes of society. Their conditioning is confined to their own families, and is therefore more or less thoroughly carried out. Such conditioning is, in effect, the true meaning of "good breeding." It has much less to do with heredity than most people think.

Two Distinct Groups

In respect to their attitude towards other human beings, and towards the world generally, all men and women may therefore be placed in either of two fairly distinct groups, comprising the following types of personality:—

I. Only sons who have been isolated from other children of the same sex during the period of infancy.

Eldest sons at least eighteen months older than the nearest of their brothers.

Only daughters who have been isolated from other female children during the period of infancy.

Eldest daughters at least eighteen months older than the nearest of their sisters.

(These personalities are all primarily introverts, in spite of the fact that they may have been extroverted to a greater or lesser extent in contact with their younger brothers or younger sisters.)

II. Younger sons of all types who are not more than eight years younger than the nearest of their elder brothers.

Younger daughters of all types who are not more than eight years younger than the nearest of their elder sisters.

(These personalities are all primarily extroverts, in spite of the fact that they may have become introverted to a greater or lesser extent as the result of being isolated, by reason of the difference in age, from the other members of their families.)

Those remaining, who are the isolated younger sons and daughters, and the extroverted eldest sons and daughters, may be placed in either group, according to the nature of their conditioning. Thus, a man like Pierre Loti, who was twelve years younger than his elder brother, may be grouped among the introverts or the introverted extroverts; while a man like Mr. Lloyd George would, I think, find a place among the extroverts. My experience has taught me that one must have a personal knowledge of the individual before arriving at a conclusion about these unclassifiable personalities.

Influence of Male and Female Infants on Each Other

I must now consider the influence of male infants on female infants, and vice versa. The study of this interesting subject leads me to the innermost secrets of incompatibility of temperaments in marriage, and I propose to deal with it in full in later chapters. A few preliminary remarks at this stage, however, will not be out of place.

Infants of the same sex influence one another more profoundly than do infants of different sexes. Thus, while a male child with an elder brother near to him in age becomes an extrovert, a male child with no brothers, and an elder (or younger) sister becomes an introvert. So far as his general mental attitude is concerned his personality is identical with that of the typical only child. On the other hand his attitude towards women will be conditioned by the influence of his sister or sisters. If he has a sister between two and five years older than himself, she may tend to dominate him (especially if the father should be an extrovert), and thus arouse in him an aversion or a contempt for women which may influence him unfavourably in adult life. If he has a younger sister near to him in age (and his father is living happily with his mother during the infancy of their son) his attitude towards women in later life will be protective and solicitous, and he will have a very charming and agreeable manner.

Biographical literature provides us with several cases of men who have become misogynists or philanderers, or have led unhappy lives as the result of the bad influence exercised on them by elder sisters. Lord Byron and Paul Verlaine are typical examples, and their careers should be compared in this respect. Both spent the period of infancy in contact with girls who were at least five years older than themselves. In both cases, so far as I have been able to judge, the father was a vigorous man. The rôle played by the father in these cases will be explained in Chapter II. In this section it will be sufficient for me to point out that the viciousness or morbidity of the son is by no means entirely due to inherited traits. The little girl who ruined the life of Verlaine was not his sister, but his cousin—a child who had been adopted by Verlaine's parents because they despaired of having a child of their own. She was eight years older than the poet.

Most die-hard revolutionaries, and most socialist writers, and, in fact, nearly all men who are cursed with a mania for officiousness, have elder sisters. It is not without significance that Lenin had at least one elder sister, and that the same can be said of all famous rebels with the exception of Robespierre, whose behaviour was peculiar, and is dealt with elsewhere.

Marx, Lassalle, Mirabeau, Danton, and Trotsky must have suffered at the hands of an elder sister in early life. Among British socialists of the past fifty years three are worthy of study in respect to their family positions, namely: Mr. Bernard Shaw, Viscount Snowden, and William Morris. Mr. Shaw is an only son with two elder sisters; Viscount Snowden, also, was an only son with two elder sisters; while William Morris, whose precise position I have been unable to ascertain, was an isolated son or an eldest son with two elder sisters. According to my theories, the fathers of Mr. Shaw and William Morris should have been less vigorous, or less strongly extroverted, than the father of Viscount Snowden; and, so far as my knowledge goes, this was actually the case.

Some of the finest and most exquisite poets and artists have been only or isolated sons with younger sisters, or only sons with younger and elder sisters. Here is a list that explains itself: Browning, Shelley, Chopin, Heine, Swinburne, Mendelssohn, Cézanne, and Hawthorne. Among extrovert and introverted extrovert sons with younger sisters we find Sir Joshua Reynolds and Wordsworth. The eldest son with a younger sister, who is very rarely found among great men, is represented by Goethe, whose younger brother* and younger sister were born within three years and two months. When I say that the eldest son with a younger sister is "rare," I mean that it is unusual to find the three children being born so close together. And unless they are born close together—and unless the girl comes before the younger brother—the true "eldest son with a younger sister" does not come into existence. If Goethe's sister had been born *after* the younger brother she would not have influenced the great poet to any extent, because she would have arrived *too late*. On the other hand, if the birth of the younger brother had been delayed for another year, *he* would have arrived too late, and Goethe, instead of being the typical eldest son that he was, would have become what I should describe as an "isolated son."

There are two very important considerations relative to the

* Goethe tells us in *Dichtung und Wahrheit* that this boy hardly lived beyond infancy.

study of men with younger sisters. One is the difference in age between the man and the woman, and the other is the happiness or unhappiness of their parents.

When I speak of an only son with a younger sister, or of an eldest son or younger son with a younger sister, unless the circumstances are otherwise stated, I refer to a *typical* only son, eldest son, or younger son with a younger sister. I assume that the girl is not more than two years younger than her brother, and that the parents have lived happily together during the infancy of their children. If these two normal conditions do not obtain the natures of both the boy and the girl will undergo some modification. The typical only son or younger son with a younger sister has a very charming manner in the presence of women, and a very solicitous attitude towards them. The only son or younger son whose parents, during his infancy, have not lived happily together, or have been living apart from one another—not necessarily unhappily—will not exhibit the charming manner and the solicitous attitude to any great extent. In fact, even the most acute observer will be unable to detect in him the influence of the younger sister which, in normal circumstances, would have been clearly noticeable. I have studied more than four hundred only sons and younger sons with younger sisters, and I have never found an exception to this rule. If a male child is to be properly conditioned by his younger sister his parents must live happily together during the infancy of their children.

The other important factor in the conditioning of men with younger sisters is, as I have stated, the difference in age between the two children. A man with a sister about eighteen months younger than himself will, in normal circumstances, be very strongly influenced by her. If the difference in age is increased to two years, the influence of an infant girl, in normal circumstances, will still be fairly strong. But if the difference in age is between two and three quarter and three and a half years an indeterminate type of personality will be created. The boy will certainly exhibit a modicum of the normal character's charm and affability; but these characteristics will not be pronounced, and his imperfect conditioning may be the cause

of great unhappiness in later life. A good example is that of Heinrich Heine, who was about three years older than his sister. His wife (formerly his mistress) was a mal-conditioned only child—a sprightly little *grisette* named Mathilde Mirat—and towards the end of his life she caused him a great deal of worry and mortification through her light behaviour. I shall have more to say on this subject in the chapter devoted to the incompatibles of the only son: I mention it here because it is an instance of the risks run by partially conditioned only sons with younger sisters in the important business of choosing a life-companion.

It is hardly necessary for me to add that when the girl is more than four years younger than her elder brother no trace of her influence is apparent in either his appearance or his behaviour.

Prediction of Sex

At this stage it will be necessary for me to encroach upon the province of the biologist, and write down a series of observations which I have made concerning the prediction of the sex of unborn children. It must be clearly understood that my conclusions in this matter are those of an empiric, and that they may be without justification from the professional biologist's point of view. As they are drawn from the study of about two thousand cases, however, and are germane, in some measure, to my principles of incompatibility in marriage, I feel that I may venture to set them before the reader. They are as follow:—

(i) A man who is an eldest child tends to beget a sequence of children that is more or less identical with that of his own family.

A good example is that of a man who is the eldest of three sons, with a daughter following the youngest. This man may beget two sons and a daughter, or three sons and a daughter.

(ii) As a general rule, men with younger brothers next to them in the family tend to beget sons before daughters, and men with younger sisters next to them in the family tend to beget daughters before sons.

(iii) If the first two children are of the same sex, and present a marked contrast in features and general appear-

ance, the next child, if born within one or two years, will certainly be of the opposite sex.

I have not found an exception to this rule in more than five hundred cases.

(iv) If an infant boy strongly resembles his mother, the next child, if born within one or two years, will probably be a girl.

(v) In studying a large family of sons one finds that none of them, with the possible exception of the youngest, resembles the mother. If the youngest resembles his mother, the next will probably be a girl.

I make no claim for these observations.* They are, as I have said, purely empirical, and without justification from the scientific point of view. To a biologist, armed with the knowledge of sex-determination contributed to scientific lore by such brilliant minds as Mendel, Doncaster, Goldschmidt, and others, they will seem crude and uncertain. But, as I shall show in the proper place, they are of some interest to me in the study of incompatibility of temperaments in marriage and family life.

Women with Elder Brothers and Women with Younger Brothers

Reverting to the study of the influence of male children on female children, and vice versa, I must now deal with girls who have elder brothers near to them in age, and with girls who have younger brothers near to them in age.

As a generalization it may be stated that every woman with elder brothers near to her in age demands and expects a great deal of attention and consideration from her lover or her husband or her son. This is normally the case when the parents of the woman have lived happily together during the period of her infancy. The devoted parents encourage the elder brothers to be attentive to their sister, and the girl expects all men to be like her nearest elder brother when she enters upon adult life. She looks upon exclusive attention and consideration as her natural right, and she exercises this right

* It is possible that they are an imperfect reflection of some natural law as yet undiscovered. On the other hand, they may be of no significance whatsoever.

in the choice of her lovers. So obvious is this trait in most women with elder brothers than one can even study it in portraits. One has only to look at a portrait of Jane Austen, for example, to realize that she had been "spoiled" by the nearest elder boy. She had four elder brothers, by the way, and one elder sister. Henry, the fourth son, was devoted to her.

Other things being equal, more attention is demanded from her lover or her husband by a woman who has two or more elder brothers near to her in age than by a woman who has only one elder brother.

A woman with one elder brother whose parents have lived happily together during her infancy may find that her brother has a very affectionate regard for her; but if he be fairly deeply introverted, his attitude towards her, and towards the world in general, will be rather self-centred. On the other hand, a woman with an elder *extroverted* brother near to her in age will find that his attitude towards her is one of whole-hearted affection,* devoid of the self-centredness of the introvert. Hence, a woman with two elder brothers expects more consideration from her lover or her husband than is demanded and expected by a woman with one elder brother.

A woman with an elder brother more than three years older than herself will be influenced by him to some extent, but not as strongly as she would have been influenced by an elder brother near to her in age. With regard to the limit to which the difference in age may be extended I have no means of reaching a satisfactory conclusion. I should not imagine, however, that an infant girl would be greatly influenced by a brother more than eight years older than herself. In all cases the influence is reciprocal to a great degree, and in such circumstances the boy would not be influenced by his sister.

A woman with younger brothers near to her in age has precisely the opposite attitude towards men: a protective, solicitous, *managing* attitude, which is the natural result of the conditioning which she has undergone during her infancy. In the normal case, where the parents have lived happily together, and the nearest younger brother is born not more

* Provided, of course, that their parents have lived happily together.

than two years later, this attitude is very pronounced. In unhappy families, and in cases where the nearest younger brother is born more than three and a half years later, it will be imperfectly realized, or absent altogether. As boys are influenced by their younger sisters so are girls influenced by their younger brothers. The same conditions—the difference in age and the attitude of the parents towards one another and towards their children—apply in either case, with equal force.

A Detailed Classification

I am aware that there is no obvious connection between the foregoing remarks and the subject of incompatibility of temperaments in marriage. In later chapters, however, I shall be able to show that they have a great deal to do with it. The adult world is but a copy of the infantile world, and the personal relations existing between husbands and wives reflect, to a considerable degree, the effect of infantile conditioning on the personalities of the men and women concerned. Before going into the matter in detail, however, I wish to make a more detailed and more comprehensive classification of personalities—or rather, *attitudes* in personalities—so that every reader may study his or her own difficulties in the cases of incompatibility which I shall discuss in due course.

For the sake of convenience we shall call the extroverted introvert an “eldest son” or “eldest daughter,” meaning thereby an eldest son or eldest daughter who is from eighteen months to three years older than his or her nearest brother or sister. The extrovert we shall call a *brother* or a *sister*, using the words always in italics, and meaning a man who is about two years younger than his nearest brother, or a woman who is about two years younger than her nearest sister. The introverted extrovert we shall designate as a “younger son” or “younger daughter,” meaning a man who is more than two and a half years younger than his nearest brother, or a woman who is more than two and a half years younger than her nearest sister. In the last-mentioned case we shall agree that when the difference in age is between three and a half and five years, the ideal “younger son” or “younger daughter” will be produced.

Now, having defined our "types," we shall set them forth in order, according to the following plan:—

MEN.	WOMEN.
Primary Types (without sisters)	Primary Types (without brothers)
Only Child	Only Child
Eldest Son	Eldest Daughter
<i>Brother</i>	<i>Sister</i>
Younger Son	Younger Daughter
Secondary Types	Secondary Types
Only Son with an Elder Sister	Only Daughter with an Elder Brother
Only Son with a Younger Sister	Only Daughter with a Younger Brother
Only Son with Younger and Elder Sisters	Only Daughter with Younger and Elder Brothers
Eldest Son with an Elder Sister	Eldest Daughter with an Elder Brother
Eldest Son with a Younger Sister *	Eldest Daughter with a Younger Brother †
Eldest Son with Younger and Elder Sisters	Eldest Daughter with Younger and Elder Brothers
<i>Brother</i> with an Elder Sister	<i>Sister</i> with an Elder Brother
<i>Brother</i> with a Younger Sister	<i>Sister</i> with a Younger Brother
<i>Brother</i> with Younger and Elder Sisters	<i>Sister</i> with Younger and Elder Brothers
Younger Son with an Elder Sister	Younger Daughter with an Elder Brother
Younger Son with a Younger Sister	Younger Daughter with a Younger Brother
Younger Son with Younger and Elder Sisters	Younger Daughter with Younger and Elder Brothers

Certain types of personality are not included in this list because they are more or less identical, for our purpose, with the only son and the only daughter. I refer to the man who is the eldest son in his family, and is more than three and a half years older than his nearest brother, and the woman who is the eldest daughter in her family, and is more than three and a half years older than her nearest sister. The period specified—three and a half years—is purely an arbitrary one; it varies in different families with the age of the parents at the time of the child's birth.

For example, an "eldest son," begotten when his father

* An eldest son who is a year older than his sister, and between two and three years older than the eldest of his brothers.

† An eldest daughter who is a year older than her brother, and between two and three years older than the eldest of her sisters.

was forty-five years of age, who is three and a half years older than his nearest brother is, in reality, an isolated child.* His younger brother arrives too late to influence his personality to any great extent. He therefore becomes, not an extroverted introvert, but an introvert pure and simple. If his father had been twenty-five years of age at the time of his birth, he would have been more strongly influenced by his younger brother, and would have become a mildly extroverted introvert. In every case which we are called upon to examine, therefore, the age of the parents must be taken into consideration, especially if the father should be more than thirty-five years older than the eldest of his children.

A close study of this introductory chapter is necessary in order that the method used to classify personalities may be fully understood. It is extremely difficult for most people to realize that infants influence one another profoundly, and that one's attitude towards other people is determined by one's infantile contacts with other infants. For thousands of years men believed that infants came into the world with souls that were ready-made; then, as the result of the remarkable researches carried out by Freud, Jung, Adler, Watson, and other distinguished psychologists, it was assumed that the influence of adults on children was a most important factor in the shaping of human destinies. Nowadays, as the result of my researches, men and women should begin to realize that the infantile world is the world of infants, and not the world of adults, as so many investigators would have us believe.

* I have termed this type of personality an *isolated elder son*.

CHAPTER II

THE ONLY CHILD, THE ONLY SON WITH
ELDER SISTERS, AND THE ONLY SON
WITH YOUNGER SISTERS

IN the first chapter I discussed a number of circumstances which are likely to modify the introvert tendencies of the only son. In the following pages I shall endeavour to present a sketch of the typical only child who has become fairly deeply introverted as the result of having been isolated from other children of the same sex during the period of infancy. This typical only child, I shall presume, was born when his mother—an only daughter—had reached the age of twenty-seven, and his father—a younger son—had arrived at his thirty-fifth year. The parents lived happily together, but the child had few playmates during the period of his infancy.

As an adult, he is seen to be an introvert pure and simple. That is to say, he is egoistic rather than egotistic, and he would much rather live within himself than within the personalities of his friends and acquaintances. Now a man who lived *entirely* within himself, who took no interest whatever in other people, could not be a sane person. No one but an actual sufferer from mental disease could live in this manner during the period of youth without feeling the need of making contact with his fellows. A normal person must exhibit at least some extrovert tendencies; he must show at least a modicum of sustained interest in things outside himself.

The introverted only child may be perfectly normal, in so far as anyone may be normal; but he is careful to avoid any situation in which he may be thrown upon his own society for long periods at a time. He likes to live an isolated life within himself whenever he chooses, but he also likes to have friends or relatives within call. He cannot bear the thought of involuntary solitude, because the pressure of introversion

soon becomes intolerable. Hence his sudden bursts of extroversion; his spasmodic affability; his lack of secretiveness; his unrestrained, ill-regulated bouts of talkativeness; his quixotic, unstable gestures of friendship and goodwill.

He cannot live the introvert life, silent, thoughtful, and self-contained, with the composure of the eldest son. He is too deeply introverted for that. The pendulum of his will swings erratically between one extreme and the other.

For a day, a few days, a week perhaps, he will remain cloistered at home, deaf and blind to outside interests, engrossed in some personal, individual pursuit that absorbs all his energies. His wife sees him at meals, and for an hour or two in the evening, but his attitude towards her is that of a man who regards another person in an almost absent-minded, perfunctory way. The pressure of introversion becomes greater and greater as the days go by, and his interest becomes centred in the project in hand. Then, all at once, he grows tired of it, tired of himself, tired of his own society. He must seek an outlet.* He talks animatedly to his wife; he embraces her impulsively; he is deeply sympathetic, affectionate, solicitous, demonstrative. He leaves his home, meets his cronies, and talks effusively to them. Though he is as close as an oyster in his normal introvert mood he is now reckless, garrulous, unrestrained. He tells all his secrets; he commits indiscretions; he makes a fool of himself; he becomes naïve, childlike, impulsive beyond all reason. He will give money to a beggar with the openhandedness of an extrovert; he will be charming, agreeable, unselfish, delightful.

At length there comes a time when the introvert within him must assert himself again. Much of this extroversion—this goodwill towards others, this charitableness, politeness, agreeableness—seems unreal, devoid of sense. After all, he means a good deal to himself; he has his individuality to think of! Alone in his den, cloistered from the world, he can lose himself in phantasms, live the life of the mind, evolve something ideal that will set him apart from other men, and give him power

* The introvert, in his daydreams, sees himself as an accomplished extrovert, conquering the world with the aid of practical talents that he does not possess.

over them. And so back to his den he goes, an introvert once more, closed-in, hermetic, inscrutable, scheming schemes, dreaming dreams, constructing dramas in which he sees himself as the protagonist—a man who means everything to himself, a man to whom the world means little or nothing.

He resembles the labourer who is sober for a week, and gets blindly drunk every Saturday night. A day of the extrovert life is more than enough for him; a week of the introvert life is more than he can endure.

It is true that every typical isolated child does not behave in this way. There are some who like to extrovert themselves daily; there are some, with a schizophrenic tendency, who can live the introvert life for weeks and even months on end. There are others who take refuge in drink or drugs; others, again, who try to live the extrovert life—and even succeed in doing so, to a certain extent—against their deepest inclinations. The principal determining factor in all these cases is the degree of isolation—sometimes the *nature* of the isolation—to which the person has been subjected in infancy.

If he is the child of fairly young parents, his temperament may be less erratic; if he is, like Baudelaire, the child of an elderly father, he may not be so impulsive in his extrovert manifestations; if he is the child of a very young mother, like Gogol or Amiel, he may become so deeply introverted as to lose all contact with the world of practical men.

* * *

An excellent portrait of a typical introvert is given in an extremely readable and intelligent biography of Gogol by M. Janko Lavrin.* The quotation of a few passages dealing with Gogol's "naïve, egocentric tendency" will serve to illustrate my own conception of the typical only child's attitude towards the world.

"He certainly had few features that would entitle him to feel perfectly 'at home' either with people or with life in general . . .

* *Gogol*, by Janko Lavrin (Republic of Letters Series). Routledge, 1925.

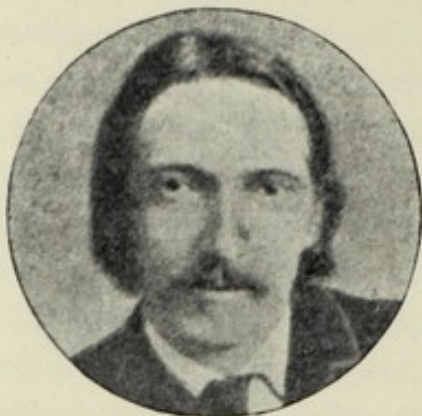
"Being by nature endowed with too nervous a sensitiveness, he reacted in a passive manner: he withdrew into himself like a snail into its shell, looking with a morbid diffidence at people and things around him . . .

"Like all introvert characters he was always inclined to underrate himself. But out of the sheer instinct of inner self-preservation he reacted to the opposite state of mind: to vanity and conceit. He began to cling to every illusion which promised to emphasize the importance of his own ego."

The typical only child—and, in most cases, the typical only son—expends much of his mental and spiritual energy in building up a "defence" against the extrovert world. He knows that this strange extrovert world, ruled by strong, practical, insensitive men, will not permit him to express himself as an introverted being. He fears it, and hates it, and, at the same time, feels that he is capable of mastering it by the creations of his own intellect. As a writer or a painter he invariably seeks refuge in satire: hence, his work is almost invariably destructive rather than constructive, motivated by hate rather than by love. The great satirists have all been isolated sons, and most of them have been only sons. Such men as Pope, Hogarth, Swift, Byron, Baudelaire, Gogol, and Anatole France mocked the world because they felt that they could master it in no other way. And the only child, because of his isolation and his introversion, must master the world in one way or another, or live and die an unhappy, frustrated being.

There is one *attitude* of the typical only child that is more pronounced than one would naturally expect. I refer to his attitude towards the social world. Most people, if asked off-hand, would say that the behaviour of the typical only child, when he goes into society, is that of an eccentric. It is common knowledge, I think, that he is more or less indifferent to all popular beliefs, political, religious, and social. If he believes in anything at all, he believes in himself. He is, in effect, an individualist, or nothing. In his heart, he despises all common creeds or expedients: he makes a bad Christian, a bad Communist, a bad Fascist; he is unclubbable, asocial; he is indifferent to the extrovert world, and will never freely and willingly take part in any social activity, except for the sake

THE TYPICAL ONLY CHILD



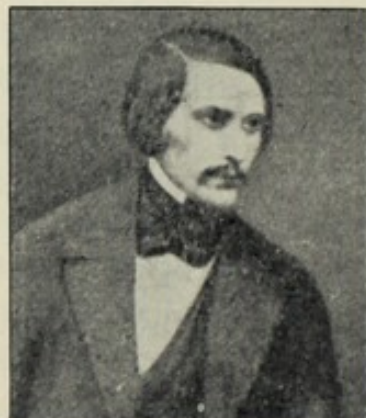
R. L. Stevenson



John Ruskin



Charles Baudelaire



Nicolai Gogol



Sir Edward Burne-Jones



Sir Edmund Gosse

of advancing his own interests, for the sake of convenience, or for the sake of avoiding severe censure. What, then, is his attitude towards the people who enjoy the amenities of social life?

Strangely enough, it is often not altogether what one would be led to expect. In the great majority of cases, he is most particular in observing the conventions of social intercourse. His social behaviour is impeccable, even exaggeratedly so. He will sometimes go out of his way to conduct himself correctly. Why should this be?

The answer to the question is very simple. When the typical only child goes into society he is, as it were, on hostile territory. His dignity, which is very precious to him, is on trial. He is therefore determined to cut a good figure, to obey all the rules—they are only arbitrary, artificial rules to him—with a disinterested and yet meticulous care.* The knowledge that he is correctly dressed, and the conviction that he is unlikely to make any social *faux pas*, strengthen him and sustain him in the act of playing a part for which he is naturally unfitted. The *brother*, on the other hand, with his capacity for mixing with all sorts of people, is not so particular. Having the assurance and easy-going disposition of the extrovert, he can mingle in society without caring very much whether his dignity is at stake or not. Such a comparison brings out the essential difference between the two types more strikingly than any other. To put it even more succinctly: the *brother* enters the world with the assured ease of a native in his own country; the isolated child enters it with the reserve and aloofness of an alien visitor.

Such is the attitude of the typical only child to formal society. In the company of intimate friends, however, as I have explained elsewhere, his behaviour is apt to be quite different. It is the one sphere in which he is able to extrovert himself, and he takes advantage of his opportunities in a characteristic way. Impulsive, demonstrative, and erratic, he behaves like

* Gautier says of Baudelaire, in a much-quoted passage: "Contrairement aux mœurs un peu débraillées des artistes, Baudelaire se piquait de garder les plus étroites convenances, et sa politesse était excessive jusqu'à paraître maniérée."

a boy who has been dismissed from a school class-room. He feels that, for the nonce, his dignity is not at stake—that he can exhibit all his imperfections without loss of face. As we observe him talking rapidly and vehemently, we realize that, compared with the eldest son, the *brother*, and the younger son, he is a man who is much younger than his actual years. There is something one-sided and undeveloped about him. His mind is set too steadily on the one course. He is too intense, too concentrated—too introverted, in short. The bias of his attitude, directed too constantly inwards, prevents him from adapting himself, in a natural way, to the extrovert world about him.

And how characteristic, how unnatural, is his attitude towards Woman. In early adolescence, when the realities of the sex-life force themselves upon him, he is invariably an idealist who worships Woman as though she were a being from another world. Then, when he falls in love, and comes into actual contact with her, his idealism is shocked by the reality, and he revolts against the human-all-too-human imperfections with which woman is endowed, equally with man. His attitude towards her, at first worshipful, idealistic, and deeply reverential, now turns a somersault, and becomes critical, fearful, and even satirical or contemptuous. As likely as not, he has had the misfortune to meet and fall in love with a woman who is temperamentally incompatible with him—another deeply introverted only child, for example, or an only daughter with elder brothers—and his self-centred, half-hearted advances have been repulsed. From that moment he feels that he has at last come in contact with the strange, unconquerable realities of Nature, and that he must build up an immense wall of sangfroid against which her insidious forces will battle in vain.

To quote M. Lavrin again, in reference to Gogol:—

“It is significant that his descriptions of seductive women are often as vivid as if he had been possessed now and then by burning erotic fancies, combined with an equally burning fear which he tried to combat at times by a kind of bantering and spiteful tone when talking of the other sex.”

And Gogol himself, in *A Madman's Diary*, says significantly:—

"Hitherto no one has found out with whom woman is in love: I have been the first to discover it. Woman is in love with the devil. Yes, joking apart . . . She cares for nothing but the devil. You will see her from a box in the first tier fixing her lorgnette. You imagine that she is looking at the fat man with decorations. No, she is looking at the devil, who is standing behind his back. There he is, hidden in his coat. There he is, making signs to her. And she will marry him! She will marry him!"

Egoism, deep-seated egoism, or pre-occupation with one's self, is the real barrier between the only child and the woman with whom he falls in love. As I shall explain in Chapter V, there is only one type of woman with whom he can attain to a measure of happiness, and she is often difficult to find. It is for this reason that the typical only child rarely meets a woman whose temperament is compatible with his own. Even when he does meet such a woman it often happens that he fails to recognize her, and lets her pass by. The initiative is always with the woman herself, and if she does not take matters into her own hands the man makes no attempt to secure her.

Among famous only children, isolated elder sons,* and only sons with elder sisters, few have been fortunate enough to make even relatively suitable marriages. Robert Louis Stevenson was among the lucky ones; Milton, Verlaine, and Byron failed; Baudelaire, Gogol, and Swift adopted morbid attitudes; Schopenhauer became the greatest woman-hater of them all.† As I have stated, and as I shall be able to explain in greater detail in a later chapter, a typical only son without a younger sister near to him in age has a range of sexual and emotional selection that is extremely limited; for him, more than for most types of men, the saying "Marriage is a lottery" is of very real significance.

* * *

For the purpose of my investigation of incompatibility of

* In my classification an isolated elder son is an elder son whose nearest brother is separated from him in age by more than four years. John Milton is a good example.

† Schopenhauer had a younger sister. He may have become mal-conditioned through her influence. I have been unable to ascertain the difference in their ages.

temperaments in marriage, I shall place all male only children in two groups, represented by (a) the only child who resembles his mother, and (b) the only child who resembles his father. The former will, in every case, be more deeply introverted than the latter. Thus Pope, who appears to have been a man who strongly resembled his father, was not as deeply introverted a personality as was Gogol, a man who appears to have strongly resembled his mother. The only child, or only son with elder sisters, who resembles his mother, is in great danger of suffering from mother-fixation, while the isolated child who resembles his father is less likely to succumb to this complaint. Only or isolated sons as a whole may be placed in two groups, consisting of the following types of personality:—

I. The only child.

The only son with elder sisters.

The isolated elder son—who is more than four years older than his nearest brother.

The isolated younger son—who is many years younger than his nearest brother, and has not grown up in contact with him.

II. The only son with younger sisters near to him in age.

The isolated elder son with younger sisters near to him in age.

The isolated younger son with younger sisters near to him in age.

The personalities classified in Group I will resemble either parent, but the personalities classified in Group II will, in all normal cases, resemble the mother rather than the father.

Now, in relation to women, all representatives of the first group, with the possible exception of certain isolated younger sons, exhibit attitudes that are more or less identical. They are all basically self-centred men, and they demand a good deal of consideration from their wives. Every one of them, as I shall show in Chapter V, is incapable of living happily with women who have been strongly influenced by their elder brothers and, as a result, expect and demand more or less constant solicitude from their lovers and husbands. On the other hand, the representatives of the second group—only sons and isolated sons with younger sisters near to them in age

—are less self-centred in relation to women, and are normally capable of living happily with certain types of women who have elder brothers. They will be dealt with in the last section of this chapter.

* * *

I must now consider the conditioning of the only son and the isolated elder son with elder sisters. There are at least four distinct types, who may be placed in two distinct categories, viz:—

I.—(a) Men with vigorous (and generally extrovert) fathers who are not more than four years younger than the nearest elder sister.

(b) Men with mild-natured, unambitious (and generally introvert) fathers who are not more than four years younger than the nearest elder sister.

II.—(a) Men with vigorous fathers who are between four and eight years younger than the nearest elder sister.

(b) Men with mild-natured fathers who are between four and eight years younger than the nearest elder sister.

Of the first type the American statesman, Abraham Lincoln, and the British statesman, Viscount Snowden, are good examples. It is possible, also, that Warren Hastings may be placed in the same category. Both Lincoln and Viscount Snowden rebelled against the tyranny of infant girls during the period of infancy, and developed uncompromising attitudes towards the world in adult life. Both championed the cause of the “under-dog,” and pursued their policies with great vigour and determination.

Of the second type, the most conspicuous example in modern times is the personality of Mr. Bernard Shaw. He rebelled against the influence of his elder sisters in some measure, and became a Socialist; but, because his father was not a vigorous man, he did not develop into an extremist, but merely into an educator of current social and political opinion.

Of the third type (or the first type of the second category, the representatives of which are pampered and indulged rather than dominated by their elder sisters) the best examples are those of Lord Byron and Paul Verlaine, who led unhappy lives

as the result of such conditioning. The only representative of the fourth type that I know of is Ernest Renan. He also was pampered by his sister (who was more than five years older than himself) but, because his father was elderly at the time of his birth, he did not suffer unduly, although it must be admitted that he became a rebel in a certain sense when he reached mature life.

It will be seen, therefore, that since the nature of my investigations compels me to consider many factors in the conditioning of infants, the study of men with elder sisters offers less scope for generalization than the study of any other type of personality.

In dealing with only sons with elder sisters two very important factors must be taken into consideration. One is the nature of the family into which the child is born, and the other is the position of the father in his own family.

In order to elaborate these two points I shall have to explain that my investigations have forced me to consider the influence of the parents in any given family as the framework or mould in which the respective attitudes develop. Parents do not influence the attitudes of their children *directly*;^{*} but their protecting influence is absolutely essential if the children are to be properly conditioned by one another. As I have shown in Chapter I, the girl with brothers older than herself is strongly influenced by her brothers only when the parents have lived happily together. Each individual family is a little island world in which the parents isolate the infant inhabitants; and the more the parents make the family an isolated sphere, and the more they protect it from the vast ocean of the external world, the more strongly will their infants influence one another, and develop into highly differentiated types of personality in adult life. Infants in a well-conditioned family are reared in fixed relations with one another; they are not permitted to make promiscuous contacts with other infants, like the children who are reared in humbler circumstances. As the whole structure of our civilization

^{*} The only instance in which I have found any clear proof of the influence of a father on the character of his child is that of an extrovert father on his female first-born *q.v.*

depends upon the proper conditioning of only sons, eldest sons, *brothers*, and younger sons (and their feminine counterparts), each of whom has a part to play in sustaining it, my attention to this point cannot be too carefully considered. The fundamental difference between a state of civilization and a state of barbarism or savagery is simply this : that in a state of civilization infants are given an opportunity of being properly conditioned in small groups, the members of which stand in fixed relations to one another ; while in a state of barbarism or savagery, infants mingle indiscriminately with one another from a very early age, and thus typical only sons, eldest sons, *brothers*, and younger sons are prevented from coming into existence.

This fact, by the way, will serve as a more potent refutation of Marxist doctrines than all the polemics that have been written in the past fifty or sixty years. If private property were abolished throughout the world, the monogamian family, as a congeries of insulated units, would disappear ; and if the monogamian family disappeared, or even became botched, a state of barbarism would inevitably result. The world would become full of people who could only be described as botched extroverts or botched introverts, and indescribable chaos would follow.

The monogamian family is a product of civilization. It was unknown throughout the long, dark ages of savagery and barbarism. It came into being as the result of the most fundamental and most dynamic revolution in human affairs—the institution of private property—a few thousand years ago. The necessity for such a revolution grew out of the human-all-too-human desire of men that their property should pass to their descendants. It was therefore imperative for them to break up the old communal mating customs, and found the institution of marriage. Thus civilization, private property, and marriage* stand or fall together.

It is natural, for this reason, apart from any other, that every man who strives throughout the greater part of his life

* Modern anthropologists, for the most part, appear to make no distinction between primitive mating and civilized marriage. The former, whether monogamous or polygamous, is a mere custom ; the

to accumulate or conserve property should desire a son to inherit his wealth, or to carry on his business or profession. There is a notable exception in the case of a man who has a younger sister near to him in age to whom he has been devotedly attached in infancy; but, in the main, it will be found that nearly every man of property is disappointed if his first-born should happen to be a girl. So deeply is this disappointment felt among certain peoples that, in such circumstances, the advent of a girl is looked upon as a misfortune, and the father, when questioned about his family, does not mention the unwanted child.

Among Europeans, however, the father conceals his disappointment, and tells himself that the girl shall not suffer for what is, after all, no fault of her own. Then, almost unconsciously, his attitude towards the infant undergoes a profound change. He begins to see in her a substitute for the son whom he had desired. In extreme cases,—i.e., in cases where the man is strongly extroverted, or is a fairly strongly extroverted eldest son—he encourages her to take an interest in masculine pursuits, and gives her every advantage which it is possible for him to provide. In short, he tries to make an “eldest son” of her, and frequently succeeds in rendering her ill-natured and unsympathetic.

As a result, when the son eventually appears, he finds that his place has been usurped by an intractable girl who regards him with a jealous eye. The father, having made one “eldest son,” does not possess the psychical elasticity to make another.* And, besides, he feels that it would be unfair to the girl, who is now approaching childhood, and is beginning to look upon certain privileges of affection and interest as her exclusive right.

latter is an *institution*. The essential element in civilized marriage is the segregation of families, which had its origin in the institution of private property. Among uncivilized people, men may contract monogamous unions, but their children mingle promiscuously with other children at a very early age. Hence, the essential virtue of civilized marriage—the possibility of developing the personalities of children in small isolated groups—is absent. In respect to the *real* function of marriage—the propagation and care of highly individualized children—all primitive unions are promiscuous.

* It must be understood that the term “eldest son” is used here in a figurative sense. I am not suggesting that the girl actually behaves like an eldest son.

As soon as the boy grows old enough to develop an awareness of his position, he perceives the father's bias in favour of the elder child, and deeply resents it.

The girl, also, is not slow to realize that she occupies a commanding position in the family. She stands aloof from her brother, and misses no opportunity of letting him know that she is the favoured one in the father's eyes. Especially is this attitude apparent in cases where the father is strongly extroverted, and the girl is about three years older than the boy. And it is more apparent in cases where there are two elder sisters than in cases where there is only one. In such instances the elder daughter is apt to become a tyrant, venting her jealous displeasure upon the boy at every opportunity. Thus, even from the age of two or three, the infant experiences deep feelings of frustration and isolation, which give rise to rebellious tendencies, and influence him more or less unfavourably for the remainder of his life.

Is it any wonder, therefore, that the great majority of die-hard revolutionaries, and agitators, and reformers of all types, are men with elder sisters? One can find hundreds of them throughout the course of history and, when studying them, one discovers also that their rebel feelings are expressed in a great variety of ways. Some, like William Morris and Sir Thomas More, are wise and gentle beings who work for the reformation of humanity in a comparatively inoffensive manner. Others, like Danton, Mirabeau, Trotsky, Marx, Lassalle, and Lenin achieve their ends through the most violent upheavals. In all cases, the boy grows up with a strong tendency to officiousness: he desires most passionately to set the world on the right road, and to influence it by his thoughts and actions. Such men have the minds of policemen; and, indeed, it is not without significance that the founder of the London police force, Sir Robert Peel, was an eldest son with elder sisters—the most officious type of all—and that all officious policemen, “hanging” judges, inspectors, spies, and people of a like nature are invariably found to have suffered at the hands of their elder sisters in early life. The late President Wilson of the United States of America was an elder son with an elder sister, and so was Benvenuto Cellini, the most conceited man

who ever lived. On the other hand, Samuel Butler, the author of *Erewhon*, was an eldest son with an elder sister who was at arms with the world throughout the greater part of his life, and yet did not become a Communist or any other type of social revolutionary. Why should this have been so?

The answer is, of course, that Butler's father was not an extrovert or an extroverted introvert, but an introvert pure and simple. And the typical introvert has not the same desire for a son as a family man who has several brothers. Hence, when Butler's elder sister was born his father could not have been deeply disappointed. And, as a result, Butler himself was not unfavourably influenced—to any great extent—by the other infant. It is true that he must have been influenced to some extent, but her influence on him was not strong enough to make him bitter and violent in his attitude towards the world.

We see, therefore, that in estimating the strength of the influence of elder daughters on their younger brothers the character of the father must be taken into consideration. A strong, virile father will probably have a domineering daughter, and a domineering daughter will make a rebel of her brother.

The number of years between the girl and her brother is another factor that is very important. Byron was an only son with a half-sister five years older than himself; he was a rebel in a certain sense, but he did not espouse the cause of a down-trodden people until the last year of his life. Verlaine's foster sister was, as I have stated, eight years older than himself, and may not have influenced him very strongly. And yet it is worthy of consideration that many only sons with elder sisters—in cases where the difference in age is more than four years—experience great difficulty in adjusting themselves to life. This fact is even recognized by popular writers of fiction, who often show us a weak and vicious boy who is extricated from the consequences of his misdeeds by an elder sister with a forgiving nature. Such writers, however, do not explain that it is the bad influence of the elder sister—in certain cases—that is responsible for the boy's inability to lead a regular life.*

* Every man in this position whom I have known has either led an unhappy life, or has experienced great difficulty in adapting himself to the world.

The attitude of the typical only son with younger sisters presents a marked contrast to that of the typical only son with elder sisters.

Here is no rebel, but a gentle soul, with an inexpressibly suave disposition and a mind of extraordinary delicacy. From his earliest years he has been taught to look upon his sister as a being whom he must love and protect at all times, and the influence which she exerts upon him forms the basis of his attitude towards women in later life. Only sons with younger sisters can be recognized at sight by anyone who is a close student of human nature. In cases where the father and mother have lived happily together, and the nearest sister has been born within two years, the boy's peculiar charm of manner is unmistakable.* Most isolated sons with younger sisters resemble their mothers, and many of them have an irresistible appeal for most types of women. A good example is that of Shelley, whose portrait is before me as I write. Shelley's charm and delicacy were undeniable, and his fine nature was expressed in every line of his features.

A student of literature might object that Shelley was supposed to have been a rebel, and that he should, on that account, have had elder rather than younger sisters. But I can find no evidence to support the contention that he was a rebel in any real sense. It is true that, like most typical only sons, he had no sympathy with popular religious ideas, and was considered an "atheist" by the extrovert world of his time. The word "atheist" in those days, when most families were large, and extroverts dominated the thoughts of men much more potently than they do in these days, was considered to be a terrible word, almost unmentionable in polite society. In our society it has less meaning than the word "anarchist" and, among the intelligentsia, is probably of no significance whatsoever. If one considers, in this respect, the thoughts and actions of a real revolutionary like Marx, or Lassalle, or even Bernard Shaw, one finds that the revolutionary sentiments of Shelley are purely of a literary nature, that they are weaker indeed

* It has occurred to me that the only son with a younger sister whose father is temperamentally incompatible with him may be less strongly influenced by the girl than would otherwise be the case.

than those of Byron, who at least lent his presence to the Greeks in their war of independence against the Turks.

The following only sons or isolated sons, as I have stated, had younger sisters near to them in age: Browning, Shelley,

THE ONLY OR ISOLATED SON WITH YOUNGER SISTERS



Percy Bysshe Shelley
(Fairly strongly influenced
by his nearest sister)



Maximilien de Robespierre
(Very strongly influenced
by his younger sister)



Heinrich Heine
(Imperfectly conditioned
by his younger sister)

Heine, Swinburne, Mendelssohn, Hawthorne, Chopin, and Pascal. The first four were eldest children, and each of the last four had an elder sister near to him in age. There is a certain fineness of texture in the minds of every one of them

that one does not find in the minds of intellectuals who have not been strongly influenced by their younger sisters. They were sensitive plants, and their exquisite sensibilities, fostered in infancy by their association with infant girls, manifested themselves in the most delicately fashioned works of art. Among those with elder sisters it would appear that Pascal was the only one who exhibited some qualities of the typical only son with elder sisters; hence it seems likely that his father may have been more strongly extroverted than the fathers of Chopin, Mendelssohn, and Hawthorne.

Like the typical only child and the typical only son with elder sisters, the typical only son with younger sisters is an introvert. He tends to live unto himself, and to preserve an attitude of indifference towards the extrovert world. His behaviour towards women, however, is characteristically different from that of the only son or isolated son without a younger sister near to him in age.

If he has been well-conditioned his attitude to women is very solicitous, but at the same time, he retains his reserve and is, in all cases, inclined to be egocentric. It is sometimes possible to study the conflict between his egocentric tendencies and his desire to be all things to all women in his love-affairs. As an artist he may be devoted to his work, but his power of fascinating certain types of women—notably female only children, only daughters with elder brothers, and younger daughters—often leads him into strange, quixotic adventures, which he cannot carry to a satisfactory conclusion. The only son without a younger sister near to him in age is less attractive to women, and is less likely to impose on them, but the typical only son with younger sisters is a man who, while endowed with an infinite capacity for charming women,* is incapable of losing himself in the world of women and devoting himself utterly to their interests. In this respect he is inferior to the typical younger son with younger sisters, who is the true Don Juan—a man who is capable of satisfying almost any type of woman except the woman who has younger brothers near to her in age.

* The only son with a younger sister, whose parents have lived happily together, smiles more readily than any other type of man. (See the Note on Robespierre in the Appendix.)

CHAPTER III

THE ELDEST SON, THE *BROTHER*,
AND THE YOUNGER SON

THERE is no doubt that, from the practical man's point of view, men with brothers are the salt of the earth. They make the best soldiers, the best statesmen, the best clerics, the best business men, the best diplomats, the best organizers, the best workmen—and the best if not the only commercial travellers. They are the cream of the practical extrovert world, and they rule it everywhere with unchallengeable authority.

The only spheres in which they do not excel are those which demand profound philosophical thinking and an understanding of the needs and aspirations of certain introverted souls. A man with elder brothers, or a typical eldest son, cannot understand a man like Baudelaire, a man like Byron, or a man like Schopenhauer. Nevertheless, even in the world of thought, one finds certain mystics such as Blake, Strindberg, Delius, and certain religious figures such as Luther, Wesley, and Tolstoi, who owe their powers of insight to that mysterious source of psychical strength which comes from having elder brothers. These characters, however, are invariably men with brothers who are isolated within their families—that is to say, they are introverted extroverts rather than extroverts, and their introversion gives them power over other men in their time.

There are many men with brothers who are basically self-centred in their attitude towards the world, but these men are always elder or eldest sons. It must not be forgotten that although the eldest son has a brother near to him in age he has been an only child or an only son for two or three years of the most impressionable period of his existence. The typical eldest son is really an only son turned eldest son, and his place is with the only sons rather than with the younger sons. I have grouped him with these interesting personalities, however, for

the sake of convenience, and because I feel that since he influences his brothers he is as much at home in one camp as in the other. From the point of view of his sex-relationships he is, of course, an isolated son rather than a man with brothers, and his attitude towards women will be considered in the chapter devoted to the incompatibles of the only son.

The most critical moment in an eldest son's life is the moment in which he observes the attention that is being paid to his newly-born brother. For the first two or three years of his existence he has been an introvert, like the typical only son or the typical only child. But now, in the latter portion of his infancy, he has come under the extroverting influence of the other child, and has reacted to it strongly or very strongly according to the difference in age that separates him from his brother. It is for this reason that I have called him an extroverted introvert.* How interesting it would be—if it were possible—to observe the changes in his psychology which take place during the first year of his brother's life! To study exhaustively his first realization of the presence of *another*—the first glimmerings of interest in the new being, the first jealousies, the first curiosities, the first motions of extroversion.

During this initial year of brotherhood it is obvious that the process of extroversion which is going on in his infantile mind must be stimulated mainly by his own interest and curiosity, rather than by the interest and curiosity of the brother. His world was originally a world of one; it is now a world of two. There are two powerful forces warring within him: the jealous fear of being supplanted and overlooked—remember that he is still, in some respects, an only child!—and the desire to become extroverted by contact with the younger boy. Now the one, and now the other, gets the mastery over him. If his parents are wise people they will take care to guide him understandingly through this first critical year as an elder son. They will think of the adjustments that he has to make, and enable him to compromise with the situation.

A prolonged study of typical eldest sons has convinced me

* Goethe's *Faust* was the lifelong labour of an eldest son. Faust is an introvert who becomes an extrovert: his history is the elaboration of an eldest son's infantile experience.

that the majority of parents do not undertake this delicate task. It is for this reason that so many eldest sons tend to become sullen and bad-tempered. Indeed, one might say that bad temper is the eldest son's vice, just as a domineering nature is his most serious fault. There are some extroverted introverts who are free from these blemishes—notably those born of middle-aged parents—but most of them whose parents are young and vigorous exhibit such tendencies in one way or another.

Again, at the risk of making myself tedious by constant repetition, I must insist on the importance of the difference in age between the two infants. Let us assume that there is little more than a year between them, as in the case of Laurence Sterne and his brother, and as in the case of Mr. Lloyd George and his brother: then the elder son may be fairly strongly extroverted, and show few signs of introvert tendencies. Let there be two years between them, as in the cases of Dr. Johnson, Henrik Ibsen, Von Hindenburg, and their nearest brothers, and the boy will become a fairly evenly balanced extroverted introvert. Let there be three or three and a half years between them and the subject will become more deeply introverted, as in the cases of Beethoven and, I believe, Auguste Comte. In such cases, the elder child may be a pronounced introvert—if the father be a man in middle life—or he may be mildly extroverted—if the father be a man in his twenties.

The age of the father must be taken into consideration, for various reasons. A child of a middle-aged father is more inclined to develop extreme introvert tendencies than the child of a young father, owing to the waning of the father's reproductive powers at the time of the child's birth. In most of these cases the child is apt to be delicate, and this circumstance causes him to withdraw into himself. Moreover, a middle-aged father does not normally take a very active interest in the lives of his infant children, with the result that the infants are not as strongly influenced by one another as they would be in other circumstances. The age of the father, however, does not determine the circumstance as to whether the child shall be an introvert or an extrovert; it determines merely the *degree* of introversion in children who would otherwise be fairly strongly

extroverted. I am assuming, of course, that the mother is young—under thirty, let us say—and yet not too young, in all cases.

* * *

Now, having glanced at our eldest son in infancy, let us observe him in early boyhood. The most significant fact that emerges is that he is already beginning to take himself very seriously. From an early age he has assumed a position of authority over his brother and, like all rulers, he is an unconscionable disciplinarian. He is accustomed to be obeyed and respected; he accepts responsibility, and is never afraid to take the initiative in all matters concerning his brother and himself. It is not difficult to visualize him as a serious-minded and purposeful adult, dealing with other men as he has learned to deal with the younger boy. The system of primogeniture, which men have adhered to from the earliest days of the monogamian family, is therefore seen to be justified.

The extroverted introvert is the ideal leader and ruler. His introvert tendencies, bred in him by his early isolation as an only child or only son, endow him with the capacity to stand alone and face the responsibilities of government with a resolute mind. His extrovert tendencies, bred in him by his contact with his younger brother, enable him to maintain his interest in the practical affairs of life. Nevertheless, he is lacking in certain valuable qualities. He makes a good military commander, but a poor diplomatist, an indifferent politician.* He has little tact, little flexibility of mind; he does not possess the power of expressing himself readily; he is apt to be taciturn, blunt, and more or less indifferent to praise or blame. He is self-sufficient, concentrated within himself, sure of his capabilities, sure of his place in the scheme of things. He rarely has to defend his attitude towards the world because, although he has an independent spirit, he rarely carries his independence to the point where it conflicts with the will of the majority.† He takes the world as it is, and resolves to get the best that he can out of it.

* These remarks apply to a man who is at least two years older than his nearest younger brother.

† The finest eldest sons will sometimes suffer for their principles. Henrik Ibsen is an example.

It is almost unnecessary for me to add that he makes a stern father. His experience in the nursery has fitted him to play the *rôle* of paterfamilias to perfection. That is to say, if perfection in this art or science consists in carrying out the duties of parenthood with great seriousness of purpose. His attention is concentrated on his family and his profession, and he has little time for anything else. He is a realist and a pragmatist. For this reason he does not cut a very good figure in social circles: he is too independent, too matter of fact, too reserved, too careful of his dignity. He has a nature that may be described as being intractable, and few men, other than certain types of younger sons, are capable of understanding and sympathizing with him. At the best one may say of him that his extrovert tendencies enable him to live the introvert life without going to extremes, that he is rarely given to garrulosity, and is rarely impulsive and erratic.

If we look upon the world as a field of action rather than as a realm of thought we must admit that the eldest son is the family's greatest achievement. It is hardly likely that such a personality existed in the days of the *gens*, before the monogamian family came into existence. This personality has been built up by many centuries of family life based on the institution of private property, and is worthy of being perpetuated by future generations. Should the monogamian family become extinct—a possibility that must at least be considered in these days of menacing collectivism—the eldest son, with his valuable capabilities, will be lost to the world. The *brother*, who has existed in every state of society, we shall always have with us. The eldest son, however, like the only son and the younger son, is a product of the age of private property, and must disappear if private property should be abolished.

He is an admirable figure; but, like other men, he is apt to have the faults of his qualities. His besetting sin is a love of domination; at his worst he is hard and unsympathetic; he is too conceited; his nature is too strenuous for most of us. And he has little charm. His real function, as anyone may prove for himself by studying the ranks of the Civil Service, is that of an *administrator*. In an executive capacity he is unequalled; he carries out his obligations with a strong sense

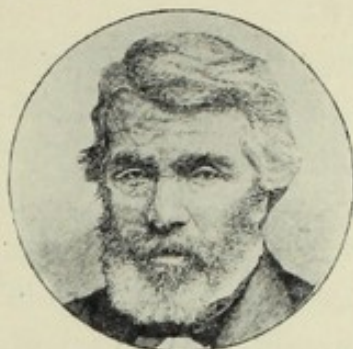
of duty; he administers the practical affairs of society with the efficiency of a trained manager of men.

It is usual, in studying large families, to find that the eldest

TYPICAL ELDEST SONS



Henrik Ibsen
(Born two years earlier
than his brother)



Thomas Carlyle
(Near to his younger brother
in age)



Samuel Johnson
(Two years older
than his brother)



Paul von Hindenburg
(Two years older
than his brother)



Ludwig van Beethoven
(More than three years older
than his nearest brother)



John Keats
(Said to have been sixteen months
older than his nearest brother)

son has detached himself from the group, and that the older he becomes the less he sees of his brothers and sisters. On the other hand, the younger members of the family tend to keep in

touch with one another throughout their lives. The comparative isolation of the eldest son cannot be attributed entirely to the system of primogeniture; it is due primarily to his isolation from other children in the first years of his life.

* * *

A study of the biographies of famous people will reveal the fact that although there are many types of eldest sons, the term "choleric" may justifiably be applied to every well-conditioned eldest son born of fairly youthful parents whose nearest brother is between eighteen months and from three to three and a half years younger than himself. Comparison of the portraits of Dr. Johnson, von Hindenburg, Beethoven, and Ibsen shows clearly that while Johnson's "vile melancholy" is as much in evidence as his ever-latent choler, Beethoven's choler was always near the surface, like that of Ibsen and Von Hindenburg, whose frowning countenances display anger and independence of spirit in the fullest measure. The sturdy independence of Johnson is matched by the equally sturdy independence of Beethoven and Ibsen, and the stiff-necked pose of Ibsen and Von Hindenburg displays the characteristic obstinacy of the typical eldest son in his dealings with other men. The characters of Ibsen and Beethoven furnish me with the strongest evidence that it is the influence of infants on one another, and not inherited force of character, that makes the typical eldest son. Beethoven had an elder brother who lived for six days; Ibsen had an elder brother who survived for less than a year. In the order of their birth they were therefore second sons, but in relation to their surviving brothers they were eldest sons—typical extroverted introverts—who manifested all the characteristics common to this psychological type.

In studying men with brothers I have experienced great difficulty in determining the precise position in their respective families of many famous people. In some cases biographers do not deign to mention whether the subject of their choice had brothers and sisters or not, and in other cases they give the position in the family, but neglect to state the difference in age between the subject and his nearest brother or sister. The attitude of most biographers to this matter is succinctly ex-

pressed by Rupert Brooke in his Cambridge dissertation entitled *John Webster and the Elizabethan Drama*, in which he states (p. 77):—

“ We know a great deal about Webster’s life. He was born in the latter half of the sixteenth century, and died some time before the end of the seventeenth. . . . It is, unimportantly, true that fewer ‘ facts ’ than truths are known about him. We are luckily spared the exact dates of his uninteresting birth and death, and his unmeaning address and family.”

To a conventionally minded introverted extrovert like Rupert Brooke, who was, I believe, six years younger than his elder brother, Webster’s family was obviously of no significance. The dominant influences of the dramatist’s infancy meant nothing to a poet who probably believed that infants come as a direct gift from heaven, fully armed and fully clothed with all the attributes that they display in later life. These ideas are characteristic of the average man’s attitude towards my subject. They are the products of an obtuse mass-mentality which is dominated in every country and in every age by the conventionalized notions of extroverts and introverted extroverts. They have contributed greatly to man’s dependence upon absurd atavistic beliefs concerning the “ mysteries ” of human nature. Like many other notions propagated by extroverts, they encourage man to believe that there are certain facts about human nature that must forever remain inscrutable, that progress is an illusion, and that human beings must remain humble and worshipful in the state to which religiously minded introverted extroverts have called them. I have no patience with such ideas.

Mention of an Elizabethan dramatist recalls the fact that Shakespeare’s position in his family is worthy of comment. His portrait and the general character of his writings show that he was a relatively mild type of eldest son with a younger sister near to him in age. In a biographical essay by Sir Henry Irving we learn that Shakespeare’s mother “ bore her husband eight children, four sons and four daughters. The two first were daughters, Jone or Joan, and Margaret; the third was *William*; then followed Gilbert, another Joan, Anne, Richard, and Edmond, who was born in 1580, and was therefore sixteen

years younger than William. With the exception of the second Joan, all the poet's sisters died in childhood, but his brothers attained to mature age." The family position of Shakespeare is very similar to that of Laurence Sterne, and it is a remarkable fact that the portraits of the two great writers, when set side by side, show a certain resemblance. Sterne was a type of the very rare extroverted elder son with an elder sister: his position in the family may be more or less precisely fixed by referring to the following data:—

1. Mary, born July 10, 1712.
2. Laurence, born November 24, 1713.
3. Joram, born during the winter of 1714–15.

(This boy lived for four years.)

4. Anne, born September 23, 1719.

Sterne's father was an extrovert, but he had little contact with his family during the infancy of his younger children and, as a result, the elder son did not display the characteristics of an embittered rebel. On the other hand, it is clear that although little Joram died at the age of four, he must have lived long enough to exert a profound influence on his elder brother, since Laurence became a happy-natured extrovert rather than a melancholy, self-centred introvert.

* * *

An ideal family of three sons without sisters will consist of three types of men: The extroverted introvert, represented by the eldest son; the extrovert, represented by the second son; and the introverted extrovert, represented by the third son. In a family of four sons, who have all been born during the youthful days of their parents, we may find that the second and third are extroverts, and that the fourth is an introverted extrovert. Or that the second is an extrovert, and the third and fourth are introverted extroverts. The intervals between the births will determine the kind of family that will come into being.

Such a family is therefore seen to consist, like the Aristotelian drama, of a beginning, a middle, and an end; but the middle, or the end, or both, may comprise one, two, or even more units according to circumstances. The elder sons, other than the eldest son, are apt to become extroverts pure and simple, while the younger sons are apt to become introverted extroverts.

We have already briefly considered the eldest son; let us now consider the typical *brother*, or extrovert. We shall assume that he is the third of four sons, and was born within eighteen months of his nearest elder brother.

Unlike the typical eldest son, he has had a brother from the moment of his birth: he is consequently much more strongly extroverted, and his interest in things outside himself is immeasurably greater. It is for this reason that so many famous men of action come from the middle of the family. Napoleon is a good example, but there are hundreds of others who may be studied by anyone who is curious enough to test my statements.

In the business world, in the world of sport, and in every other sphere where action is valued more than thought, the *brother* is supreme. He possesses sufficient mental capacity to maintain his mastery of *things* and *affairs*, and the physical capacity to live a busy, strenuous life, devoid of the troubled reflections of the introvert. He looks upon the world as a place in which he is thoroughly at home; he is friendly, demonstrative, all things to all men, and invariably cheerful and optimistic. He is an ideal host, a good friend—when he is disposed to be friendly—an easy-going, bright-natured companion, a back-slapper, a violent hand-shaker, and an enthusiastic supporter of conventional causes. He believes heartily in the world as it is, and is hardly ever interested in the world as it might be. He has a strong body, a strong will, and a strong character, and his temperament is the “sanguine” temperament described by mediæval philosophers.

It is perfectly clear to me that the *brother* derives these qualities and attributes and talents from his association with the eldest son. Beginning almost from the day of his birth, the process of extroversion continues steadily and inflexibly, forming his character in the extrovert mould. His world, from the first, consists of himself and another. And the other is older, more experienced, more thoughtful, and therefore worthy of veneration. It is this attitude, formed so early, that soon becomes the soil for conventional ideas, that gives him the disposition to *conform*, that prepares his psyche for the reception of traditional beliefs.

He is the "man-in-the-street" of newspaper fame, the pro bono publicist, the good mixer, the Rotary clubman, the George F. Babbitt of both the philistine and the cultured worlds, the professional optimist, the man of his own country, his own city, his own suburb, his own particular circle of associates. He is so different in temperament from the typical only son that it is difficult for them to live together in the same workaday world.

In considering families of sons it is advisable to compare the eldest son and the *brother* of one family with the elder son and the *brother* of another family. One learns more by so doing than by much intensive study of the eldest son and the *brother* of a single family. Let us therefore discuss two cases which will serve to show the value of comparative research in this field.

Robert, the eldest son of James Brown, the third son of a prosperous business man, was born when his father was aged 28, and his mother—the second daughter of a younger son—was in her twenty-fifth year. Henry, the second son of this family, came into the world about twenty-one months later than his elder brother, Robert.

Now Robert, as one would expect, is a typical eldest son, serious-minded, purposeful, taciturn, and matter of fact. He was inclined to be delicate in infancy—as a result, to some extent, of his two years' experience as an only child—but has now grown into a robust young man with no signs of any serious physical defect. He is generally spoken of as being "his mother's favourite," and is thinking of marrying an only daughter with younger brothers. There is no doubt that he will make a success of his career.

Henry, on the other hand, is supposed to take after his father—we note that the father is probably also a *brother*—and is, as we would expect, a typical extrovert, genial and sanguine in temperament, conventional in outlook, respectful towards traditional beliefs and usages, and much sought after at balls and parties. (If he had had a younger sister as well as an elder brother he might have become a Don Juan.) He likes the society of women with elder brothers, and also looks favourably upon younger daughters. There is no doubt that he also will succeed in the world.

Each of these two brothers has been the making of the other. During Robert's third year his deeply introverted only child's temperament was extroverted by contact with Henry who, even before he left the cradle, was capable of influencing his brother's character. Henry, on the other hand, was made a pronounced extrovert by contact with Robert's introverted nature—his egocentric tendencies, his love of power, his superior knowledge of the infantile world. In the nursery, Henry would repeat some childish piece of knowledge that he had gained from his brother; then, turning to Robert, as though for confirmation, would say:

“Isn't it, Bobby?”

And Robert would nod gravely and knowingly. Henry's fraternal admiration was unbounded, but as he grew older it passed into his subconscious mind, leaving him, in early boyhood, with an impressible understanding, eager for the teachings of his parents and schoolmasters, which he absorbed with unquestioning faith. It was noticeable, however, that he showed a preference for practical and concrete studies, that he originated little, was hardly ever introspective, and took the world as he found it. His whole life, as it were, had been turned outwards by contact with his brother: he was capable of becoming a good business man, a good soldier, an attentive and unselfish lover. He was content to behave as the majority of people behaved, and he expected other boys to conform to accepted standards of conduct.

He looked upon only children and isolated children as queer fish, and yet he found something in them that was lacking in himself. He thought that they would get on in the world much better if they could live the extrovert life as he did.

On leaving his public school he refused to go to a university but, instead, went into his father's business without delay. He soon became a valuable man in the office. He is now, at the age of 25, well on the way to the attainment of worldly success, and is thinking of getting married. He is not what one would call a religious man, but he would never think of questioning the authority of the Church. Although he sometimes feels, on listening to an occasional exhortatory sermon, that he is not the man he ought to be, he does not allow the thought to trouble him during business hours.

In politics he is a conservative—not necessarily with a capital C. He is keeping an eye on Sir Oswald Mosley, however: the man may have something in his mind. . . . If thousands of men go Fascist he will go Fascist too; until that happens it is better to sit tight, and make the best of the established *régime*. He is a clubbable fellow; he believes in love—which includes conformity and devotion to the common good—and he knows what he wants at all times.

As a business man, as a sportsman, as a soldier, or as a politician, Henry would be capable of holding his own with most men. If he had been endowed with the requisite talents he would have made a fairly successful scientist, engrossed in things outside himself, or a popular novelist, like Messrs. Blank, Blank, and Blank, and the rest of the extrovert scribes.*

It is the extroverting influences of elder brothers that makes men like Henry, as the following list of famous *brothers* will show: John Gay, Richard Brinsley Sheridan, R. W. Emerson, H. W. Longfellow, Sir Arthur Sullivan, Mark Twain, Bret Harte, Herman Melville, William Cobbett, Cecil Rhodes, Earl Beatty, Napoleon, and Handel. Of the very rare type of *brother* with an elder sister near to him in age Rabelais, and possibly Pepys, are conspicuous examples. It is a remarkable fact that, so far as my knowledge goes, every notable American author up to the end of the nineteenth century, with the exception of Nathaniel Hawthorne, was an extrovert of one type or another. Poe, as we have seen in Chapter I, began life as an extrovert, and later became deeply introverted; Hawthorne was an only son with an elder and a younger sister.

It is perhaps worth while to record here another fact concerning extrovert writers that is of great significance. I know of few essayists who have excelled in the practice of their art who were without elder brothers. Lamb, Hazlitt, De Quincey, Emerson, C. E. Montague, and many others who might be named were *brothers* or younger sons. The only apparent exception that I can think of at the moment is Leigh Hunt, but I do not consider that he excelled. He lacked that sus-

* The fate of many extrovert writers and artists is to achieve a popular success very rapidly, and yet to retain their popularity for only a brief period. Their style soon becomes stereotyped, and they cannot adapt themselves to changing modes of thought in later years.

tained pre-occupation with things outside himself that endows the essayist with his capacity for acting as a medium between the reader and the things that he describes. On the other hand, I am convinced that no typical only son or eldest son is capable of writing a readable essay.* Imagine Byron or Shelley as exponents of this art ! Or Bernard Shaw, Samuel Butler, Keats, Prosper Mérimée, Pushkin, Goethe, Gabriele d'Annunzio, Karl Marx, Comte, or Carlyle ! Essay-writing as a fine art appears to be the exclusive preserve of *brothers* and younger sons, and only sons and eldest sons would do well to choose some other field in which to display their talents.

* * *

Reverting to our study of Henry, the extrovert son of James Brown, we note that so far we have considered him as a man without *younger* brothers. For the sake of pursuing our theme, let us give him two, whom we shall call Adrian and Felix. Adrian, let us say, was born about four years later than Henry, and Felix about two and a half years later than Adrian. We are concerned at present only with the effect that their influence will have on Henry's personal development.

It is clear that, in some respects, Henry will be much more strongly extroverted if he has younger brothers as well as elder brothers. He will be trained, not only to worship and conform, but also to command and rule. His self-esteem will be increased, and his practical talents will be given more scope. It is true that his religious susceptibilities, such as they are, may be slightly blunted by his assumption of the role of elder brother, but if we admit that the religious spirit includes *love* as well as *worship*, then Henry, in such circumstances, will gain more than he will lose.

Now, against this family of sons, we shall set another, of whom the father was about 50 years of age at the time of the eldest son's birth. The eldest son in question, whom we may call George, began life with fewer natural advantages than were possessed by Robert Brown. When, eighteen months later,

* R. L. Stevenson may be considered by some to have been an exception to this rule.

his brother Charles arrived, George was perhaps no more deeply introverted than Robert at the same age. But there must have been a world of difference between the potentialities of the two eldest sons. Because his reproductive powers were waning George's father, at the age of 50, did not beget a son with the forceful personality of Robert, the child of youthful parents. As a result, the extrovert tendencies exhibited by George are not pronounced: on meeting him, one might be pardoned for mistaking him for an only son.

His manner is quiet and gentle; he is not greatly given to moroseness and bad temper; he is serious-minded, but not severe; he is never domineering or dictatorial; he is courteous, if not affable; concentrated within himself, and yet not too self-sufficient.*

As one would expect, George's younger brother Charles is by no means as blatantly materialistic in outlook as Robert's younger brother, Henry. His attitude towards the world is that of an extrovert, tempered by a certain degree of introversion. He is conventional in outlook, conservative in his opinions, and is a strong believer in what is called "common sense," but he has little ambition, and is inclined to be self-indulgent. He gets on well with the world, and is fond of social life, but he is not buoyant, and his geniality has a certain purposeful reserve about it. He behaves just as one would expect him to behave. That is to say, he behaves as an extrovert who has not been perfectly conditioned by his elder brother. If George and Robert had been changed in their cradles, Charles, under the influence of a robust elder brother, would have been more strongly extroverted; his physique and general state of health would have been more satisfactory; his character, in its extrovert manifestations, would have been more sharply defined. In the actual circumstances, however, his brother George was an eldest son who lacked the typical eldest son's dominating personality and, as a result, Charles became one of those indeterminate types of personality, basically extrovert in attitude, and yet impossible to classify in a simple manner.

Another type of imperfectly conditioned extrovert may be

* John Galsworthy was an eldest son of this type.

studied in the personalities of Wordsworth, Southey, and Sir Walter Scott. In Chapter I we saw that although Wordsworth was only twenty months younger than his elder brother Richard, he did not become a typical extrovert because Richard Wordsworth and he were separated at frequent intervals. The same circumstances governed the relations between Sir Walter Scott and his elder brothers.* In Southey's case, the infant was isolated more or less completely from his third year onwards. According to an article published in *The Times*, about the year 1850, he was taken in hand by Miss Tyler, his aunt, and lived with her "from the age of two till six."† Wordsworth resembled his mother, and this circumstance, in itself, would cause him to be a little more deeply introverted than he would otherwise have been. In my early youth, I remember, I could not read Wordsworth, Southey, or Scott because I could not visualize them clearly as living individuals. Their personalities seemed vague and half-realized; they made no strong appeal to a hero-worshipping boy. I now know why this should have been so. Even at the early age of 12 or 13 I must have divined that these men were "botched"—that their attitude to life was not clearly defined, that they had become mal-conditioned as the result of being separated from their brothers.

If Wordsworth had been normally conditioned he would have become a strongly extroverted *brother* with a younger sister. This type of man, who normally resembles his mother, is very attractive to many types of women—chiefly women with elder brothers—and invariably has very winning manners. In cases where the mother has not lived happily with the father, however, the boy is not greatly influenced by his younger sister. As in the case of the only son with a younger sister, the boy must be brought up in close contact with the girl—and they must be near to one another in age—or an indeterminate type of personality will result. We shall hear a little more about the *brother* with a younger sister in Chapter VI.

* * *

* On re-reading these lines, I feel that I may have been unjust to Scott, who was less imperfectly conditioned than either Wordsworth or Southey. Byron's attitude towards him is worth noting.

† *Essays from "The Times,"* London, John Murray, 1857, p. 168.

The finest type of extrovert who ever lived was undoubtedly Walt Whitman. He was only a year younger than his elder brother, and his parents were fairly youthful at the time of his birth. In dealing with Whitman as the perfect type of extrovert, or *brother*, I feel impelled to quote liberally from the essay on the American poet in Havelock Ellis's *The New Spirit*. This essay shows clearly that Ellis has understood the character of Whitman with more sureness than any other writer. He says:—

“Whitman, one of the very greatest emotional forces of modern times . . . had the good inspiration . . . to represent himself as the inhabitant of a vast and co-ordinated cosmos, tenoned and mortised in granite:—

‘All forces have been steadily employed to complete and delight me,
Now on this spot I stand with my robust soul.’

“This mood of sane and cheerful sensuality, rejoicing with a joy as massive and calm-eyed as Boccaccio's, a moral-fibred joy that Boccaccio never knew, in all the manifestations of the flesh and blood of the world—saying, not: ‘Let us eat and drink, for to-morrow we die,’ but, with Clifford: ‘Let us take hands and help, for this day we are alive together’—is certainly Whitman's most significant and impressive mood . . .”

Again, he says:

“Whitman is lacking . . . in what may be possibly the disease of ‘soul,’ the disease that was so bitterly bewailed by Heine. Whitman was congenitally deficient in ‘soul’; he is a kind of Titanic Undine.”

The man who is almost completely extroverted, like the man who is almost completely introverted, cannot have a “soul” in the fullest sense. It is the “fusion” types of personality—the extroverted introverts and, more especially, the introverted extroverts, who are the truly religious figures. Whitman had no “soul” because he did not need one. It is only those who are disturbed by the conflict of the introvert and extrovert attitudes who have “souls” in the true sense.

To continue with Havelock Ellis:

“This ‘love’ of Whitman's is a very personal matter; of an abstract Man, a *solidaire* Humanity, he never speaks; it

does not appear ever to have occurred to him that so extraordinary a conception can be formulated; his relations to men generally spring out of his relations to particular men. He has touched and embraced his fellows' flesh; he has felt throughout his being the mysterious reverberations of the contact:—

‘ There is something in staying close to men and women and looking
on them, and in the contact and odor of them, that pleases the
soul well,

All things please the soul, but these please the soul well.’

“ This personal and intimate fact is the centre from which the whole of Whitman's morality radiates. Of an abstract Humanity, it is true, he has never thought; he has no vision of Nature as a spiritual Presence; God is to him a word only, without vitality; to Art he is mostly indifferent; yet there remains this great moral kernel, springing from the sexual impulse, taking practical root in a singularly rich and vivid emotional nature, and bearing within it the promise of a city of lovers and friends.”

Whitman liked to touch the bodies of men because he passed his infancy in very close contact with his elder brother. In Chapter I we saw that the extrovert desires to touch and to be touched, whereas the deeply introverted man or woman shrinks from being touched. Whitman's almost perfect outwardness of mind and body was due primarily to the fact that he was born only a year later than the elder boy. His fineness of mind and his many idiosyncrasies had an hereditary basis; but his *attitude*—his whole outlook on the world of men and things—was conditioned by his contact with another infant in the first years of life. If the poet had been an only surviving child, he would have become an introvert, and we should have had none of his great “ soulless,” natural poetry, none of his limpid, sanguine healthiness of mind, little or nothing of the attitude that identifies itself with the great, universal forces of Nature herself, and little or nothing of that “ frank grasp of the body ” that Havelock Ellis admires so much.

The life of Whitman reveals to us that there can be fine extroverts as well as relatively coarse ones. The extrovert, as he is generally described, always appears to be the supreme

philistine—a man who is “deficient in liberal culture and refinement; one without appreciation of the nobler aspirations and sentiments of humanity; one whose scope is limited to selfish and material interests.” And yet, as we have seen in the case of Whitman, it is possible for him to be an egotist—just as it is possible for the introvert to be an egoist—and still move us by his identification of his own attitude with the real nature of men and things.

The extroversion of Whitman, Mark Twain, Herman Melville,* Sheridan, Cobbett, Cecil Rhodes, Napoleon, Rabelais and Pepys manifested itself in an outwardness of disposition whose chief characteristic was joy and a love of play. Napoleon, in spite of the serious bent of his mind, was fond of indulging in uproarious horseplay with his officers; Pepys, as everyone knows, had an incomparable sense of sociability and a great love of life; Sheridan, in his hearty social comedies; Melville, in his huge and unbounded appreciation of the monstrous Leviathan; Rabelais, with his riotous sense of fun and his extraordinarily frank approach to the realities of our sexual nature—all sympathized, in one way or another, with the natural, materialistic, egotistic outwardness of human desires. As for Cobbett, and Cecil Rhodes, of whom we learn that he had a “lifelong tendency to think in terms of material things,” we may say that they were types of the true philistine with an unbounded appreciation of the stolid, commonplace virtues of men who believe that all things work for good in the best of all possible worlds.

* * *

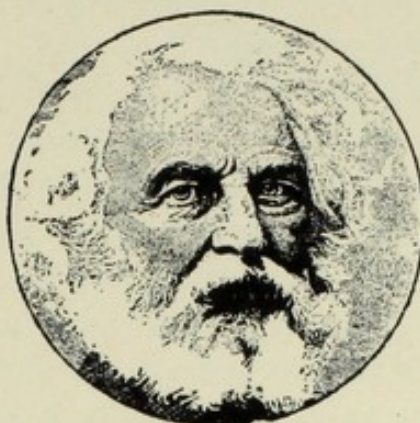
Intermediate in attitude between the extrovert and the introverted extrovert there are many types of unclassifiable personalities whose temperaments are neither predominantly sanguine nor predominantly phlegmatic. We have already discussed such imperfectly conditioned extroverts as Scott, Wordsworth, and Southey, but what can we make of men like

* Melville wrote like an extrovert, but behaved, in some ways, like a “dissociated” introverted extrovert. He was born when his father was thirty-seven, and was about two and a half years younger than his nearest brother.

TYPICAL *BROTHERS*, OR EXTROVERTS



Samuel Smiles
(Near to his elder
brother in age)



H. W. Longfellow
(About two years
younger than his brother)



Richard Brinsley Sheridan
(Little more than a year
younger than his nearest brother)



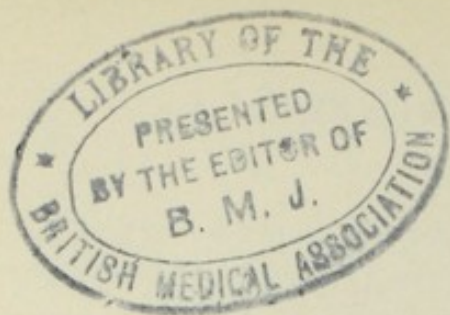
Walt Whitman
(A year younger than his
brother)



Earl Beatty
(Near to his elder brother
in age)



Henry James
(Near to his elder brother
in age)



Tchaïkowsky, whose father was 45 years of age at the time of his second son's birth, and men like Richard Wilson, Gainsborough, Lord Nelson, the Duke of Marlborough (who was the third child of his parents, and the eldest surviving son), Balzac, Thomas Gray, and W. E. Gladstone? All of them were basically extrovert in attitude, some of them were fairly deeply introverted, and yet none of them displayed the true phlegmatic character of the typical introverted extrovert. As we shall see in a later chapter, there is only one way in which we may determine whether a man is an extrovert or an introverted extrovert, and that is by noting his attitude towards the typical eldest daughter without a younger brother near to her in age. If a man with elder brothers can live happily with a typical eldest daughter* he must be an introverted extrovert; if he dislikes typical eldest daughters he must be an extrovert. I know of no other method by which one can classify these otherwise unclassifiable types of personality. I shall go into this matter more fully, however, in a section of a later chapter.

* * *

At this point it will be necessary to deal with Adrian and Felix, the two younger brothers whom we have given to Robert and Henry Brown. It will be remembered that a typical family of sons has been described as consisting of an extroverted introvert, or eldest son, one or more extroverts, or *brothers*, and one or more introverted extroverts, or younger sons. Since we have made Adrian three or four years younger than Henry it is certain that he will be an introverted extrovert, the reason being that he is, to some extent, an isolated child, and will have been treated as such by his elder brothers.

Consider the first two or three years of his existence! He will begin life as an extrovert—a worshipful extrovert with rapt eyes fixed upon his big brothers, Robert and Henry. But Robert and Henry, absorbed in their own development, have little time for him—remember that when Adrian is 2 Henry is 5 or 6, and Robert is 7 or 8!—except in so far as they

* By "typical eldest daughter" is meant, of course, an eldest daughter without elder brothers.

regard him as an object for their extrovert manifestations. As a result Adrian, though primarily an extrovert, is left to himself a good deal during his earliest years, and soon develops introvert tendencies, which are checked only by the arrival of the youngest child, Felix, to whom he stands in a relation similar to that which exists between Robert and Henry. While Robert is an extroverted introvert, however, Adrian is an introverted extrovert, and a sharp contrast between the natures of the two boys will be noted. Adrian has a psyche which is well-prepared for the inculcation of religious ideas and principles; if he receives a religious education he will be pre-eminently fitted for an ecclesiastical career.

His contact with the elder brothers will imbue him with worshipful feelings; his isolation as a younger member of the family will turn his thoughts inwards. At the same time he will be prevented from becoming too deeply introverted by the influence of his younger brother, Felix. It should not be necessary for me to add that should Adrian be only one or two years younger than Henry, and Felix three or four years younger than Adrian, it will be Felix rather than Adrian who will become the more deeply introverted extrovert.

The true introverted extrovert, or younger son, has a temperament that is almost evenly balanced between the Scylla of extroversion and the Charybdis of introversion. His extrovert tendencies—in other words his desire to serve, worship, and love—must rule his heart, but his introvert tendencies must also be strong, in order that he may consider the claims of the spirit. I can do no better than to quote Dean Inge on this subject: he is a writer for whom I have the highest respect, and he is able to explain the phenomenon in terms that carry the utmost conviction.

“ Religion for most of us, I think, is born in the antithetic consciousness of alienation from, and of communion with, the unseen power which surrounds us. The sense of alienation begins with the mere feeling of impotence in face of an indifferent or unfriendly world. Then our dissatisfaction turns inward, and becomes a sense of guilt. We realize that it is our self-centredness which puts us at enmity with our surroundings, and in the sacrifice of self-will we find our peace. . . .

A similar antithesis is that between the two processes of *expansion* and *sinking deeper into ourselves*, which marks the progress of the religious life. The expansion movement throws out what Carlyle calls organic filaments into our environment, enlarging our personality by establishing new affinities and sympathies with our fellow-men, with Nature, and with God. This enlargement of sympathy is so far from dissipating our personality, that it deepens and intensifies it. It is only by going forth out of ourselves that we can attain to a really personal life. . . . Those only who are willing to lose their 'soul,' their separate individuality, in larger interests and self-forgetting activities, can hope to find it unto life eternal."*

In one of the most profoundly significant utterances of modern times, Dr. Inge succinctly describes the mental processes of the typical younger son of good family, who has been properly conditioned by his nearest elder brother. It is notable that he refers to the *interaction* of these two processes—that of *expansion*, by which he means extroversion, and *sinking deeper into ourselves*, by which he means introversion. A mere extrovert—a man who lives entirely for things outside himself—may be very conventional in mind, very law-abiding, and very anxious to give out and employ every talent that is in him, but he lacks depth of soul and inner personal worth. He lives too much for the things of the world, and too little for the things of the soul and spirit. In other words, his psyche is not well balanced, and he becomes too materialistic in outlook. Like the introvert, or isolated child, who goes to one extreme by living too much within himself, he goes to the other extreme by living too much within and through other people.

We see therefore that typical only sons, like Gogol, Verlaine, Byron, Schopenhauer, Shelley, and Baudelaire possess no real talent for religious experience because they are introverts pure and simple. On the other hand, typical *brothers*, like Whitman, Rabelais, Napoleon, and Pepys have little aptitude for religious exercises because they are extroverts pure and

* *The Church in the World*, Collected Essays by William Ralph Inge, C.V.O., D.D., F.B.A. Longmans, Green, 1928; pp. 181-2. The italics are mine.

simple. Only the introverted extrovert—and, to a lesser degree, the extroverted introvert—can attain to a real consciousness of communion with the hidden forces of the Universe. However, since there are no sane introverts without some extrovert tendencies, and no sane extroverts without some introvert tendencies, few men are so deeply introverted or so strongly extroverted that they cannot understand the religious aspirations of the intermediate types.

Nevertheless, it must be clearly understood that no child is born with an attitude of mind that will cause him to be a deeply religious man when he reaches maturity. An infant can form the *basis* of the religious attitude in only one way—by contact in infancy with other infants a few years older or younger than himself. If such a child is given religious instruction he will become very devout. If he is not given religious instruction he will at least become very conventional in his outlook, or he may embrace some pseudo-religion, like Buddhism, or profess a belief in one of the many other “isms” that have come into being through the aspirations of younger sons, and have influenced the minds of men from time to time. Of the four attitude-types of personality, the introverted extrovert has the greatest aptitude for religious experience, and next in order come the extroverted introvert, or typical eldest son, the extrovert, or *brother*, the introverted only son, and the introverted only child. It is for this reason—unconsciously, no doubt—that the Church, at all times, and in all places, discourages the practice of birth control. The old belief that “a seventh son of a seventh son” is the most devout of men rests on a very sound foundation. A seventh son, even if he be born within a year or two of his nearest brother, is certain to be isolated in some way within his family, and thus it is almost certain that he will develop introvert tendencies.

* * *

What happens in the mind of the infant introverted extrovert is not difficult to understand. We can illustrate the phenomenon by reference to the infantile experiences of the boy Adrian, whom we have placed in the family of the two elder boys, Robert and Henry. Adrian, as we have seen, is about

four years younger than Henry, his nearer elder brother, and for about two and a half years he has no younger brother. The psyche of this child is turned outwards almost from the day of his birth; he has contact with his elder brothers, but they nearly always seem far away from him, and do not enter fully into his infantile life. At the same time there are moments when his little infant mind is strongly extroverted by contact with the mind of Henry: the infant and the child play together, and find a basis of mutual understanding in their immature desires. Gradually, however, Henry moves away into childhood—farther and farther away into a world of growing interests. Poor little Adrian is left behind, and is thrown more and more upon his own society. The process of extroversion begun by Henry is interrupted; the process of introversion, which is set in motion by the infant's sense of isolation, his sense of being *abandoned*, increases with every stage of his growth, and finally becomes equal in intensity to the sense of outwardness, or extroversion, which was dominant in the earlier months. So great is this sense of isolation in many cases that the typical introverted extrovert is often mistaken, in later years, for an introvert. He seems to be more deeply introverted than many typical only children because his introduction to the introvert world, in the first instance, was in the nature of a shock. He was not prepared to give up his extrovert life, and the infantile tragedy of being left behind caused him to react violently in the opposite direction.

We see, therefore, that both the typical eldest son and the typical younger son pass through a period of crisis between the second and the fifth years. The eldest son is shocked *out of* his introversion, while the younger son is shocked *into* his introversion. The basic reality of Dr. Inge's words is apparent. The younger son gets his sense of alienation from "the unseen power which surrounds us" as the result of being "left behind" in the infantile world; he gets his sense of communion with the same "unseen power" by contact with his nearest elder brother. Similarly, the typical eldest son derives his sense of alienation from reality because he is thrown on his own resources for the first two or three years, and his sense of communion with reality because he is extroverted by contact with his

nearest younger brother. It will be noted that Dr. Inge says, significantly, that "the sense of alienation begins with the mere feeling of impotence in face of an indifferent or unfriendly world." This "unfriendly world" is not the world of adults, but the world of infancy, and the "feeling of impotence" arises from the infant's inability to cope with the strange, new situation that is forced upon him. As a result, his psyche is turned inwards, and the first half-conscious thought that absorbs him is that he himself is to blame for the catastrophe that has occurred. Hence, his sense of guilt, which persists, in one form or another, to the end of his life. He has been left behind, he has been abandoned, he has been thrown on his own resources—why? Because there is some inferiority in his nature—his lack of experience—that will not allow him to keep pace with his elder brothers. In the case of the eldest son, the infant gets his sense of inferiority from his state of alarm at the sight of his younger brother; he becomes jealous and fearful,* and his sense of guilt, originally a sense of fear, is born in the months that follow the advent of the second child.

Of the two types, however, the introverted extrovert has a much deeper religious sense than that possessed by the extroverted introvert. The younger son is not only in *communion* with his nearest elder brother; he *worships* him. He looks up to him; he realizes that his brother is a superior, that he has a much greater knowledge of the infantile world, that he is, in short, a little god in that world. When the god smiles on him, and comforts him, he feels happy; when the god, busy with other concerns which he is too young to understand, moves out of the infantile world, and neglects him, he feels miserable, and finally, guilty. In the case of the eldest son, however, the feeling of worship is weak, or absent altogether. He does not worship his younger brother; he protects him and cares for him; or, if he does not adopt this attitude, he becomes a ruler and a master, and lays down the law to him.

* The Jewish tribal god Yahveh (Jehovah) is an anthropomorphic conception based on the temperament of a typical eldest son. As I am incompatible in temperament with all "choleric" eldest sons, this god does not appeal to me.

Hence the dominating forces in his character are not love and veneration, but love and righteousness.

Most famous men who have been strongly influenced by religious ideas have had elder brothers, and many of them have come from fairly large families. Such men as Luther, Calvin, John Wesley, Wagner, and Tolstoi either became deeply religious beings, or portrayed great religious characters. None of them could have been an only son who passed his infancy in isolation from other infants of the same sex. Wagner was a deeply introverted extrovert with elder sisters; Tolstoi was the youngest of four sons; * Luther, Calvin, and Wesley had elder brothers. The only notable eldest son in the history of religious movements was Cardinal Newman; but, as everyone knows, he changed horses whilst crossing the ecclesiastical stream, and throughout his youth was assailed by feelings of frustration and doubt. It is clear that his personal difficulties, in relation to religious ideas, were due to the fact that he was an eldest child, and thus began life with an introverted attitude towards the world of men and things.

Like other men in similar circumstances the younger son with elder sisters whose father is fairly strongly extroverted is apt to become a rebel. Wagner's association with revolutionary movements in the mid-nineteenth century may be attributed to the influence of his elder sisters in early life. On the other hand Tolstoi, who was a fairly strongly extroverted younger son with three elder brothers, did not engage in what may justifiably be described as revolutionary activity. At the age of fifty, however, he turned away from his extroversion, and for the remainder of his life behaved like a typical introverted extrovert.† Such behaviour is more often found in very strongly extroverted *brothers* than in younger sons. Just as the introvert sometimes revolts against his introversion, so does the extrovert sometimes revolt against his extroversion. In middle life, when he has mastered the world of material

* Tolstoi was a "dissociated" type of younger son. He lost his mother at the age of eighteen months. His conditioning should be compared with that of William Blake, and that of T. E. Lawrence.

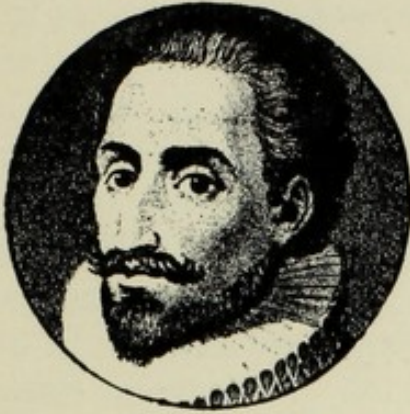
† Tolstoi is said to have been separated from his brothers in his second or third year.

things, he is apt to feel that his victory is unsatisfying; he becomes weary of living outwardly, and turns, for some illusory compensation, to the ideas of the introvert world. The belated interest of certain "captains of industry" in the world of the spirit is as naïve as the day-dreams of deeply introverted beings who see themselves as prodigies of extroversion, mastering the world of action. Nietzsche, as Zarathustra, and any self-made millionaire, as a connoisseur of art, are typical examples of the introvert's longing to be an extrovert, and of the extrovert's longing to be an introvert.

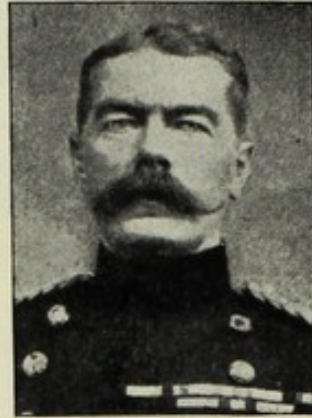
The most notable introverted extrovert in history is, of course, Jesus of Nazareth. It is perfectly obvious to me that he was a younger son at least five years younger than his nearest brother, and that he had at least one elder sister. His temperament was deeply phlegmatic, and yet he possessed the revolutionary fervour of men who, as infants, have revolted against the tyranny of infant girls. So great is the volume of matter that has been written about this man that I do not feel called upon to discuss his personality in detail. It is sufficient for me to reiterate the statement—which I have abundantly and conclusively proved in these pages—that infants do not come into the world with ready-made attitudes, and that Jesus, like other introverted extroverts, must have derived his attitude towards the world from some contact with a child who was several years older than himself. In the first chapter of the Gospel according to St. Matthew we read that he was the first-born son of Mary, whose husband was Joseph, a descendant of David and Abraham, one of the fathers of the Jewish people. There does not appear to be any available information, however, about his elder brothers and sisters. We are simply forced to the conclusion that they must have been step-brothers and sisters, and to leave it at that. Like many other biographers, whom I have found to be somewhat lacking in a sense of detail, the authors of the New Testament have not undertaken the task of providing us with these extremely interesting and illuminating data.

There is only one word that can be employed to sum up the temperament of the typical younger son, and that is the word

TYPICAL YOUNGER SONS



Cervantes



Lord Kitchener



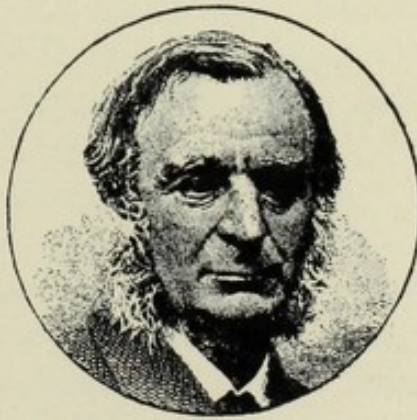
William Cowper



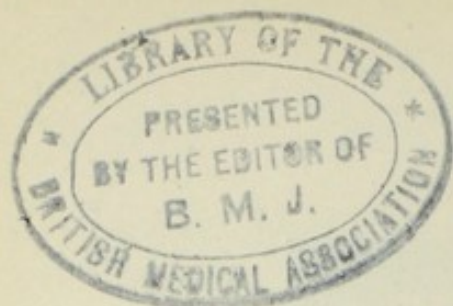
William Hazlitt



Robert Schumann
(Five years younger
than his nearest brother)



Charles Kingsley
(About three years younger
than his nearest brother)



phlegmatic. Every younger son who is four or more years younger than his nearest elder brother displays this temperament in one form or another. Such natures give one the impression that they possess immense reserves of psychic force—a perfectly balanced temperament replete with the unruffled calm and sustained resignation of the religious personality. If they have several elder brothers, these men become passionate worshippers of the spirit of *conformity*, and of all that ministers to the conservation of established human institutions. Many of them are gentle visionaries, breathing the spirit of kindliness and love, radiant in expression, and yet incurably phlegmatic in all their social manifestations. They are little given to emotional outbursts—the introverted extrovert who rants and raves appears to be a different type altogether, possibly a certain type of younger son with elder sisters—and they are rarely troubled by the tumultuous passions that beset the more vigorous natures of their elder brothers.

A younger son with a sister about three years older than himself, and a brother about five years older than himself, will have a temperament that is very deeply phlegmatic, and will almost invariably be of a rather taciturn disposition. When an only son meets a younger son of this type he always feels that here is a man who inspires a curious kind of sympathy, bordering on *pity*, for such a human and such a moving personality. If one gazes at the portraits of Schumann, Delius, and Lord Kitchener—who were men in this category—one is conscious of the feeling in one form or another. When, however, the younger son with an elder sister becomes a rebel—as the result of having an extrovert father of a certain type—one's susceptibilities are not aroused in the same way. The face of Lenin, for example, who was nearer in age to his elder brother, does not inspire the same kind of emotion. And when we are confronted with the comparatively rare type of younger son with a younger and an elder sister, like Sir Joshua Reynolds, for example, we are moved in still another way. Reynolds had a peculiarly soft, warm, and agreeable personality, but it is hardly likely that he was as phlegmatic as Kitchener, as unearthly as Delius, or as deeply sympathetic as Schumann.

It is an interesting fact that although he must have been very attractive to many types of women, he never married.

Returning for another brief glance at our two younger sons, Adrian and Felix, we must note that Felix, being only two and a half years younger than Adrian, will be fairly strongly extroverted, in spite of the fact that his father was aged thirty-six at the time of his birth. So far as his affinities are concerned, we may predict that he will be drawn towards Henry rather than towards Robert. And, having no younger brother, he will be more self-centred than Henry or Adrian. It is possible that he may have considerable histrionic ability. This talent is confined almost exclusively to introverted extroverts; it is weak in most, although not all, eldest sons, and is practically unknown among deeply introverted only sons.

The capacity to conceal one's thoughts and intentions, which is the essence of diplomacy, and a valuable aid in business life, must be regarded as the basis of the histrionic art. The talent for imitation or mimicking may be inherited, but this endowment is the result of conditioning. It is the talent that makes the actor, the talent that enables the practical joker to carry out an elaborate and detailed hoax, the basis of the "leg-pulling" proclivity, and the mainstay of the professional raconteur's art. Most actors who are justified in adopting the stage as a career have elder brothers, and many of them, like the late Sir Gerald du Maurier, are youngest sons. Such men as Charles Chaplin, Garrick, and Sir Henry Irving passed their infancy in contact with infants three or four years older than themselves. The case of Sir Henry Irving provides me with a particularly striking proof of the contention that it is the influence of infants on one another that makes the younger son. This famous actor was an only child, but he spent the greater part of his infancy in contact with two older boys. He lived with them for six years. There is no doubt that he was a typical introverted extrovert, and that he owed his talent, in some measure, to his early association with the two boys in question.

The capacity for diplomacy, which is always mystifying to the typical introvert, is almost exclusively found in men with

brothers. Extroverts and introverted extroverts are disposed towards *secrecy*; they are the pillars of certain societies in which the spirit of conformity is permanently enshrined. They like to rule the world behind the scenes, and impose their stolid philosophies on the multitude with an air of possessing the only true form of wisdom. The only child, with his incontinent desire to tell everything that he knows, cannot understand such mumbo-jumbo antics, which remind him of the frenzied extroversion of savage races. In literature, painting, and music the same attitudes, on either side, are apparent. The extrovert's art consists in revealing common things in an uncommon way: it has a tendency to bizarrerie and superficiality. Contrarily, the introvert's art or philosophy consists in revealing obscure and subtle truths in a manner that can be understood by everybody: it has a tendency to simplicity and profundity.

In studying a large family of sons, we shall almost certainly find that one or more of the younger members will exhibit puritanical and even ascetic tendencies. A world without mixed families, i.e. a world in which all families consisted of groups of sons only, or groups of daughters only—would be a very strange world in our eyes. Most of the men would remind us of T. E. Lawrence—they would have the temperaments of soldiers, priests, and diplomats, while most of the women would be cold and unemotional. It would be a severe world, devoid of the charm of social life, with no gaiety, little humour, and little humanity. In fact, it is doubtful whether such a world could exist; the inhabitants would probably die off through lack of interest in living. They might eventually become a race of sadists and masochists.

CHAPTER IV

THE ONLY DAUGHTER, THE ELDEST
DAUGHTER, THE *SISTER*, AND THE
YOUNGER DAUGHTER

MUCH that I have written about men in relation to their brothers and sisters is applicable to women in relation to their sisters and brothers. That is to say, an only daughter who has been isolated from other children of the same sex during the period of infancy becomes an introvert; a woman with an elder sister near to her in age becomes an extrovert; a woman who is a typical eldest daughter becomes an extroverted introvert; and a woman who is more than three years younger than her nearest elder sister becomes an introverted extrovert. There are, however, certain modifications of the formula, as one may term it, which arise from the circumstance that the maternal impulse is a vital factor in the development of feminine personalities, and must be considered in every case which we are called upon to examine.

There is little to be said about the well-conditioned female only child that does not apply to her male counterpart. In many cases she is apt to become more deeply introverted than the male only child in like circumstances, because her isolation is more complete. Even in these days, when women enjoy a great deal of freedom, the carefully reared only child invariably experiences some difficulty in adjusting herself to the world when she reaches adolescence. Judging her by the extreme cases that I have studied, I should say that she either becomes chronically moody and discontented, or she expresses herself through bursts of superficial light-heartedness and a refusal to face the responsibilities of adult life. Like the male only child, the female only child is apt to be excessively talkative in congenial company. She lets slip no opportunity of throwing off the intolerable burden of her introversion, and she

seeks the society of intimate friends to save herself from becoming despondent. Such is the behaviour of every typical female only child who has been isolated in infancy, and has been born of parents who are fairly mature in age. In cases where the parents are strongly extroverted, and are young, healthy, and vigorous, the child's introvert tendencies may be less in evidence, but she will still be an introvert at heart.

No matter how beautiful a female only child may be, she has little sex-appeal. In extreme instances she conveys the impression that she is emotionally undeveloped—that, although an adult in years, she is still at the pre-adolescent stage of emotional growth. Sometimes she is seen to have childish mannerisms, a childish voice, and a childish, empty laugh. There is little real passion in her, little warmth, little depth of feeling. She is the sort of woman with whom men fall violently in love, and suddenly out of love, because it is soon apparent to the most infatuated lover that he cannot expect to get normal sexual or emotional satisfaction from her.

I do not know whether Georges Sand was a typical only child or not; she lost her father at a very early age, and was educated by her grandmother. It is possible that she made some promiscuous contacts with other infants during the period of infancy. Nevertheless, she exhibited the female only child's instability of character in her relations with men. She contracted an unhappy marriage; then she began to clutch at one man after another, as Mr. Shaw says, gobbling up men of genius—Chopins, Mussets, and the like, as mere *hors d'œuvres*. Besides Chopin and de Musset, she accounted for de Bourges, Manceau, Jules Sandeau, and five or six others; she changed her men so recklessly as to become a mere sampler of personalities, a sipper and a taster of the delights of amorous experience. There was no emotional strength in her, in spite of her somewhat bovine intelligence, and she lacked the ability to get the best out of her relations with the other sex.

Some psychologists would have us believe that every woman is at heart either a mother or a rake, but the typical female only child is neither. Her rakish tendencies are rarely of such a nature as to excite comment, while her maternal attributes are excelled by those of most other types of women. She is an

incomplete soul: a child-woman, erratic and impulsive like the male only child, but lacking in the saving grace of her masculine counterpart's intellectual integrity. A man standing alone—like Schopenhauer, Nietzsche, and Baudelaire, for example—may sometimes mean something in the eyes of the world. A woman standing alone, except in rare instances, has little significance for mankind.

Most female only children, *vis-à-vis* man, are inclined to be timid, although their timidity may be concealed by certain nervous audacities. Many of them take refuge with men considerably older than themselves: they suffer from the effects of father-fixation, and at the same time desire the kind of man who will not make any great demands on them. It will be found that most only children, male and female, have love-affair upon love-affair without reaching a conjugal haven; they cannot give themselves freely and without reserve. Loving but fitfully and self-centredly, they yet desire to be loved devotedly by another.

An interesting situation is created when an only child falls in love with another only child. A man, let us say, who is deeply introverted, is attracted by the physical beauty of a girl who is an only child, and yet has been partially extroverted by infantile contacts outside her home. He strongly resembles his mother, and is drawn only towards certain types of women who resemble their fathers. The woman with whom he has fallen deeply in love resembles her father, but she is almost as deeply introverted as he is, and rejects his egocentric advances. Strive how he will, he cannot move her. In all probability she realizes this at the outset but he, deceived by her superficial interest in things outside herself, is confident that he has only to persevere in order to subjugate her feelings.

It is possible that she herself is attracted by a third isolated child who is, naturally enough, quite indifferent to her. Knowing in her own heart that she is incapable of loving to the full, she clings to the man who desires her, and attempts to persuade him that a so-called platonic friendship is more noble than sexual passion. She cannot give herself to him, and yet she is loath to let him go. He, on the other hand, while recognizing that she needs a man who will sacrifice everything—even his

own inner needs—to satisfy her almost insatiable ego, feels that it would be a violation of his own ego's peculiar rights to concede this demand. Eventually his sadistic impulses are aroused, and he begins to find pleasure in taunting her with her insensibility. They continue to torture one another in this way until the man realizes the futility of his efforts, and the heartrending introvert duel is abandoned for some form of activity that heals the wounds of the encounter.

The typical only child may be likened to a cat: he or she is apt to become attached to *places* rather than to *persons*. The sufferer from dementia præcox—which is a form of morbid introversion—sits rigid and silent in a corner, and refuses stubbornly to react to external influences. There is a real difference between morbidity and normality, but we must not be surprised to find that the only child is no nomad. The introverted woman is attached to her home, and is sometimes a victim of agoraphobia. She rarely has more than one or two children, if any, and is not deeply stirred by the emotions of motherhood.

The only daughter with elder brothers has been described in Chapter I. As I shall have to deal with her again in Chapter V, I do not propose to examine her attitude here in any detail. At this point I would ask the reader to refer to the latter portion of Chapter I, and refresh his memory with the many details that must be studied if one would understand her relation to her brothers, and the effect of the brothers' influence on her character. The difference in age, the number of brothers, and the relations of the parents with one another are the most important factors. It is sufficient for me to repeat, at this stage, that the typical only daughter with elder brothers demands a great deal of attention and consideration from her lover or her husband, and that she is generally the most "helpless" of all women in relation to men. This characteristic is much more marked in the case of a woman with several elder brothers than in the case of a woman with only one elder brother. I have already explained (in Chapter I) why an extrovert, in the position of an elder brother, is much more attentive than an introvert in the same circumstances. The

woman depends on her nearest elder brother for everything during the period of infancy, and she naturally expects other men to be very attentive to her when she grows up.* Her air of dependence, and her somewhat pert expectation of exclusive gallantry on the part of her lover, endear her to many types of men who have been strongly influenced by their younger sisters.

Only daughters who have elder brothers but no younger brothers near to them in age are not passionately fond of children. They may have one or two, but very rarely more than one or two. In this respect they are not as apathetic as the typical female only child, but they never become the ideal materfamilias whose praises have been sung through the ages. It is not uncommon to find that such women are bored by their children when they are infants, and yet deeply interested in them when they reach adolescence. And it is a curious fact, worthy of notice, that the first-born children of only daughters with elder brothers are almost invariably daughters. As we shall see later, there is a very good reason why this should be so.

The typical only daughter with younger brothers is also an introvert, but her attitude towards men is entirely different from that of the only daughter with elder brothers. Here are no attentive adorers, but two or three helpless infants to whom her attitude is always protective. From the earliest years of her life her interest is focussed on the younger children, and her maternal instincts are aroused and stimulated. In many cases she tends to look upon men as children to be managed and controlled, and in all cases, provided that she has been properly conditioned, under the care of affectionate parents, she has a motherly attitude towards her lover or her husband. As an introvert, however, she may be very self-centred in relation to all people who stand outside the circle of her immediate interests. She prefers only sons and eldest sons to younger sons, and is incapable of living happily with a man who has an elder brother very near to him in age.

The eldest of a family of daughters without brothers will display many of the characteristics of the eldest of a family

* In the eyes of an only son without a younger sister, one of the most exasperating traits of the only daughter with elder brothers is her expectation of being excused for every fault or act of selfishness.

of sons without sisters, transposed, as it were, into the feminine key. That is to say, she will be rather quick-tempered, rather moody, and rather self-sufficient.* She may even exhibit the eldest son's love of domination, together with his pragmatism, and his egocentric tendencies. As an extroverted introvert, she is a woman who likes to live unto herself a good deal, and yet she has sufficient interest in practical affairs to make a good wife and mother. She has an independent spirit, and is a realist in her attitude towards the world. Although it would sometimes appear that her head ruled her heart, she is rarely of a cold and calculating disposition. Cold she undoubtedly is to every man but the one who finds the way to her inner self. But her coldness is coldness of *interest* rather than coldness of feeling. To the man who takes up the challenge of her aloofness, and thaws the springs of her emotions, she proves a devoted friend and a devoted and unselfish wife. The only man capable of vanquishing her virginity with a good grace is the man who is fairly deeply introverted. She is repelled by the strongly extroverted individual—the man who tries to take everything in his stride without paying due respect to the integrity of her feelings. And yet, when she has made up her mind to love, she loves bravely and unreservedly, counting the world well lost for the interests of her husband and children.

Her maternal instincts are not as strongly developed as those of the female eldest child who has a younger brother, as well as a younger sister, near to her in age. If she should be nearer four years than three years older than the nearest sister her introvert tendencies will be accentuated, and she may not marry. Her moodiness will be more pronounced; her independence of spirit will be more noticeable; she will live a comparatively lonely life, and will take little active interest in the opposite sex.

Dr. Marie Stopes is a fairly strongly extroverted elder daughter about two years older than her sister. The most notable extrovert among the famous eldest daughters of the present day is Queen Marie of Roumania, who is only a year

* This statement applies, of course, to a *typical* eldest daughter—a woman who is between eighteen months and three years older than her nearest sister.

older than her nearest sister. She has an elder brother. Among the eldest daughters with younger brothers, Elizabeth Barrett Browning is perhaps the best-known English representative of her type.

There is, however, a certain type of female eldest child who is by no means an ornament to her sex. I refer to the woman who is the eldest child of a strongly extroverted, ambitious father who has attempted to bring her up as an "eldest son."

In Chapter II we discussed the case of the only son with elder sisters. It was shown that this type of father, in his anxiety to have a son, was apt to ruin his daughter's life by tending to regard her as a substitute for the heir who was late in appearing upon the domestic scene. Such women, at their worst, are caricatures of their sex; they are without charm, without beauty, without sex-appeal; they make poor wives, and poor mothers; they bring trouble to everyone with whom they are associated. Men who are foolish enough to succumb to them have been known to suffer lifelong purgatory—if for one reason or another they are unable to seek relief in the divorce court—as the result of being chained to one of these unfortunate creatures. When they fall in love they invariably choose introverted extroverts—younger sons who are fairly deeply introverted—and their personalities are so strong and aggressive that they are able to dominate their partners without difficulty.*

The elder daughter with elder brothers, like the only daughter with elder brothers, expects a good deal of attention from her lovers or her husband. The female eldest child of a family in which daughters and sons appear alternately is a woman whom most introverts find very attractive. She has all the virtues of the eldest of a family of daughters, together with a warm and impulsive disposition. She is practical and self-contained without being too matter-of-fact. She is generous in her affections without being rakish or sentimental. Provided that her father has not attempted to bring her up as an "eldest son," she becomes the ideal woman in the eyes of the man who is an only child, or an isolated child without a younger

* In *The Millionairess*, Mr. Bernard Shaw has drawn an only daughter of a similar type. The worst cases, however, are those of eldest daughters.

sister; her personality appears to him to be well developed and nicely balanced; there are no gaps in it, no hiatuses, no jarring incongruities. He can love her without misgiving; he can worship her without feeling that he is putting his liberty in her hands.

Some time ago I heard one of these charming women discussing her impending marriage. She declared that she would like to have three children—a girl and two boys.

“Do you know who those three children are?” I asked.

“No,” she replied, with a laugh.

“They are your two younger brothers, and your sister.”

She laughed again, and admitted that perhaps I was right.

I explained to her that her maternal impulses had been quickened by her infantile associations, and asked her if she was much given to worrying over difficulties.

She replied that, in the opinion of her relatives, she was.

“That is unfortunate,” I said, “but in the circumstances it is what one would expect.”

“You are very cheering!” she remarked ironically.

“In the Victorian period,” I continued, “the upper middle-class had large families, and employed retinues of governesses and nursemaids to keep them in order. The nursery was one world, and the home was another. In these days families are small, nursemaids and governesses are not quite so much in evidence, and children are more familiar with their parents. As a result, more responsibility devolves upon the eldest child in infancy. If she is a girl she may be expected to ‘mother’ the younger children and look after them to a certain extent.”

“Well, why not? If, as you say, it develops the maternal instinct——”

“Yes, but it also gives the eldest daughter a sense of responsibility which is too much for her at such an early age. It oppresses her little infant mind, and tends to make her old for her years.”

“You are not suggesting that *I* am old for my years . . .”

“Not at all. You seem to have escaped the worst effects of the complaint. You are not as habitually serious and pre-occupied as some eldest children whom I have met. I should like to know why.”

"Perhaps it is because in our family we were all born within eighteen months of each other. I am only five years older than the younger of my two brothers, and only sixteen months older than the elder one."

"I see that you have studied my principles, and I believe that you have suggested a reasonable explanation. You will have much more happiness when you are elderly than many other eldest daughters whom I know."

"How so? . . . What has happened to them?"

"At the age of sixty, or even earlier, they have developed worrying habits that have become intolerable to their relatives. Obsessional neuroses, and unpleasant disorders of that kind."

"And you think that I shall escape them?"

"I believe you will."

"Well, that's comforting. . . . But, tell me, are these obsessions, or neuroses, or whatever you call them, confined to eldest children, or do they afflict other women?"

"Curiously enough, the worst cases are those in which the woman has two or three *elder* brothers, and a younger brother near to her in age."

"But why should that be? One would imagine that the eldest child, with her responsibilities, would be much more affected than the woman who has been 'spoiled' by elder brothers. She has so much more to think about in relation to her brothers and sisters, and her parents expect her to devote herself to their interests."

"That is true. But consider the other case—that of the girl who has two elder brothers and one younger brother. For the first two years of her life—assuming that the younger brother does not arrive any earlier—she has been petted and 'spoiled' by the attentions of the elder boy who is near to her in age. Then, all at once, her world is turned upside down. She is suddenly brought into contact with a *younger* brother, and is expected to be the giver rather than the recipient of devoted attention. Is it any wonder that she experiences great difficulty—great stress and confusion of mind—in adjusting herself to the new state of affairs?"

"Well, perhaps not."

"Assuredly not. The poor child, for the last two or three

years of her infancy, does not know where she is. And this state of mind, repressed to some extent during the years of adolescence and maturity, breaks out in later life, and dominates the thinking-processes of her declining days. If she has no children—or, perhaps, if she has only one child, who has grown up, and left her—she feels impelled to help others in an officious sort of way—to assist charitable enterprises, to devote herself to the doing of good works, and so on. The same neurosis is apt to develop among the other types of women with younger and elder brothers. Most of the great female philanthropists have been women in this category. Such women as Elizabeth Fry, for example . . .”

“ But her elder brother died as an infant . . .”

“ Yes, but he must have lived long enough to influence her in some way.”

“ Will such a woman be fond of her brothers ? ”

“ An only daughter with elder and younger brothers will be attached to the brother who is immediately older than herself, or to one of the younger sons in her family who is several years younger than his nearest elder brother. If she has more than one elder brother she will not care much for the eldest. His self-centredness will repel her. If one of the younger sons attracts her she may desire a son when she marries, though, in these circumstances, the desire is stronger in younger daughters.”

“ And yet, being a woman with elder brothers, and marrying a man with younger sisters, she is likely to have daughters ? ”

“ She is. And if she is a strong-minded woman, and her husband is rather weak in character, she may be unjust to the younger of her daughters.”

“ In what way ? ”

“ By bringing her up as though she were a son.”

“ But why the *younger* daughter ? ”

“ Because until the younger child is born she still hopes to have a son. Afterwards she gives up hope, and makes the best—or, rather, the worst—of the situation. Human beings are curious creatures.”

She admitted that they were.

THE FEMALE EXTROVERT, OR *SISTER*

Elizabeth Fry



Florence Nightingale

THE TYPICAL FEMALE ONLY CHILD



Lady Hamilton



Madame de Staël

THE YOUNGER DAUGHTER



Emily Brontë

Having dealt with the female only child, the only daughter with elder brothers, and the eldest daughter, I must now devote a few paragraphs to the *sister* and the younger daughter. I must confess that I do so with great diffidence, as I frequently experience considerable difficulty in preserving an objective attitude towards them. There is much in their natures that is incompatible with my temperament. Nevertheless, I have good reason to believe that the female extrovert and introverted extrovert have much in common with their male counterparts.

The girl who has had an elder sister near to her in age from the day of her birth becomes a strongly extroverted woman whose interests lie almost entirely outside herself. She makes a good business woman and, if she does not adopt a profession, as so many female extroverts do, she may become an excellent wife and mother. She is invariably of a bright and cheerful disposition, conventional in outlook, and gifted with a shrewd insight into the workings of mundane affairs. Her chief fault is a fault for which she cannot be held responsible—the lack of introvert tendencies. She is demonstrative towards those whom she loves—not spasmodically, like the isolated child—but at all times. She is a passionate worshipper of the conventional and the commonplace. She is the supreme philistine, indifferent to the finer values of life. She may have the capacity, under the stress of some great trouble, to become a religious devotee of sorts, but is rarely deeply religious, even in adolescence. She has a very clear idea of what she wants from life, and she takes it wherever it is to be found, with great tenacity of purpose.

The above remarks apply more especially to the *typical* female extrovert—a second or third daughter, born of youthful parents, who is between a year and twenty-one months younger than her nearest sister. Some of these remarks may also be applied to the extroverted eldest daughter—a woman who is only a year older than her nearest younger sister. As in the case of a family of sons, the differences in age between the members of a family of daughters determine their attitude towards the world. The extroverted eldest daughter, like the extrovert eldest son, is generally excessively talkative, especially

if she has been born of fairly youthful parents. The *sister*, or female extrovert, who is born of middle-aged parents, has a temperament similar to that of the typical introverted extrovert, or younger daughter. If a girl who would normally become an extrovert is separated from her sister in infancy, or is brought up under the stress of unhappiness, or other unusual circumstances, she may become an introverted extrovert. The case of a certain acquaintance of mine is a good example of what happens in such circumstances. She lost her father at the age of two and a half, and was separated from her elder sister at frequent intervals during her infancy. She was born only fourteen months later than the elder sister, but I hardly think that her admirers would look upon her as a typical extrovert. It is clear that she should be described as a younger daughter rather than as a *sister*.

There are many famous women in this category—women, that is to say, who are neither extroverts nor introverted extroverts, but “border-line” types who are impossible to classify. It is an interesting fact that, other things being equal, a woman without an elder brother who is about five years younger than her nearest sister will become less deeply introverted than a man without an elder sister who is about five years younger than his nearest brother. On the other hand, a woman who is the younger of two sisters, with a brother between them in age, will become more deeply introverted than a man in the corresponding circumstances. The two most famous daughters of the Brontë family, Charlotte and Emily, were separated in age by little more than two years, but there was a brother between them, and as a result Emily became a typical introverted extrovert. The following data will explain their relation to one another:—

Father born: 1777.

Mother born: 1782.

<i>Father's age</i>		<i>Mother's age</i>
36	(1) Maria, born 1813	31
37	(2) Elizabeth, born 1814	32
39	(3) CHARLOTTE, born April 21, 1816	34
40	(4) Patrick, born 1817	35
41	(5) EMILY, born July 30, 1818	36
42	(6) Anne, born 1819	37

There were thus two factors that contributed to the depth of Emily Brontë's introversion. One was the fact that her parents were aged forty-one and thirty-six at the time of her birth; the other was the fact that her elder brother came between her and her nearest elder sister. If Emily had not had an elder brother she would not have become so deeply introverted, despite the circumstance that her parents were no longer youthful at the time of her birth.

Like the male introverted extrovert the female introverted extrovert has a great capacity for religious experience. The worship of her elder sister in infancy forms the basis of her attitude towards other women, and towards the world of the spirit. Most of the great female saints have been younger daughters separated in age from the nearest elder sister by a number of years. Or, if they have not been separated from the nearest elder sister by a number of years, they have been younger daughters in large families, born when their parents were no longer young. The family of Mary Baker Eddy, the celebrated "Christian Scientist," consisted of the following members:—

- (1) Son, born 1808.
- (2) Son, born 1810.
- (3) Son, born 1812.
- (4) Daughter, born 1816.
- (5) Daughter, born 1819.
- (6) MARY BAKER, born 1821.

In this group of children, it will be observed, a period of thirteen years separated the birth of the eldest from the birth of the youngest. As we have seen in Chapter III, ascetics and people of a like nature generally come from one-sex families. In this case, both sexes are represented, but the sons were born in one group, and the daughters in another. The religious ideas of Mary Baker Eddy may have had a basis in her worship of the elder of her two sisters, who was born five years earlier. It does not always follow that the sister who is nearest in age inspires the adoration of the younger child during the period of infancy. In some cases the youngest child in a large family

will stand in a closer relation to one of the elder children than to those who are nearer in age.*

There is a marked contrast between the *sister* and the younger daughter in regard to their attitude towards men. The typical female extrovert finds her sexual complement most frequently in the male introverted extrovert. Her natural optimism and her vigorous materialism cause her to urge her man forward, to inspire him to action, to force him into ways of ambition and material advancement. The younger daughter, on the other hand, is generally of a placid temperament, and she finds the man of her heart most frequently among male extroverts who are "born" men of action. Most feminine hero-worshippers have elder sisters several years older than themselves; they possess a deeply phlegmatic temperament, and delight in the society of men who dominate the world of material things. The typical female introverted extrovert—who may be between five and eight years younger than her nearest sister—is often extremely passive in her attitude towards men, and indeed in her attitude towards other women. She is the sort of woman who will not speak to you until you speak to her; she is a calm, placid, self-concentrated type whom only the man of action can move. If she has an elder brother near to her in age—and her parents have lived happily together—she will expect a good deal of attention and consideration from men, and will scorn the man who falls short of her ideal in his attitude towards the world of material interests.

The finest actresses may be found among younger daughters. Sarah Bernhardt was the eleventh child in a family of fourteen. Eleonora Duse is said to have been a first-born daughter, but I find it hard to believe that she was reared in isolation from other infants of the same sex.† In the world of sport, no less than in the world of the theatre, there are few successful women without sisters. And in the sphere of pure intellect, extroverted women, no less than their extroverted brothers, impose their

* As, for example, in cases where the nearest elder child is weak or sickly, or is separated from the other children during the period of infancy.

† Children born of parents who are members of the theatrical profession are apt to make promiscuous contacts with other children during the period of infancy. Note the case of Sir Henry Irving mentioned in Chapter III.

philosophy upon other women with the extrovert's self-sufficient belief in his or her destiny on earth.

The typical eldest daughter and the typical younger daughter, being "fusion" types of personality, always appear to be much more complex in temperament than the typical only daughter and the typical *sister*. The younger daughter who resembles her mother in physical characteristics is, as a rule, much more placid or phlegmatic than the younger daughter who resembles her father. Typical isolated younger daughters like Shelley's Harriett Westbrook and Molière's Armande Béjart are, in many cases, confirmed hero-worshippers whose masculine ideal is invariably the man of action. Such women often expect as much attention and consideration from men as the only daughter with elder brothers. They are very difficult to understand, and are prone to make mistakes in the choice of a husband. The isolated younger daughter, as I have explained in Chapter I, is apt to be habitually talkative if she has elder brothers, and habitually taciturn if she has no elder brothers.

I have endeavoured to present the most marked characteristics of the four principal types of women with as little bias as may be. I cannot hope to have succeeded in carrying out the task to the satisfaction of all my readers. In this matter more than in any other, it is a question of every man to his taste. No individual male can expect to do justice to the good qualities of every type of woman.

CHAPTER V

THE INCOMPATIBLES OF THE ONLY
SON, THE ISOLATED SON, AND THE
ELDEST SON*Preliminary Remarks.*

As I have explained in the introductory chapter, the burden of the present thesis is the statement and elaboration of the principles of incompatibility in marriage and family relations. For obvious reasons, a good deal of space, in the first four chapters, has been devoted to a precise classification of personalities. Any theory of incompatibility must be based on such a classification, in order that a practical method of determining the incompatibles of individuals may be clearly evolved. To many people the idea of placing warm, living, highly complex human beings in groups, like biological specimens, is abhorrent, and a good case may be made out for the futility of the practice. But when such a classification serves a purpose—and, moreover, when it can be shown that the grouping of personalities establishes inflexible laws of compatibility—the practice is seen to be justified.

This treatise will deal more especially with the subject of incompatibility of temperaments in marital relations. It will be my purpose to show that a man may determine whether he is compatible in temperament with a certain type of woman, and whether he may be capable of making a happy marriage with such a woman. I shall also show, more by inference than by direct statements, that any woman may determine whether she is compatible or incompatible in temperament with a certain type of man. And, finally, I shall devote a chapter to the subject of incompatibility of temperaments between persons of the same sex, and to the question of natural disharmony in family relations.

At the outset I must disclaim any intention of dealing with marriages that fail for pathological reasons. The unions with which I am concerned are those contracted by reasonably normal people—in so far as anyone may be considered a “normal” person—to whom expectations of happiness, judged by conventional standards, seem justified from the beginning.

In approaching such a difficult subject, one finds that a good deal of débris must be cleared away before any useful work can be done. In newspapers, magazines, and popular books, an immense volume of matter has been written about matrimonial disputes which does not approach the question in a practical way. People whose temperaments are obviously incompatible are advised to *do* this and that, to be more forbearing, or to be less forbearing, to be more affectionate, or to be less affectionate, as if any *action* on the part of those unhappily married is likely to relieve the situation. This form of reasoning is too generalized in its method to be of any practical value, in that it shirks the real problem, which calls for a means of prevention, rather than a method of cure.

Nevertheless, it must be remembered that many discerning people are sceptical with regard to the possibility of formulating a sound theory of incompatibility. When such a possibility is discussed they are apt to remark, with a studied irony, that some marriages are preceded by passionate love-affairs, and that impulse rather than reason rules the minds of men and women when they contemplate what is called “settling down in life.” Furthermore, these critics declare that even if everything were known about love and marriage, young people would continue to make mistakes, and would suffer as men and women have suffered throughout the ages.

My answer to such an objection is threefold. Firstly, I would point out that an enormous number of potentially unhappy unions are prevented by Nature herself. Every unhappy love affair which involves the rejection of one of the parties by the other would lead to conjugal unhappiness if a marriage were to take place. Nature does everything in her power to frustrate such incompatible unions, although the rejected party can hardly be expected to realize that the

rejection is to his or her advantage. Secondly, I would remind the objectors that the majority of people who marry have had one or two previous love affairs, and know something of their reactions to the opposite sex. And thirdly, I must say that all people who marry of their own free will are at least *partially* compatible in temperaments, and that the real problem lies in determining the *degree* of incompatibility which Nature has failed to indicate to the man or woman concerned.

Love and the Sense of Property.

A discussion of the love-emotion and its psychology formed no part of the plan of this book when it was originally conceived. But I have since arrived at the conclusion that such a discussion may be helpful, especially as I have some pertinent ideas to set down. These ideas are the result of a desultory study of a Polynesian community, and of more than twelve years' reflection on the data obtained thereby. To certain anthropologists they may appear axiomatic, but to the general public they will certainly appear new and strange.

The emotion of love, as I understand it, springs from two sources—the sex instinct and the sense of property. The one is largely inborn, though subject to cultivation and sublimation in civilized countries; the other is not deeply instinctive, but is cultivated, for the most part, by long centuries of civilization based on private property in the amenities of life. All civilized love is bound up with the sense of *possession*; the lover's aim, when he is deeply and sincerely moved, is to possess the beloved person, to secure her for himself alone. The emotion of love is therefore essentially egoistic and egotistic—an *égoïsme à deux*, as it has been called—and is closely allied to the feeling of jealousy. Many a man has fallen in love with a woman, and has been unconscious of the fact until the woman's interest in another man has made him aware of his jealous desires. It is for this reason that the love-emotion is very rare among savages, and very weakly developed among barbarians. The savage, having few goods and chattels to call his own, has no opportunity to develop the possessive instinct and, as a result, he is incapable of being swayed by the jealous moods that

overwhelm the man who is conditioned by centuries of civilized living founded on private property. In the civilized sense, therefore, the savage cannot love. He mates, and propagates his kind, but he cannot be moved by the strong feelings of possessive love that absorb the idle moments of youthful men and women in a civilized society.

The barbarian, who is at a stage of development intermediate between that of the savage and that of civilized man, has an instinct for property that is only half developed. He can love in a fitful way, at rare moments, but he cannot love strongly and deeply. His possessive sense is weak, and he has no feeling of faithfulness or duty towards the woman whose beauty arouses his desire. His jealousy, no less than his love, is spasmodic, and without any strength of emotion. The structure of his daily life is not built up on a multiplicity of objects; his wants are simple, and he has not learned to gather great riches unto himself, and to weave them into the fabric of his being.

As I have said, my first thoughts on this subject were inspired by my contact with the natives of Polynesia. In the carefree little green island of Tahiti, despite the influence of more than a century of civilization, the native people still retain much of their original barbarian charm. The monogamian family—a product of civilization, and the institution of private property—was unknown among them in their primitive state, and they have never taken kindly to it. The idea that two people should sign a contract to live together, bring up children, and exercise exclusive authority over them is foreign to their natural intelligence. In the old days, when the white man's irksome system of private property was unknown, group-marriage was the rule, and all children were everybody's children. In these days, therefore, we find the Tahitians eager to accept the *amenities* of civilization—such as mechanical transport, cinemas, Manchester goods, alcohol, telephones, cheap perfumes, and tobacco—and yet slow to accept monogamy, which is simply private property in husbands, wives, and children, and the superior morality which such a way of living imposes on its adherents.

How does this situation affect the lives of native children? I was anxious to know, so I made a simple investigation.

At *Aina Pare*, the well-known guest-house on the sea-front of Papeete, I found a middle-aged native woman who acted as housekeeper, and two children of seven or eight who appeared to be attached to the place. The younger, an olive-skinned little girl named Louise, was eager to answer my questions.

"*Quel âge as-tu ?*"

"*Troisième classe.*"

The Tahitians, being a happy, timeless people, have no conception of "age" as we understand the term. The child was evidently in the "*troisième classe*" at a French school, and was therefore—in her own mind—at a "*troisième classe*" age, like any other normal little girl.

"Is the little boy your brother?"

"No. He is my cousin."

Now I knew that the term "cousin" among the Tahitians does not mean "father's brother's son" or "mother's brother's daughter," and so on; it is simply a general term of relationship. The little boy might have been her brother, or her half-brother, or neither. She did not know, and she did not care.

No sooner had I made friends with her than she began to ask for some money.

"*Argent pour moi . . .*" she murmured, with the most engaging simplicity, "*acheter bon-bons . . .*"

Clutching a bank-note (valued at threepence) in her little fist, she ran along the shady avenue to a Chinese hand-barrow gay with little bottles of cordial, drinking coconuts, decorticated oranges, and ices. When she returned, greedily sucking a gaudy ice, I expected, naturally enough, that she would thank me for the treat. But, no—nothing of the sort! She resumed her seat on the latticed veranda, and slowly consumed the sweet without another word.

Then I remembered that the Tahitians have no word for "Thank you!" The nearest approach is "*mauruuru*," which means "I am pleased," or "I am satisfied." Louise evidently considered that it was superfluous for her to tell me that she was pleased. The expression in her eyes as she ate was evidence enough.

My first impulse was to dismiss the incident as a display of childish thoughtlessness, despite the circumstance that the girl

was old enough to know better. But later I found that the attitude of adult natives towards the receiving of gifts was precisely the same. It is only fair for me to add that they are as ready to give as they are ready to take. Since they are innately charming and good-natured, there is no necessity for them to be what we call "polite." Politeness is a necessity only in a propertied state such as civilization; it is, so to speak, merely the oil in the works of that great machine which, for good or ill, enslaves us all.

One afternoon the little girl disappeared. About a fortnight later, as I was walking along a street in another part of the town, I saw her again. She had attached herself to a family to whom she had taken a sudden fancy.

"Why did you leave us?"

"Because I wanted to live here."

"Are they kind to you?"

"Of course."

"How long will you stay?"

"I do not know. . . ."

She was perfectly happy because she did not feel the need of close and binding personal contacts. In her eyes, one home was as good as another.

As she appeared to be a healthy little girl I have no doubt that she is still living in Papeete. She will have a few girl friends, whom she will call "cousins," and a few lovers perhaps. She will be extremely fickle and impulsive in her affections; she will care deeply for nobody. If she has children, she will be as fond of them as she is fond of other children, neither more nor less. If a white man falls in love with her, he will be unable to understand her because, being deeply imbued morally, socially, and philosophically, with the psychological results of five thousand years of civilization founded on private property, he will expect her to behave like a civilized woman. That is to say, he will expect her to possess, and be possessed, in the monogamian way. But she, being a child of propertyless innocence, cannot understand this attitude. She did not enjoy the exclusive attention of possessive parents during her infancy; she was not given toys and other belongings at a very early age; she was not conditioned by the possessive sense, like

civilized children; she grew up without belongings in a world where property is not of great significance. And, as a result, she will be incapable of loving with the intensity of a civilized woman.

In our civilization it is invariably found that women who lead loose lives are very careless about money and other personal possessions. They are open-handed and even lavish; they can keep nothing. Their sexual promiscuity springs from the results of mal-conditioning during the period of infancy. In the earliest years of their lives they were not given numerous toys, nor were they permitted to regard their toys with a jealous eye. They were not encouraged to develop the possessive instinct. Consequently, when they grew up, they experienced great difficulty in fixing their attention on one person. Like the little girl whom I have been describing, they have a very puny property-sense, and they cannot understand the emotions of jealous people.

It is unquestionable, therefore, that most loose living among young people is due primarily to the ignorance and carelessness of their parents. If you desire your daughter to live a life of virtue when she reaches womanhood, instil in her the love of possession when she is very young. If you desire your son to "settle down" sensibly when he reaches manhood, give him things that he may call his very own as soon as he has left the cradle. The possessive sense is half of human love, and it is not inherited, but *learned*. You should realize that jealousy has no sexual basis: it is a manifestation of the property sense, and is very weak among peoples in whom the property sense is undeveloped.

Such remarks are merely by the way. They have nothing to do with my principles of incompatibility in marriage, which I shall now proceed to discuss without further digression.

Only Child versus Only Child.

As I have shown in earlier chapters, the male only child, the only son, and the eldest son (who is an only son turned eldest son) are, in the middle and upper classes at least, essentially of an introvert tendency so far as their attitude towards the

world is concerned. They are self-centred men, but the degree of self-centredness exhibited by a given individual depends on circumstances. Since it would be impossible for me to deal with every conceivable type of introvert and extroverted introvert in this treatise, I must confine my remarks to ideal types of personality of whom I have made a special study.

I shall begin by considering a typical male only child, of middle class antecedents, who has been subjected to a considerable degree of isolation from other male infants in the first four years of life. This child, now grown to early manhood, is fairly deeply introverted, and we shall be interested to know what is likely to happen when he meets another deeply introverted only child of the opposite sex. Briefly, we may say that nothing is likely to happen. Nature forbids the banns, so to speak, and prevents the two absolute incompatibles from taking any sexual interest in one another. They are too much alike, too shut-in, too contemplative, too *immobile*, as it were, in manner and temperament.

In such cases it will invariably be found that both the man and the woman will resemble the one parent. That is to say, the man will strongly resemble his mother, and the woman will strongly resemble her mother. Or the man will strongly resemble his father, and the woman will strongly resemble her father. In cases where the man bears a strong resemblance to one parent, and the woman bears an equally strong resemblance to the parent of the opposite sex, the incompatibility between the two persons will not be so marked, and they may marry. But if both of them are very deeply introverted it is hardly likely that such a marriage will prove to be a success.

One must remember, however, that there are no people outside mental hospitals or private mad-houses who are *completely* introverted. Every sane introvert has at least some extrovert tendencies, though these are likely to be of varying degree in different individuals. Let us therefore advance a stage further in our mating experiments, and introduce a deeply introverted male only child to a female only child who has been partially extroverted by infantile contacts outside her home. Should the man be attracted by her his psyche will be deceived by the superficial airs of extroversion

which the introverted woman will assume. To his imperfect understanding she will appear to be a fairly strongly extroverted introvert, like the eldest daughter, who is his natural sexual complement. Nevertheless, one will not need the cynicism of a La Rochefoucauld in order to forecast the probable result of the affair. The woman, though partially extroverted, is at heart an introvert, and cannot be moved; the man has as much chance of arousing her interest as he would have of vitalizing a stone image. In the contrary case, where the woman is the seeker, and the man is the sought, he usually takes refuge in flight; it is the only thing that he can do.

A certain male only child of my acquaintance who is deeply introverted fell in love with a female only child who had been extroverted, to a slightly greater degree, by infantile contacts outside her home. The woman repulsed him, and sought out another male only child whose extrovert tendencies were more pronounced than her own. He repulsed her. Soon afterwards, the first male only child met another female only child who was even more deeply introverted than the woman of his choice, and was pursued by her with relentless single-mindedness of purpose. They married and, as might have been expected, were soon desperately unhappy.

The ideal wife for an introverted only child is an eldest daughter, without elder brothers, who is about three and a half years older than her nearest sister.* Such a woman is sufficiently introverted to appeal to him, and sufficiently extroverted to be patient with his egocentric only child's desires. For a reason which will be explained presently, he must avoid all women with elder brothers—especially only daughters with elder brothers—and he would also do well to avoid *sisters* and younger daughters who, in most cases, will have little attraction for him. His range is extremely limited, and is confined almost exclusively to eldest daughters and to only-daughters with younger brothers.

A careful study of the marriages of female only children will reveal the fact that most of them marry *brothers* or younger sons.† All male only children are capable of making

* Not a *typical* eldest daughter, it must be noted, but a woman who is almost an isolated child.

† My figure now stands at about 75%.

friends with typical younger sons, and it may be that these personalities have an irresistible appeal for most isolated children of both sexes.*

Now, so far, we have not permitted our typical male only child to come into contact with another only child whom he may be inclined to marry of his own free will. If, however, we can find a woman who has been *fairly strongly* extroverted by infantile contacts outside her home, and consequently bears a closer resemblance to the eldest daughter, who is his natural complement, our male introvert may fall in love with her, and may even marry her. But he had better reflect well before doing so, because she may not be sufficiently extroverted to bear with him patiently and understandingly. This is the kind of marriage that may very well end in disaster, because the husband soon finds that he has committed himself to a duel of wills, and that he will either have to assert himself, or be forced to capitulate to his wife. Two introverts, each living inwardly to a great extent, cannot live together in amity unless one of them is more or less completely subservient to the other. In most cases the wife, even if she has been superficially extroverted in infancy by being brought into contact with other female infants, will tend to become more and more introverted as she grows older. By the time that she has reached middle age her introvert tendencies will have dominated her, and she will experience great difficulty in satisfying the emotional demands of her introverted husband.

The Only Child and the Woman with Elder Brothers.

Next, let us consider another and more dangerous pitfall into which our introverted only child is liable to blunder. Let us, in the first instance, introduce him to an only daughter who has one or two elder brothers, but no younger brothers, and see how he will behave. In this case it will be observed that he fares no better than in the case of the typical female only child, and probably worse, because a girl with elder brothers is accustomed to a good deal of consideration, which is not

* Only daughters who have been strongly influenced by their younger brothers are incompatible with younger sons (see Chap. VI).

what she will get from an egocentric individual. Although I have been able to study numerous unhappy love affairs of this kind, I have never known a marriage to occur between the two persons. No doubt such unions exist, but I should be very surprised to find them even moderately successful.* All the evidence goes to show that the man in question expects far too much of such a woman; that the woman, who has been accustomed to receive worship and adoration from her earliest years, realizes this intuitively, and unhesitatingly rejects him. She can do much better by marrying a man with an elder brother, and at least one younger sister.

The first impression imprinted on the woman's infantile mind is that, within the limits of the child-world, she has two affectionate adorers who minister to her every whim†. Her brothers are courtiers who attend her with an assiduity which she soon begins to look upon as her natural right. At the same time, her isolation within the family tends to make her an introvert, with the result that she may soon begin to exhibit egocentric tendencies. Such children are apt to become quiet, intense, rather self-centred women with a sound knowledge of masculine psychology, and a very clear idea of the qualities that they desire in the men that they marry. An only child, or an isolated child without a younger sister, who has the misfortune to fall in love with one of them, soon learns that he must love and suffer, or forever renounce her society. Their temperaments are incompatible, because the woman demands too much, and the man has too little to give.

A love affair of this kind offers much that is interesting to the pathologist of the affections. The youth, who is perhaps rather callow and inexperienced, is attracted by the unimpassioned beauty of the introverted girl. The dark secrets of her heart, hidden by a lazy, self-contained smile—introverts smile with their eyes rather than with their lips—are the object of his quest, but he rarely succeeds in his attempts to arouse

* The marriage of John Milton and Mary Powell was an incompatible union between an introvert and a woman with two elder brothers. It will be studied in a later chapter.

† The only daughter with several elder brothers may be incompatible with the eldest, especially if he should be a typical eldest son.

her deeper emotions. Amused at his interest in her, she tries to draw him out of himself, and is sometimes astonished at the result. He strives desperately to extrovert himself—to project his personality upon hers with the ease that comes as naturally to the extrovert as the act of drawing breath. And the consequence is that he becomes more and more deeply introverted, more and more self-conscious, more and more egoistical, egotistical, and ridiculous. He cannot see that such a woman, who seeks a man with at least some of the qualities of her adoring elder brothers, will never be moved by his self-conscious desires. The best that one may hope for him is that he will be spared the tortures of jealousy, which are always maddening to the introvert, and be summarily and mercifully dismissed by the woman. Nothing that he can do will find favour in her eyes.

Her affinity is a man with an elder brother and a younger sister. On him she will smile, in the manner of these women, as though she were secretly humming a tantalizing tune; on him she will lavish her own introverted affections, such as they are; on him she will extrovert herself to the best of her ability. With a sort of innocent cunning, she will wheedle as much out of him as he is capable of giving, while he, wiser than the only child through his knowledge of his younger sister, will know just how much latitude to allow her without running the risk of becoming her slave. His open, extroverted personality will charm her because it promises an infinity of passion and affection; his gentleness and affability, the fruit of his infantile association with a younger sister near to him in age, will not fail to arouse her emotions.

The next stage of our investigation of the only child's incompatibles takes us to the only daughter who has one or two elder brothers, and one younger brother. Because of the fact that there may be a little of the eldest daughter's attitude in her attitude towards her younger brother, the male only child, if he falls in love with her, may succeed in arousing her interest. But not for long. The dominating influence of the nearest *elder* brother soon begins to make itself felt, and she realizes that the male only child is not sufficiently extroverted to minister to her egotistic desires. He is dismissed, or told

THREE PAIRS OF INCOMPATIBLES



John Milton



Jane Austen

would have been incompatible
in temperament with



Sir Walter Scott



Elizabeth Barrett Browning

could not have lived
happily with



Lord Byron



George Eliot

would have quarrelled with

that he must be content with the status of a "friend," which he, naturally enough, declines, and goes his way, humiliated and defeated.

Our unhappy only child must now be partially extroverted—we shall assume that he has come into contact with several male cousins as an infant—and introduced to a woman who has *one* elder brother, and two or three younger brothers and sisters. Knowing that the only woman with whom he can be really happy is the woman who is an eldest child, and has a sister about three and a half years younger than herself, we feel that he has reached a haven at last. The woman, if not an eldest child, is at least an eldest daughter, and her interest in the younger children of her family should have extroverted her sufficiently to satisfy the peculiar needs of a partially extroverted introvert. But, alas! This is the most insidious snare of all—more dangerous than any of the others because its potentialities are *concealed*, and do not reveal themselves until it is too late for the parties to escape the toils of their predicament.

In order to understand what happens, we must first glance at the infancy of the wife, then we must consider her as a woman on the verge of middle age, at which period domestic trouble between the two persons is most likely to occur. The first impression that is imprinted on her infantile mind is that she has an attentive elder brother who is devoted to her interests. Within a year or two, however, this impression is overlaid by another, which may give her the temperament of an eldest daughter, extroverting her, developing her maternal instincts, and focussing her attention on her *younger* brother and sister. So much so, indeed, that the influence of the elder brother recedes into the background of her unconscious mind, and lies more or less dormant throughout the greater part of her youth.

Accordingly, when she meets our partially extroverted only child, the dominant note of her temperament is maternal, and it is not difficult for him to appeal successfully to her protective instincts, and win what appears to be a secure place in her heart. They marry; they have a child or two; and for five, ten, or even fifteen or twenty years, all goes reasonably well.

They have their little differences, of course, like any other married couple, but these disputes are not of such a nature to cause the exacting husband any serious disquiet. His only child's temperament has become accentuated with the passing of the years, but as long as the woman remains youthful and adaptable, her unconscious mind remembers the little brother and sister, and she is able to bear with her husband's caprices, and to humour his unstable desires.

Eventually, however, she approaches the farthest outpost of senility in a woman's life—the beginning of the critical period in which she realizes that her youth is fast ebbing away. She still retains some of her former beauty, her vitality is unimpaired; but even she can see that life offers a new prospect, and that she must adjust herself to the circumstances. It is at this point that her mind definitely changes. The elder brother, who has remained discreetly in the background of her consciousness, silent and unnoticed, all the days of her youth, now begins to loom up like a wraith, and force himself upon her attention. Her unconscious mind remembers his tender thoughtfulness, his solicitude for her welfare, his worshipful adoration, and thrusts them before her inner eye. She therefore finds herself giving less and less attention to her exacting husband, and demanding more and more attention from him.

He, having married her as a woman with a younger brother and sister, does not want her as a woman with an elder brother. His individuality, too, has become more accentuated; he also requires more consideration as an only child, while she, preoccupied with her own desires, has none to give him. They quarrel and wrangle; they "get on one another's nerves"; they irritate one another incessantly; the man flies into a temper at the least provocation; the woman calls him names; the man sulks and glowers like a discontented boy; the woman weeps self-pityingly, and bewails her lot; and yet neither of them has the faintest notion of what has happened to their once-happy marriage, or of the simple, yet deeply hidden cause of their wretchedness and despair.

The most hidebound moralist can see that the only refuge for these two unhappy people is the divorce court. It is quite absurd to talk about their becoming "reconciled"—whatever

that may mean; their temperaments are manifestly incompatible. And the older they become the more the incompatibility develops.

General Observations.

We have seen that the typical only child, with his fatal weakness for women with elder brothers, has approached nearer and nearer to a conjugal haven, only to become entangled in a net from which there is no escape, except by desertion of his family or through the recognized legal channels. In each case he has found a *semblance* of the only woman with whom he can be truly happy, and has just failed to select her, as it were, through his ignorance of natural laws. The law of his nature is that he must avoid all women with elder brothers, and that he should, if possible, mate with an eldest child who has both a sister and a brother or, failing her, an eldest child who has a younger sister about three and a half years younger than herself. With no other woman is he reasonably safe, because no other woman has the patience and the sympathy requisite for the understanding of his peculiar needs.

There is a certain type of eldest daughter, however, whom the male only child would do well to avoid. It has been shown that a man who is strongly extroverted—a vigorous man with elder brothers near to him in age—has a keen desire for a son when he marries. If the first child of such a man is a daughter, he will tend to bring her up as a son, and thus spoil her nature. Such women are to be shunned and, so far as the male only child is concerned, passed over in favour of the eldest child of an introvert or introverted extrovert. They are often domineering, violent-tempered, and ill-natured generally, and almost invariably marry younger sons, who appear to be relatively compatible with them. If I were a younger son, however, I should give them a wide berth, more especially in cases where the father is strongly extroverted, and has ruined his daughter's character through his ungovernable desire to make an "eldest son" of her.

It should be noted here that many introverted only sons without younger sisters near to them in age marry women who are a few years older than themselves. This tendency is

probably due to the effects of mother-fixation. Such only sons are best suited by the eldest daughter (without elder brothers) who resembles her father, and is not too strongly extroverted. A certain type of only son with elder sisters—generally one who resembles his mother—is attracted by the female extrovert, but it is very rare to find a marriage between an only child and this type of woman. As we have observed in Chapter IV, the female extrovert exhibits a tendency to force her man into the ways of ambition, and into the maelstrom of competitive activities. The typical male only child has a strong objection even to being exhorted in this way, and I cannot believe that he would take kindly to the “pushing” activities of such a woman. In numerous instances, however, I have observed that the male only child, equally with the only son with elder sisters, is happy in the society of a certain type of female extrovert—generally an extrovert who strongly resembles her father—and that he admires her frank, materialistic attitude towards the world of extroverted men. I have also observed, in many instances, that the typical only son, with or without an elder sister, is generally incompatible with the female only child who strongly resembles her mother.

The incompatibles of the male only child have been dealt with at some length, because his reactions to women are very similar to those of the only son with elder sisters, and to those of certain eldest sons without younger sisters near to them in age. It must be remembered, however, that an eldest son who is less than eighteen months older than his nearest brother is not normally an eldest son within the meaning of the classification that I have effected. Two sons who are born within eighteen months of one another may be fairly equally extroverted—especially if the father be a young man at the time of their birth—and the elder may not exhibit pronounced introvert tendencies.*

It may be laid down as a natural law that no typical middle-

* It has proved impossible for me to draw a clear line of demarcation between the conditioning of the extroverted eldest son and that of the typical eldest son. My belief is that the conditioning of a child in these circumstances is determined by his mental development. As few of the extroverted eldest sons whom I have studied have been of marrying age, I cannot generalize concerning their compatibles and incompatibles.

class only child can be happy with an only daughter with elder brothers whose parents have lived happily together.

Furthermore, it may be stated that all introverts and extroverted introverts (only sons and eldest sons without brothers near to them in age) must avoid women with elder brothers, unless the introverts and extroverted introverts in question have younger sisters near to them in age.

The Incompatibles of the Only Son with Younger Sisters.

A man with a younger sister near to him in age, even if he be an only son, has a charming, affable, agreeable manner that is very attractive to women. This characteristic affability of the only son with younger sisters endears him to many types of women—chiefly women with elder brothers—who are not attracted by men without younger sisters. His devotion to his nearest sister in infancy conditions him in such a way that he regards all women who attract him as pets to be fondled and “spoiled,” as one would “spoil” a child. Curiously enough, however, it is often to the younger or youngest of his sisters that he is consciously devoted in boyhood or early manhood, although he has obviously been conditioned by the sister who is nearest to him in age. The nearest sister gives him his affability in infancy, and the younger or youngest sister reaps the benefit of the resultant conditioning, which is not consciously remembered by the adolescent boy. It is significant that of the three types of women to whom he is most attracted, the typical younger daughter appears to inspire in him the most ardent devotion.* The other types of women within his field of interest are, of course, the typical female only child who strongly resembles her mother, and the only or eldest daughter with elder brothers.

There are at least three forms of *concealed incompatibility* which may be studied by examining the marriages contracted by only sons with younger sisters. Let us discuss them in turn.

* Certain only sons with younger sisters, with whom I am acquainted, have questioned this statement. They maintain that they are most compatible in temperament with the female only child and the only daughter who has one elder brother.

An only son, whom we shall call Smith, has a sister about three years and nine months younger than himself. His parents, who are prosperous middle-class people, have always lived happily together. In his twenty-fifth year he meets a woman named Josephine, who is an elder daughter with an elder brother, and is the favourite child of parents who are almost perfectly compatible in every respect. Smith marries the woman, and within ten years both of them are desperately unhappy. Why should this be so?

We note the difference in age between Smith and his sister, and observe that the boy was in his fourth year when the girl was born. Thus Smith could not have been strongly influenced by her, because she arrived too late. He could not have developed that warm, affable temperament that is characteristic of the typical only son with younger sisters. And yet his sister must have influenced him to some extent; she must have given him at least a modicum of warmth and gentleness that did not fail to ensnare Josephine, a girl who has been strongly influenced by her elder brother, and demands a good deal of consideration from her husband. The question arises: Why, if Smith and Josephine were relatively compatible in the first years of their marriage, did they eventually come to grief?

The answer to this question is really very simple. Smith retained the influence of his younger sister for the greater part of his youth and early manhood. As he approached middle age, however, her influence waned and disappeared, and his nature became that of an only son without a sister. Hence Josephine soon began to find him wanting in solicitude, and she is now thinking of leaving him for a man with a younger sister near to him in age—the type of man whom she should have married in the first instance.

Here, then, is another case of a couple who may be more or less compatible at the time of marriage, and yet hopelessly incompatible ten, fifteen, or twenty years later. The two people may storm and wrangle and accuse one another of every iniquity under the sun, but the real nature of their incompatibility, being hidden from them, does not come under consideration.

Men and women who are only partially conditioned, for

one reason or another, by their nearest brothers or sisters, are peculiarly liable to make unhappy marriages. Owing to changes in the personality at the onset of middle age, they lose their hold over partners with whom they have hitherto been relatively compatible, as in the case that has just been described. It is worthy of note that by far the greater number of divorced persons come from mixed families, and that relatively few men without sisters and relatively few women without brothers are liable to make matrimonial blunders. A male only child soon learns how to avoid the type of woman with whom he is absolutely incompatible—an only daughter with elder brothers, or a woman with an elder sister near to her in age, for example—and a female only child, if she has been well brought up, is equally conscious of her attitude towards men.

The second form of *concealed incompatibility* found in the marriages of only sons with younger sisters is very uncommon. It is best explained by an example such as the following:—

Robinson, an only son, has two sisters named Margaret and Joan. Margaret is seven years older than her brother, whom she “spoiled” and petted in the early years of his infancy. When Robinson was two, however, Joan arrived, and the boy came strongly under her influence. His parents lived happily together, and they let slip no opportunity of reminding him of his duty to his younger sister. As a result, when Robinson came of age he was, to all outward appearances, an extremely affable young man with a very nice regard for the attentions due to prepossessing young women. At the age of twenty-five he met and married a girl named Phyllis, who was a younger daughter with an elder brother, and was charmed by his engaging manner. Within ten years, however, she found herself bitterly regretting her marriage, and on the twelfth anniversary of the wedding day she ran away with a younger son with a younger sister to whom she had been devotedly attached for some time. She told her friends that Robinson had become “unbearable,” but she offered no explanation of this remarkable change in his attitude towards her.

Now what had happened in this case is very clear. The primary influence of Robinson’s infancy was that of his elder sister, Margaret, who implanted in his mind the notion that

women have a motherly attitude towards the opposite sex. Within three years, however, the secondary influence of the younger sister, Joan, began to make itself felt and, as a result, Robinson reached manhood with a superficial air of solicitude towards women. This attitude persisted for some years after his marriage to Phyllis, but soon after his thirtieth birthday it began to disappear, and he began to show himself, as Phyllis soon complained, "in his true colours." The influence of Margaret, dominant in the first years of his life, but dormant throughout the greater part of his youth, now began to reappear. And Phyllis, since she had married a man with a younger sister, rather than a man with an elder sister, was disappointed in her choice of a husband.

This form of *concealed incompatibility*, as I have said, is very uncommon. But it is none the less distressing on that account. If a marriage between the two persons takes place, trouble must inevitably come within five or ten years. The husband's elder sister has so conditioned him that he must have more and more consideration and attention as he grows older. And the wife, having been conditioned by her elder brother, eventually finds him to be so lacking in consideration for her that she can no longer regard him as she did when they were engaged. The course of their married life may be marked by alternate quarrelling and reconciliation; but, in the end, they are forced to realize that each has been deceived in the other—the husband, because the woman needs too much attention; the wife, because the man is incapable of satisfying her emotional demands.

The other form of *concealed incompatibility* which may be studied by examining the marriages of only sons with younger sisters may be described as follows:—

An only son, whom we shall call Jones, has a sister about two years younger than himself. In normal circumstances he would be strongly influenced by her and, on attaining manhood, would probably marry a woman with an elder brother. In the actual circumstances, however, there has been trouble in his family. When Jones was an infant of three his father died, and the widow did not marry again. She brought up her children as best she could, but found the task beyond her

capacity without the assistance of a husband. The boy and the girl quarrelled incessantly, and the former did not appear to be very fond of his sister. As an adult, Jones has a pleasant, if not affable manner, but one can readily see that he has not been strongly influenced by the girl. When he meets an only daughter with elder brothers we are prepared for the worst; and when, some years later, we find him in the divorce court, we realize that yet another woman has been deceived by a man who has not been properly conditioned by his younger sister. The same results would have appeared if Jones senior had survived, and had lived unhappily with his wife; or, again, if he had survived, and had been separated from her for long intervals during the infancy of their children. In both of these instances the father's influence in the home would be of an unsatisfactory nature and, in consequence, Jones and his sister would have been more or less isolated children whose affections had not been effectively schooled by their contact with one another.

It must be obvious, therefore, that the purest and finest types of introverts, extroverted introverts, extroverts, and introverted extroverts, are least likely to make mistakes when they marry. It is the borderline types—the imperfectly conditioned people—who are ensnared unwittingly by women who do not realize the risks that they are taking. Owing to the fact that it is very difficult for such men to find women who are perfectly compatible with them, a certain amount of unhappiness arising from this cause seems almost inevitable. Nevertheless, a properly conducted census of divorces would reveal that my analysis of the situation is sound, and that at least 90 % of unhappy marriages could (theoretically) be prevented, if people were educated by the principles which I have laid down.

The children of unhappy marriages are more likely to make mistakes in matrimonial ventures than are children of happy marriages. Thus, incompatibility breeds incompatibility, and divorces tend to run in families. There is no cure for this state of affairs except through a diligent study of incompatibility on scientific lines, undertaken by psychologists who are prepared to devote themselves to the task.

The Incompatibles of the Eldest Son.

We have discussed the incompatibles of the only son with younger sisters, and the only son without younger sisters; we must now deal with the incompatibles of eldest sons with and without younger sisters. This is logically the next step in our investigations, because the typical eldest son—a man who is from eighteen months to three years older than the nearest of his brothers—is at heart an introvert, although he may have become extroverted to a greater or lesser extent in the latter part of his infancy by contact with the eldest of his brothers.

The eldest son without a younger sister near to him in age has an affinity for at least three types of women: he likes eldest daughters without elder brothers, only or isolated daughters * with younger brothers and no elder brothers, and younger daughters (introverted extroverts) without elder brothers. Sometimes he even marries a very strongly extroverted woman who is little more than a year younger than her nearest sister. A fairly deeply introverted eldest son, however, is strongly attracted by a certain type of younger daughter who is herself fairly deeply introverted. All typical eldest sons without younger sisters near to them in age behave like only sons without younger sisters in relation to women with elder brothers. That is to say, they are incompatible with them, and do not succeed in making happy marriages with such women.

As an introvert, the eldest son likes eldest daughters with younger brothers, and only daughters with younger brothers, because such women have a protective, solicitous attitude towards men which is agreeable to the man who has begun life as an only child or an only son, and requires a good deal of attention and consideration. On the other hand, an eldest son with a domineering nature avoids eldest daughters of the same type, and also strongly extroverted women, with whom he is certain to quarrel.† This type of eldest son is very strongly

* The woman whom I have called an "isolated daughter" is a woman without an elder sister who is separated in age from her nearest younger sister by more than four years.

† Unhappy marriages between "choleric" eldest sons and female extroverts (without brothers) are, I believe, fairly common. I studied several cases during 1937.

attracted by the younger daughter who is about five years younger than her nearest sister and, as a result, has a placid temperament that is the complement of the choleric—the typical eldest son's temperament that may be observed in the great majority of men who are from two to three years older than the eldest of their brothers, especially if the father be strongly extroverted.

Numerous "choleric" eldest sons whom I have studied have married younger daughters without brothers. The more strongly extroverted of these eldest sons have been attracted by fairly strongly extroverted younger daughters, and the more deeply introverted eldest sons (especially in cases where the father was more than thirty-five years older than his son) have married fairly deeply introverted younger daughters.

It is the milder type of eldest son who is attractive to eldest daughters and only daughters with younger brothers. This type can hardly be called "choleric," although there is often a certain air of authority about him that is common to all typical eldest sons in a greater or lesser degree. His temperament approximates more closely to that of the typical only son (the "melancholic"), and it is for this reason that he is drawn towards eldest daughters and only daughters with younger brothers. Such women, having a protective attitude towards men (and, in the case of the typical eldest daughter a tendency to strong-mindedness), make ideal wives for men who are fairly deeply introverted, and have no desire to be domineering or dictatorial in their attitude towards their fellows.

The incompatibles of the eldest son are almost identical with those of the only son. He must avoid women with elder brothers, unless he has a younger sister near to him in age; and, if he has a younger sister about three years younger than himself, he must take care to avoid the snares of *concealed incompatibility*, especially if he is thinking of marrying a younger daughter with an elder brother. Such a woman is often bent on marrying an eldest son for mercenary reasons (I have heard more than one of them openly express an intention of doing so), and the unfortunate fellow may find himself in a sorry predicament as a result of contracting an alliance with her.

In most cases an eldest son will prefer a woman who strongly resembles her mother to a woman who resembles her father.

The man without elder brothers, whose nearest younger brother is separated from him in age by more than three and a half years is not a typical eldest son within the limits of the classification that I have effected. He is what may be termed an *isolated son*, or *isolated elder son*,* because his younger brother is born too late to influence his personality to any great extent. The incompatibles of the isolated son are also identical with those of the only son, and in cases where the isolated son in question is more than five years older than his nearest brother his incompatibles are identical with those of the male only child. An isolated son with a younger sister near to him in age has an attitude towards women that is identical with that of the only son with younger sisters.

Conclusion.

We may therefore sum up the conclusions of this chapter in a simple generalization to this effect:—

All only sons and eldest sons without younger sisters near to them in age are incompatible with women who have been strongly influenced by their elder brothers.

All only sons and eldest sons with younger sisters near to them in age are compatible with many types of women who have been strongly influenced by their elder brothers, provided that the parents of the only sons and eldest sons in question have lived happily together during the infancy of their children.

In Chapter VIII five or six cases of introvert incompatibility will be analysed in detail, and it will be shown that the incompatible marriages contracted by John Milton, Paul Verlaine, Molière, Lord Byron, and Heinrich Heine furnish me with indisputable evidence of the practical validity of my principles. It may be that there are types of women, other than those mentioned, whose temperaments are incompatible with those of the only son and the eldest son but, if so, I have not had an opportunity of studying their peculiarities, in actual life, or in

* Pushkin, Mendelssohn, and Heine occupied this position in their respective families. Pushkin had an elder sister; Mendelssohn had a younger and an elder sister; Heine had a younger sister.

the biographies of notable people. I am profoundly convinced that the great majority of unhappy marriages contracted by only sons and eldest sons will be found to conform to my theories and deductions. I do not claim infallibility, but I do claim to have investigated these matters by means of the only method that is likely to achieve satisfactory results.

CHAPTER VI

THE INCOMPATIBLES OF THE *BROTHER*,
THE YOUNGER SON, AND THE
ISOLATED YOUNGER SON*Brother and Younger Daughter.*

FOR the sake of clarity we shall consider, in this chapter, the compatibles and incompatibles of a typical *brother*, or extrovert, who is a second or third son, and is between a year and two and a half years younger than his next elder brother. His parents were not more than thirty years of age when he was born. He grew up in normal middle-class circumstances, and did not mingle promiscuously with the children of other families during the period of infancy.

We shall also consider the compatibles and incompatibles of a typical younger son, or introverted extrovert, who is about five years younger than his nearest brother, and has grown to manhood under equally normal conditions. And, finally, we shall consider the compatibles and incompatibles of an isolated younger son, who is between seven and twelve years younger than his nearest brother, by whom he has been influenced, in some measure at least, during the period of infancy.

As we have seen in Chapter III, the typical *brother*, or extrovert, has a temperament that may best be described as *sanguine*; he is normally a happy-natured individual who identifies himself readily with the world of action, and adapts himself, with amazing facility, to the prevailing current of mundane ideas. Just as the introvert, in the person of the only son and the eldest son, seeks *power*, so the extrovert, in the personalities of the *brother* and the younger son, seeks *love*, which in its most comprehensive signification means con-

formity, equality, fraternity, and so on, dominated by the commonplace ideas of the vast herd of ordinary human beings. As Mr. James Oppenheim, an American writer, puts it, the extrovert's ruling idea is that everything new and original must be brought down to the common level. His aims are the conventionalization of all belief, government by the many, submission to Babbitry, and the accentuation of outwardness in every kind of human activity. He is a happy man, who carries the world along with him by his optimism and his enthusiasm, and he expects other men to share his happiness by conforming to his trite and simple philosophy of life.

And yet such a man, in spite of his amiability, his cheerfulness, his good humour, and his many other likeable qualities, is just as liable as the only son or the eldest son to make mistakes when he sets about the important business of choosing a wife. As in the case of the introvert, there are certain types of women with whom he is absolutely incompatible, and there are certain other types with whom he is relatively incompatible. In the following pages we shall deal with these in turn but, for the present, we had better concern ourselves with the type of woman whom he finds most attractive and agreeable.

This woman is the introverted extrovert, or younger daughter—a woman who is about five years younger than her nearest sister. While his temperament is the "sanguine," hers is the "phlegmatic," and the two *humours* appear to be perfectly compatible with one another. Not every extrovert, however, has the good fortune to marry such a woman in these days of small families, and a consequent dearth of introverted extroverts. Most extroverts content themselves with the next best thing, which is a marriage with a woman who is about three years younger than her nearest sister. The very strongly extroverted personality—i.e. the man who is nearer one year than two years younger than his nearest brother—will find that such a woman is only relatively compatible with him. One can often calculate, to within six months at the least, the difference in age between the compatible younger daughter and her nearest sister, if one is given the difference in age between the extrovert and his nearest brother.

Thus, an extrovert who has a brother about two and a half

years older than himself will be strongly attracted by the type of woman who is between three and four years younger than her nearest sister. On the other hand, a man who is very strongly extroverted—a second or third son, for example, who is only eighteen months younger than his nearest brother—will prefer a woman who is from five to eight years younger than her nearest sister. The man in this case may have an excitable or nervously energetic temperament, and the unruffled calm of the deeply introverted extrovert provides an almost perfect complementary temperament that makes for a happy marriage.

Extroverts with younger sisters near to them in age often marry introverted extroverts with elder brothers near to them in age. Such marriages are satisfactory, provided that the parents of the extroverts in question have lived happily together. In cases where the parents of the extroverts have not lived happily together, the snares of *concealed incompatibility* must be avoided. The extrovert, like the introvert, is not strongly influenced by his younger sister unless his father and mother are compatible with one another, and have lived together during the period of his infancy.

Brother and Eldest Daughter ; Brother and Sister.

The woman with whom the *brother* is least compatible is the typical eldest daughter.* Most extroverts have an aversion for eldest daughters, and find it almost impossible to live happily with them. The reason for this aversion is not difficult to explain. The eldest daughter, with her tendency to strong-mindedness and independence of outlook, is made for introverts and introverted extroverts; as often as not she dislikes the type of man who is always *doing things* in a restlessly busy way. She finds him too energetic, too noisy, too active, too busy, and too much devoted to the world of extroverted men. The *brother*, on the other hand, likes the type of woman who needs a man more than he needs a woman. Since he has little inner life he prefers to keep a woman as a pet—a being to humour and worship and make a fuss of—and he sometimes makes a

* By "typical eldest daughter" is meant an eldest daughter without elder brothers.

point of shielding his wife from all contact with the busy spheres in which he finds himself to the best advantage. It is for this reason that he is drawn towards women with elder brothers—who like to live a sheltered life in many instances—and it is for this reason also that he avoids eldest daughters. One might make a generalization to the effect that while the introvert's ideal woman is an affectionate elder sister who ministers to his needs, the extrovert's ideal woman is a lovable younger sister who needs his devotion as a necessary protection against the harshness of the man-made world.

A *brother* who is very strongly extroverted may marry a *sister* who is very strongly extroverted, but in most cases they will be found to be incompatible. Like two deeply introverted people, their natures are insufficiently dissimilar, and their extrovert interests—their passion for doing this and that in a restlessly busy way—clash with one another. It is extremely depressing to meet two married people who are absorbed so much by the world of things that they have not a thought between them. Such people live in a world of their own to which the introvert has neither the desire nor the ability to gain access. In most cases involving a marriage of an extrovert with an extrovert, one of the parties will be found to exhibit extrovert tendencies to a much greater degree than the other. I have frequently found that, in such cases, there is a marked disparity between the age of the woman's parents and the age of the man's. A female extrovert whose father was fifty years of age at the time of her birth may marry a male extrovert whose father was twenty-five at the time of his birth. And vice versa. Very rarely does one find that the ages of the parents are identical, or nearly identical, on either side. Moreover, the same remarks may be applied with equal force to a marriage between a typical younger son and a typical younger daughter. One of the two will always be much more strongly extroverted than the other.

The Brother and the Woman with Younger Brothers.

The worst cases of incompatibility in which the *brother* may be involved are those arising from marriages between *brothers* and women (without elder brothers) who have younger

brothers near to them in age. Such women, as I have stated elsewhere, have a maternal attitude towards men, and resent being treated as an ornament or pet. Their desire to *manage* their husbands, which springs from their close association with younger brothers during the period of infancy, is extremely repellent to a man whose whole life has been turned outwards by contact with his elder brothers. It is usual to find that the woman with a younger brother near to her in age resembles her father, or her father's family, in inherited characteristics; while one ordinarily notices that most *brothers* prefer a woman who resembles her mother, or her mother's antecedents. When, however, a *brother* meets a woman with younger brothers who resembles her mother he may be attracted to her, and may discover too late that her managing attitude towards him has become intolerable. I can offer no other explanation of the fact that some extroverts are unfortunate enough to marry women with younger brothers. In most cases trouble follows very soon after the marriage, but in a few cases it may be delayed for years. A simple case of the second order may be described as follows:—

Brown, a strongly extroverted *brother* with one elder sister and two younger sisters, marries Gertrude, the eldest child of an extrovert father who has, to some extent, brought her up as an "eldest son" (see Chap. IV). Her attitude towards her brothers is not strongly protective or maternal, but she has always shown the liveliest interest in their welfare. At the same time she has retained the temperament of an only daughter, and is basically of an introvert tendency.

There are two children of the marriage, but unfortunately they are both girls. Gertrude is disappointed because, as a woman with younger brothers, she has a strong desire for a son. For this reason she should have married a man with a younger brother near to him in age, as such men generally beget sons and have an equally strong desire for them.

Brown, however, as a *brother* with younger sisters, has a tendency to be uxorious, and he probably desires daughters. His attitude towards Gertrude becomes too protective for her liking. By the time that she has reached the age of forty, or thereabouts, two of her daughters are engaged, and she is

beginning to lose interest in life. The influence of her younger brothers, which was the dominant note of her infancy, grows stronger and stronger. She becomes indifferent to her uxorious husband and neglects him for an unhappy isolated child with whom she has become friendly. It is clear that she should have married a man without a younger sister near to him in age, and it is equally clear that Brown should have married a woman without younger brothers.

This type of marriage is even more unsatisfactory when the woman has no children at all. In such cases she vents her maternal affections on the husband, who revolts against them. Men with elder brothers near to them in age strongly resent being coddled and made a fuss of. Women with a motherly attitude towards men should avoid them, and marry only sons or eldest sons, who do not resent this attitude, in most instances, to any great extent.

Now it is a fact that men with younger brothers near to them in age tend to beget sons, while men with younger sisters near to them in age tend to beget daughters. Only daughters with elder brothers—especially only daughters with several elder brothers—almost invariably give birth to daughters, while men who come from families in which males and females alternate tend to beget children in that order. Hence it is most important that all men and women should study the laws of compatibility, as the issues involved are not only matters of incompatibility of temperaments, as between husband and wife, but also the question of incompatibility as between fathers and their children, and mothers and their children. This is more especially the case when we are considering the marriages of *brothers*, because such men, more than any others, with the possible exception of eldest sons, often have a strong desire for a son, and are disappointed when the first child happens to be a daughter.

The *brother* with a younger sister near to him in age should avoid the only daughter or the younger daughter with a younger brother near to her in age, because he may have a strong desire for a daughter—owing to the influence of his younger sister on his personality, while she will have a strong desire for a son—owing to the influence of her younger brother on her person-

ality. Thus, not only will these two people be more or less incompatible, but their children may appear in the wrong order, so to speak, and may prove to be a lifelong disappointment to them.

Brothers with younger sisters should marry women with elder brothers, because such women, as I have remarked, almost invariably have daughters, and men with younger sisters are reconciled to having daughters. For this reason, a *brother* without a younger sister—especially in cases where the *brother* in question has a younger brother near to him in age—should not marry an only daughter with elder brothers. In most cases, however, such women, being guided by natural instinct, refuse to marry men without younger sisters near to them in age.

It sometimes happens that, for one reason or another, a woman with an elder brother is persuaded, almost against her will, to marry an only son or an eldest son without a younger sister near to him in age. The first child is almost invariably a son, and being an introvert or an extroverted introvert, is incompatible in temperament with his mother. In these circumstances the woman will often conceive a strong dislike for the unhappy child, or she will attempt to bring him up as a girl, with most disastrous results. It is clearly a misfortune for a woman with several elder brothers to have a male only child, and for this reason alone such a woman should avoid men without younger sisters. A fairly strongly extroverted *brother* or younger son, with younger sisters, is the most desirable husband for a woman in this position in the family.

I have touched upon the question of the sex of children in this chapter because I am convinced that men with brothers have a more strongly developed family sense than have men without brothers, other things being equal. Isolated children of both sexes, in many cases, are lacking in philoprogenitive instincts. Men with younger brothers and sisters, on the other hand, have had their philoprogenitive instincts stimulated in infancy, and are not unwilling to assume the responsibilities of parenthood when they marry, even if their economic circumstances at the time are not favourable to the upbringing of a

large family. Nevertheless, it should be noted in this connection that a man who is a younger son in a large family of sons without sisters—especially a younger son who is more than four years younger than his nearest elder brother, and has no younger brothers—may exhibit ascetic tendencies, and may not marry. If such a man does marry, as often as not he does not desire children.

The Younger Son's Compatibles and Incompatibles

We must now consider the compatibles and incompatibles of the typical younger son—the man who is between three and eight years younger than his nearest brother. This type of man will have a temperament which may be described as *phlegmatic* but, for some reason unknown to me, the most phlegmatic younger sons are those with elder sisters. This fact, which has been referred to in Chapters III and IV, may easily be substantiated by anyone who is curious enough to test my statements.

A younger son—a typical younger son, I may say—who has a brother about five years older than himself and a sister who is about three years older than himself, will always have a temperament that is deeply phlegmatic, and will invariably be of a rather taciturn disposition. Let the reader pause here, and think of all his middle-class friends who may be placed in this category, and he will find that they conform to the rule. Furthermore, all women in the same category—i.e. representatives of the type of younger daughter with an elder brother near to her in age who is about five years younger than her nearest sister—will exhibit the same characteristics.

Now, although the typical younger son, like the typical *brother*, is primarily an extrovert—actually an introverted extrovert as I have explained in Chapter I—his compatibles and incompatibles are by no means identical with those of the man who has an elder brother near to him in age. For example, the younger son is, in most cases, compatible with the typical eldest daughter, provided that he has no younger sister near to him in age, while the *brother*, as we have seen, is absolutely incompatible with the typical eldest daughter.

By "eldest daughter" in this statement is meant, of course, an eldest daughter without elder brothers.

Nevertheless, it will be found that most eldest daughters who marry younger sons have elder brothers, and that many of them also have younger brothers, though not younger brothers near to them in age. There is no basic incompatibility in such marriages, provided that the woman has not been influenced in any way by the nearest of the younger brothers in question. In some cases, however, the woman has experienced some reaction towards a younger brother born more than three years later than herself, and has found herself incompatible with a man who has elder brothers. Apparently, some infant girls, when confronted with a younger brother, after having enjoyed the attentions of an elder brother for two or three years, turn away from the elder brother, and fix their affections on the newest member of the family. Such a woman was Mrs. Annie Besant, whose position in her family was as follows:—

- (1) Harry, born 1845.
- (2) ANNIE, born 1847.
- (3) Alfred, born 1851.

It appears that she was about three and a half years older than her younger brother, and that she must have been influenced by him in the last year of her infancy. In 1867, at the age of twenty, she married the Rev. Frank Besant, a younger son of William Besant, and a brother of Walter (afterwards Sir Walter) Besant. The marriage proved unsuccessful, and she separated from her husband after some years. It is possible that the unhappy marriage contracted by Lord Nelson was based on a similar relationship between the two parties. In spite of diligent biographical research I have been unable to find any clear references to the position in her family of the lady who was supplanted by the fascinating Emma Lyon. She, by the way, appears to have been a typical only child, since her father died in the year of her birth, and she was brought up quietly in the country. She would have been a fitting lawful mate for a man of Lord Nelson's sanguine temperament.

An only daughter near in age to a younger brother and an

elder brother must be very wary if she would escape an unhappy marriage. I have never known a woman of this type who has contracted a marriage that has been even moderately successful. On the other hand, a woman with *two* elder brothers and one younger brother is invariably capable of avoiding the snares of incompatibility:* she has a second or extrovert brother next to her in the family, and his devoted attention conditions her in such a way that she develops an uncompromising attitude towards only sons and eldest sons without younger sisters. And this conditioning is so thorough that it prevents her from being strongly influenced by the younger brother. Hence, while she is unlikely to marry an only son or an eldest son without a younger sister, she is sufficiently free from the influence of the younger brother to avoid displeasing a *brother* or a younger son.

The woman with one elder brother and one younger brother, however, is not so fortunately placed. She will have been imperfectly conditioned by the elder brother—because he is an introvert—and she will have been fairly strongly influenced by the younger brother. Hence, while her natural intuition warns her to turn away from the self-centred introvert—because of the influence of her elder brother—it fails to warn her against seeking the expansive and love-giving extrovert, who inevitably revolts against the managing attitude of the woman with a younger brother. It seems that there are only two courses open to her: to remain unmarried, or to search the world for a deeply introverted younger son who has an indulgent elder sister about seven years older than himself. It is possible that such an individual would be the only type of man with whom she could find a measure of happiness.

A deeply introverted extrovert of this type—i.e. a man whose nearest elder brother is considerably older than himself—will, in many cases, prefer an eldest daughter without a younger brother near to her in age. He has the phlegmatic temperament of the man who objects to being coddled, and yet he dislikes the hard-headed female extrovert and the only daughter with elder brothers who needs a great deal of attention and

* Provided, of course, that she does not marry an imperfectly conditioned isolated younger son (*see pp. 141-3*).

consideration. A mildly introverted extrovert—i.e. a man from about two and a half to about four years younger than his nearest brother—is more likely to prefer the female extrovert, who appears to be his natural sexual complement. Such a woman, whose interests are almost entirely objective, finds that there is a basis of congeniality in their extroversion, and a basis of contrast in his introversion.

Generally speaking, however, it will be found that both *brothers* and younger sons are unhappily married if they are foolish enough to contract an alliance with a woman who has a younger brother near to her in age. Especially if the woman in question has no elder brothers. I have already explained why the extrovert is incompatible with women who have younger brothers, and there is nothing for me to add, in this regard, except the statement that the younger son, equally with the *brother*, has an antipathy for the woman who longs to give rather than to take. Consider that men with elder brothers, almost without exception, dislike being “mothered,” being made a fuss of, and being affectionately dominated by the type of woman who has the nature of an eldest daughter without elder brothers, and you will have a fairly clear idea of the incompatibles of the younger son. If he marries an eldest daughter without elder brothers, and lives happily with her, she will almost inevitably be a woman without a younger brother near to her in age.

A condition that may be described as *concealed compatibility*—analogous to that of *concealed incompatibility* described in Chapter V—is sometimes found in the marriages of *brothers* and younger sons. A man with elder brothers who marries a woman with a younger and an elder brother will, as we have seen, experience great difficulty in living amicably with her. As a rule, such incompatible marriages break up very quickly because the incompatibility is openly revealed, almost from the beginning. But if, for one reason or another, the man and the woman continue to live together for a long period of years, a noticeable improvement in their relations may take place in the second half of their lives. The reason for this improvement is not difficult to understand. As long as the woman remains youthful and adaptable her psyche remembers the younger

brother, but when she reaches middle age this secondary influence wanes and tends to disappear, while the primary influence—that of the *elder* brother—grows stronger and stronger. Thus, it is possible for two such people to be incompatible in temperaments during the period of youth, and yet relatively compatible in temperaments in their declining years. In the great majority of cases, however, the two people quarrel so bitterly during their youthful days that all hope of improvement in their relations is destroyed by a noxious mass of accumulated taunts and recriminations. They separate early, and each goes his or her own way with a heart that is steeled against reconciliation and forgiveness.

The Difficulties of the Isolated Younger Son.

There is a type of isolated younger son who is in much the same position as the only daughter with an elder brother and a younger brother in relation to the chance of making a happy marriage. I refer to the younger of two sons, separated in age by about eight years, whose parents have not lived happily together. This younger son will be most imperfectly conditioned by his elder brother by reason of the great difference in age between the two boys, and by reason of the fact that he has not grown up in a happy home. His attitude will be neither that of an introvert nor that of an introverted extrovert; hence, he must marry a woman without brothers if he is not to make a matrimonial blunder. If he marries a woman with an elder brother he will probably be unable to satisfy her emotional demands, and if he marries a woman with a younger brother he may revolt against her managing attitude towards him. If he marries a female only child she may find him too self-centred; if he marries a female extrovert he may find her too materialistic. Perhaps the only woman with whom he is capable of living happily is a deeply introverted younger daughter with no brothers near to her in age.*

* Since writing these lines I have been able to study a number of successful marriages contracted by isolated younger sons. In each case the isolated younger son in question had married a woman who had several sisters, but no elder brothers, and no other brothers less than five years younger than herself. Cf. the marriage of Coleridge.

THE ISOLATED YOUNGER SON



Jean-Jacques Rousseau
(Seven years younger
than his brother)



Pierre Loti
(Twelve years younger
than his brother)



Charles Lamb
(Twelve years younger than
his nearest surviving brother)

There is a certain younger son in this predicament who has already been married and divorced two or three times. He must be accounted fortunate if he has now succeeded in reaching a conjugal haven. It is possible that the Swedish dramatist Strindberg found himself in a similar predicament. I have been unable to determine his exact position in relation to his brothers; but, as he was an unwanted child, it is almost certain that he became an imperfectly conditioned younger son. And, more than any other man, the isolated younger son must be exceedingly wise if he would escape the toils of conjugal misery. It is for this reason that so many isolated and imperfectly conditioned younger sons refrain from marrying. They may have numerous love affairs, but each new encounter with Woman reveals to them that even a relatively compatible woman is difficult to find. We note that Charles Lamb, Horace Walpole, and Voltaire did not marry, that John Wesley was unhappily mated, that Rousseau never became the ideal family man, that Pierre Loti had innumerable affairs, and did not make what is known as a "romantic" match; and we realize that for the man who is many years younger than his nearest brother, marriage is a lottery of lotteries. I have known numerous isolated younger sons who have remained bachelors, and I have known one who has made a happy marriage with an only daughter who has two younger brothers,* but I have never known one for whom I could predict with certainty a successful issue to his matrimonial venture. In the great majority of cases the risk of unhappiness is certainly very great.

It is not perhaps so great in the case of the isolated younger son with elder sisters—i.e. in the case of a man who has a brother many years older than himself, with numerous sisters between them. And yet one must not forget that the first marriage of Richard Wagner—a man in this position in the family—was unsuccessful, in that he was incapable of living permanently with Minna Planer, who may have been influenced by an elder brother. Wagner's attitude towards women was that of an introverted extrovert in his youth, and that of an

* This man is fourteen years younger than his nearest brother. During the period of infancy he probably lived the life of an isolated child.

introvert in his later years. He was so much a "borderline" type that he suffered a metamorphosis during the course of his middle life. Here is his position in the family in so far as I have been able to ascertain it by a close investigation of the facts given in *Mein Leben*, and in the well-known biography by Mr. Ernest Newman:—

- (1) Albert, born 1799.
- (2) Rosalie.
- (3) Julius.
- (4) Louisa.
- (5) Clara.
- (6) Ottilie, born 1811.
- (7) RICHARD, born May 22, 1813.
(His father died November 22, 1813; his
mother remarried August 14, 1814.)
- (8) Daughter, born February 26, 1815.

Since Albert was fourteen years older than Richard, it may be presumed that Julius was at least ten years older. According to Wagner's own story, he was brought up entirely among feminine surroundings. It is almost certain, however, that he was not properly conditioned by his half-sister, since he does not appear to have been greatly attached to her. On the other hand, it is clear that he was unfavourably influenced by his eldest sister, Rosalie, who must have pampered him a great deal when he was an infant. The two women in his life presented a great contrast in temperaments, and the whole story presents a fascinating study of the vagaries of a typical isolated younger son.*

The isolated younger daughter may marry more readily than her male counterpart, but she is no less prone to make matrimonial blunders. An interesting case is that of Harriett Westbrook, who fell a victim to the charm of Shelley, and bitterly regretted her marriage to him. In this instance we have an isolated elder son, strongly influenced by his numerous younger sisters, who inspired their worship in the nursery, and fitted himself thereby to become the husband of a hero-worshipping younger daughter. At the same time he remained an

* Cosima von Bülow was either a younger daughter or a *sister*, who may have been imperfectly conditioned by her younger brother (*see* Appendix).

introvert who might be expected to require a certain amount of devoted attention from the woman of his choice. From such a woman as Mary Wollstonecraft Godwin, in short, whose position in her family was as follows:—

(1) Fanny (daughter of Mary Wollstonecraft and Captain Imlay), b. 1794.

(2) MARY (daughter of Mary Wollstonecraft and William Godwin), b. 1797.

As all students of literature know, he met this charming girl in May, 1814, at the age of twenty-two, and fell hopelessly in love with her. In the meantime, however, he had met and married Harriett Westbrook, who was a younger daughter with a sister many years older than herself. This girl, with whom he does not appear to have been in love, was an imperfectly conditioned introverted extrovert who was obviously fated to marry unhappily. As an isolated younger daughter, with a characteristic tendency to hero-worship, she threw her arms round the neck of a boy who had always been a hero to his younger sisters, and persuaded him to elope with her. Like many other isolated younger daughters before and since, she soon found that her idol was much more self-centred than she had imagined. When Shelley grew weary of her, and left her for a more compatible younger daughter without brothers, she consoled herself by forming some irregular connection with another man, and finally committed suicide by drowning a year or two later. We are moved to pity by the contemplation of her misfortunes, but we cannot help realizing that her imperfect conditioning was basically the cause of her ruin. The only man whom she could have married with safety would have been a deeply introverted younger son with a younger sister, but it is more than probable that she never had the good fortune to meet a person of this nature. Her unhappy experience teaches us that a girl with her conditioning needs luck as well as charm if she would escape the misery of an unhappy union and the fatal disasters that are liable to follow in its train.

CHAPTER VII

INCOMPATIBILITY IN FRIENDSHIPS AND
IN FAMILY LIFE

I HAVE a profound conviction that I have solved the problem of incompatibility of temperaments in marriage in so far as it can be solved, and I am also convinced that I have made an important discovery relative to the influence of infants on one another.

The study of thousands of families of every conceivable type reveals that my thesis can be thoroughly substantiated. By spacing the births of their children, parents can, to some extent, control their characters. Thus, if two children *of the same sex* are born within about fifteen months of each other, the younger will be very strongly extroverted. If the interval between the births is about two years, the elder will become an extroverted introvert, and the younger an extrovert. If the interval between the births is four years, the elder will become an introvert and the younger an introverted extrovert. The difference in age between two children of the same sex is a vital factor in the development of their personalities.

It must be noted, however, that it is unwise to allow infants to be conditioned by promiscuous contacts with the children of families other than their own. Only sons, eldest sons, *brothers*, and younger sons are not *born*; they are *made*. And the only way in which you can make a fine type of eldest son is to isolate him from other children of the same sex for about two years, give him a brother, and isolate the two of them from other children for two or three years. It is for this reason that the true eldest son—or any other type of well-conditioned introvert or extrovert—does not appear in the families of the humbler members of the community.

The study of incompatibility of temperaments between two

people of the same sex—in friendships and other associations—is an important branch of my subject, but in this field my researches are not yet complete. I have made a beginning, however, and have established the fact that the typical male only child is incompatible with the typical eldest son. That is to say, no typical introvert can work or play amicably for a sustained period with a typical extroverted introvert. On the other hand, both the introvert and the extroverted introvert are drawn towards the younger son, or introverted extrovert—especially towards the type of introverted extrovert who is the youngest of three or four sons, and has no sisters near to him in age.

The introvert is also incompatible with the extrovert, especially the extrovert with younger sisters. Extroverts are drawn towards other extroverts, and towards the introverted extrovert. Few men are ready to find fault with the best type of introverted extrovert; he is perhaps the most admirable of men, and it is a great pity that the modern limitation of the family tends to prevent him from coming into existence. To the dearth of younger sons may be attributed much of the violence that has stained the pages of present-day history in European countries. The ideal younger son is a man of deep humanity, and throughout the historical era he has restrained the violence of eldest sons and *brothers*, who are often too ready to resort to force in the settlement of national and international disputes.

It is hardly necessary for me to add that the advance in medical science is one of the causes of the dearth of younger sons. Up to the middle of the nineteenth century infants died like flies, thus creating “gaps” in the family, which are so essential for the production of introverted extroverts. Nowadays more infants survive, with the result that these “gaps” are not so much in evidence.

That the temperaments of the typical only son and the typical eldest son are incompatible is absolutely beyond question. I have observed six hundred examples of this type of incompatibility among my friends and acquaintances, and I have studied numerous cases in the biographies of famous men. The notable quarrel between John Ruskin, who was an only

child, and James McNeill Whistler, who was the elder of two sons in his father's second family, is an instance drawn from the history of painting. Whistler, it will be remembered, was a typical elder son, born about two years earlier than his younger brother. He was a true "choleric," and had an extremely fiery disposition. When Ruskin, a typical introvert, accused him of "flinging a pot of paint in the public's face," Whistler brought a libel action against him, and secured a contemptuous verdict of one farthing damages. In the course of the hearing many famous artists gave evidence, and it is interesting to note that only those who were compatible in temperament with Whistler declared that his celebrated nocturnes were works of art. William Rossetti, an extrovert, supported him, but Burne-Jones, another only child, sided with Ruskin. The whole case is an extremely illuminating study in incompatibility, and those interested are recommended to make a detailed analysis of the family positions of the various participants.

It is also related that Whistler made disrespectful references to Swinburne, who was an only son with younger sisters. Whistler called him "Pigsbrook," and apparently disliked him heartily.* He could not adopt any other attitude towards a man who exemplified the egoistic temperament of the introvert in such a striking manner.

Johnson's attitude to Milton is worthy of comment. As

* Swinburne's attitude towards Whistler should be compared with Shelley's attitude towards Keats. In each case, an only or isolated son sought the friendship of an eldest son and was rebuffed. Other examples of this kind of incompatibility are as follow :—Nietzsche's contempt for the writings of Carlyle, Samuel Butler's intense dislike of the music of Mendelssohn, and Byron's disdainful attitude towards Leigh Hunt. A good example of the interest displayed by a younger son in the works of only sons is to be found in the essays of Mr. Aldous Huxley, notably in those dealing with Swift, Pascal, and Baudelaire.

The only son or isolated son who wishes to assert himself in some form of public activity must act very warily if he would escape disaster. He must remember that the full weight of men with brothers near to them in age (who rule the world) is against him. He must reflect on the unpopularity of such only or isolated sons as Shelley, Heine, Nietzsche, Warren Hastings, Robespierre, Wagner, Cézanne, Swinburne, Baudelaire, and Byron, and realise that extrovert philistines (no less than dictatorial "choleric" eldest sons) will damn him if they can. He must expect no mercy from them unless he is capable of mastering the psychology of their attitude towards the world, and dealing with them accordingly.

we shall see in Chapter VIII, Milton was essentially an introvert, although he may have had some slight contact with other male infants during the period of infancy. Johnson's hostility towards him in his well-known *Life* is uncompromisingly sustained throughout the work. Being a typical elder son he could not see any virtues in an only or isolated son. (Milton, it will be remembered, was seven years older than his only surviving brother, and could not have been influenced by him in any way.) His praise of the poet, such as it is, is always grudging; his critical comments, when they are not flat and uninspired, are querulous and full of bias. "Milton would not have excelled in dramatic writing"; "through all his greater works there prevails a uniform peculiarity of diction"; he delights too often in "his play of words"; his style "is not modified by his subject"; his allegory of Sin and Death is "undoubtedly faulty." And so on. The severely critical eldest son misses nothing, but every blemish that he finds is made the most of, and every beauty that he observes is commented on with some cutting reservation. It is clear that if Johnson and Milton could have met in the flesh they would have hated one another as heartily as Ruskin hated Whistler.

Another example of the incompatibility which exists between an only son and an eldest son may be studied by examining the relations between Samuel Butler (author of *Erewhon*) and his father, the Rev. Thomas Butler. Samuel Butler was a comparatively mild type of eldest son with an elder sister (like the other famous Utopians, Sir Thomas More and William Morris) while the Reverend Thomas was an only son with an elder sister. In studying this case it is important to note that so far as my principles of incompatibility are concerned, the blood-relation between the two persons is of no significance. If their respective positions in the family have conditioned two people in such a way that they cannot live happily with one another, it matters not at all what family relation exists between them. A man may be incompatible with his father, his mother (and this is more common than is generally believed), his sister, his brother, his uncles, his aunts, his cousins, and even his grandfathers and his grandmothers. Samuel Butler was an eldest

son, and his father was an only son: that is all that we need to know. They could not "get on," because the introvert attitude of the father clashed with the extroverted introvert attitude of his child. And they could not have "got on," no matter how forbearing each had tried to be in the presence of the other.

Other examples of this kind of incompatibility are to be found in the biographies and the works of Bernard Shaw, R. L. Stevenson, Pope, Byron, Molière, Heine, and Wagner. In so far as he was an isolated son, Wagner found it impossible to like Brahms, who was an elder son with an elder sister, somewhat "choleric" in attitude. Mr. Bernard Shaw, who is an only son with elder sisters, says of Shakespeare and Dickens, who were both eldest sons with elder sisters: "I read (them) without shame or stint; but their pregnant observations and demonstrations of life are not co-ordinated into any philosophy or religion: on the contrary, Dickens's sentimental assumptions are violently contradicted by his observations; and Shakespeare's pessimism is only his wounded vanity." The typical only son invariably tries to rationalize his antagonism to the "choleric" eldest son, but he never succeeds in divining the real nature of their incompatibility.

It does not always follow, however, that a man's literary predilections will correspond with his personal predilections. Mr. Shaw can read Goethe and Ibsen with appreciation, but it is hardly likely that he could have endured their society for long periods without being irritated by their attitude towards him. Even a comparatively mild "choleric" like Molière incurred the dislike of Racine, who owed a great deal to him at the beginning of his career. Molière was the first sponsor of Racine's early plays: he produced the *Thébaïde* in 1664 and the *Alexandre* in 1665. But Racine showed little gratitude towards him for his kindly acts. Soon afterwards he turned away from the Palais-Royal company, and sought the patronage of a rival band of players at the Hôtel de Bourgogne. His desertion of his benefactor has been strongly criticized by the admirers of Molière—who adduce the reason that Molière's theatre was unsuitable for the performance of tragedy—but the nature of their incompatibility prevented these two great

figures, an only son and an eldest son, from working amicably together.

Among famous only children and only sons Robert Louis Stevenson was the most sensitive in his reactions towards the personalities of typical eldest sons. He does not appear to have greatly admired Molière—"I say, Poquelin took damned good care of himself: Argan and Arysule, what parts!"*—and he was antipathetic towards Goethe and Dickens. Of the great German poet he says, in *Books Which Have Influenced Me*, "I know no one whom I less admire than Goethe; he seems a very epitome of the sins of genius, breaking open the doors of private life, and wantonly wounding friends, in that crowning offence of *Werther*, and in his own character a mere pen-and-ink Napoleon, conscious of the rights and duties of superior talents as a Spanish inquisitor was conscious of the rights and duties of his office." And in the biography of Stevenson by Mr. J. A. Steuart we note that "as readers of his *Critical Essays* are aware, he was no admirer of Charles Dickens, whom he regarded as an ingrained vulgarian, constitutionally and artistically incapable of drawing a gentleman." Here again we see that the only son has rationalized his attitude towards the eldest son, and has given two different reasons for his antipathy. Goethe is objectionable because he ignored the rights of others; Dickens is objectionable because he is vulgar.

It is also worth noting that the German poet was incompatible in temperament with August, his only son, and with Heine, an isolated son with a younger sister. Heine called on Goethe at Weimar in 1825, but was very coldly received. He had previously sent two of his books to the sage without having received any acknowledgment of them. In Mr. Lewis Browne's life of Heine we read:—

"Goethe tried to be friendly at first and smiled; but when the nervous youth boastfully asserted that he too was writing a *Faust*, the old man became frigid.

"'Have you no other business in Weimar, Herr Heine?' he asked sharply.

"'With one foot over the door-step, your Excellency, all

* From a letter to W. E. Herley dated November 13, 1884.

my business in Weimar is ended,' came the quick reply. And then Heine took his leave."*

This encounter is also referred to by George Eliot in her essay, *The Wit of Heinrich Heine*, but she does not speak of the antipathy between the two men. According to Mr. Browne, Heine commented on the interview in a letter written to a friend, some months later.

"At bottom Goethe and I are of opposite natures which cannot but be mutually repellent. He is essentially a man on whom life sits easily, who looks on the enjoyment of life as the highest good. . . . I, on the contrary, am essentially an enthusiast; that is, I am so inspired by the ideal as to be ready to offer myself up for it. . . ."

In another section of the same work Mr. Browne refers to a meeting between Heine and Robert Schumann who, it will be remembered, was a younger son with an elder sister. As one would have expected, Schumann was favourably impressed by Heine, in spite of the fact that he had heard a great deal of scurrilous gossip about him. The only son is incompatible with the eldest son, but both the eldest son and the only son are compatible with the younger son.

When we come to analyse the real nature of the incompatibility between the only son and the eldest son we find that the basis of their antagonism rests upon the only son's intense dislike of being dominated—his intense aversion to discipline and the submission of his opinions to the criticism of other people. The eldest son, on the other hand, is never truly happy unless he is in a position of authority. He has learned to rule and pronounce judgment in the nursery, and he must be given an opportunity to exercise his conditioned functions in later life, or condemn himself to the miseries of a frustrated existence. The eldest son must command respect, but the only son is incapable of giving it. His *rôle* in society is that of an individualist, and he will submit to any form of self-imposed discipline rather than adhere to the arbitrary dictates of self-righteous men.

Some only sons are able to make friends with the milder

* *That Man Heine*, A Biography by Lewis Browne, with the collaboration of Elsa Wehl. New York: The Macmillan Company, 1927, p. 124.

type of eldest son who is the child of middle-aged parents, but every only son holds some individual eldest son in particular aversion. For myself I may say that the very sight of a paragraph by Dickens is enough to revolt me: I have attempted to read only one of his novels, and was utterly disgusted with it. On analysing my attitude towards Dickens's work I have found that he repels me because he is too self-confident, too conscious of his talent, too cocksure and domineering, in short. Like most only sons I strongly resent being bludgeoned into an appreciation of other people's ideas: I approach my authors with great reserve, and do not permit them to influence me until they have shown that they are capable of respecting the individualities of their readers. The novels of Dickens may be acceptable fare to worshipful younger sons, and to other eldest sons who appreciate the virtues of their kind,* but to egoistic only sons they are abominations of an insufferable order.

Both the only son and the eldest son are apt to choose friends who are younger than themselves, and to avoid men who are older than themselves. Camille Desmoulins was three years younger than his friend Robespierre; Goethe was the senior of Schiller by ten years, and of Eckermann by forty-three years; Schopenhauer was eighteen years younger than his arch-enemy, Hegel, and about nine years younger than Friedrich von Müller, a friend of his mother's with whom he had a violent quarrel; Whistler was fifteen years the junior of Ruskin, and a year younger than Burne-Jones; Bernard Shaw was born many years before Lawrence of Arabia; Paul Verlaine was older than Charles de Sivry and Arthur Rimbaud.

All Byron's close friends were younger than himself, while the two imperfectly conditioned younger sons, Wordsworth and Southey, over whom he chuckled in *Don Juan*, were older. In his youth Byron had a dispute with the eldest son of the headmaster of Harrow, and his flippant reference to John Keats, another eldest son, in an epitaph, shows that he was normal in his reactions to the more deeply introverted type

* Keats derived his greatest inspiration from the study of Shakespeare; Carlyle, another eldest son, wrote: "Close thy Byron, and open thy Goethe!"

of extroverted introvert. One is not surprised to find that Frederick Engels was younger than his bitter-souled friend, Karl Marx, and that Boswell was the junior by thirty-one years of the independently minded Samuel Johnson. A friendship between a typical eldest son—that is, an eldest son born of fairly youthful parents who is little more than three years older than his nearest brother—and a man older than himself must be uncommon.* I have found comparatively few examples in several hundred cases.

A friendship between a deeply introverted only son and a very strongly extroverted *brother* is unknown. The typical introvert is apt to belittle the typical extrovert, whom he looks upon as an incurable philistine; the typical extrovert is apt to decry the work of the typical introvert, whom he considers is lacking in practical ability and in the disposition to think with the herd. The only child is repelled by the *brother* because he is too ingratiating, too friendly, too hearty, and too coarse-grained: he prefers the younger son, with his reserve, his dignity, and his humility, which evokes the deepest sympathy. The only child is very talkative in the society of intimate friends; the younger son makes a good listener: his self-restraint acts as a stabilizing influence on the erratic extrovert motions of the introvert soul that is normally concentrated within itself. For this reason also the younger son is compatible with the eldest son, and also, to a great extent, with the *brother*: he is capable of making friends among all types of men, although it will be noticed that he prefers men who are older than himself to those who are younger than himself. It sometimes happens that one meets a man of whom it is said that he can "get on" with everybody. Such a man is invariably a younger son, and is generally the youngest of a large family of sons. He is, as I have said, an admirable figure, and is becoming all too rare in a world that is dominated by men who have been born too close to their brothers.

Of the relations between women and women I shall say little: I shall merely set down a number of random and unco-ordinated

* The eldest son is attracted by other eldest sons who are older than himself. The friendship between Keats and Leigh Hunt is a case in point

observations which I have found in my notebooks. An introverted female only child will be strongly attracted by a deeply introverted younger daughter who is more than three years younger than her nearest sister. On the other hand, the typical eldest daughter appears to be repelled by the only daughter with elder brothers, and by the eldest daughter with elder brothers who, in her turn, is often strongly attracted by the female extrovert and by the extroverted elder daughter. It is very difficult to understand what most women mean by "friendship": their ideas on the subject are different from those of men. For example, a woman will say that Miss So-and-so is very charming, but when one analyses her attitude towards Miss So-and-so a little more closely one finds that what she really means is that the lady is capable of assuming a charming manner. A woman will often express a favourable opinion about another woman without feeling any friendship towards her. It is for this reason that I have experienced considerable difficulty in formulating a theory of incompatibility of temperaments by analysing the relations between women and their female friends.

It is possible for men and women to be incompatible with their parents, as many young people know to their cost. The only son of a woman who has elder brothers will find himself incompatible with her unless he has a younger sister near to him in age. It is a curious and rather significant fact that every married only daughter with elder brothers whom I have studied has had daughters, but no sons. The only cases of incompatibility of this type which I have been able to study are those in which an adopted son has been incompatible with his foster mother. Only daughters with elder brothers are clearly meant to have daughters, and it is for this reason, apart from others, that they nearly always marry men with younger sisters.

All the laws that I have laid down with respect to the study of incompatibility of temperaments in marriage are applicable to the study of incompatibility of temperaments in family life. Thus, an only daughter with younger brothers will be more fond of her eldest son than of her extrovert son, while a strongly extroverted mother may be incapable of sympathizing with her introverted children. And so on. Much of the disharmony

of family life is due to the fact that extroverted parents cannot understand their introverted children, and vice versa.

One should pity the only son of an eldest son, and envy the only son of a younger son. One should commiserate with the extrovert son of an only son, and with the eldest son of an only son. And one should have sympathy for the extrovert son of an eldest daughter, and for the only son with elder sisters whose father has an elder brother very near to him in age.

In rare instances one is brought in contact with families in which every member of the household is incompatible with almost every other member. Here is a fictitious example which I have arranged to suit my purpose:—

Thompson, an only child who has been partially extroverted by contact with other infants during the period of infancy, marries a girl named Fanny, who has one elder brother and two or three younger brothers and sisters. Within three years of the marriage two children are born: John, who is a typical elder son, and Henry, who is fairly strongly extroverted.

By the time that the two boys have entered the second decade of their lives trouble has developed between their mother and their father. The incompatibility which was concealed at the time of the marriage is now apparent, and Thompson is beginning to realize very ruefully that he should not have married a woman with an elder brother. At the same time he perceives that he cannot get on with his two sons: the conceit and self-opinionativeness of John are becoming unbearable, while the extrovert tendencies of Henry are difficult for him to understand. On the other hand, John cannot get on with his mother—nor can she get on with him—because he is a self-centred elder son, and she has an elder brother. When Fanny turns, first from the husband, then from John, towards the more affable Henry, she finds that he, too, is somewhat incompatible with her because he objects to being coddled and “mothered.” Hence, though both husband and wife may prefer Henry to John, the younger boy is not ideally compatible with either of them, and the family continues to live in an atmosphere of tension and disrupting quarrelsomeness, until death, divorce, or desertion puts an end to their misfortunes.

If Thompson had known what I know he might not have married a woman with an elder brother. And, if he had married her, in spite of knowing what I know, he might not have added to his miseries by begetting incompatible children. Since the first child was a son he would not have risked having another son, and so making John into a typical elder son. He would have waited for four or five years before begetting another child. And, if that child had been a boy, the whole situation would have been altered. John, instead of being a typical elder son, would have been an *isolated elder son*, i.e. an introvert pure and simple—and would therefore have been compatible with his father. Henry, instead of becoming an extrovert, would have become an introverted extrovert, for whom his father would have felt a deep affection, and with whom his mother would have been at least relatively compatible. Thus, although husband and wife would still have experienced difficulty in living happily together, they would have had the compensation of feeling that at least one child was compatible with both of them, and—so far as the husband was concerned—that the boys were not antagonistic towards their father.

Knowledge of this nature would be of inestimable value to parents if the powers-that-be were intelligent enough to disseminate it. By far the greater proportion of unhappiness in family life is avoidable: stupidity is the true blight on humanity, not wickedness or immorality. If everything were known, most human beings would have a good chance of living a happy, useful existence.

Cases of incompatibility of temperaments between brothers and sisters may arise—as, for example, between an eldest daughter and an extrovert son—but I have not had an opportunity of studying them carefully. I should imagine, however, that every extrovert son would prefer the younger of his elder sisters to the elder, especially if the elder were a true eldest daughter. As for cases of incompatibility of temperaments between mothers-in-law and sons-in-law, they have been notorious through the ages, and I need not enlarge upon them. The worst examples, to my mind, are those in which a strongly extroverted son-in-law clashes with a mother-in-law who is a

typical eldest daughter, or those in which a long-suffering only son or eldest son fights a losing battle with an only daughter who has elder brothers and no younger brothers.

My interest in the subject of incompatibility of temperaments in marriage and in family relations is purely investigative. I am not concerned with the possibility of ameliorating the condition of those who have been unfortunate enough to contract alliances of an unsatisfactory nature. I can analyse such *mésalliances*, but only the divorce court can disentangle them.

Nevertheless, I am convinced that if men and women adhered to certain simple little rules outlined in these pages, there would be fewer unhappy love affairs, fewer unhappy marriages, fewer domestic tragedies, fewer wife murders, fewer divorce suits, and fewer discontented mothers and fathers, sons and daughters.

CHAPTER VIII

CASES OF INTROVERT INCOMPATIBILITY

I.—JOHN MILTON, *an imperfectly conditioned isolated elder son with an elder sister.*

MARY POWELL, *an eldest daughter with two elder brothers.*

IT is fitting that my discussion of historical cases of incompatibility in marriage should begin with an analysis of the unfortunate alliance that was contracted between John Milton and Mary Powell. The failure of his first marriage led Milton to compose and publish (in 1644) his *Doctrine and Discipline of Divorce* which, as Dr. Johnson says, "was followed by the *Judgement of Martin Bucer, Concerning Divorce*, and next year his *Tetrachordon, Expositions upon the Four Chief Places of Scripture which treat of Marriage*." So that we may have no doubt that the subject was one to which he gave a great deal of feeling, and not a little thought.

The family of John Milton has been traced back for three or four generations previous to his birth, but we are concerned here only with his father, who was by profession a scrivener—a superior kind of lawyer's clerk, or solicitor—and was born about the year 1562. In 1600, at the age of thirty-seven or eight, he married Sarah Jeffrey, a lady whose antecedents are not generally known. The first child of the marriage was a girl; the second, whose sex I have not been able to ascertain, died in infancy; the third was John, the poet; the fourth also died in infancy; and the fifth was the poet's younger brother, Christopher, who was born in 1615, seven years later than the subject of my analysis.

It will be seen, therefore, that John Milton, having come into the world in 1608, was at least forty-five years younger than his

father. He was strangely mal-conditioned. Conjure up an image of him how we may, we cannot form any striking likeness of his personality. We know that he was an introvert, and that he lived the introvert life as few men have lived it. But what influence, if any, was exerted on him by the two children who did not survive infancy is difficult to determine. Reasoning from data contained in the works of his biographers, I should say that he was a very imperfectly extroverted introvert who was not influenced by a younger sister near to him in age. There is some evidence to support the belief that Anne, his elder sister, conditioned him to some extent, that she pampered him a little, and led him to expect a great deal of attention in later life; but there is no evidence whatever, in his character or his writings, that would lead us to believe that he was strongly influenced by a younger or an elder brother. His attitude towards women, and towards the world generally, was that of an isolated son who may have had some contact with another male infant during the period of infancy.

Milton, therefore, may be placed in the category of those imperfectly conditioned souls who are most likely to make matrimonial blunders. According to the principles enunciated in Chapter V, he would need to avoid female only children and, more especially, only or eldest daughters with elder brothers. The only type of woman with whom he should have been perfectly safe would have been the typical eldest daughter whose brothers were younger than herself. If the poet had known this simple fact there would have been no need for him to have written his tracts on divorce, or to have made the *mésalliance* which, we may presume, provided him with some inspiration for these interesting works.

During the year 1643, at the age of thirty-five, Milton had occasion to visit a certain squire of Oxfordshire, Richard Powell, who was indebted to him to the extent of some five hundred pounds. Since Mr. Powell was a Royalist, and Milton was a Puritan, it is perhaps worth while to recall the fact that the indecisive battle of Edgehill had been fought on October 22, 1642, seven months before the fateful excursion took place. What passed between the squire and the poet is not recorded, but it is known that on this occasion, if not on

some previous occasion, Milton was strongly attracted by Mary, the squire's seventeen-year-old daughter, and that he must have decided to marry her during the course of the visit.

Now Mary Powell was an eldest daughter with two elder brothers!—a girl who naturally expected a great deal of attention and consideration from her lover. And Milton was an isolated child who lived for the pleasures of the intellect and the imagination. He was also a man who had had a very austere up-bringing, and his dull home in London was no more fit to receive a laughter-loving girl than a bishop's palace is a suitable venue for a performance of the *Folies-Bergère*. For all that, the consequences of his rash act might have been less serious if he had not committed the almost incredible blunder of marrying a woman with two elder brothers. As we have seen in Chapter V, a marriage between a man like Milton and a girl like Mary Powell is rarely even thought of, since the temperaments of the two persons are so obviously incompatible.

It is clear that whatever Milton thought of the girl, she could not have loved him. The influence of her next elder brother would have been so strong that such a marriage would have appeared to her as being out of the question. Reading between the lines of the various accounts of the catastrophe, one realizes that Richard Powell must have handed over his daughter to the poet in order to evade the fulfilment of a somewhat embarrassing financial obligation. Times were bad; the Royalist cause, to which Powell was bound, seemed likely to suffer defeat, and he was in no mood to antagonize a creditor on the opposite side who might add to his embarrassment by having recourse to the machinery of the law. And it seems justifiable to assume also that Milton, on his part, took advantage of his debtor's difficulties in order to secure the person of the woman whose beauty had aroused his desire.

The marriage between the girl of seventeen and the man of thirty-five took place within a month and, soon afterwards, the staid home in London was filled with a happy group of the bride's friends and relatives, who made merry for a week, and then left the two incompatibles to resolve the problems that confronted them. According to the poet's nephew, Edward

Phillips, who wrote his biography, Milton was deserted by his wife within a few weeks of the wedding.

Phillips says: "By that time she had for a month, or thereabouts, led a philosophical life (after having been used to a great house, and much company and joviality), her friends, possibly incited by her own desire, made earnest suit by letter to have her company the remaining part of the summer, which was granted, on condition of her return at the time appointed, Michaelmas or thereabout. Michaelmas being come, and no news of his wife's return, he sent for her by letter, and receiving no answer sent several other letters, which were also unanswered, so that at last he despatched down a foot-messenger, but the messenger came back without an answer. He thought it would be dishonourable ever to receive her again after such a repulse, and accordingly wrote two treatises . . ." And, in a paraphrase of this passage, Johnson remarks laconically: "The family of the lady were Cavaliers." Apparently he felt that a rationalization of this kind was all that was necessary to explain the domestic disaster that had overtaken the poet. The temperaments of the two people were incompatible because of the nature of their political views. But we, who know better, can realize that it was the influence of the girl's elder brothers, and not her politics, that conditioned her in such a way that she could not live with her incompatible husband.

Two years later, in June, 1645, the battle of Naseby was fought, and the first Civil War ended in favour of the Parliamentarians. Richard Powell, who had remained a staunch Royalist throughout the conflict, now found himself in some danger on account of his political sympathies and, about two months later, overtures were being made for the reception and forgiveness of the erring wife. In due course Mary Milton humbly knelt at the feet of the poet, and within seven years of their reconciliation bore him four children. Then, having performed her duty as a wife, according to the ideas of the time, the poor girl sank down and died, at the early age of twenty-six. With the author of "He for God only, she for God in him" she could not have been otherwise than desperately unhappy, and we cannot but pity her when we consider

the nature of her infantile conditioning and the deeply egoistic temperament of her introverted husband.

As one would expect, the surviving children of Mary Powell were daughters: the eldest was born in 1646, the next in 1648, and the youngest in 1652. A son, whose birth was recorded in March, 1650, died soon afterwards. The daughters, as is well known, were a source of great vexation to Milton in his declining days. Since their father did not live happily with their mother during their infancy, they could not have been well conditioned, and when they grew up they neglected him and embittered his existence. The wretched poet made two other marriages, but it is impossible to believe that either of them could have brought him much happiness. He was mal-conditioned, and therefore almost fated to make an unhappy marriage from the earliest days of his infancy. The lesson that we learn from his experience is that to marry an introvert without a younger sister to a woman with two or more elder brothers is little short of a crime: it is against Nature, and must inevitably be followed by unending misery, humiliation, and despair.

II.—PAUL MARIE VERLAINE, *an only son with an elder sister.*
MATHILDE MAUTÉ, *one of two daughters with an elder half-brother.*

The case of Paul Verlaine and Mathilde Mauté is of little interest to me, as a student of incompatibility, except in so far as it confirms my principles. It is a simple and typical case of introvert incompatibility between an only son without a younger sister, and a girl with a brother several years older than herself.

Paul Marie Verlaine was born on March 30, 1844, at Metz, where his father, a captain of engineers, was stationed with his regiment. The family is said to have originated in the country near Sedan, and it has been claimed that the poet's forebears were known in Belgium as early as the sixteenth century, and that they were of noble descent. Be that as it may, Captain Verlaine, the poet's father, appears to have been a man with an extrovert tendency, and a much greater capacity for adapting himself to life than was exhibited by his erring son. His wife,

whose precise family position in relation to her brothers I have been unable to trace, was of middle-class origin, and her maiden name was Elise Dehée. She came from the village of Fampoux, in the neighbourhood of Arras, and is said to have had a nature that was both devoted and sincere.

These two good people were aged forty-six and thirty-four respectively at the time of the poet's birth. For a long time they had lived together without prospect of children, until at length they had adopted a niece, also named Elise, who was born eight years earlier than their only son. This girl, who is believed to have pampered the poet in his youth, must certainly have contributed to his weakness of character during the period of his infancy. In his *Confessions* Verlaine tells us that he was greatly distressed on hearing of the illness that led to her death as a young married woman, so we must presume that he was greatly attached to her throughout his childhood and early adolescence.

As the result of his infantile isolation, he became deeply introverted, and in his adult life displayed most of the idiosyncrasies which are associated with this type of personality. He was young for his years; like Byron, he made friends among men who were younger than himself, and like Gogol, he was egoistic rather than egotistic in his attitude towards the world. Throughout his troubled span of about fifty-two years he sought to attach himself to men and women whose apparent stability of character might serve to endow him with a much-needed sense of balance and proportion in all the affairs of life. In early youth he took to drink and the writing of an intimate, personal kind of poetry, but whether his Muse was inspired by alcohol, or his alcoholism was inspired by the making of verses, it is impossible for me to determine with any degree of certitude. He had a friend named Charles de Sivry, whose half-sister, Mathilde Mauté, was attracted to him as a young girl of sixteen, and in 1870, during the confusion of the Franco-Prussian war, he married her and established himself in a Paris flat.

Now Mathilde had a sister, but I have been unable to ascertain whether she was older or younger. It is clear, however, that the girl's elder brother must have been at least five or six

years old at the time of her birth. Her character shows that she must have been fairly strongly influenced by him during her earliest years. She was a sweet-natured and charming little girl—like so many women with elder brothers, alas !—and she expected a good deal of attention and consideration from her deeply introverted husband.

It was, as I have said, an extremely simple case of introvert incompatibility. Verlaine, with the irresponsible, unthinking insouciance of the typical only son with a much older sister, felt that he could take the most unbridled liberties with his wife's patience, and still retain her affection. He was soon disabused of this callow notion. One evening, after he had returned home drunk, and had adopted a violent attitude towards her, she hastily left the flat, and sought refuge with her mother. Although this episode ended in an act of reconciliation and forgiveness, it is clear that Mathilde must have been very deeply hurt, and that she could no longer disguise from herself the true nature of her husband's deplorable weaknesses.

On the other hand Verlaine, with the introverted only son's almost incredible self-centredness, could not understand that he was trying her beyond endurance. He knew nothing of the needs and desires of women with elder brothers, and fondly imagined that she would always forgive him for his misdeeds. In his infancy Elise had always forgiven him, and he had formed his ideas of women from his knowledge of the nature of that indulgent girl. But Elise, alas ! did not have an affectionate elder brother; she had not been "spoiled" as Mathilde had been "spoiled." And she had understood, as Mathilde could never understand, that Paul must be humoured, and petted, and *controlled*, in the manner that one would control a child.

It is difficult to say whether their married life, in the ordinary course of events, would have continued for a considerable number of years. In most cases of introvert incompatibility, as we have seen in Chapter V, the situation does not become intolerable until the influence of the woman's elder brother has begun to dominate her attitude towards her husband. But in this case we lack data concerning the precise relation between Charles de Sivry and Mathilde, his half-sister. It is

clear that de Sivry could not have influenced her *very* strongly during the period of infancy because, if he had, she would not have married a spoiled child like Verlaine. She was one of those "borderline" types, referred to in Chapter V, to whom marriage is fraught with great risks. And yet, if Verlaine had not met the ruffian-poet, Rimbaud, it is possible that she and Verlaine might have lived together for at least ten years before the final rupture. As we have seen in Chapter V, cases of introvert incompatibility are less likely to lead to early divorce than are cases of extrovert incompatibility,* which frequently end in disaster within a year or two of the marriage.

In the summer of 1872 Rimbaud descended on Verlaine in Paris, and induced him to go on a mad vagabond tour of Belgian towns and villages. In short, he persuaded the poet to desert his wife. Mathilde, who was *enceinte*, was left to bear her child while her erratic husband lived the life of a playboy in company with a cynically-minded youth who was ten years younger than himself. His *défaillance*, his inability to face the responsibilities of married life, led him to behave in this craven way. But such was his lack of moral stamina that he could not realize the nature of his rash act, and when he returned, with a contrite heart, he was astounded to learn that Mathilde refused to have anything further to do with him. For years afterwards he continued to hope that she would eventually agree to a reconciliation, until at last he became resigned to the loss of her, and began to make other contacts. She passed completely out of his life without permitting him even to set eyes on her again.

Verlaine's commentary on Mathilde's attitude towards him shows that he must have bitterly resented her treatment of him, well-deserved though it was. He characterizes her as a "female devil," a "loose-minded, impertinent creature," and a "dreadful, dreadful, dreadful woman!"

But such hard words are apt to be spoken or written when deeply introverted only sons with indulgent elder sisters are foolish enough to marry women with elder brothers!

* An incompatible marriage between two deeply introverted only children is apt to break up very quickly. Cf. the case of Byron and Annabella Milbanke.

III.—JEAN BAPTISTE POQUELIN (*known as* MOLIÈRE), a deeply introverted eldest son who may have been partially conditioned by a younger sister during the latter portion of his infancy.

ARMANDE BÉJART, an isolated younger daughter with elder brothers.

Molière was born in January, 1622. His father was an upholsterer and furniture-maker in a good way of business who, in 1631, was appointed a *valet de chambre* tapissier (or curator of furnishings) to King Louis XIII. In 1621, at the age of twenty-six, he married Marie Cressé, the daughter of a fellow-craftsman, of whom little appears to be known.

There were six children of the marriage, but only four survived infancy. I have been unable to study the order in which these children were born, or the difference in age between them, but, on inspecting the existing portraits of Molière, and reasoning from them, I deduce the following data:—

- (a) That the dramatist strongly resembled his mother.
- (b) That, judging from the fullness and sweetness of expression imparted to his features by the appearance of his lower lip, he must have had some contact with an infant girl during his infancy. The characteristic expression of the typical isolated son with a younger sister is there, although it is not very marked.
- (c) That he was at least three years older than his nearest brother.

The face of Molière, as depicted in the portrait by Mignard, is that of a mildly extroverted introvert who was partially conditioned by a younger sister during the period of infancy. That he strongly resembled his mother is beyond question: one can almost see her in his eyes. And, if he resembled his mother to a great degree, it is reasonable to assume, apart from other considerations, that the next child was a girl.

When he was about twenty Molière formed a friendship with Madeleine Béjart, a woman of twenty-five who had two younger brothers and two younger sisters. She was a talented actress, and it may be, as Professor Brander Matthews has suggested, that she persuaded the youth to adopt the stage as a career. In any case, it appears that Molière soon joined her little band of players, which became known as the *Illustre Théâtre*. By

1643 he had definitely thrown in his lot with theirs, and had begun to tour the provinces of France as a professional actor.

His temperament is described by various biographers and personal friends as being "melancholic" rather than "choleric". And yet he must have had a fairly strong tendency to choler and that somewhat moody independence of spirit that is characteristic of all typical eldest sons. In Professor Matthews's book we read:—

"When he chose he could be a delightful talker; but more often he kept silent, listening intently, watching the several speakers, and storing up observations of human nature. It was Boileau who, noticing this tendency to taciturnity, called Molière 'the contemplator'. . . ."

All of which points to the fact that the dramatist must have been influenced to some extent by his nearest younger brother. Another circumstance indicating that Molière was a typical eldest son is the antipathy manifested towards him by Racine, an only son. This antipathy has already been commented on in Chapter VII.

Between the ages of twenty and forty he confined his theatrical activities to the provinces, but towards the end of his thirties he began to try his luck in Paris. It was during this period that he must have decided to marry Armande Béjart, the younger sister of Madeleine, who was about twenty years younger than himself. This girl was highly talented, and appears to have been a very popular actress. As an isolated younger daughter with two elder brothers she was the type of woman who experiences the greatest difficulty in finding a husband whose temperament is compatible with hers and, in this case, the difficulties ordinarily met with in these marriages were not long in making an appearance.

Like Harriett Westbrook, who was also an isolated younger daughter, Armande Béjart must have been a confirmed hero-worshipper. It is more than probable that she married a man twenty years older than herself, not because she loved him, but because she was fascinated by his talents and his potentialities. Such women are prone to make mistakes of this nature.

The civil marriage took place on January 23, 1662, just about

the time of Molière's fortieth birthday. Within a few years three children were born, but of these only one survived. In 1666, according to Professor Matthews, "the incompatibility of temper between himself and his young wife had at last declared itself violently. He loved Armande Béjart passionately and jealously. She seems to have been incapable of appreciating this ardent devotion, and perhaps it is not too much to say that she was unworthy of it. She was light-hearted and headstrong, and she seems to have been rather chilly in temperament."

Most isolated younger daughters of this type whom I have studied have been rather taciturn and self-contained. Many of them have been attracted by extroverted men a considerable number of years older than themselves. As I personally am absolutely incompatible in temperament with such women I find it difficult to study their natures, but I can readily understand that the imperfect nature of their conditioning renders them extremely liable to make matrimonial blunders. I know of at least one extremely happy marriage, however, that was contracted between an isolated younger daughter and a *brother* with a younger sister to whom he was greatly devoted in infancy. This *brother* was a third or fourth son, and was only eighteen months younger than his nearest elder brother.

In considering the conditioning of Molière I cannot believe that such a man would succeed in maintaining the interest of a woman like Armande Béjart. He would be too self-sufficient, too greatly wrapped up in his own emotions, too inactive and egoistic in temperament. Nevertheless, he would not be absolutely incompatible with her. The influence of his younger sister, imperfect though it might be, would be strong enough to allow him to humour her caprices to a certain extent. And, although he might suffer very deeply through being exposed to the tortures of jealousy, he would still find it in his heart to forgive her for her inconsistencies.

We are told that, towards the end of Molière's comparatively short life, they were separated for a number of years. And that, just before the end, they were reconciled for a brief period. A few years after the dramatist's death Armande married again,

and became the mother of a son, who later "testified that she brought him up to revere the name of Molière." It is clear, therefore, that although she must have realized that their incompatibility was profound and unalterable, she bore no grudge against the man whose imperfect conditioning had been matched against her own. Her magnanimous spirit, however, was not emulated by her husband, whose sufferings, during one period, caused him to seek refuge in misanthropic gloom. His experience, like that of Milton, teaches us that when an infant dies after a year or two of life the nearest brother or sister is apt to pay dearly for the loss in that the resultant malconditioning may lead to the most irreparable blunders in his or her relations with the opposite sex.

IV.—LORD BYRON, *an only son who was probably influenced to some extent by a step-sister five years older than himself.*

ANNABELLA MILBANKE, *a typical only child.*

The case of Lord Byron and Annabella Milbanke is an extremely simple example of introvert incompatibility between an only son and an only child. There is nothing "mysterious" about it, and nothing that would justify the almost morbid interest in the affair that is displayed by frustrated maiden-ladies and other odd persons. All the vital and necessary facts are available to the student of incompatibility; he has merely to set them down in plain words in order to demonstrate the infallible nature of his reasoning.

The birth of George Gordon Lord Byron occurred on January 22, 1788, at 24, Holles Street, Cavendish Square, London. He was the only son of Captain John Byron, who traced his descent from the time of the Domesday Book through one Ralph de Burun, and appears to have been a flamboyantly dissipated individual with expensive tastes. In 1777, at the age of twenty-two, as a handsome Guardsman, he eloped with, and eventually married, the Marchioness of Carmarthen, the only child and heiress of the Earl of Holderness. Of this marriage there were three children, but only one, Augusta, was fated to survive infancy. She was born in 1783, and a year later, in 1784, her mother died.

His second venture into matrimony was the result of a meeting between Captain Byron and Miss Catherine Gordon of Gight—another only child, born in 1765, who was a direct descendant of the Royal House of Scotland. As the husband appears to have been a typical eldest son, it cannot be said that the marriage was very happy. In 1788, however, as we have seen, a son was born, and this son was later to confer a dazzling fame upon his family as one of the most notable poets in the history of English literature.

When he had squandered his second wife's fortune Captain Byron left her, with a pittance of £150 a year, to fend for herself and her infant son, and went off to France. He eventually drank himself to death, or was otherwise removed from earthly scenes, at Valenciennes in 1791. He could not have influenced the boy to any extent except in so far as he must have encouraged his daughter, Augusta, to dominate him during the first eighteen months of his life. I have no means of discovering whether Byron and Augusta lived together in childhood, but I should imagine that they were not closely associated for more than a year or two.

As soon as he reached the age at which indiscretions are possible, the poet began to live an irregular life. Like most male only children, or imperfectly conditioned only sons, he was egoistic and fitfully egotistic by turns, and his dissipations were the means by which he escaped from his introversion. When, however, one considers the kind of life that he led, and when one is moved to reflect on his moody discontent, his unhealthy introspective tendencies, and his abnormal pessimism, one must remember that he was an aristocratic only son—a highly-gifted aristocratic only son—with a physical disability that must have profoundly influenced his attitude towards other children during the period of infancy.

It is unquestionable that Byron himself had some inkling of the real cause of his troubles and, incidentally, of the driving force of his genius. If the poet had had a brother near to him in age he would have been an entirely different kind of person, and we should have had no *Childe Harold*, no *Lara*, no *Don Juan*, and none of those bizarre indiscretions that literary-minded spinsters so love to write about. Byron, like

Schopenhauer, Swift, Shelley, Baudelaire, and others, was the typical highly-talented, isolated son born into a strange world of conventions ruled by sober, conservative, law-abiding men with brothers. And he naturally rebelled against it.

In his *Detached Thoughts* he says: "I have been thinking of an odd circumstance. My daughter, wife, half-sister, mother, sister's mother, natural daughter, and myself, are or were all only children. . . . Such a complication of only children, all tending to one family, is singular enough, and looks like fatality almost. But the fiercest animals have the fewest numbers in their litters."

He must have realized that the more isolated and the more self-centred a man is, the less chance there is of his finding a woman whom he can love. The conventional type of man discovers his mate with hardly any difficulty; there are thousands of them in every station in life. But, in the case of a man like Byron, the difficulties are almost insuperable. It is a matter of sheer luck if such a man meets a woman who is even relatively compatible with him. And this is the explanation of the poet's numerous love affairs: as Ethel Colburn Mayne has suggested in her biography, he was a man always seeking, and never finding. Until at length he married Annabella Milbanke, another only child, with a shrug of helpless weariness, frankly confessing that he was not in love with her, and suggesting that he proposed to attach himself to her because there was nothing better to do.

The inevitable culmination of such an incompatible union was not long in making its appearance. Annabella Milbanke is described as being "good, amiable, and sensible, but cold, prudent, reflecting." There is no doubt that she was a typical female only child, as egoistic as the man who was imprudent enough to contract an alliance with her. As we have seen in Chapter V, two introverted only children cannot live together in amity unless one of them is more or less completely subservient to the other. In this case each of the parties must have insisted on his or her rights, and their incompatibility of aims and desires must have been manifest at a very early stage of their connubial life. There is so little to be said about their troubles that one has only to describe their positions in their

respective families, and the isolation of both, during the period of infancy, in order to indicate the true nature of the situation.

A man who is an only son, and has a sister about five years older than himself, may rebel against her influence, or he may be pampered by her. Byron appears to have been a man who suffered the injurious consequences which arise from both of these situations. Like Verlaine, therefore, he was doomed to make an unhappy marriage from the day of his birth. So great was his devotion to his elder sister, we are told, that he has been accused, by excitable maiden ladies, of entering into incestuous relations with her. This circumstance is generally brought forward as the "cause" of the rupture which severed his connection with Lady Byron after fifteen months of married life. But such "causes" are always illusory; they are simply rationalizations of true causes that are not apparent to the ordinary observer.

So accurate are my deductions that, if I am given the exact family-positions of any two engaged persons, I can predict, not only the probable result of the marriage, but also, in the great majority of cases, its duration. The incompatibility which existed between Milton and his first wife, and between Byron and his wife, was almost absolute, and as a result their incompatible marriages broke up very quickly. Of the two unions, Milton's was much more incompatible than Byron's. On the other hand, the incompatibility which existed between Molière and his wife was less sharply defined—it was more in the nature of *concealed incompatibility*—and, in consequence, the two persons were able to endure one another's society for a considerable period. The laws of compatibility of temperaments are inflexible; they do not admit of any exceptions whatsoever, provided that one reads them according to the principles that I have established. In Byron's case the situation may have been aggravated by the violence of the poet's passions, but any deeply introverted only son without a younger sister who is mated with a deeply introverted female only child is likely to suffer, as he suffered, from the natural consequences of such an unfortunate alliance.

V.—HARRY (HEINRICH) HEINE, *an isolated eldest son with a sister three years younger than himself.*

CRESCENTIA EUGÉNIE (MATHILDE) MIRAT, *a mal-conditioned only child.*

Born to Jewish parents in Düsseldorf, towards the end of 1797, Harry Heine was three years of age before he was joined in the nursery by a sister, Charlotte, whose influence on him was the cause of much unhappiness to the poet in later life. As I have explained in Chapter I, there is a certain "danger period" in the lives of infants during which they should not be subjected to conditioning by an infant of the opposite sex. If such conditioning takes place—through the accident of the other infant's birth—it is invariably imperfect, and renders the unfortunate child almost certainly liable to make a matrimonial blunder in after years.

When the difference in age between an only or isolated son and his younger sister is between two and three-quarter years and three and a half years, the infant boy is influenced by the infant girl to a very mild degree, even if the parents are living together in perfect happiness. It is a remarkable fact that in the four hundred and fifty cases of this type that I have studied, more than 80 per cent. of the men concerned have married unhappily, and of the remaining 20 per cent. not one of them has lived with his partner for a sufficiently lengthy period for me to determine whether incompatibility is present or not. Clearly, the youth who is imperfectly conditioned by his younger sister needs more guidance in matrimonial matters than any other type of man. One might almost say that, if untutored, he is fated to marry unhappily from the very moment of his sister's conception.

In Mr. Lewis Browne's book on Heine, referred to in Chapter VII, we are furnished with some illuminating data about the poet. His father was a young Jewish trader who, in 1796, journeyed from Hanover to Düsseldorf, and there met and married Peira van Geldern, the orphaned daughter of a Jew who had been a physician in the town. She had been born in 1771, and is said to have been very intelligent and well bred.

Of this marriage there were four children, who appeared in the following order:—

- (1) HARRY (later Heinrich), born December 13, 1797.
- (2) Charlotte, born late in 1800, or early in 1801.
- (3) Son.
- (4) Son.

The second son was born at least four and a half years later than Harry, and could not have influenced him in any way. When he was about four years old the child was sent to a nursery school, or *kindergarten*, for about a year. It is possible that this early isolation from his sister was another factor that contributed to his mal-conditioning. Later, at the age of five, he was transferred to a private school for young Hebrews, and received an orthodox juvenile education. He grew up with the stamp of genius on his pale brow, and with the light of understanding in his sparkling eyes. Of his attainments in poetry and prose it is not for me to speak, since many able scholars and lovers of literature have dealt with them in numerous appreciative works. Being a Jew among Gentiles he was predestined to live an unhappy life, but the specific unhappiness of his marriage was due not to this cause, but to the nature of his contacts during the earliest years of his infancy.

In 1834, at the age of thirty-seven, Heine met a Parisian grisette of nineteen named Crescentia Eugénie Mirat, who was reputed to be the illegitimate daughter of a nobleman, and had been brought up by an aunt who kept a small shop. She was a pretty, light-hearted creature, devoid of intelligence, and lacking in education, who had captivated the satirical poet because of the sheer insouciance of her demeanour, and because she knew nothing of his fame, and loved him for himself alone. Up to this period Heine had led a most irregular life: he had given way to debauchery on numerous occasions, and had already sown the seeds of the disease that was to make the later years of his existence a living death. He was over-sophisticated, and weary of a world in which he was tolerated on account of his sense of beauty and his stinging wit, and yet ignored and persecuted on account of his racial origin. Like so many other Jews, before and since, he trampled upon the moral *tabus* of both Jews and Gentiles alike, and deliberately made an outcast of himself in order that he might mock humanity at his leisure.

It was such an attitude to life that caused him to throw in his

lot with a grisette. Not for him were the conventional ways of respectable citizens; not for him the formal marriage and a rigid adherence to bourgeois family customs. Rather, an irregular, wayward union with a socially "impossible" person, contracted in defiance of the world that had refused to assess him at his true value. And yet, if he had known it, such a liaison was fraught with risks, since it is only those who are mal-conditioned that become the bearers of unhappiness in every stratum of the social sphere. The girl Mathilde was certainly in this category as the result of an irregular upbringing, and she soon made him realize that their life together would be one long record of quarrels and reconciliations.

According to Havelock Ellis, Mathilde's attraction for the poet lay in "her bright and wild humour, her childlike impulsiveness, not least in her charming ignorance." Some strange magnetism drew and held her to him, in spite of her sometimes outrageous behaviour. We are told that she was forever making scenes, which invariably ended in some form of violence or other noisy conduct, and in the inevitable outpouring of feminine tears and sobs. Heine endured her as best he could, but when she introduced a squawking parrot into their flat, it is said, he reached the limits of his patience and forbearance. "The bird made it so difficult for Heine to work," says Mr. Browne, "that often he wished it and Mathilde at the other end of the earth. Several times, indeed, he actually threatened to throw them both out. There were scenes: nasty, sordid squabbles, between Heine and the woman. Yet, though he often in fury swore to break with her, he never was quite able to do so."

In 1841 he wrote to his sister as follows: "On the 31st of August I married Mathilde Crescentia Mirat, with whom I had previously quarrelled daily for more than six years. In spite of everything, however, she has a most pure and noble heart, and is as good as an angel."

To the very end, when he was too weak to move more than an eyelid, her mere presence was sufficient to brighten his troubled soul. Neither of them had been strictly faithful to the other during the fourteen years of their life together, but he loved her deeply, and she was fond of her "funny Henri"

in her own mal-conditioned way. Their union, however, was a botched one, and was typical of the kind of marriage that ensues when a man who has been imperfectly conditioned by his younger sister essays to live happily with a woman who has been partially extroverted by promiscuous contacts made during the period of infancy.

VI.—JOHN KEATS, *an eldest son.*

FANNY BRAWNE, *an isolated elder daughter with a younger brother.*

When we consider the long list of famous eldest sons who have practised the arts—Shakespear, Dr. Johnson, Beethoven, Ibsen, Whistler, Carlyle, Keats, and others—we realize that very few of them have been what may be termed popular figures. More than any other type of man, the typical extroverted introvert is apt to inspire intense dislike, or at least envy and opposition, from men of critical authority in his sphere of activity. His only friends are to be found among other eldest sons, and among younger sons who are fairly deeply introverted. He is, as I have declared elsewhere, essentially a lonely soul, and his heart is full of storm and stress unknown to gentler beings.

Such a man was John Keats, one of the finest eldest sons in the history of literature, who lived and loved and suffered for a brief span when England was aglow with enthusiasm over such brilliant isolated sons and *brothers* as Shelley, Byron, Wordsworth, and Scott. Because he was an eldest son, and because none of these was an eldest son, he stood apart from them all. And, for this reason, apparently, the only literary figure whom he permitted himself to know was Leigh Hunt, an eldest son eleven years his senior, who acted as his mentor in a world of popular authors which he had no great desire to enter.

In his relations with other writers, and in his attitude towards their work, the poet exhibited an acute sensibility. Of all artists he appears to have admired Shakespear the most: he studied him unceasingly, and was strongly attracted by the character of King Lear, who is without doubt the finest created eldest son in the history of letters. He thought little of

Shelley, less of Milton, and least of all of Pope and the author of *Don Juan*, which he once characterized as "Lord Byron's last flash poem." He inhabited those lonely haunts of the spirit which only eldest sons know, and turned his back on the regions that are explored by only sons, and by men with elder brothers near to them in age. He was a true extroverted introvert, with all the extroverted introvert's disinclination to parade his feelings, and with all his independence of spirit, his deep self-concentration, and his self-sufficiency in relation to more affable men.

Since Keats was only sixteen months older than his nearest brother George,* and since he became an extroverted introvert rather than an extrovert, we must assume that his native intelligence developed at a very early age. If he had been "normal" as an infant, he would have been insufficiently developed, at the age of sixteen months, to have become jealous of the newly-born child, and thus would have been conditioned as an extroverted eldest son (like Laurence Sterne, for example) rather than a true extroverted introvert. Unfortunately, I have been unable to secure the date of his father's birth, but I know, as everyone knows, that Thomas Keats was a countryman who came to London and sought employment with Mr. John Jennings, the livery-stable keeper at the Sign of the Swan and Hoop, and eventually, on October 9, 1794, married his employer's daughter. This woman, Frances, or Fanny, was twenty years of age when her eldest child was born.

With Keats's career as a poet we have little to do, since his life-work had little influence on his unhappy love affair. But we must consider his state of health during the latter part of his short life, because it is possible that had he been robust he might have turned an unhappy love affair into an unhappy marriage with a girl who had been imperfectly conditioned by her younger brother. Fanny Brawne, whom he met and fell instantly in love with about the year 1817, was what I should describe as an isolated elder daughter with a younger brother by whom she had been imperfectly influenced during the last

* There would appear to be some confusion about the respective birth dates of John and George Keats. I should not be surprised to find that George was born more than sixteen months later than John.

year of her infancy. Her family consisted of the following members:—

- (1) FANNY, born August 9, 1800.
- (2) Samuel, born July 26, 1804.
- (3) Margaret, born April 19, 1809.*

It will be seen, therefore, that Fanny Brawne was one of those imperfectly conditioned souls who are most likely to make an unhappy marriage. There is no doubt that this pleasure-loving, high-spirited girl loved Keats in her self-centred way, and that she would have married him if his state of health had permitted him to think seriously of making her his wife. That she was influenced by her younger brother in some measure during the period of infancy is indicated by her attitude towards George Keats, an extrovert or introverted extrovert, which was expressed in one of her letters thus:—

“George . . . is no favorite of mine and he never liked me, so that I am not likely to say too much in his favour.”

Extroverts, as we have seen in Chapter VI, are incompatible with women who have been influenced by their younger brothers, especially if the women in question have no elder brothers. In Fanny Brawne's case it appears that the influence of Samuel Brawne on her nature was just sufficiently strong to enable her to return Keats's love in a mild degree. She allowed herself to become engaged to him, but she did not deny herself the normal pleasures of youth in order to devote herself to him when he first became ill. The poet's opinion of her is expressed in the following words:—

“She is about my height †—with a fine style of countenance of the lengthened sort—she wants sentiment in every feature—she manages to make her hair look well—her nostrils are fine—though a little painful—her mouth is bad and good—her Profile is better than her full-face which indeed is not full but pale and thin without showing any bone. . . . She is ignorant—monstrous in her behaviour, flying out in all directions—calling

* I have taken these data from *The Letters of John Keats*, edited by Maurice Buxton Forman. Oxford Univ. Press, 1935.

† Much has been made by Keats's biographers of the fact that the poet was only five feet tall. M. Erlande and others say that he was very sensitive about his short stature.

people such names that I was forced lately to make use of the term *Minx*—this is I think, not from any innate vice, but from, a penchant she has for acting stylishly.—I am however tired of such style and shall decline any more of it.”

These remarks are just what one would expect from a lover who was only barely compatible with his fiancée. He loved her deeply, but he was incapable of inspiring her wholehearted devotion. If Samuel Brawne had been born a year or two earlier, however, Fanny and Keats would have been ideally happy. As events turned out, it was perhaps just as well for the girl's sake that she was not utterly devoted to him, since Keats was already marked out for an early death when they first met. Like most introverts, and like many extroverted introverts, he demanded the most meticulous attention from the woman whom he was fated to love. Again, like most introverted souls, he was intensely jealous, and when Fanny neglected him to sun herself in the admiration of military and naval men who were flushed with the victories of the day, he suffered torments of mortification. His irritable, choleric humour is well attested by most of his friends and, in particular, by his schoolboy acquaintances, of whom one remarked that he was “a creature of passion,” and that “fighting was meat and drink to him.” This friend also stated that “he fought fairly, courageously, looking his opponent straight in the face, and attacking him violently with his fists. He was witty, amusing, full of vivacity; a leader amongst his companions.” It is clear, therefore, that Keats had all the characteristic pugnacity of the typical eldest son, and displayed the same temper in his personal relations with other people as was displayed by Beethoven, Whistler, Ibsen, and other “choleric” of a like nature.

According to Fanny Brawne, Keats's anger “seemed rather to turn on himself than on others. . . .” She maintained that “he never could have addressed an unkind expression, much less a violent one, to any human being.”

There is a good deal of evidence that the lady thought well of her lover, but it is unquestionable that until the last year of his life, up to the time that he left England for Italy, she did not give *much* thought to him. M. Erlande asks: “Why

could she not take the poet seriously? But she saw the evil results of her light behaviour on so rare and sensitive a nature as her lover's. The sight of such a depression startled her, roused her pity and, after all, lessened her love."* Not knowing the secret of Fanny's imperfect conditioning, however, the biographer does not realize that she could not have acted in any other way. We are told that she was "a poor idle thing of womankind" (Reynolds), that she had a great love of pleasure, that she was "insatiably fond of dancing," that she was flighty, light-hearted, and so forth. But many and, in fact, most isolated female children are like this; they must be if they are brought up in a normal way. And, after all, it is rather unjust to criticize the behaviour of a girl because her younger brother did not happen to be born at the right time. It will have been noted that she was not quite "heartless," and this being so, we must presume that as she grew older the influence of her younger brother must have enabled her to comfort her lover without insincerity. If, however, Keats had lived, and had married her, this influence must inevitably have waned with the passing of her youth, and the two people have lived most unhappily together.† It was Keats's fate to love a woman of this nature, and we can only close the book of his life with a sigh of compassion. To apportion blame and distribute censure is no part of the task of the psychologist, who lays bare the mechanism of these unhappy unions of incompatible souls, and trusts that his knowledge may soothe the feelings of others who may find themselves in a similar predicament.

That life is a troublesome experience will be denied by no man, but that its evils can be mitigated and even, in some cases, forestalled, will be affirmed by every intelligent person who is neither drugged with outworn beliefs, nor sunk in the traditions of his fathers. The principles of human relationships have been mastered; they are not inscrutable, and they are no longer a closed book to the modern mind. It may interest

* *The Life of John Keats*, by Albert Erlande, translated from the French by Marion Robinson. Jonathan Cape, 1929.

† The conditioning of Fanny Brawne should be compared with that of Mary Wollstonecraft, and that of Mrs. Annie Besant.

readers to know that the author of this treatise made his initial discoveries before marrying, that his marriage conforms strictly to his principles, and that it has been conspicuously happy and successful. The author's personal opinion is that matrimonial unhappiness, in the great majority of cases, can be avoided, and it is his earnest wish that the knowledge that he has gained should be placed at the disposal of anyone who is capable of using it to his or her advantage.

APPENDIX

THE purpose of this Appendix is to supply the reader with details concerning the families of certain famous men and women in whom he may be interested. In some cases it has proved impossible for the author to obtain full details; in other cases he has had to choose between differing accounts of certain families provided by biographers who are either careless or indifferent about this aspect of the biographical art. The notes are set down just as they are recorded in the author's note-books, but it is hoped that they will make interesting reading for those who have followed the account of his investigations in the preceding pages.

In every case mentioned it must be understood that the significations "eldest son," "younger son," etc., are those precisely defined in the body of the work. Details supplied elsewhere are not repeated in the Appendix unless, in the opinion of the author, they appear necessary to ensure clarity of classification. Personalities who seem to have been imperfectly conditioned by infantile contacts are grouped together at the end of the section. These personalities include "borderline" types and individuals who have had unusual experiences during the period of infancy.

THE MALE ONLY CHILD

George Meredith, John Ruskin, Nicolai Gogol, Robert Louis Stevenson, Anatole France, Sir William Ramsay, W. M. Thackeray, Charles Baudelaire, Georges Bizet, Sir Edward Burne-Jones, Alexander Scriabine, Prosper Mérimée, Jean Racine, Camille Saint-Saëns, Charles Sainte-Beuve, Jonathan Swift, Sir Edmund Gosse, Alexander Pope (?).

Racine had a sister, but the two children were separated at a very early age.

Sir William Ramsay mingled with other infants when he was very young.

The father of Baudelaire was elderly at the time of his son's birth.

Sainte-Beuve was a posthumous child. His mother married at the age of 40.

Precise details about Pope's infancy are not available. It is probable that he had some contact with another male child. It is not difficult to understand why Lady Wortley Montagu rejected his advances, since she appears to have had elder brothers.

Swift had an elder sister, but he was separated from her soon after he was born.

The attitude of Sir Edmund Gosse towards his father (a second son) and towards Walt Whitman (also a second son) should be noted. He could not understand the extrovert type.

Thackeray was born in India. He lost his father at a very early age. His mother remained in India for a number of years after his birth. He may have mingled with other infants during the period of infancy. His treatment at the hands of Carlyle and Matthew Arnold (two eldest sons) is an example of the kind of criticism, so-called, which only sons must expect from men with brothers. He was "not a strong soul," says Carlyle, and he was not a great writer, says Matthew Arnold. Such judgments reveal that most, if not all, literary criticisms are based on compatibility or incompatibility of temperaments.

Saint-Saëns, as an infant, had little contact with his parents.

THE ONLY SON WITH AN INDULGENT ELDER SISTER

Paul Verlaine, Ernest Renan, Lord Byron (?).

Renan's father was elderly at the time of his son's birth. The girl Henriette was eight years older than her brother. It is said that he was "tied to her apron-strings." His school-fellows called him "Mademoiselle."

Byron's step-sister Augusta was five years older than the poet. He seems to have rebelled against her influence, and he also seems to have been pampered by her. He was a curious "borderline" type of only son.

Verlaine has been dealt with in Chapter VIII.

THE ONLY OR ISOLATED SON WITH A NON-INDULGENT ELDER SISTER

Ferdinand Lassalle, George Bernard Shaw, Abraham Lincoln, Viscount Snowden, Warren Hastings (?).

Ferdinand Lassalle had one elder sister. He appears to have been of an extremely rebellious temperament.

Mr. Bernard Shaw's attitude to life has been mainly due to the influence of his two sisters. Note his life-long desire to teach and improve the world. Also his socialistic ideas, the emotional basis of which was formed during the period of his infancy.

Viscount Snowden's Socialist sympathies were pronounced.

Abraham Lincoln was an isolated elder son with a sister about four years older than himself. His father had two elder brothers. Lincoln's urge to "police" American political opinion was characteristic of this type of man.

Warren Hastings was an only son with one elder sister, but it is difficult to determine the nature of her influence on him. The two children were reared by their grandparents. The hostility manifested towards him by Burke and Sheridan is a typical example of the incompatibility which exists between the introvert and the extrovert.

THE ONLY OR ISOLATED SON WITH YOUNGER SISTERS

Albert Einstein, Percy Bysshe Shelley, Nathaniel Hawthorne, Frédéric Chopin, Romain Rolland, Paul Cézanne, Heinrich Heine, Maximilien de Robespierre, Felix Mendelssohn-Bartholdy, Blaise Pascal, Algernon Charles Swinburne, Robert Browning.

Hawthorne had a younger and an elder sister. His father was a sea-captain. Nevertheless, Hawthorne had the charming smile of the typical only son with younger sisters.

The family of Chopin consisted of the following members:—

- (1) Louise, born 1807.
- (2) FRÉDÉRIC, born 1809.
- (3) Isabelle, born 1811.
- (4) Emilia, born 1813.

M. Romain Rolland does not appear to have been strongly influenced by his younger sister.

The position of Mendelssohn in his family was as follows:—

- (1) Daughter.
- (2) FELIX.
- (3) Daughter.
- (4) Son.

His brother was five years younger, and could not have influenced him in any way.

Professor Einstein has the ready smile of the typical only son with a younger sister.

Robespierre was more strongly influenced by his younger sister than any other famous man in history. In Mr. Hilaire Belloc's valuable study * we read of his "constant smile" and of "the slight smiling tension which was the common contour of his lips, and that "he was gentle."

It is an interesting fact, insisted upon by Mr. Belloc, that Robespierre was not what may be termed a typical revolutionary. He had not that constructive desire to "set the world right" that is found only in men with *elder* sisters. And he was a self-centred introvert—a man of one idea—rather than an expansive extrovert.

Mr. Belloc speaks of "his intense and narrow creed," his "dogmatism and self-repetition," of "the half unquiet of his mind and . . . its unfittedness for reception."

"He was not without kindness," he says, ". . . but his soul lacked whatever organ can attach us to our fellows."

His whole criticism of Robespierre is, in effect, a diatribe against the introversion of only sons.

"The hopeless oneness of structure that is for living things a negation of life, the single outlook and the exiguous homogeneity of his mind, made him in the first trembling hopes of the Revolution a shaft or guide, in its dangers and betrayals an anchor, in its high, last, and vain attempt to outstrip our human boundaries, a symbol, and in its ebb of return to common living a tedium and a menace. For when men full of human complexity reposed at last in victory and had leisure

* *Robespierre, A Study*, by Hilaire Belloc. James Nisbet and Co., Ltd. London: 1901.

to balance things again, he was seen to have neither instinctive human foreknowledge nor the sad human laughter, and there was no exile in his eyes."

It is quite natural for a typical isolated son to be a man of one idea: how can he be anything else? It is all very well for the "fusion" types of personality—the extroverted introverts and the introverted extroverts—to damn the typical introvert and the typical extrovert, but these single-minded people are not born; they are *made*. And their ideas are just as valid as those whom Mr. Belloc calls the "men full of human complexity." Actually, of course, the "fusion" types are no more complex than the single-minded types; it is only because these people are imbued with religious ideas that they think themselves superior. But when the religious emotion is completely reduced to its elements, and is seen to be merely sublimated homosexuality, generated in the nursery, the "fusion" types appear no more complex than their single-minded fellows.

Mr. Belloc repeats: "But he was gentle." And that his (Robespierre's) gentleness was the gift of his younger sister is beyond question, just as his "hopeless oneness of structure" was the product of his infantile isolation.

It is very rare to find a "die-hard" revolutionary without younger or elder sisters.

The true revolutionary type, however, is invariably conditioned by an elder sister rather than by a younger. Isolated figures like Robespierre, who had an egotistic desire to impose his ideas on men, rather than a desire to set men on the right road, are occasionally thrown up by revolutionary turmoil; but, as Mr. Belloc understands quite well, they are of no significance. The explanation of Robespierre's temporary "success" lies in the fact that he, being a typical introvert, was a symbol of individualism, and individualism was the hysterical keynote of the individual Frenchman's revolt against his long servitude to the out-moded extrovert ideas of feudalism. "Liberté!" to the Gallic minds of the eighteenth century meant "liberty of the spirit" which, in the last analysis, is the only true liberty in the minds of individualistic introverted souls. But very few introverts have the desire or the ability to rule the

world. They realize that the man with brothers must rule—that, by virtue of his philistinism, he is most fitted to rule—and they are willing to let him impose his stodgy philosophies on the multitude for just so long as his ingrained conservatism is bearable. Then they sweep him away, and give the power to another set of extrovert philistines whose ideas are more attuned to the ideas of the day.

THE TYPICAL ELDEST SON

Benito Mussolini (?) Samuel Johnson, Henrik Ibsen, Ludwig van Beethoven, James McNeill Whistler, Thomas Carlyle, Johann von Goethe, Sir Oswald Mosley, Jean-Baptiste Poquelin, Jean-Paul Marat, Paul von Hindenburg, Matthew Arnold (?), Rudolf Eucken (?), John Keats, Heinrich Mann, Friedrich Nietzsche (?)

Signor Mussolini is said to be a typical eldest son. He certainly behaves like one.

Beethoven appears to have been about three and a quarter years older than his nearest brother.

Whistler was the elder of two sons in his father's second family. In such cases it sometimes happens that the eldest son in the second family becomes a "younger son" rather than an eldest son but, in this case, the two boys must have been isolated in some way from their step-brothers.

Carlyle's wife is said to have been a typical only child. If so, it is not difficult to understand why they could not live together in perfect amity.

Goethe was about three years and three months older than his nearest brother, who died in infancy. There was a sister between them.

The family of Sir Oswald Mosley reads:—

- (1) OSWALD, born November 16, 1896.
- (2) Edward, born 1899.
- (3) John Arthur Noel, born 1901.

Molière's family has been dealt with in Chapter VIII.

The position of Jean-Paul Marat in his family was as follows:—

- (1) JEAN-PAUL, born May 24, 1743.
- (2) Henri, born 1745.
- (3) Marie, born 1746.
- (4) David, born 1756.

Von Hindenburg was an eldest child. He had a brother two years younger, and a sister four years younger.

Matthew Arnold appears to have been a typical eldest son. I have been unable to ascertain his precise position in relation to his nearest brother.

Rudolf Eucken was the first child born to his parents after ten years of marriage. His father died when he was five years old. He may have been a mild type of eldest son.

Nietzsche was probably a very imperfectly conditioned elder son. His younger brother lived for two years. His attack on Wagner, an isolated son, should be noted. Also, his dislike of Carlyle, which shows that he was not a well-conditioned elder son.

Dr. Johnson was about two years older than his brother. There were no other children in the family.

John Keats has been dealt with in Chapter VIII.

Heinrich Mann appears to be a typical eldest son. His brother Thomas is fairly strongly extroverted.

THE EXTROVERTED ELDEST SON

The following personalities, I think, may justifiably be described as strongly extroverted eldest sons:—

Mr. Lloyd George, whose younger brother was born only seventeen months later than his famous kinsman.

Laurence Sterne, who appears to have been about sixteen months older than Joram, his nearest brother.

Charles Dickens, whose family reads as follows: (1) Fanny, b. 1810; (2) CHARLES, b. 1812; (3) Alfred, died in childhood; (4) Letitia, b. 1816; and four others. Maria Beadnell, Dickens's first love, appears to have had at least one elder brother. It will be remembered that she rejected the novelist's offer of marriage. His inability to live happily with his wife was probably due to the fact that he was imperfectly conditioned by his sister, Letitia, and by his brother, Alfred.

MEN WITH DOMINEERING ELDER SISTERS— REVOLUTIONARIES, POLICEMEN, UTOPIANS, AND THE LIKE

Karl Marx, Danton, Mirabeau, Sir Robert Peel, Trotsky, Lenin, Abraham Lincoln, Woodrow Wilson, Samuel Butler, Sir Thomas More, William Morris.

Karl Marx was an eldest son with an elder sister.

Danton lost his father when he was two and a half. Since he had two sisters we may presume that at least one of them was older than himself. He also had a brother.

Leon Trotsky, according to Max Eastman, has at least one elder sister.

The family of Lenin (Ulianov) appears to have consisted of five members, in the following order:—

- (1) Anna.
- (2) Alexander (executed for revolutionary activities).
- (3) Olga.
- (4) VLADIMIR—afterwards known as LENIN.
- (5) Dmitri.

Lenin must have been very strongly influenced by Olga, his next elder sister. The father was a vigorous man.

The family of Mirabeau was of a type common to those of most revolutionaries:—

- (1) Victor, born 1744, died 1747.
- (2) Daughter, born 1745.
- (3) Daughter, born 1747.
- (4) GABRIEL HONORÉ, born 1749.
- (5) Daughter.
- (6) Son, born 1754.

Abraham Lincoln, as I have already noted, was an isolated elder son with an elder sister.

Woodrow Wilson was an eldest son with two elder sisters. He had a Utopian attitude towards the world in general, together with a schoolmaster's attitude towards other men.

Samuel Butler, Sir Thomas More, and William Morris—England's three great Utopian writers—should be compared:—

SIR THOMAS MORE.

Utopia.

- (1) Joan, b. 1475.
- (2) THOMAS, b. 1478.
- (3) Agatha, b. 1479. (May have died in infancy).
- (4) John, b. 1480.
- (5) Edward, b. 1481.
- (6) Elizabeth, b. 1482.

SAMUEL BUTLER.

Erewhon.

- (1) Harriet.
- (2) SAMUEL.
- (3) Thomas.
- (4) William.
- (5) Mary.

WILLIAM MORRIS.

News From Nowhere.

- (1) Daughter.
- (2) Daughter.
- (3) WILLIAM
- six others.

Sir Robert Peel, the founder of England's police force, was an eldest son with two elder sisters.

William Hogarth, the satiric painter, had two sisters, but I have been unable to ascertain whether they were older or younger. One at least should have been older. As I have stated in the body of the work *officiousness*, of one sort or another, is almost entirely confined to men with elder sisters. In fact, it may be said that all men who have been strongly influenced by their elder sisters—i.e. those with vigorous fathers—develop what may be termed a "policeman" complex: they desire to put the world in order.

The family position of Marx is worthy of detailed comment.

Granting that one of the causes of Marx's bitterness was his sense of racial inferiority, one has only to consider his infantile experiences to realize how this bitterness was intensified by his infantile attitude towards his brothers and his elder sister. First of all he had to contend with a domineering infant girl; then, in the latter part of his infancy, he had to contend with the jealous fear of being supplanted by his nearest younger brother. And, when he grew to manhood, he lived the life of a frustrated Jewish intellectual! Little wonder that his books and pamphlets breathe hatred on every other page!

One famous writer who has been omitted in my list of typical eldest sons is La Fontaine. His actual family position is not altogether clear, but I have no doubt that he was an extroverted introvert. His pragmatism is apparent in everything that he wrote, and is strongly in evidence in his *Fables*. He made an unhappy marriage with a woman who appears to have been an only or isolated child. Such marriages are successful (in the case of eldest sons without younger sisters) only when the eldest son in question is close to his nearest brother in age.

The recent marriage of a certain notable personage in England, is a case in point.

Another pragmatist who may be regarded as a typical eldest son is the American philosopher, William James. He was about seventeen months older than Henry, his nearest brother, who appears to have been an imperfectly conditioned type of extrovert.

THE TYPICAL ELDEST SON WITH A YOUNGER SISTER NEAR TO HIM IN AGE

Goethe is the only famous example of this type of personality that I know of. It is an interesting fact that most of the great intellectual figures of the world occupy positions in their respective families that are "rare," if not unique.

Thus Shakespear was an eldest son with two elder sisters who died in infancy. He may have been influenced by them in some way, and yet not strongly influenced by them. He may also have been fairly near in age to the younger sister, Joan, who followed the eldest of his brothers. Laurence Sterne is an example of the exceedingly rare type of extroverted son with an elder sister; Bernard Shaw, an only son with two elder sisters, is the only representative of his type that I have been able to discover in the ranks of famous artists and authors, though it is possible that William Hogarth, whom Shaw greatly admires, was also in this category. And, as we shall see presently, both Rabelais and Pepys were examples of a very rare type of extrovert, of whom I have been able to find no other representative.

Such a man as John Milton is also unique, in so far as he was an imperfectly conditioned isolated son. And Wagner, as an isolated younger son with several elder sisters, is another figure who was as "original" in his conditioning as he was in his works of art.

THE TYPICAL *BROTHER*, OR EXTROVERT, AND THE IMPERFECTLY CONDITIONED TYPE OF EXTROVERT

Earl Beatty, Edmund Burke, William Cobbett, Bret Harte, Henry James, Thomas Mann, H. W. Longfellow, Sir Arthur Sullivan, C. E. Montague, Napoleon, Lord Nelson, Rabelais, Pepys, Samuel Smiles, Cecil Rhodes, Richard Brinsley

Sheridan, Mark Twain, Walt Whitman, Thomas Huxley, Anton Tchekov, H. G. Wells, Wordsworth, Southey, Sir Walter Scott, W. E. Gladstone, George Frederick Handel, John Gay, Enrico Caruso, Leo Tolstoi, Lord Kelvin, Gerhardt Hauptmann, Lord Lister, Sir Walter Besant, H. Rider Haggard.

Earl Beatty and Edmund Burke were second sons.

Bret Harte had one elder brother two and a half years older than himself.

Longfellow was a second son. According to one of his biographers, "his parents had already been married three years, and had one son" when he was born. The date of his birth was 1807, and his father was at that time thirty-one years of age.

Sir Arthur Sullivan also was a second son.

The family position of C. E. Montague was as follows:—

- (1) Francis Charles, born 1858.
- (2) Frederick, born 1864.
- (3) CHARLES, born 1867.
- (4) Aubrey, born 1872.

Lord Nelson was "the sixth child of a constantly growing family." He appears to have been fairly strongly extroverted.

The families of Rabelais and Pepys should be compared:—

RABELAIS.	PEPYS.
(1) Antoine.	(1) Mary, born 1627.
(2) Jamet (son).	(2) Pauline, born 1628.
(3) Françoise.	(3) Esther, born 1630.
(4) FRANÇOIS.	(4) John, born 1632.
(The four children	(5) SAMUEL, born 1633.
must have been	(6) Thomas, born 1634.
born close together.)	——— Five others.

Cecil Rhodes was a fifth son.

Mark Twain was born in the middle of a large family.

The family position of Sheridan was as follows:—

- (1) Thomas, born 1747, died 1750.
- (2) Charles, born 1750.
- (3) RICHARD BRINSLEY, born 1751.

Handel had an elder brother, but his father was sixty-three, and his mother thirty-four, at the time of his birth.

Tolstoi was the youngest of four sons. They appear to have been born at short intervals. (*See Notes, p. 83.*)

Tchehov had several elder brothers. He was probably an introverted extrovert rather than an extrovert.

The family of Enrico Caruso, according to his own account, was prodigious, and almost incredible. It consisted of twenty sons and one daughter !

(1-17). Sons, of whom not one survived infancy.

(18) ENRICO, born 1873.

(19) Son; died in infancy.

(20) Giovanni, born 1876.

(21) Assunta, born 1882.

His father was aged thirty-three, and his mother thirty-five, at the time of his birth.

The family of Garibaldi resembled that of Rudolf Eucken. Two sons were born after the parents had been married for ten years.

(1) Angelo, born 1804.

(2) GIUSEPPE, born 1807.

Their positions in their respective families were similar in the cases of Lord Kelvin, the Marchese Marconi, Faraday, and Edison.

Lord Kelvin was a younger son who was brought up by his father. His mother died when he was very young.

The Marchese Marconi was a second son.

Both Faraday and Edison were *brothers* or younger sons with elder sisters. They may be compared :—

FARADAY.

- (1) Robert.
- (2) Elizabeth.
- (3) MICHAEL.

EDISON.

- (1) Son.
- (2) Daughter.
- (3) THOMAS.

At the time of his birth Thomas Edison's father was forty-three years of age, and his mother was thirty-seven.

As one would expect, the position in his family of H. Rider Haggard was similar to that occupied by W. E. Gladstone, Lord Nelson, the Duke of Wellington, and many other popular figures in English history. He was the eighth of ten children.

The family of the Duke of Wellington reads:—

- (1) Son, born 1760.
- (2) Son, born 1763.
- (3) Son, died in early boyhood.
- (4) Son, died in early boyhood.
- (5) Daughter, born 1768.
- (6) ARTHUR, born 1769.
- (7) Gerald.
- (8) Mary.

There was one other child.

Thomas Huxley was the seventh and youngest child of his family. He appears to have been fairly strongly extroverted.

John Gay, also, was a youngest child. The same, I think, may be said of him.

Cervantes is said to have been the youngest of four sons, but it is more than probable that he was an introverted extrovert rather than an extrovert.

Augustine Birrell and A. C. Benson, like most other essayists, were influenced by elder brothers during the period of infancy.

Sir Walter Scott was a third son with a younger sister; Wordsworth was a second son with a younger sister.

THE YOUNGER SON AND THE ISOLATED YOUNGER SON

William Hazlitt, William Blake, Jean-Jacques Rousseau, Thomas De Quincey, Thomas Chatterton, August Strindberg, Thomas Gainsborough, Sir Joshua Reynolds, Richard Wilson, Sir Henry Irving, Lord Kitchener, Lawrence of Arabia, Rembrandt van Rijn, Robert Schumann, Franz Schubert, Joseph Stalin (?), Rabindranath Tagore, Paul Robeson, Edgar Allan Poe, Samuel Taylor Coleridge, Pierre Loti, Charles Lamb, Horace Walpole, Earl Russell, Voltaire (?), Henry David Thoreau, W. A. Mozart, Adolf Hitler (?).

Hazlitt was a fourth child, and appears to have been an introverted extrovert.

Thomas De Quincey was a fifth child and a second son.

William Blake had two elder brothers, two younger brothers, and one sister. He was the third child of his family. His sister must therefore have been younger than himself. He made a happy marriage.

Thomas Chatterton was a third (posthumous) child. He had an elder brother, who died in infancy, and an elder sister. Since he was of a taciturn disposition it is probable that his elder brother lived long enough to exert an influence on him.

Gainsborough was the youngest of three sons. He married an only child who was said to be the natural daughter of an exiled prince. She died insane. Gainsborough was very fond of Sheridan, but did not like Sir Joshua Reynolds.

Reynolds was the tenth of a family of eleven children, five of whom died in infancy. He had two sisters near to him in age.

Oliver Goldsmith was born in the middle of a large family.

Richard Wilson was the third son of a clergyman.

Rembrandt was the youngest son of his family. His father was forty years of age at the time of his birth.

Schumann was a younger son about five years younger than his nearest elder brother. There was a sister between them.

Lord Kitchener was a younger son with an elder sister.

Lawrence of Arabia had several brothers but no sisters. He was a rare example of the "dissociated" type of younger son. (Cf. Tolstoi, Melville, and Blake).

Gerald du Maurier was a youngest child.

Sir Henry Irving was a younger son who began life as an only child.

Edgar Allan Poe had an elder brother near to him in age, but was adopted by John Allan before the end of his second year. The elder child died at an early age.

The date of Poe's birth was January 19, 1809. His mother died on December 8, 1811. Hence he was aged only one year and ten months when adopted.

Coleridge was the youngest child of a second family. There were three daughters in the family of his father's first wife. The second family reads:—

- (1) Son, born 1754.
- (2) Son, born 1758.
- (3) Son, born 1759.
- (4) SAMUEL TAYLOR, born 1772.

Coleridge was a typical isolated younger son. It is important to note that he married a woman who came from a family of daughters.

Lamb was the seventh and youngest child of his family. Only two survived at the time of his birth.

(1) John, born 1763.

(2) Mary, born 1764 or 1765.

(3) CHARLES, born 1775.

Pierre Loti had a brother twelve years older, and a sister nineteen years older. At the time of his birth his father was forty-six and his mother forty. Edmund d'Auvergne, one of his biographers, says of him:—

“He was ever difficult and finicky in his friendships with men, dreading disillusionment, and believing, or affecting to believe, that affection must necessarily languish as acquaintance became closer.”

This attitude is common in isolated younger sons.

Strindberg was an unwanted younger son, imperfectly conditioned by his elder brothers. He made three unhappy marriages.

Earl Russell is the second son of Viscount Amberley.

(1) Son, born 1865.

(2) BERTRAND, born 1872.

Schubert was one of the younger sons of a large family. He appears to have been deeply introverted, and must have been strongly influenced by an elder sister.

Stalin is apparently an imperfectly conditioned younger son. His elder brothers died in childhood. He has the deeply phlegmatic temperament of the typical younger son.

Bismarck was five years younger than his elder brother. He and his mother were incompatible in temperaments. It is possible that she had younger brothers.

Hume, the philosopher, appears to have been a third child and a second son.

Tagore was the youngest child in a family of seven sons and three daughters.

Paul Robeson is the youngest son, among six or seven children, with an elder sister.

Descartes, like Hume, was a third child; he may have had an elder brother fairly near to him in age.

Thoreau was a typical younger son.

Horace Walpole was a deeply phlegmatic isolated younger son. He was eleven years younger than the nearest elder child, who was a girl. There were four older children.

Details concerning the family of Voltaire are difficult to obtain. He had a sister nine years older, and a brother ten years older, but two other children died in infancy. Voltaire may have had a brother fairly near to him in age during the earliest years of his life.

Delius was a younger son with elder sisters.

- (1) Son.
- (2) Daughter.
- (3) Daughter.
- (4) FREDERICK.
- (5) Daughter.

His nature should be compared with that of Sir Joshua Reynolds, of whom Allan Cunningham, another younger son, spoke as being "soft, graceful, and flexible." Reynolds, however, appears to have been much more strongly influenced by his sisters.

Rousseau must be regarded as an isolated younger son. His mother died at his birth. He had a brother, François, seven years older than himself, who deserted the father as soon as he was able. Rousseau was probably an imperfectly conditioned younger son.

Herr Hitler, I understand, is an isolated younger son. Like most men of this type he is apparently not a marrying man.

Stephen Foster, author of popular American folk-songs, was a typical younger son, taciturn and phlegmatic. He had eight elder brothers and sisters.

CERTAIN NOTED WOMEN

The family positions of the wives of Henry VIII, who was a younger son with an elder sister, would make an interesting study if they could be scrutinized in detail.

Here are such details as I have been able to obtain:—

Katharine of Aragon was the youngest child of a family consisting of one prince and four princesses.

Anne Boleyn had a sister, Mary, and a brother, George, afterwards Viscount Rochford.

Jane Seymour had a younger brother.

Anne of Cleves was a second daughter. Her brother was the Duke of Cleves.

Catherine Howard was a fifth child and a second daughter; hence she must have had three elder brothers. Her sisters numbered four, and there were ten children altogether in her family. She was reared in the company of Thomas, the infant son of Sir John Culpepper.

Catherine Parr was an eldest child. Her father died about seven years after her birth, leaving two other children, a boy and a girl.

One could theorize endlessly about these, the six most famous wives of all time. But, in the absence of precise data, such theorizing is unprofitable. It is worthy of note, however, that every woman whom Henry VIII married had at least one brother. And this fact is very significant.

Henry was, in all probability, mal-conditioned. Most royal figures are, by the way: they are reared in unnatural circumstances, in the society of nurses and menials, and rarely have an opportunity of being strongly influenced by their brothers and sisters. On the other hand, the younger sons of royalties—especially younger sons who are not next to the heir in age—are sometimes well conditioned. The portraits of Henry VIII suggest that he was strongly influenced by his elder sister Margaret, who was two years older, and imperfectly conditioned by Arthur, the heir-apparent, who was nearly five years older, and by his two younger sisters—Elizabeth, who died when he was four years old, and Mary, who was born when he was five. It will be seen, therefore, that apart from other reasons he was a fit subject for matrimonial misadventure.

As I have explained elsewhere, imperfectly-conditioned younger sons are fated to make unhappy marriages, no matter what precautions they take to secure a compatible wife. There are numerous cases in past history, and there will be numerous cases in future history, until the end of time. An introvert who has strong impulses towards extroversion, and an extrovert who has strong impulses towards introversion must remain a bachelor, or suffer the effects of marital incompatibility. The popular idea that Henry VIII was at all times a

happy-go-lucky extrovert, hearty in his manner and affections, is not borne out by his portrait, which shows us a somewhat moody man who was obviously an introverted extrovert. It is possible, therefore, that Catherine Parr, who was certainly an eldest child, and who may not have had a younger brother near to her in age, was the only wife who was relatively compatible with him.

Here is an unclassified list of certain famous women of past times, and of our own day :—

Fanny Burney. Her position in her family was as follows :—

- (1) Daughter.
- (2) Son.
- (3) FANNY.
- (4) Charles.
- (5) Charlotte.

Elizabeth Fry (her maiden name was Gurney) :—

- (1) Catherine.
- (2) John (died young).
- (3) Rachel.
- (4) ELIZABETH.
- (5) John.
- (6) Richenda.

—And three others.

Miss Selma Lagerlof, the Nobel prize-winner :—

- (1)* Son.
- (2) Daughter.
- (3) SELMA.

Katherine Mansfield, a typical younger daughter :—

- (1) Daughter.
- (2) Daughter.
- (3) KATHERINE.
- (4) Daughter (four years younger).
- (5) Son.

Mary Webb was the eldest child of a mixed family.

Queen Marie of Roumania is an extroverted elder daughter with an elder brother :—

- (1) Son.
- (2) MARIE, born 1875.
- (3) Victoria, born 1876.

Madame de Staël, Georges Sand, and Lady Hamilton were only children.

Jane Austen. Her family position was as follows: She was the youngest child of a family of seven. She was the only daughter with six elder brothers. The eldest son was ten years her senior.

George Eliot was a younger daughter with an elder brother in her father's second family. The first family consisted of a son and a daughter born in 1802 and 1805. The second family reads thus:—

- (1) Christina, born 1814.
- (2) Isaac, born 1816.
- (3) MARY ANN, born 1819.

The father was born in 1771.

The Rossetti family consisted of the following members:—

- (1) Maria Francesca, born 1827.
- (2) Dante Gabriel, born 1828.
- (3) William Michael, born 1829.
- (4) CHRISTINA GEORGINA, born 1830.

Elizabeth Barrett Browning was an eldest child. Her father, Edward Moulton, afterwards Moulton-Barrett, was married before he had reached the age of twenty. His wife was five years older. The first three children were the following:—

- (1) ELIZABETH, born 1809.
- (2) Edward, born 1811.
- (3) Henrietta.

Elizabeth appears to have been a fairly deeply introverted eldest daughter. Her husband, who was born in 1812, was an only son who was not very strongly influenced by his younger sister. These two famous figures were therefore compatible in temperaments, and their marriage was extremely happy.*

Ellen Key, the Swedish feminist, was an extroverted elder daughter with a sister a year younger.

1 * Only or eldest daughters who have been strongly influenced by their younger brothers appear to be incompatible in temperament with men who have been strongly influenced by their younger sisters.

Liszt's family consisted of the following members:—

- (1) Blandine, born December 18, 1835.
- (2) COSIMA, born December 25, 1837.
- (3) Son.

FAMOUS FIGURES WHO MAY HAVE BEEN IMPERFECTLY CONDITIONED

Edward Gibbon, Oliver Cromwell, Herbert Spencer, Honoré de Balzac, Mahatma Gandhi, Henry Morton Stanley (John Rowlands), Gotthold Lessing, Joseph Addison, Jonathan Swift, the Duke of Marlborough, Jean-Jacques Rousseau, George Henry Lewes, Warren Hastings, Sigmund Freud.

Gibbon was a first-born child. Five brothers and one sister were born later, but all of them died in infancy.

Oliver Cromwell is said to have been the only member of his family to survive childhood.

Spencer was an eldest child. All his brothers and sisters died at an early age.

Balzac's childhood was irregular.

Mahatma Gandhi was born in a mixed Hindu family consisting of brothers, cousins, half-brothers, half-sisters, and others.

Stanley, the American explorer, had a most unfortunate childhood. He knew nothing of his father, and saw his mother only two or three times. According to one of his biographers he was "left to the care of unloving relatives." He had little home-life as an infant, and the peculiar scowl of the very badly conditioned only son can be seen in most of his portraits.

Lessing was a second surviving child. His sister Dorothea was two years older, and his next brother Theophilus was nearly four years younger. It is possible that he was less imperfectly conditioned than most of the famous men referred to in this list.

The same remark might be applied to the conditioning of Addison, who appears to have been a mild type of eldest son. He was the first-born in his family, and he had two younger brothers and three younger sisters, two of whom died young. According to Henry Morley he was sensitive, proud, cold of

speech, and reserved in demeanour. His attitude towards Pope is worthy of close study.

Swift appears to have spent the first three years of his infancy in the company of an English nurse who, he declares, taught him to read. At the age of three he passed into the family of Godwin Swift, his uncle, who was the eldest of five brothers. With this man, who was apparently a typical eldest son, he was incompatible in temperament. He "never loved his uncle Godwin, nor the remembrance of him to the hour of his death." There were several sons in the family of Godwin Swift who must have been older than Jonathan, and it is clear that the infant must have been influenced by them in some measure during the last year of his infancy. It may be that most of his troubles date from this period.

Swift's character, while resembling that of an only child, was not that of a typical only child. Otherwise he might never have entered the Church. It seems that he was a very imperfectly conditioned type of younger son. And like most younger sons of this type he experienced great difficulty in his relations with women. He could not make up his mind about marriage, and he allowed the two women who loved him to sink into their graves without returning the devotion of either of them.* As everyone knows, he was a confirmed misanthrope who suffered, in the latter part of his life, from mental disease. It is worth while to record the fact that he was incompatible in temperament with Addison's surviving sister, who had at least one elder brother.

The Duke of Marlborough was the third child of his family, and the eldest surviving son.

Rousseau quarrelled with most of his friends. His conditioning is noted in the section of this Appendix which deals with the younger son and the isolated younger son.

Both Isaac Newton and Ben Jonson were posthumous children, but Jonson appears to have suffered the more from the effects of mal-conditioning.

It has proved impossible for me to obtain any information about the infantile associations of G. H. Lewes.

* There would appear to be some doubt as to whether Swift married Esther Johnson, the woman known as Stella. The marriage was said to have taken place in 1716, when Swift was aged forty-nine years.

Sigmund Freud was the first child of his father's second family. At the time of his birth his father was already a grandfather. Sigmund had a step-brother twenty years older than himself. He had some contact in infancy with his brother's son, whose birth preceded his own by about a year. When Sigmund was four, the half-brother—and, presumably, his son—went to live in England.

Now Freud is generally described by the followers of Dr. Jung as an extrovert. To me he appears to be an introverted extrovert, imperfectly conditioned by contact with his nephew. It is certain that the elder boy exerted a fairly strong influence on him, and it is possible that Dr. Freud's conditioning was marred by this irregular contact. It would be interesting to know—

(a) Whether Dr. Freud has an aversion for only daughters who have been strongly influenced by their younger brothers.

(b) Whether he is compatible with the typical eldest daughter without elder brothers.

(c) Whether he can endure the society of the male only child.

(d) Whether he is compatible with the typical eldest son.

CONCLUDING NOTES

I. THE INFANCY OF JESUS.

In view of the fact that my statements (in Chapter III) concerning Jesus of Nazareth may be misconstrued, I feel that I should amplify these remarks, and make my position quite clear.

My references to Jesus are concerned only with the actual conditions under which he spent his infancy. His "elder brothers" and "elder sisters" may have been the children of Joseph by a former marriage, or they may have been children who were not related either to Joseph or to Mary. As I have shown elsewhere, the attitude of any given child depends primarily on its relation to other infants, who may be brothers and sisters, step-brothers and step-sisters, cousins, or merely adopted children with whom the child in question happens to have been thrown in close contact.

I have mentioned Jesus in this work because he was a perfect type of introverted extrovert, and for no other reason.

II. MY RECENT STUDIES.

During 1937 I travelled extensively, visiting several countries in Europe and South America, spending some time in Madeira, the West Indies, Panama, New Zealand, and South Africa, and calling at Pitcairn Island, in the vicinity of which I had an interview with Fletcher ("Fred") Christian, the headman of the community.*

One of the objects of my tour was to make a special study of mixed races (and miscegenated peoples generally) with a view to testing my principles in the widest possible field of

* Christian interested me because he appeared to be incapable of understanding the nature of an only son. From my conversation with him I gathered that there are no typical isolated children on Pitcairn.

investigation. As the result of conducting these researches I am in a position to state that infantile conditioning is in no way influenced by miscegenation, and that a difference of race between two married persons (provided that they are both equally civilized) is of no account in the study of incompatibility of mental attitudes.*

In Madeira I spent a day with the children of Funchal; in the West Indies I met an only son, of Celtic, Anglo-Saxon, and negro descent who had been perfectly conditioned by his younger sister who, in turn, had been perfectly conditioned by her brother. At Colon (to which I had been directed by an acquaintance in Paris who referred to it as "the worst city in the world") I found an extraordinary mixture of races which was equalled, and perhaps surpassed, by the hotch-potch of peoples to be met with in its sister city of Panama. Here I encountered a well-conditioned gentleman of Mexican-Egyptian antecedents, and certain strange individuals who were described to me as being Chinese Peruvians and Japanese Ecuadorians, together with the worst-conditioned person to whom I have ever been presented—a botched only son, apparently of unmixed origin, hateful and repellent, who might have stepped out of the pages of Stevenson's *Dr. Jekyll and Mr. Hyde*. He was a man of forty, extremely young for his years, and was always accompanied by a gentle, phlegmatic younger son upon whom he appeared to exercise some powerful influence.

I have seen a typical *brother*, of Latin-American, French, and Jewish extraction, pursue a typical eldest daughter, of Dutch-Caribbean descent, and have observed that she remained perfectly indifferent to him. I have received data concerning happy and unhappy marriages between Dutchmen and English women, between English women and Germans, between German women and Russians, and between Spanish women and Italians. I have pursued my studies in nigger-haunted Barbados; in fever-ridden Trinidad; in the strange, beautiful, and yet temperamentally organized little upland city of Caracas;

* This statement implies no tolerance, on my part, of intermarriage between persons differing in race. Few Anglo-Saxons feel at home among miscegenated peoples, and I am no exception to the rule.

in the cool cathedral, in the Inquisitorial dungeons, and on the lonely sea-wall of Cartagena (where I met the local matador and several interesting children, including a mother aged about thirteen); in Wiesbaden, Frankfurt, Heidelberg, and Cologne; in Basle and Lucerne (a city which apparently contains an extraordinary number of malconditioned folk); among the cabaret artists, the gamins, and the students of Paris; in Tite Street, Chelsea, and in Collins Street, Melbourne. I have discussed my principles of incompatibility (in halting Spanish) with a Colombian law student from Bogotá and a Costa Rican nun, with a captain in the United States Army, with a Mayfair hostess, with a Home Office expert, with business men in the City of London, with an Irish correspondent in the Spanish Civil War, with Westphalian work-girls, Dutch sailors, an Aberdeen physician, a colonial bishop, an Italian author, and a Durban broadcasting official. In short, I have tested and re-tested these principles in a variety of places and circumstances, and I feel justified in offering them to the public as a carefully weighed analysis of the subject.

In conclusion, I would urge the reader to remember, as he reads, that I am an only son, and that few, if any, only sons are capable of maintaining the traditional impersonal attitude that is considered essential in those who write from the scientific point of view. I must confess that I have experienced great difficulty in preserving an objective attitude towards my material, but I hope that a certain personal intrusiveness which may be apparent here and there will not disconcert the discerning student. I am, in my extrovert moments, a romantic (that is to say, I believe that what is known as happiness is worth striving for), and I am convinced that a continued extension of knowledge in the field of personal relations between human beings must inevitably promote the welfare of mankind.

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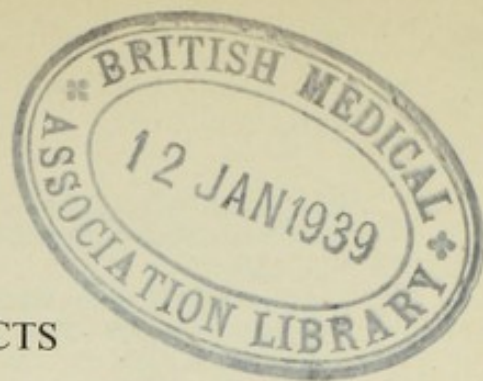
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