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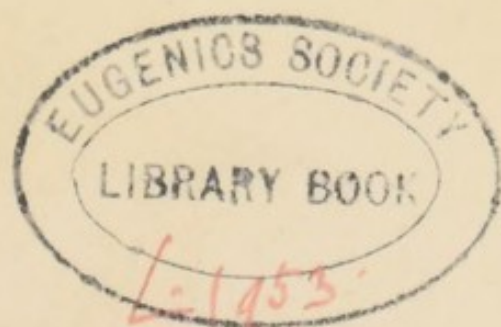





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AMERICA'S SEX AND
MARRIAGE PROBLEMS

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WHAT I BELIEVE

NEVER TOLD TALES

STORIES OF LOVE AND LIFE, ETC.

AMERICA'S SEX AND MARRIAGE PROBLEMS

BASED ON THIRTY YEARS PRACTICE AND STUDY

By WILLIAM J. ROBINSON, M.D.

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EDITOR OF "THE CRITIC AND GUIDE" SINCE ITS FOUNDATION;
EDITOR DR. JACOBI'S COLLECTED WORKS, "SEXUAL TRUTHS," ETC.

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TO THE UNNUMBERED VICTIMS OF
SEXUAL IGNORANCE,
TO THE COUNTLESS MARTYRS OF A
PERVERTED AND MOST IMMORAL CODE OF
SEX MORALITY
THIS VOLUME IS DEDICATED
BY THE AUTHOR

*in the hope that it may serve to rend the veil
of ignorance and hypocrisy that surrounds our
sex life, that it may bring some healing balm
to the sick and the suffering, and a ray of hope
to the hopeless.*

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PREFACE

Complaints are being heard about the number of sex books that are being published of late years. "Too many sex books are being written." The complaint should be made rather about the quality than about the quantity. The subject of sex is far, far from exhausted, our knowledge of the intricate and complex *human* sex problems is far from complete; and any book that throws a ray of light however faint on any obscure point in sexology, be it the physiology, pathology, psychology or ethics of sex, is to be most heartily welcomed. The number of such books however great would not matter. But the evil lies with the *quality* of the books. For it is unfortunately true that, with a few notable exceptions, the quality of our sex books leaves much to be desired; some of them are beneath contempt. The reason for the poor quality, utter worthlessness or worse than worthlessness of many of our sex books is twofold. First comes ignorance. Many of those who presume to write sex books are themselves ignorant of the subject. That is, they have no first hand information. They read up some books on the subject, and then they, cleverly or clumsily, according to their literary ability, patch up a book of their own. They may avoid gross errors, but those familiar with the subject can feel that what these authors say is not their own; it is only hearsay knowledge. Imagine a person who never himself delivered a woman, who never even witnessed a childbirth, writing a book on obstetrics, basing himself on a few manuals on the subject! And yet that is the relation of some of our sex books writers to the science of sex.

The author of this book had practiced medicine for fifteen years, seeing, handling and treating numerous cases of venereal diseases and their results on the wife and the children, in his private practice and in hospitals here and abroad, before he published his *Never Told Tales*, presenting those results in fictionized form; it was only after twenty years of intensive and extensive experience with sexual impotence in its various phases, with vari-

ous abnormalities and perversions, that he published his book on Sexual disorders in men and women; and it was after additional five years of study and experience that he wrote "Woman: Her Sex and Love Life, and Sex Knowledge for Men and Boys." It seems to us that only under such conditions can worthwhile books on the subtle and complicated subject of sex be written. We must know what all the great students of the subject have said, but that knowledge must go through the crucible of our own experience, to be confirmed or rejected. Otherwise what is written is merely a rehash of other people's statements, which may be right and may be wrong.

The second reason is: theologic bias. Very few men have learned to discuss sexual problems in the same scientific objective spirit that they do any other problem in hygiene or sociology. The moment they come to sex problems they forget that human happiness is the supreme law, and that a scientist must be ready to follow his conclusions, no matter where they may lead. Medieval dogma still vitiates many of our sex books.

The author does not claim to be the possessor of the absolute truth—if there be such a thing as absolute truth—in everything pertaining to sex, but at least he has tried to reach the highest attainable truth, and he rather firmly believes that he is free from any variety of bias.

Note.—We have entitled the book "America's Sex and Marriage Problems." Why not Humanity's Sex and Marriage Problems? Are not the sex and marriage problems the same in all civilized countries? Yes, most of them are, and the book might as well bear the alternative suggested title. But some problems are distinctly American, as a careful perusal of this book will show. Some problems which are of little importance in European countries loom very large on our horizon; and on the other hand, certain problems—like the dowry problem in France—which are of poignant significance in Europe, are of hardly any importance with us. Hence the title *America's Sex and Marriage Problems* is not unjustified.

W. J. R.

Paris, June 16, 1928.

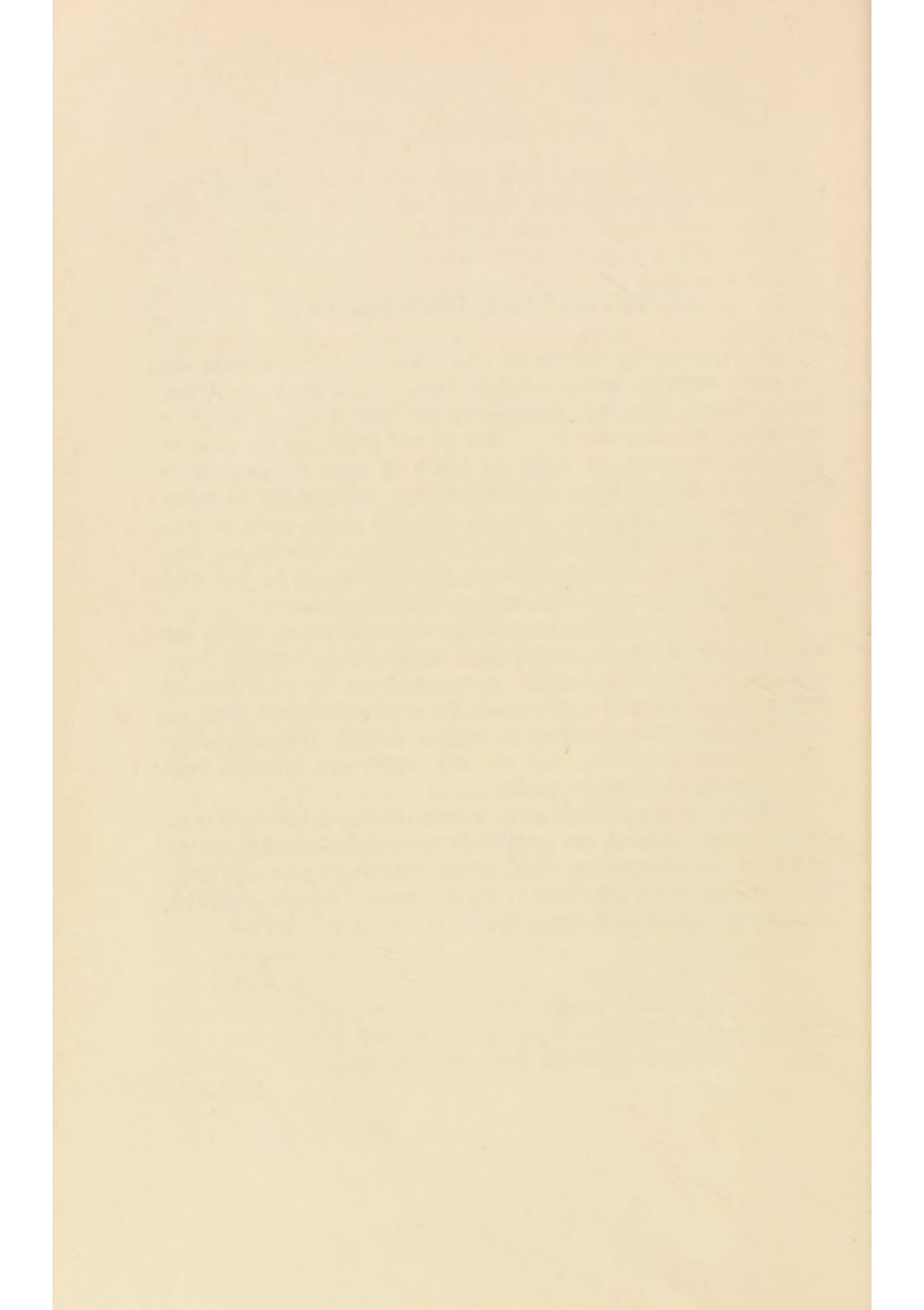
AN IMPORTANT DECLARATION

It is to be clearly understood that while the stories related and the cases reported here are based, every one of them, on actual facts, there is no means whatever of identifying any of the men or women figuring therein. Some of the actors in the dramas herewith presented are dead, some live in other countries than the United States, some reports are from the practice of other physicians, but all cases, without exception, have been so disguised, that identification is quite impossible. We can not prevent anybody from making guesses, but they would be just wild guesses, without any reliable basis or factual foundation.

In a practice of thirty years no professional secret, which we consider one of the physician's most sacred trusts, has ever been violated by us in the slightest degree, and we do not intend to begin now. And it is only because the stories and cases have, as stated above, been disguised in such a manner that they defy identification absolutely, that we feel secure and fully justified in presenting them to the public.

And bear in mind that they have been used in this book not as "interesting" material, not to titillate anybody's curiosity, but as examples, as lessons from which others may learn to avoid similar mistakes, as beacon lights to guide men and women, menaced with shipwreck around dangerous reefs, into a safe haven.

W. J. R.



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PART I

DIVORCE, SEPARATION AND BROKEN
HOMES

*With Reports of over One Hundred Cases with the
Causes and Hints for Prevention and Cure*

GENERAL INTRODUCTION

THERE are homes which no amount of patching, no amount of puttying, no amount of propping would hold together: they are bound to go to pieces. Such homes—the sooner they go to pieces the better. But there are homes which begin to get out of joint only because of ignorance, because of a misunderstanding; because, perhaps, of wrong notions entertained by either the husband or the wife. A little knowledge is sometimes sufficient to bring harmony into the home and to keep it harmonious. The imparting of such knowledge is worth while, and a perusal of the following section by married people or people intending to get married may be decidedly worth while. We still are of the rather strange opinion that it is better to hold together a hundred homes than to disrupt a thousand.

BROKEN HOMES AND BROKEN HEARTS

A broken home does not always imply a broken heart. It happens sometimes that a broken heart becomes whole only after the home has broken up. And we know that to some of our extreme sex radicals the constantly increasing number of divorces is a cause of joy, for they believe that it spells the end of the to them obnoxious monogamy. It is no cause of joy to us, because we are not opposed to monogamy per se, we are opposed only to certain features of the monogamic institution of marriage. And while we fully recognize that in many cases a broken home is the lesser of two evils, for in many cases it is more decent, more honest and in every way preferable for two people to part than to try to live together, still a broken home is a sad thing. The home is still the unit of our society, and the more broken homes, the more cracks in our society. Particularly so when there are children. And the most extreme anti-monogamist will not deny that where the keeping of the home together is of benefit to all concerned it is better, more pro-social to keep it together than to let it go to pieces.

We would be the last one to deny that there are cases where the only decent thing to do is for the man and woman to part permanently; there are cases where the attempt to keep two persons together who pull apart with all their might, who are obnoxious and hateful to each other, is in the highest degree vicious, immoral, and anti-social. But, on the other hand, there are cases, where the antagonism is due merely to a misunderstanding-

ing, to ignorance, to an easily removable cause. In such cases it would be anti-social not to try to remove the misunderstanding or any other removable obstacle, and not to do our best to keep the home together.

Knowing the cause and the character of a disease does not necessarily mean that we can cure the disease; for some diseases are incurable; but without such knowledge of cause and character there is certainly no hope of cure. The same with divorce; even if we know the cause of the trouble, it does not mean that we can always remove it; some troubles are irremovable, irremediable. But certainly if we are to entertain any hope of preventing some divorces and separations, if we wish to save some homes from being shattered, we must study the causes responsible for the family disasters; and this is what we are going to do in the following section.

I.

CAUSES OF DIVORCE AND SEPARATION

Introduction

If one million cases of separation and divorce could be analyzed and the causes of the dissolution of the marital relationship ascertained, what a mass of interesting and valuable material we would have! Interesting and valuable. The two are not synonymous. What is interesting may not be valuable. It may be simply curious. And what is valuable or useful may not be interesting.

The scope of sexology is enormously wide. It is difficult if not impossible for one human being to master all its phases, for to master all the phases of sexology would be to master all phases of life. And so, different students of sexology select those phases which appeal to them most. For instance, the various ways of sexual union among the different kinds of animals, such as insects, fishes, birds, mammalia, etc., are fascinatingly interesting. The various marriage customs and taboos among primitive races and among the savages of the present day are exceedingly interesting and make entertaining reading. But all these things, interesting as they are, are not going to solve our sexual problems, the sexual problems confronting the men and women of today, and those are the only problems which are of interest to me. The problems of the generations of the past are past, and we can do nothing to change or alleviate them. The problems of the generations of the

future are of importance to us, but we cannot solve them unless we solve the problems of the generations of today. In helping to solve the sexual problems of today, we are also helping to solve the sexual problems of all time.

The number of divorces and separations is increasing from year to year. The percentage of divorces in this country, from one in twelve a few years ago, has increased to one in seven or even less at the present time. And this percentage does not take in separations, which are considerably more numerous than the number of divorces.

Some assert that if divorce were not accompanied by so much trouble, so much expense, publicity, and were granted on other grounds than that of adultery, which is really the least important of the causes of divorce, but which is the only cause for which divorce is granted in many States, the number of divorces would increase enormously—some say, as much as one in two.

What is the cause of this state of affairs? There must be some cause, some real cause, and not merely the wickedness and moral looseness of men and women of the present day. To give this as the sole cause of the increasing number of separations and divorces is childish.

The causes of divorce and separation constitute one of the most important phases of sexology, i.e., that kind of sexology that I am particularly interested in, the sexology which affects the weal and woe of modern men and women. I have investigated the subject to the best of my ability. In this study separation will be considered equivalent to divorce, for the essence of the two is the same, the dissolution of marriage, and the only reason in most cases where separation is not followed by divorce is either lack of legal grounds, or religious scruples, one or both of the parties being religious Catholics; and in some cases we have

the prosaic reason of not being in a position to spend the necessary money.

In studying the causes of divorce, we are at once confronted by two facts. 1st. That the ostensible or public cause of the divorce is not always the real underlying cause. For instance, adultery is given in many cases as the ground for the divorce when there was no adultery at all. It had to be given because that was the only ground on which divorce could be secured. 2nd. That the people concerned are themselves often unaware of the real underlying cause of their pulling, and finally going, apart. They may think that this or that was the real cause, but on looking into the matter deeply we find that that cause merely gave the final cut to the Gordian knot, that the knot was being unraveled and severed by many other causes. And we will further find that in a great many cases, in fact in most cases, it was not one but several causes that brought about the dissolution of the marriage. This should not surprise us, for we know that most of our acts are influenced not by one but by several factors.

We find that in a great number of cases the parties concerned when asked about the real cause of their separation are unable to give it. That is, they cannot lay their fingers and say, this is what brought about our separation. It was simply a gradual cooling off, then a growing indifference, quarrels and active hostility, then such antagonism and distaste that life either for one or for both became extremely irksome or unbearable and impossible. But knowing this we are not much wiser than we were before. What is it that brought about this gradual cooling off, indifference and then hostility, and perhaps loathing?

In studying any problem we must always proceed from the simple to the complex, and to throw some light on the causes of

divorce, we must take at first pure cases, where the reason for the breaking of the marriage bonds is, or at least seems, simple, single, and unmixed by vague or confusing factors. We will now proceed to study a number of such cases.

Cases One to Ten

CASE I. Mr. and Mrs. A were a very happy couple when they left the altar, and their happiness continued unclouded for the first three or four years. Then a cloud made its appearance on the horizon of their happiness. Mrs. A wanted a child. And a child did not come. She went to a physician, then another one, and then a third one. They all treated her without any avail. She went to a fourth one, and he finally got the idea to have the husband examined. She did not think it was necessary to examine him as he was so fine and strong and healthy in every way; but he was examined and it was found that he was suffering from azoospermia, and he could never have any children. With each year that passed, Mrs. A's suffering became more intense. She became melancholy. Mr. A did his utmost to soothe her, to console her, but finally his endeavor became ineffective. And as she was getting older, she became frantic. And then after a great internal struggle she decided to take the decisive step, and asked for a divorce. Mr. A loved her very tenderly, but he did not want to stand in her way, and he gave her a divorce on the usual grounds, without any publicity. Mrs. A remarried and is now the mother of two children.

Here we have a clear case. There can hardly be any doubt that if Mrs. A had had children from Mr. A no divorce would have taken place. And we are therefore justified in putting down sterility as one of the causes of divorce.

But if I were asked if I could assert positively that the sterility

was the sole and only cause of the divorce in this case, I could not do so. I don't know; and nobody can know. That it was a cause, and the principal cause, of this there is no doubt. But that it was the sole cause, nobody can assert. For here is the case of Mr. and Mrs. B who are also barren. The fault of the sterility, as in the previous case, is the man's; Mrs. B is passionately anxious to have a child, and still they do not separate. Shall we say that the maternal instinct was greater in Mrs. A than in Mrs. B? Or that Mrs. B's love for Mr. B was greater than that of Mrs. A for Mr. A? We cannot measure human sentiments by a yardstick or weigh them on scales. But the fact remains that in some cases sterility is the cause of divorce, and in others it is not. However, we are perfectly justified in putting down sterility as one of the causes of divorce. We might perhaps add here that it is in the "lower" classes of society that sterility is more often a cause of divorce than in the "higher" classes. Among the higher classes the husband and wife either have other sources of interest than children, or they adopt one or more children.

CASE 2. As a general thing the maternal instinct is stronger than the paternal, and women more often divorce their husbands who are sterile than husbands do their wives. But the latter, that is, the cases in which the husbands divorce their wives on account of sterility, are not at all exceptional. Among certain nations the men are exceedingly anxious to have an heir, and even among civilized and free-thinking people, the possession of great property which the possessor is anxious to transmit to his flesh and blood, is not infrequently the cause of divorce.

For fifteen years Mr. and Mrs. C lived as peacefully and as happily as most good couples, and though the lack of children cost them many a pang, there was no thought of divorce. But

the War came about, and within a year or two Mr. C from merely a well-to-do man found himself a millionaire, and then he became convinced that he could not live without children, that he must have heirs to bequeath his millions to. And so the poor wife was discarded and Mr. C remarried.

Here again the question presents itself: Was the lack of children the sole cause of divorce? Or were the facts that Mr. C felt that now with his money he could marry a young, beautiful and cultured woman, and that he wanted a socially fitter person to preside over his establishment, contributing factors? Who can say?

CASE 3. Among the causes of divorce none plays a greater rôle than sexual impotence in the male. If the details of all causes of divorce could be known, it would probably be found that sexual impotence in the male plays a bigger rôle than any other single cause. It is perhaps as important as all other causes combined. It is when the impotence is from the very beginning, when the young wife has never had the opportunity to enjoy the proper sexual relations, that impotence is so frequently the cause of divorce. After a wife has lived with a husband for a number of years, and the man gradually becomes sexually weak, then the impotence is much less frequently a factor in divorce or separation. The woman, unless she happens to belong to the very passionate or insatiable type, after a number of years becomes less ardent; then she is older, and she has less chance or less hope of securing a man, there are children as a rule—all these factors discourage the wife from seeking a divorce. But in young brides, this is a very potent factor, and a large percentage of cases of divorce among young couples will be found to have male impotence as the cause. The modern girl, who has probably heard

from her young married friends exaggerated reports of the alleged delights of sexual relations, when she finds herself apparently cheated, is not apt to remain passive. It is she who often forces the reluctant husband to consult a physician and get treatment. I am giving no specified example, because they are so common that thousands of them could be presented.

CASE 4. Mrs. D secured a divorce from her husband. She was quite frank about it and did not hesitate to give her reason. She was very poor and had to work for her living, the work was monotonous drudgery and she got deadly tired of it. When Mr. D offered himself she was glad of the opportunity to become independent. The fear of remaining an old maid was also a contributing factor—so many women prefer to be divorced than have the stigma of old maid attached to them. She did not care for Mr. D but thought she would get used to him. He was a dullard, but quiet and unobtrusive. After marrying, however, she found that besides being dull he was also coarse and uncouth, physically objectionable, and the thought of having to be in close intimacy with him was torture to her. So she left him very soon after the marriage ceremony, determined to go back to work if necessary, rather than do violence to her feelings.

Of course, this was a strictly economic marriage, a marriage of convenience, and in a proper social system such marriages will not take place. But a vast number of marriages are still taking place for purely economic reasons, and there is no wonder that a woman unable to overcome her aversion, or assured of alimony, or meeting a more attractive man who promises her the same economic independence, or perhaps getting an inheritance which makes her economically free, breaks the hateful bonds which she has entered rather dishonestly and unwillingly.

CASE 5. Mr. E claims that the sole reason for his separation from Mrs. E was an extremely bad odor which she had from her mouth. Every love embrace was spoiled for him. Of course the question can be asked, how it is that he did not notice that bad odor during the courtship? Or did he notice it, and was too anxious for the dowry? That a bad odor from the mouth may be a potent cause for marital disharmony is a fact admitting of no discussion. I referred to it in several of my previous writings. The question, can it be the sole cause of a divorce or separation, must remain unanswered. It may be the final cause which gives the *coup de grace* to marital affection, but on careful analysis there will usually be found additional underlying causes.

CASE 6. Mr. F asserts positively and definitely that his aversion towards his wife, which eventually led to a cat-and-dog life and a separation, started from the day, or rather the night, when he discovered that she was suffering from a very profuse leucorrhea. This is quite possible. Some men are very sensitive to a leucorrheal discharge in the woman, and many a mistress has been discarded on account of the "whites." Mr. F happens to be a very fastidious man, and, besides, the leucorrheal discharge would occasionally cause a redness and irritation of the penis. There is no doubt that leucorrhea may be considered as one of the causes of man's cooling off towards his wife, a cooling off which may eventually lead towards a rupture. In fact there are cases where the aversion caused by leucorrhea is so strong that the man never cares for any sexual relations afterwards, or at least has an aversion towards them for a long time.

And I am anxious to emphasize the fact in this study that the apparent cause is not necessarily the real cause or the only real cause. For we meet with cases where the woman is an

invalid almost from the first day of her marriage. She may suffer from leucorrhea and a still more offensive discharge. She may have to undergo operation after operation. She may be a chronic invalid, which permits the husband to enjoy the sexual embrace only very seldom or not at all. And nevertheless, he remains loyal and faithful to her, watches over her as over a child, and ruins himself financially to bring about a cure.

There are different men and different women, there are different degrees of love, and not only different degrees but different kinds of love. And I am anxious that the reader avoid the dangerous habit of generalization and of drawing hasty conclusions.

CASE 7. Mrs. G's aversion to her husband was caused, so she claimed, by his awful smelling feet. Physicians know what nauseating degrees of bromidrosis some feet can attain. She asked him a number of times to attend to himself, but he, in his lordly crudeness and indifference, did not care. The result was that she refused to have any relations with him, eventually began to have relations with another man, and finally left and got a divorce from her husband.

CASE 8. Mr. H was a very finicky gentleman, and he liked small and slender females. His wife, when he married her at the age of eighteen, was a slender, a very slender girl. He should have taken warning from the avoirdupois of her mother, but he did not know enough to do that; and then he loved the girl too much. After her twenty-fifth year she began to get quite obese. It was partly hereditary, but partly due to the fact that she had nothing to do, lolled about lazily all day, and out of ennui began to eat more than was good for her, and accordingly she developed the habit of gluttony, which she could not break. Tipping the

scales at 120 when a bride, she tipped them at 185 at the age of 30. And Mr. H just could not stand it. The most obnoxious thing to him was a pendulous abdomen and fat hips. And so he gradually gave up all sex relations with her, and when he offered her a good settlement if she would agree to a divorce, she agreed. However, she did not remain long unmarried; she soon found a man who was quite fond of her. To some men, as we know, fat is an asset and not a liability. They really think that they get more for their money when they have a big fat woman than when they have a small slender one.

CASE 9. Mrs. I stated frankly that the reason she left and divorced her husband was that she could no longer stand the poverty. She struggled and struggled for several years, she suffered from the sordid poverty until she finally could stand it no longer. She pitied her husband, but did not consider it her duty to sacrifice her whole life for the sake of a man whom she respected but did not particularly love. She left him, took up a career, made a success of it, and is married again. The man is a lonely wanderer.

CASE 10. In this case the cause of the divorce is a simple one. The woman fell in love with another man, and as her husband would not give her a divorce she left him and went to live with the other man. After a few years the husband tired of his loneliness, and wishing to marry gave her a divorce, but for some reason or other she and her lover did not get married. Perhaps the lover was married already.

Cases Eleven to Twenty-One

CASE 11. To judge by the court records, adultery would seem to be the most frequent cause of divorce. In reality, as I stated in the introduction, this is not the case. But adultery has to be given as the cause of divorce, because in many States in this country and in England, adultery is practically the only ground on which a divorce will be granted; and therefore this is the most common ground in the application for divorce, as it was in this case and in thousands of other cases.

Of course there are a number of cases in which adultery is the true cause. But I wish to state, as I have stated several times before, that even where adultery is the cause, it is generally not the sole cause. A man who sincerely loves his wife will often forgive her transgressions, and forgive them more than once. Of course, if the transgressions become habitual, and she refuses to give them up, then the husband, in spite of his love for his wife, may feel it his duty to his self-respect to divorce her.

That wives have forgiven their husbands their transgressions times without number, goes without saying. But that is frequently due to the woman's economic dependence. And if the husband's transgressions occur when the wife has become middle-aged, her fear of a lonely old age is an additional factor in overlooking her husband's peccadillos.

Here again I present no specific example because the cases are too numerous and too common.

CASE 12. Here we have a sad type of case, which however is not very infrequent. A young fellow and a young girl get married; they are on about the same intellectual level. The husband proceeds with his studies, perhaps enters college, acquires a pro-

fession, comes in contact with intellectual people, becomes interested in world movements, etc. And in ten years he finds that he and his wife have nothing in common. He tries to pull her up to himself, but she will not go; she is lazy. The furthest she will exert her brain is to read a cheap best-seller. Her physical charms no longer thrill him or suffice him. He finds he has no companion in his wife, and for sympathetic understanding he must go to other women. And here is the beginning of the rift in the lute, and two or three years later the couple is divorced.

CASE 13. Simple uncomplicated case. Wife was suffering from an extreme degree of vaginismus. Every time, the attempt to perform the sexual act would send her practically into convulsions and make her scream. After three years of such unsatisfactory life, in which the sex act was not performed even once, the husband secured a divorce.

CASE 14. This case is similar to the preceding one, except that there was no vaginismus, but the wife absolutely refused to have sexual relations with her husband. Why she refused, what the real cause was, she would not state. But she had no vaginismus, because introducing the fingers or the speculum caused her no pain or sensation, and produced no spasm.

CASE 15. In this case the bride ran out from the bridal chamber on the bridegroom's attempt to consummate the marriage. And she would not stay in the same bedroom with him. After a few days she returned home. A later investigation proved the wife to be strongly homosexual. Asked why she married at all, she said that she did not know that there was anything really wrong with her, she knew she did not like men but she thought

she would overcome that; her home conditions were not very good, and the man was well off, and she was anxious to have a home of her own and be economically independent. But on the actual attempt at intercourse, her aversion became so great that she decided rather to go through anything than to have relations with a man.

CASE 16. We have seen that sterility constitutes a definite cause of divorce. Too many children is also a cause.

This couple lived quite harmoniously during the first five or six years of their married life. During that time they had five children. The wife began to object, but the man would not restrain himself, and what is more, refused to use any preventives, which he considered troublesome and as interfering with his pleasure. She stood it for another five years, during which time four more children were born, and then she told him that if she had another child she would leave him, regardless of consequences. He would not abstain, she became pregnant, had an abortion produced, and left him, and would not return under any conditions. We fully justified her decision.

CASE 17. In this case the conditions are similar to the previous, though there were only two children. After the second child the woman got an inflammation of the tubes, which prevented her from having more children. But the husband was brutally excessive, and insisted in indulging so frequently that she could not stand it. It exhausted her and she complained of a "breaking back" after each indulgence. As he would not better his ways, she left him and subsequently secured a divorce.

CASE 18. In this case, the sole ascertainable cause was intense dislike for the husband. Why she began to dislike him she could

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not explain. Evidently everything was all right, but suddenly she took a dislike which kept on increasing in intensity until living in the same house became impossible, and she had to leave him.

CASE 19. Here the cause was simple and prosaic. Drunkenness. She knew that he was drinking before she married him, but she thought he was a moderate drinker, and of course she hoped to reform him. But a few months after marriage his dipsomania became worse, she threatened to leave him, he promised to do better; but each time he would relapse. Finally in his drunken debauches he began to beat her. She then left him and easily secured a divorce on the grounds of dangerous cruelty.

I might add that in spite of our so-called prohibition, the man had no difficulty in obtaining all the whiskey he wanted. He would often consume a quart bottle of whiskey during the night and be ready in the morning for another one. Champagne was somewhat too expensive for him, but even that he had no difficulty in obtaining when he had the money.

CASE 20. In this case the cause of divorce was also an addiction to habit. The habit in this case was gambling. He was a most passionate card player, and he would spend several nights a week away from home until the early hours in the morning—and it was not only the staying away nights, but he actually gambled away most of his earnings, so that she did not have money for the barest necessities for herself and the children. As she finally perceived that there was no hope of ever breaking him of his passion for cards, that it was a genuine addiction with him, as much so as an addiction to morphine or cocaine, she left him, lived separated for about four years, and then secured a divorce.

CASE 21. In this case the marriage was terminated six weeks after it started. She found out that her good-looking husband was a morphine fiend, and her parents insisted upon an immediate separation. He entered an institution in which they promise a permanent cure of morphinism. While he went out somewhat improved, he soon relapsed and was in a worse condition than ever. A divorce was then obtained, through the intervention of the parents. The girl was rather infatuated with the man, and if not for her wise parents, she might have stuck to him, and her life would undoubtedly have been ruined.

Cases Twenty-Two to Thirty

CASE 22. The lady in this case, on going through her husband's pockets, as all good wives do, found a package of Sanitubes. She was sophisticated enough to know what Sanitubes were for. The attempted explanation was rather lame, and so the trouble started. It resulted in living separated at home, and this finally terminated in a legal separation.

CASE 23. As soon as we declared war the husband enlisted, and six months later he was killed. And the wife is a widow.

Why do I put this case here? We are dealing here only with cases of divorce and separation. Yes. But when a husband runs away from home, when a husband consciously or unconsciously joins an expedition or a war for the purpose of being free from his wife, then his death, if it takes place, may be considered as the cause of the separation.

And nobody will ever know how many people who were enthusiastically applauded for their patriotism in enlisting in the War to save the world for democracy, did so to escape an intolerable condition at home. Many people prefer one great War—and

it is easy to rationalize and convince oneself that such and such a war is a holy war—to a thousand petty wars from morning to night, every day of their life.

CASE 24. They had been married but one year, and everybody considered them a happy couple. And it was a great surprise to all their friends when they learned that Mr. O was suing for a separation. A confidential talk disclosed the fact that Mrs. O was an incorrigible kleptomaniac. She began to give him no end of trouble almost from the first week of their marriage. Each time she promised she would not do it again, but evidently she could not resist her temptation. Even the threat of a separation and divorce did not restrain her. Mr. O did not care to go through his life with a kleptomaniac wife, and so he secured a separation and divorce.

Some of our Freudians claim that kleptomania is a substitute for an unsatisfied sex life. Maybe. I have no data either to corroborate or to refute the statement. But I know that in this case this was the sole cause of the divorce.

CASE 25. Mr. P was a very quiet, timid and hard-working man. He and his wife were getting along quite well. But she discovered that some years prior to his marriage he spent a year in prison. And that was sufficient cause for her to break the marriage. Among the very low strata of society, a jail term is not a great stigma. Nor is it among fine intellectual people, for they understand the force of circumstances, and know that not everybody who has spent some time in prison is a criminal by nature. He may be a very fine man, but he may be weak, or may have acted under an uncontrollable impulse. That political prisoners, conscientious objectors, etc., may be and usually are the salt of the earth, generally superior to the people out of jail, goes without saying.

But among a certain class of society, among the shabby genteel, among the lower bourgeoisie, the term "jail bird" carries an awful stigma with it. And this lady simply would not live with her husband, in spite of the fact that he made good, and proved that he was a better man than most of the neighbors. He did not want to fight and stand in her way, and so she secured a divorce without any trouble.

CASE 26. The husband surprised his wife in *flagrante delicto* with his younger brother; the brother testified in his behalf, and he obtained a divorce without any trouble, and all the children were taken away from the mother and given to him, she being declared unfit to bring up children.

These are the bare facts of the case, and most people looking at the bare facts would declare the husband right and the wife wrong. But many cases would have an entirely different aspect if we could get beneath the surface of the bare facts. The real facts, or the additional facts, are these. After several years of married life, Mr. Q got a great dislike for Mrs. Q. He became acquainted with a young woman whom he wanted to marry. Whether his dislike for Mrs. Q took place prior to or synchronously with his acquaintance with the young woman I do not know. But he made up his mind to rid himself of Mrs. Q. And still he could find no proper grounds. He humiliated her on every possible occasion, treated her with contempt, and for over three years had no marital relations with her whatever. He in the meantime, however, did have sexual relations, of which the wife knew, but which she could not prove. She was too weak to put up a fight. And when after three years of neglect, humiliation and sex starvation, the husband's younger brother began to make advances to her, she repulsed him. But he was very insistent, reminded her of

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the neglect and of the contemptible treatment at the hands of her husband, and feeling wretched and forlorn as she did, she, in a fit of desperation, yielded. It afterwards came out that the younger brother's advances were all a part of a framed up plan to rid the husband of Mrs. Q.

Of course, according to the law, Mrs. Q sinned. But those who read these lines will unquestionably agree that it was the brothers Q who were the moral skunks and that Mrs. Q was blameless.

As the divorce was obtained on the grounds of adultery, Mr. Q had to pay no alimony of any kind, and the former Mrs. Q has had a bitter struggle to make a living. And in addition to her poverty, the children's minds were poisoned against her as against a bad, bad, immoral woman.

This case is an illustration of what horrors, what sordidness, what crimes the institution of marriage may give rise to.

CASE 27. The cause of the wrecking of this marriage may sound funny or peculiar or inadequate. Yet it is more frequent as a cause than the uninitiated are likely to believe. The man could not stand the superiority of his wife. He did not say that she thought herself superior or that she tried to impress him with her superiority; she was modest and self-restrained, but he constantly felt her superiority and his inferiority. And he just could not stand it, and for that reason began to visit women with whom he felt himself equal or superior. And gradually this led to a breaking up of the marriage.

CASE 28. In this case the husband could not stand the wife's militant feminism. There was not a particle of militancy about her when he married her, but she gradually came in contact with aggressive feminists, became positive, pugnacious, constantly

compared the female to the male to the detriment of the latter, spoke of the tyranny of the male and the enslavement of the female, etc. And the husband was just of the kind that preferred the clinging-vine type. And so the marriage broke up and nothing could mend it.

CASE 29. I referred before to the fact that the apparent cause is not always the real cause, or the only cause, or even the principal cause.

Here, a woman had lived with her husband for twenty years. Then suddenly she left him and went to live with another man with whom she had fallen in love. Here the superficial observer would say, and people did say it, that she left her husband because she had fallen in love with another man. But the truth is the other way round. She fell in love with another man because she had long ceased to love her husband. She stated frankly that for ten years her husband meant nothing to her. He afforded her no satisfaction of any kind. Her feeling towards him was one of indifference or worse than indifference. She felt restless, unhappy, without any apparent cause. She could not understand what was the matter with her. During the ten years she had been sick a number of times. She went to a number of doctors, who could not find out exactly what was the matter with her. And when she met a man who was physically and mentally congenial, she naturally fell in love with him.

And there are many such cases which are to be explained in this manner. The man did not cease to love his wife because he fell in love with another woman, but he fell in love with another woman because he had long ceased to love his wife; and the same holds good about the wife.

CASE 30. I have given a number of cases in which a definite cause could be ascertained for the breaking up of the marriage. In some cases the apparent cause was not the real cause. In some cases there were additional causes, of which the people did not know and could not know anything.

But there are a great number of cases of wrecked marriages in which there is no apparent cause, in which not only outsiders can find no cause, but in which neither the wife nor the husband could give a cause if they honestly tried. There is something subtle, intangible, something that cannot be analyzed or stated in words, some psychic, physiologic or physical incompatibility which drives the marital partners apart and makes their coming together, their close proximity, or even their presence in the same room a painful process to one or both. I suppose a painstaking physiologic or psychoanalytic investigation would in many cases disclose the real cause of the antagonism. I am convinced, however, that we do not yet possess sufficient knowledge which would enable us to explain all such cases. We need more knowledge, more frankness, more fearlessness, in investigation.

Yes, the number of wrecked marriages for which no definite cause can be found is extremely large.

Cases Thirty-One to Forty

CASE 31. In this case, according to the statement of both husband and wife, the cause of the breaking up of the marriage was a difference of opinion as to the treatment and proper way of bringing up the children. She was strict, puritanical, believed in repression and punishment. She would punish the children very severely for any infraction of what she considered God's law, for telling a fib, etc. He, on the other hand, was quite the opposite. He let the children have their way in everything, was free

and easy going, and while somewhat himself afraid of his wife, would always take the children's part. Finally, the quarrels became so frequent and their effect on the children was so bad that a separation was decided upon.

CASE 32. In this case, the husband found out that the wife had had sexual relations before marriage. He claimed to be broad and liberal-minded, he asserted that he really did not mind it, but he said that what he did mind was the fact that she concealed the matter from him. Whether this was the real cause, or whether it was a convenient excuse to get rid of the wife, can of course not be known definitely; but the latter seems to be the case.

CASE 33. The cause which brought about the divorce in this case is not a very rare one. The wife was extremely passionate. She was not so during the first two or three years of marriage, but had gradually become so, and insisted upon such frequent relations that the mention of the number would seem incredible. The husband was becoming a wreck; for a long time he did not know the true cause, but finally it dawned upon him, and when a physician examined him he corroborated his surmise, and he told him that he simply must abstain for two or three months, and then indulge not oftener than about once a week, or once in ten days.

The wife objected, she would not have it, and openly threatened to go with other men if he would not satisfy her. It takes all kinds of women to make the world; there are many wives who would sacrifice a great deal of their pleasure and even comfort if this be necessary for the benefit of the husband. But some wives—they apparently really do not love their husbands—are

truly merciless in the matter. Both sexually and materially they insist that the husband give them all they want, even if they know that it is driving him to a premature grave.

While he loved his wife, he perceived her utter brutal selfishness, and as she would not agree to act according to the doctor's instructions, he left her. And a divorce was accordingly brought about.

CASE 34. The wife was passionately fond of parties and dancing. She would miss no opportunity of going out to a ball, and would often stay out until the early hours of the morning. She meant nothing by it, she was faithful to her husband, and she was just as glad to have him accompany her. But he naturally had his work to do, could not be out night after night or several times a week until the wee hours; and as they could not come to an understanding, as she would not give up her dancing mania, they had to separate.

We know that some psychoanalysts consider dancing an erotic outlet—a sexual substitute. Whether this was so in this case, whether Mrs. S was not fully satisfied sexually and emotionally by her husband, is not known. But the dancing was the direct cause of the divorce.

CASE 35. In this case the real cause, and apparently the only cause, of the wrecking of the marriage was the wife's extravagance. She seemed to have no idea of the value of money, and in spite of all arguments and of all promises to be more economical, she would go out again and again, buy useless, extravagantly expensive dresses and other things and have the bills charged to the husband. He stood it as long as he could, he worked more than was good for him, he sacrificed the quality of his work to

the quantity, in order to have greater earnings. But finally he perceived where he was drifting. An essay of his was returned to him by a publisher as not quite up to the mark, a publisher who was always anxious to get his writings, and who had never criticized or returned a thing of his before. A friend, a true friend, of his also told him that there was something the matter with his writings of late. They did not have the same fine and subtle quality.

He then had a séance with his wife, and then one with himself, and he left her, giving her a modest allowance.

CASE 36. This is a very common case. It became quite common after the war, when profiteers became millionaires overnight.

The man, Mr. T, had no fault to find with his wife as long as he had a modest business which brought him in about five thousand dollars a year. But when through certain contracts and more or less shady transactions, he found himself three times a millionaire, he decided that his wife was not the proper person socially to be at the head of his establishment, and as she was a meek and timid creature and he had always dominated her, he found it not difficult to have her agree to a divorce. And so a divorce was obtained in a State where divorces are easier to obtain than in New York.

CASE 37. In this case the man confessed that the reason for the wreckage of his marriage was his passion for variety. With the utmost employment of his will-power he could not remain monogamous. Whenever he tried to restrain himself for a considerable period of time, his wife became so obnoxious to him that he had difficulty in remaining in the same room with her; while when he did have a love affair on the side, he found his

wife quite lovable and attractive. His wife however finally could not stand his polygamous tendencies, and the case ended in divorce.

CASE 38. It is very seldom that a woman will leave her husband on account of his ill manners and general untidiness. But once in a while it happens. Of course there may be some additional underlying ground, but in this case the lady claimed that that was the only cause. She could not stand his manner of eating, he was an incorrigible glutton and he swallowed his food in a most horrible, noisy manner. And his general untidiness, his hatred of a bath, his dislike for changing his underwear, etc., and the squabbles resulting therefrom, finally led to a separation and divorce.

CASE 39. Cases of this kind are not very common, though—who knows?—they may perhaps be more common than we think.

The lady in question was thirty-three years old and she married a man of fifty. She was not so anxious to marry the man as he was to marry her, but she married him. The writer is initiated into all the details of the case, and while these details would make an interesting story, yet they are not necessary for our subject. All that is necessary to give here is the summary.

From the very first night the lady refused to have absolutely anything to do with her husband. At first she pleaded the usual thing, tiredness from the excitement of the wedding, etc., but in a very few days she came out openly with the statement that she had made up her mind not to be wife to him. When he asked her why she had married him, she said that she had changed her mind, she was not going to live with him under any circumstances, and he could do whatever he pleased. She had

simply married him, as soon became evident, for the purpose of getting a life allowance. And she got it.

If the man had been a real man and had not been poisoned by false chivalry, he would have sued for divorce or for the annulment of the marriage, and the lady would have been left with what she had before she married, namely, with nothing. But she correctly counted upon this so-called chivalry and gentlemanliness of the man, and when he saw that she was absolutely determined not to live with him, he permitted her (!) to obtain a divorce, and he made a very substantial settlement on her.

The writer has been told that this is not such an uncommon case, that there are quite a few designing women of this type who marry men with the determination not to live with them or to live with them only a very short time, and then by some hook or crook to get a divorce or separation and a settlement or alimony. And so long as there are such falsely chivalrous male idiots, there will be such designing and unscrupulous women.

CASE 40. This case may seem unique and exceptional, and yet, while not very common, we have come across several instances of it.

Some husbands bother the life out of their wives to tell them "of their sex and love experiences" prior to marriage. And I would digress here, and tell the wife *en passant* that she should not be too ready with her information. When a man marries a girl and he is aware of her premarital experience, that is a different matter. But if he marries her in ignorance of any experience on her part, then no matter how broad he may be, the knowledge that she had some love or sex experience prior to her meeting him, may give him quite a jolt, which may eventually result in the wreckage of the marriage. But, as I said, this is

merely *en passant*. This husband, of whom I am speaking now, bothered his wife to tell him of her premarital experience. She denied that she had had any because that was true. She really never had any, of any kind. But he kept on insisting, he annoyed her almost every night, he said that it was not possible that such a pretty girl should have had no friends or lovers before she met him, and so to avoid being bothered any further, and also perhaps to raise herself in his estimation—for she thought it was somewhat humiliating that, pretty as she was, she should not have had any lovers or at least wooers before she met Mr. M—she invented a story of a sex experience.

And that made him furious; he became ridiculously jealous, he tortured her for further experiences, he called her disgraceful names. Conditions finally became worse and worse, until the result was a separation, and then a divorce.

As a point of psychological information, I may add, that soon after the story of the alleged sex experience, he became sexually much more passionate, passionate to such an extent that he injured himself.

Cases Forty-One to Fifty

CASE 41. Typical of innumerable cases. He had nothing against her, she had nothing against him but they just got on each other's nerves. She attended to her household and the children, he did all his work at home, so that they were constantly together, never separated for a day. He had no occasion and no excuse for going anywhere alone, even if he had had the desire, and so no matter where he went she went too. Gradually they began to squabble for no apparent reason, and they would pass days without speaking to each other. A separation from each other for a month or two might have changed their mutual attitude, but there

was nobody to suggest it to them, and perhaps they could not manage it or thought they could not. And then a child of theirs was run over by an automobile and had its foot crushed so that it had to be amputated. This catastrophe, instead of drawing them together, pulled them apart still further. Mutual recriminations began. He told her she was a worthless, negligent mother; and he said it in the presence of some people. She, full of grief and bitterness, retorted with a very offensive epithet. And friendly relations could never be reëstablished. Some two years later a legal separation followed.

CASE 42. In this case the direct, or at least the obvious cause of the divorce was the wife's unappeasable passion for traveling. As the husband was fairly well-to-do, and as she had some money of her own, she was "on the go" the greater part of the year. Even after she became a mother of two children, she did not give up or moderate her passion for traveling. As soon as the children were a few months old, she gave them in charge of her grandmother, and ran off. Her husband remonstrated, showed her that he had practically no home life, that the children had no mother, but all of no avail. Whether the passion for traveling was real or spontaneous, or whether she traveled in order as much as possible to be away from her husband, is not definitely known. It seems that the husband began to suspect that the latter was the case; he gave her an ultimatum, and that brought matters to a climax. She said that she would give him a divorce anytime he wanted; he sued for abandonment and got his divorce. She is still traveling though not quite so much.

CASE 43. Here we have a case of pathological jealousy on the husband's part. The wife gave him no cause whatever; while

she did not love her husband—there was little in him that could be loved—she was strictly and absolutely faithful to him. She was too depressed ever to care to flirt with men or to be in their company. Nevertheless he made terrible scenes continually and threatened her life. She left him. He soon developed general paresis, and it was then seen that his jealousy had been distinctly morbid, pathological.

CASE 44. The husband loved his wife sincerely and she *knew* it. But nevertheless he would now and then indulge extra-matrimonially. And she was fiercely jealous. Once she hired detectives to follow him. At a given signal she joined the detectives and they broke into the hotel room, where the husband was discovered with a woman of the streets. What was the result? Did the wife sue for divorce? Quite the contrary. It was the husband who left the house, and no prayers on the part of the wife, no assurances of complete forgiveness on her part, no humiliating begging would induce him to come back. A woman who could do such a thing, who could subject him to such unpleasantness, to such humiliation could be no wife of his. He simply could not stay in the same house with her. He'd fear he might forget himself and do her some violence. And so after the passage of some two years the wife was obliged to sue for divorce.

CASE 45. This is a common case. The husband, a traveling salesman, had been away for three months and came back badly infected with a venereal disease. Wife immediately left for her mother's and instituted divorce proceedings. In such cases, as I stated once before, it is my belief, that the immediate cause is only a pretext. The wife probably disliked her husband and had wanted to get rid of him before, but had no proper reason.

The husband's venereal infection furnished her both a legal excuse and moral justification.

CASE 46. This was a case of mother-in-law, pure and simple. The husband was under his mother's thumb, and it was she who bossed the house. He seemed to have a "mother-fixation"; he was as much afraid of her as when he was a boy in knickerbockers. And she made the wife's life miserable. Always complaining to the son of the wife's lack of respect for her, etc. Finally, the wife could stand it no longer, and she gave the husband the ultimatum: it had to be she or the mother. And the weakling decided in favor of the mother. The wife then left, sued for a separation and got it. A year later he begged the wife to come back, saying that he made up his mind to make his mother move and live by herself. But the wife would have none of him. She had lost all respect for him, the little affection she had was also gone—so how could she go and live with him? A year later she got a divorce, and remarried. He continues to live with his mother and though he seems to have freed himself from her apron strings, he cuts a rather pitiable figure.

CASE 47. Here we have a case in which the cause of the divorce was quite plain. It was the husband's extraordinary, indescribable, unbelievable miserliness, his unparalleled stinginess. To attempt to describe the degree of his stinginess would be useless: it would seem fantastic and impossible in a sane human being: Clothes the shabbiest, over money for food she would have to argue with him daily, and he would often make her walk twenty and thirty blocks in order to save ten cents car fare. And the worst of it was that she would never have a dollar to her name. He would pay the bills, but he would not give her any cash.

She would be sick for days and he would not call in a doctor; he hated to pay doctor's bills. This was his particular *bête noire*. It was not only on her that he was so stingy; he was just as miserly on himself. Though he had several thousand dollars in various savings banks, he was always afraid of poverty, of dying in the poorhouse. No doubt, he was abnormal. The poor wife stood it as long as she could; then left him and sued for divorce which she obtained without difficulty.

CASE 48. This couple had been married and lived in perfect harmony for twenty-five years. They had been considered an ideally happy couple, though they had no children. At one blow the structure of the wife's happiness crumbled to dust. And she had a friend, a lady friend, to thank for it. That "friend" found out that the husband was visiting or supporting another woman and she considered it her sacred "duty" to inform the wife of the fact. The wife was incredulous, did not care to hear about it, but the friend insisted upon proving to the wife that her husband was unfaithful, and had been unfaithful apparently for many years. The wife, it is maintained, would have preferred not to look closely into the matter; she had been happy and was getting old and wanted to leave well enough alone. But that lady friend, whom it would be more proper to call fiend than friend, gave her no rest, tried to stir up her pride and her *amour propre*, and finally succeeded in arousing her curiosity. The "friend" gave her no rest, until with the aid of detectives, she convinced her that her husband had been unfaithful to her for at least ten years, that for that length of time he had been intimate with the woman, whom he supported modestly but fully.

The wife was in despair at first, but gradually calmed down, and she would have let things rest in *statu quo*, but for that fiend-

ish friend, whom other friends and relatives now joined, who gave the distracted woman no rest until she instituted proceedings for divorce. The husband argued with her, showed her that she would only make other people unhappy without making herself any happier, brought the proof that they have been happy all these years in spite of his having another woman, assured her of his unchanging love, etc. She might have yielded, probably would have been glad to yield. But she felt ashamed before her "friends," before all the people who knew; she thought her "honor" demanded it that she go on with the proceedings.

At one stage of the affair, the original "friend" who brought about all the trouble suggested to the wife to test her husband's love. If he really loved her as he claimed he did, let him give up that other woman absolutely. The wife gave him that ultimatum. He said he could not forsake the other woman; the other woman would never demand that he forsake her—his wife—and she had no right to demand that he forsake that other woman to whom he was very dear. With a breaking heart and much against her will the wife continued the divorce proceedings. The divorce was granted; she soon left for Europe, where she drags herself about from one place to another, a very pathetic little figure. And according to the husband's statement, she would have nothing to do with the "friend" who brought about the divorce. When she met her after the divorce was granted she cut her dead, as if she had never known her.

It would be interesting to make a psychological study of the "friend," to analyze her motives, just why she was so anxious to have the wife know about her husband's infidelity, why she was so indefatigable in urging the wife to get a divorce, etc., etc. But that would be beyond the scope of this case. We can however say with considerable assurance, that the motives were

sadistic in their nature. Some people don't like to see happy homes, and will do anything in their power to break them up. Perhaps that woman "friend" thought or persuaded herself that she was doing her duty. But some of the most devilish things are done under the pretext of doing one's duty.

CASE 49. He was of German descent, though American born; she was of "pure" American stock. There had always been slight disagreements between them, but not any more than among the majority of married couples. But when the war broke out, and particularly after our entry into it, the squabbles came to a climax. She seemed to take particular delight in branding the Germans as Huns, as inhuman criminals who cut off babies' hands, etc. He responded by saying that that was all vicious lying propaganda, she accused him of being pro-German, once threatened even that she would denounce him to the authorities. She became very obnoxious to him, the dislike became a sexual antipathy; just at that time he was drafted; when he came back he refused to live with her; soon they were legally separated, and after that divorced.

CASE 50. A simple case. The wife was notoriously and varietyistically adulterous. The husband was an easy-going fellow, and he loved his wife in spite of her numerous infidelities. She promised to reform and he forgave her several times. Instead of reforming, she became worse. Finally, even this easy-going husband could stand it no longer, and he sued for divorce which he obtained easily. The wife told him that he was perfectly right in getting a divorce, as she had no right to get married. She was not meant for one man.

Cases Fifty-One to Fifty-Seven

CASE 51. As the man himself told me, the cause in his case was the continual attempt by the wife to repress every one of his movements, his stories, his jokes. "She didn't let me breathe." She was a serious, pious, thin-lipped woman; he was a jolly, flippant, somewhat boisterous fellow. And whether alone or in company, it would always be: "Now, John . . ." whenever he'd attempt to say something which in her opinion was not quite proper, or quite dignified. Foolishly, she wanted to change the man's inner nature which was as much a part of him as his face was. She succeeded in making him shun her company as much as possible. He absented himself from home more and more often. She began to accuse him of infidelity—whether rightly or wrongly, will remain unknown. The matter ended in a separation. She would give him no divorce, and he had no grounds for any.

CASE 52. The husband in this case married against his will. It was she that forced herself upon him, it was she that offered herself to him, and when she became pregnant she concealed the fact as long as possible; she concealed it so long until no physician would agree to induce an abortion. It was too late. And then the young man, to save her from the scandal of an illegitimate child, married her, though he had little respect and no love for her. But he soon understood that the whole thing was a deliberate maneuver on the wife's part, that she had "engineered" him into marriage. Gradually, his dislike for her became so intense, that to be in the same room with her became torture. From a feeling of pity and to avoid scandal, and also because he loved the child, a bright boy, he stayed with his wife

for several years; but when the boy died, he left, never to return. He supports her on the condition that she never come near him, that she never interfere in any of his affairs, in short that she completely disappear from his life. And for the sake of the monthly check, she has disappeared from his life.

CASE 53. It was difficult for outsiders to guess just what it was that brought about a coolness in this case, which gradually led to a divorce. For ten years they lived apparently very happily together. The husband knew that she had had a "flame" some years before marriage. She gave up the flame to marry him because the flame was desperately and, as it seemed, hopelessly poor, while he was the richest man in the town. But it was the "flame" she loved and not him. The flame went to New York and in a few years became famous as a novelist. And then her love for him, which had never been dead, but dormant, repressed, awakened and began to burn with a white hot flame. She did nothing that cast a blemish on her marital faithfulness, but the husband found her growing colder, and she would often fall into reveries the nature of which he was not too obtuse to guess. His amour propre of which he possessed an excessive amount was wounded, and he accused her of thinking too much of her former, now far-away lover. She did not deny the accusation. He ridiculed her and her impossible lover. It soothed his wounded pride, but he did not think that his railleries would have serious consequences. One day she left her rich comfortable home, and began a long struggle for a living. She would take nothing from her husband, and all his advances to have her come back being repulsed, he was obliged to sue for divorce. She did not get back her lover—she made no attempts in that direction, perhaps feeling that they would be in vain—she is still working for a living, but

she seems to be more satisfied than before. The mere fact that she is free, that she is not obliged to have relations with her husband, gives her a sense of relief.

Sexologists know what a terribly, distressfully painful thing it is for a woman to have relations with a man whom she dislikes when at the same time there is another man whom she ardently loves and who is always present in her imagination.

CASE 54. Here no reason, that is, no real, solid reason, could be discovered. They were both fine, high-minded people, but unexplainably a definite incompatibility arose between them, which was getting gradually intensified; they talked over the matter, and decided that it was best for them to part. And they did. They have remained friends, respect each other as much as before, meet occasionally, but to live together they do not experience the slightest inclination. They have made other sexual and emotional contacts, and both seem happier for the change.

CASE 55. I have always maintained that when a wife is too extravagant on herself, or when she gives away a good deal of her husband's money to her relatives, then it is a sure sign that she does not love her husband; that in many cases she probably hates him, and this wasting of his money, of the fruit of his labor, is a sort of conscious or unconscious revenge on him. I have had no reason to change my opinion; on the contrary, some cases that I have seen have strongly corroborated it. In this case, the wife spent practically all her husband's earnings on various members of her family; her father and mother, her brothers, cousins and even aunts. And the more he earned, the more she gave away. The household was neglected, the food she gave him was wretched, and he never succeeded in saving up a thousand

dollars. He was easy-going, and when now and then he would try to remonstrate, she would jump on him, and would emit such a jet of abuse that he would be glad to beat a retreat, and let things go on in the old way. She was a mean, low-spirited woman, and his love of peace and his docility would only increase her domineering and her abusive insults. Things would probably have been going on this way up to today, but one friend of his could not see him being abused so shamefully and he undertook to open his eyes, and to tell the wife boldly, to her face, his opinion of her character and her behavior. Gradually the husband himself began to grasp the lowness of her character, and though she tried to behave, and be less dishonest with his money, he found that he could no longer live with her. She would give him no divorce, but she could not prevent a separation.

CASE 56. She was his stenographer, a coarse Irish girl, quite ignorant and uncultured, but young, pretty and robust. And as he was in the middle forties—man's dangerous age, though all ages are dangerous for man—and several years a widower, he became infatuated with her. He was Jewish, and like all primitives who despise people of other races and other religions, she despised Jews. But she concealed her contempt, and claimed that she would be most happy to marry him. Friends advised against this step, telling him that she was marrying him exclusively for his money, and that she was not leading a strictly irreproachable life. But he was deaf to all advice, and even broke up all intercourse with his relatives and with some of his oldest friends. When a man is infatuated with a female, young or not so young, beautiful or anything but beautiful, all advice is thrown away. He becomes deaf and blind—senile or infantile, whichever you prefer. He was bound to have his Maggie, no matter what the cost.

But as soon as the marriage knot was tied, Maggie showed herself in her true colors; she did not even wait until the end of the honeymoon to show her contempt for her husband and his Jewish name. But her husband's infatuation was also soon over; the scales fell off his eyes and he perceived her as she was, in her true colors.—She did not wait long, to begin to lead a rather loose life; but she was not very careful. And her being caught one afternoon in *flagrante delicto* with their chauffeur gave the husband unassailable grounds for divorce. And Maggie L. found herself financially just about where she was before her marriage, six months previously.

CASE 57. Racially, socially and culturally she was or considered herself superior to him. And she never missed an opportunity, either when they were alone or in public, among friends and acquaintances or among strangers, to impress upon him her superiority and his inferiority. Why did she marry him? Purely and simply for his money, for the comfortable home, for the rich clothes and for the automobile. But she "took it out of him" and she taunted him with the fact that she married him just for his money, that otherwise she did not care a rap for him, and she would not let such an uncouth individual touch her. He gradually developed an inferiority complex, the nature of which he did not understand, but which made him very unhappy. He suffered like a beaten animal. But he began to think. And he made the discovery that while before marriage he was a cheerful and self-satisfied individual, his unhappiness came with his marriage. And one time when she was piling insult and abuse on him he went up to her and gave her a severe beating. The primitive caveman, if there was such an individual, awakened in him. At first she was dumbfounded with amazement that "he" should

dare lay hands on "her"; but soon the amazement gave way to fear. And her fear was not unjustified; for he disfigured her face with black and blue marks which obliged her to stay in the house for several weeks. In the meantime he left the house and took rooms in a hotel. He seemed to be quite satisfied with his morning's work. He declared to a friend that never had he experienced such deep satisfaction. And the feeling of dejection, unhappiness, inferiority seemed to have left him.

Friends interfered and he went back home. The wife was careful never again to taunt him or to insult him; but while they live under the same roof, it is the same as if they were divorced. Nothing would please the wife better than to have the husband die, so that she might become the mistress of all his possessions; and the husband would not grieve if she went whence no traveler ever returns.—And, unfortunately, there are many "Homes" like this one.

Cases Fifty-Eight to Sixty-Nine

CASE 58. There are certain diseases of a minor character which are extremely obnoxious to us when they occur in others. Some people feel an unconquerable disgust at the mention or the thought of such diseases. Some men become disgusted at the thought of leucorrhea, and feel an aversion towards any woman whom they know to be suffering from that affliction. Other men are sensitive towards hemorrhoids in others, and the word "piles" is sufficient to give them an unpleasant feeling. It so happened that the wife of Mr. X was suffering both from a large inguinal hernia and from severe bleeding hemorrhoids. Instead of being reserved about the matter, and having them attended to by a surgeon, she refused operation, but treated her husband frequently to the details of her two ailments, her pains, her constipation, the amount of blood she lost, etc. With the best of efforts to over-

come his disgust, he was unable to do so. And in spite of her complaints and her *demands*, he refused to have any sexual relations with her. He claimed that not only did he experience a feeling of nausea and disgust at the mere approach to her, but he became physically incapable of having any relations with her. Life together became impossible, and the result was a long separation followed in due course by a divorce.

CASE 59. The husband developed cancer, and she had a morbid fear of the disease. Nobody could convince her that cancer was not infectious or contagious. She "knew different," and she could not be persuaded to go near her husband or his bed. She was still young, and she did not want to catch the horrible disease, she said. It was the husband who seeing the selfishness of his wife, her lack of love, demanded that she leave the house. He said it was too painful for him to know her in the house and have her keep away. He preferred to die alone. And she had to leave the house, and he remained until the end with a sister, who was not afraid to stay near him, and a nurse. He revenged himself by leaving her as little in his will as the law allowed, without running the risk of her contesting the will.

CASE 60. They had lived together for nearly twenty years in mutual love and respect. They had no children, and life was becoming somewhat dull and monotonous. The wife thought it would be a good thing if she asked an orphan niece to live with them. The niece had no home, and she was glad to accept the hospitality. And indeed she brought new life with her. She was not only cheerful but gay. And both the husband and wife felt better for her presence. But it was a mistake, a mistake wives often make with disastrous results. They feel so secure in their

position, they are so sure of their husband's love and respect, that it doesn't enter their minds that it might be dangerous to bring a young girl, pretty and in blooming health, in daily contact with a middle aged man or a man past middle age. It is a dangerous thing to put temptation into the path of the best of men, particularly men of strong though repressed sexuality. In this case the result was as could have been expected. The wife, a lovely and gentle creature, was quite faded; she was approaching the menopause and was constantly ailing. The husband, who on account of the wife's ailments, had of recent years very little sexual satisfaction, was supersaturated with libido; besides, he was approaching the male climacterium. He loved his wife truly, though not with a sexual love. He fought very hard to overcome his infatuation for his niece, but the fight was in vain. The love or infatuation was stronger than he, and he yielded; perhaps, the encouragement that he received from the niece who claimed that she was also in love with him was a factor in his yielding.

We know of several cases where a poor but pretty young female taken into a family began to plot to supplant the old or middle-aged wife, and succeeded in her plot.

Within a year after becoming a member of the family, the niece was in the family way, and she refused to have an abortion brought on. The news came pretty near killing the wife, and she never quite recovered from the shock. The husband couldn't or wouldn't abandon the niece, and as the wife would not have her in the house, she—the niece—moved out and the husband went to live with her. Fortunately, perhaps, for all concerned, the baby was stillborn. After living with the niece some eighteen months, the man left her and went back to live with his wife. The wife accepted him but they do not live like man and wife, and it is a sad, broken home. Why the husband parted from the niece is

not known in detail; but friends say that they mutually tired of each other. His conscience began to prick him, he saw that his wife was spiritually a much finer woman; and the young lady herself began to hanker after a younger and more dashing man. And she was quite content to accept a sum of money from her uncle, and to go out of his life.

CASE 61. In this case the separation may be said to have been caused by a silly superstition. The wife never experienced any sensation during the sex act, and she so informed her husband. He had the erroneous idea that the act under such conditions was injurious to the male. He considered it a sort of masturbatory act. We know that there are men to whom the act is extremely distasteful if not participated in by the female. But what really distressed him, was the above mentioned belief. And so he began to have relations with other women; and after a while he left his wife entirely alone sexually. She did not mind it, because she had neither desire nor sensation, but she would not have him go with other women. Though devoid of any sex feeling, she was nevertheless intensely jealous. Just as impotent men are generally more violently jealous than potent men. As he would not give up going with other women, she applied for a divorce which she obtained by default.

CASE 62. It may be said that some homes are broken up purely by accident. The B's lived very happily together for some fifteen years, though the wife was ten years younger than the husband. One day the husband met a college chum whom he had not seen for many years, and he brought him to dinner, and here the trouble started. The chum was but five years younger than the husband, but he looked ten or fifteen years younger. He was of

a different type—the type that never looks old. Though materially and professionally in much humbler circumstances than the husband, he looked the aristocrat, the man about town; and he had always been a favorite with the ladies. A secret liaison was established between him and the wife—sincere on her part, donjuanesque on his part. No doubt, envy of the husband's superiority intellectually, socially and financially played some part in the man's behavior. How many men merely wish to revenge themselves on other men for the latter's good fortune and their own ill-luck in this world! The husband discovered what was going on—perhaps the "chum" was not particularly careful to keep the relationship secret; to some men of low character no liaison with any woman has any charm unless the world knows about it—and a painful scene took place which ended in the wife's leaving the house. She thought that her lover would be glad to have her for good, would probably marry her after her husband obtained a divorce. Alas, the lover received her most coldly, told her she acted foolishly in leaving her husband, and advised her to go right back to her home, especially as he was leaving for South America for an indefinite period.

She did go back, a much sadder and wiser woman, and begged her husband's forgiveness, which he grudgingly granted. They continued to live under the same roof, but it was a broken home; for as the proverb says: No matter how you may tie a broken rope, there will always remain a knot.

CASE 63. The wife belonged to that happily disappearing species of women who believe that the sexual act is for propagation only; that at any other time it is a lustful, sinful and disgusting act. She believed so not merely theoretically, but acted upon the belief practically. The husband argued and argued, and

then began to have relations with another woman; he found the other woman so much superior to his wife both physically, mentally and spiritually, that the latter became most obnoxious to him. And though in the middle-sized Western town in which he lived he compromised his social position and jeopardized his earning capacity, he continued to go openly with the young woman, saying to his friends that he would rather become a workman and live with the woman he loved than continue to be president of the company and live with the woman he detested. And after some two or three years the wife felt forced to sue for divorce.

CASE 64. The cause of the separation in this case may seem ridiculous, and perhaps it was not the primary, underlying cause, but it all started with the husband's snoring. He had become fat and besides got some nasal and pharyngeal catarrhal condition, which caused him to snore stertorously. The wife was a light sleeper, and her sleep was dreadfully disturbed. Her health began to be seriously affected. She consulted the friendly family physician who gave strict orders that the husband must sleep in a separate room, in another part of the house. It has been shrewdly and correctly surmised (though this has little to do with the story) that the physician, who had always entertained warm though purely platonic feelings for the wife, gave this order not quite disinterestedly; he was jealous of the husband, and—unconsciously perhaps—wanted to prevent him from having frequent relations with the wife. Be it as it may, this was the beginning of the end. The separate bedrooms led to a gradual cooling, then to coldness and irritation which eventually ended in a legal separation.

CASE 65. The wife had been a widow before she married her present husband. With her former husband she learned and got used to attend to her marital duties in a certain way, and only that way, and no other, could give her satisfaction. Her present husband, an earnest, dignified man, considered any deviation from the normal way scandalous and indecent. Disagreements arose, irritation, physical and spiritual, followed which ended in a divorce.

CASE 66. In this case the husband was addicted to a certain sexual perversion, which belongs to the domain of pathology, and into the details of which I cannot enter here. But the perversion was a very unpleasant one which filled his wife with disgust, and she left him within a few weeks after the marriage, and had no difficulty to have the marriage annulled.

CASE 67. Whether or no one would blame the husband in this case depends upon the point of view. He had nothing to reproach his wife with—except her age. And it was not so much her age he blamed her for, but her misleading him about it; in plain language, her lying about it. She looked youthful, and she told him that she was the same age as he. Through an insurance policy which she had taken out on her life before marriage and which she imprudently left one day lying around, he discovered that she was twelve years older than he. That gave him a shock, and the peculiar feature of this case is, that immediately after he found himself unable to have relations with her. Several forced attempts failed or succeeded only partially. He found himself unable to treat her decently, courteously. She loved him passionately, tenderly, not only with a wifely but with a motherly love as well. He knew that it would break her heart, but he claimed

he could not help himself, and he persuaded her to sue for divorce. —He married a woman much younger than himself, while she has been dragging out a very sad, very pathetic existence.

If the reader imagines that a happy life is *impossible* where the wife is several years older than the husband, he is mistaken. It remains true that as a general thing it is better that the wife be younger than the husband, but I know personally several couples who have been living all their lives happily, peacefully, harmoniously, in spite of the fact that the wife was five, ten, fifteen and even *twenty* years older than the husband. It is a well-known *fact* that some men *seek* wives older than themselves and can be happy with such wives only. In some men this characteristic reaches the degree of a well-known abnormality, but there are all sorts of gradations, and normal men who prefer wives somewhat older than themselves are not by any means rare phenomena.

CASE 68. They seemed to get along nicely; in fact, they were quite happy. But unfortunately, the wife had committed a *faux pas* before marriage and gave birth to a child. Though the child died when a few weeks old, and though her life since had been irreproachable, the husband insisted on getting a divorce. Of course, a fine, broadminded man would not act that way, but all men are not fine and broadminded and some men have a feeling, a real, deep, ineradicable feeling, that a woman who had had sexual relations with another man, even if it was only once, and against her will, is a soiled, somewhat leprous thing, who is decidedly *minderwertig*, decidedly worth less than an untouched virginal girl. Only a few radical thinkers have succeeded in freeing themselves from that feeling. But it will take a very long time before this liberal attitude becomes universal. Woman's economic independence will help to bring it about.

CASE 69. This is a rather ordinary case. The husband fell deeply in love with his prospective wife, which love was not reciprocated. In order to win her, he lied about his social position, about his connections and relatives, about the amount of money he was earning. His hope was that after marriage matters would arrange themselves. If there had been love on her side, things might have arranged themselves. But there was not, and she deeply resented what she called his trickery. In less than two months after the marriage she left his bed and board and sued for a separation. He threatened suicide, he threatened to kill her, but the threats had no effect on her. She was one of the pugnacious ones. She got her separation, and after a year he let her get a divorce. Now they are both remarried.

Cases Seventy to Seventy-Seven

CASE 70. They had been married a few months, and everything seemed to promise well. Accidentally the husband found a slip that fell out of her purse which stated that her Wassermann reaction was negative. He demanded an explanation. She answered that everybody ought to make sure of his condition, that there were innocently contracted infections, etc. The explanation was not satisfactory to him. He said that if she wanted merely to find out, she would not have done it secretly, she would have told him about it, she would have urged him also to have his Wassermann reaction taken, she would have asked him to accompany her. His suspicion that she must have had ante-marital sexual relations became later confirmed; he was not a broad-minded radical, he began to treat his wife coldly and contemptuously, and a divorce was the eventual result.

CASE 71. It so happened that in this case the husband was very anxious to have an heir. He wanted an heir both for religious

reasons, because he wanted to have somebody to pray for his soul after his death, and he wanted to have an heir to leave his property to. But two years, three years passed, and no sign of a pregnancy. He sent his wife to various doctors, and she told the husband that she was being treated but that the doctors told her it would take a long time before any results could be expected. Impatient, he insisted upon accompanying her to the city's greatest gynecological specialist. She refused to let him accompany her. He insisted. She had to agree. The specialist said that she could never have any children, as *she had no ovaries*. Then only the husband found out that his wife had an operation before marriage, in which both ovaries were removed, and that since then she had not even menstruated. Because she cheated him, concealed from him her condition, and because he was really most anxious to have an heir, he sued for divorce which under the circumstances was readily granted.

CASE 72. Husband was a foreigner, and his wife, though she had married him of her own free will, felt herself lowered in his presence, as if she had married beneath her socially. She'd correct his pronunciation and his enunciation, criticize his manner of talking, etc. He was high strung, could not stand her attitude of superiority and the airs she took with him—he was immeasurably more educated and cultured than she was—and he disappeared. And up to the present the wife does not know where he is. Some say that he went to Mexico where he has established himself and is doing very well professionally.

CASE 73. Was this the real, fundamental reason or was it only the superficial ostensible reason? Who will say? But the whole cause of disagreement seemed to be this: the husband wanted to

move away from Brooklyn and establish himself West; the wife would not agree to move from her native city where she had her mother, brothers and sisters and friends. Perhaps it was just to avoid these relatives and friends of his wife's that the husband wanted to move away. But the wife was like adamant. "She would not leave her mother for any husband." The husband was just as determined; so he just left and went West, leaving the wife to do whatever she pleased. She could not sue him for abandonment or sue for support because the law says that a wife has to follow her husband wherever he goes and it was she who refused to accompany him.

CASE 74. A sad but not very rare case. He was a poor but ambitious young fellow. He worked in a factory, detesting his work and grumbling about it. He boarded with a middle class family in which there was a gentle and fairly good looking daughter. He had received a fair education before he came to this country, and he often complained to his landlady and her daughter of his bad luck in having to be a working man when, if he had a little money, he could easily become a professional man. He began to profess love for the daughter, and it soon was understood that he would marry the daughter, and they would see him through college, supporting him and his wife during the four years of his study, paying his tuition fees and all other expenses, and fixing up his medical office after his graduation. Everything happened according to program. Better even than was expected. For he proved to be quite clever in his studies, showed considerable surgical talent, and soon after graduation he got a good surgical practice. But here the trouble started. He began to have rich patients, he was invited to well-to-do homes, and he began to be ashamed of his simple, rather insignificant,

timid and shrinking wife. After two or three years he began to suggest divorce. The wife wept—that was her only answer to his suggestion. She loved him with all her soul; to her he was the whole world; nothing existed beside him. He offered to return all the money that was expended on him, to double it or triple it. She only wept. When she saw that he was in earnest, that he was determined to rid himself of her in one way or another, she swallowed a bottle of poison which the doctor had in his office. She left a note saying that she did not want to be in his way and hoped that he would be happy. Yes, he did marry after a year. But it would be interesting to know if the ghost of his poor Betty ever appears to him.

CASE 75. During the husband's absence on a business trip the wife broke open his desk, found some compromising letters, hired detectives, discovered the name and address of the woman in the case, went to her hotel apartment, made a scandal, tried to horse-whip her, but was thrown out. Gradually she cooled off, and when the husband, after several weeks' absence, returned, she thought to confound him with the discovery of his "treachery," but she decided to show herself generous and to forgive him. To her great shock, the husband did not want to be forgiven, but on the contrary told her that he knew what she had done, and that he did not intend to continue to live with a woman capable of such actions. And no intercessions of friends could shake his resolution to get a separation from his wife.

CASE 76. She told loudly to a crowd of women that "he," her husband, was "no good," that he was impotent. The women made fun of it, condoned with her, laughed. He was at the other end of the room, and heard everything. So did several other men.

That same evening he left the house, and soon demanded a separation. She resisted it, she regretted her indiscretion, apologized for it, but to no effect. He got the separation, and eventually they were divorced. While there was not much love lost between these two, still they got along fairly well, and there is no reason to assume that they would not have continued to live together, but for the wife's vicious idle tongue.

Many a home has been broken up on account of a humiliating remark about the husband in the presence of strangers. We know of a case where a wife threw up to her husband in the presence of company that he was a mean, stingy miser. And that remark led very soon to a separation and then divorce. One can say that these remarks were merely the culminating points, the match in the powder magazine. Yes, but without these taunting remarks, without the match, there might never have been an explosion.

CASE 77. It was a case of love at first sight. Passionate love. He couldn't live without her. And he had to overcome many obstacles before he got her and married her. And yet in less than *three* months they were fighting like cats and dogs and were on the point of separation. Here we can definitely say that the foundation of the discord was laid in the honeymoon. He had no sexual relations before marriage, none whatever. When they went off on their honeymoon, he at once began to indulge most excessively; several times within the twenty four hours, day after day. At first she suggested moderation, but after a month or so, she, having become sexually hypersensitive, encouraged and demanded the excesses. He in the meantime became oversatiated, and sexually weaker. The act became of short duration, gave him little satisfaction, and her still less; it left her irritated; and yet she

demanding relations all the time, which he was unable to indulge in. A wise counsel, complete rest for a while, etc., would no doubt have put matters to rights. But there was nobody to give them that counsel even if they had asked for it, and they themselves were too ignorant to know or to suspect the pernicious effect of their excesses. She told him that he was unwilling or unable to have relations with her because he ceased to love her!—There is no greater source of marital discord than mutual sexual dissatisfaction, and so things went from bad to worse, until it became impossible to mend them.

Cases Seventy-Eight to Ninety.

CASE 78. A sad case. The wife was a fine woman; some years after marriage she got lupus of the face which resulted in an erosion of a considerable portion of the nose. It did disfigure her, it did make her look repulsive. The husband liked her, pitied her, but he was unable to enjoy a meal opposite her, and he had an aversion to any sexual relations with her. He could not even share the same bed with her. A separation followed. She died six years later; some say that it was probably a case of suicide. Not only because her husband left her, but because she hated to go out into the street: everyone looked at her with aversion unless she was heavily veiled, and some of her best friends visited her only rarely and reluctantly. Some were afraid that maybe her disease was infectious.

Here is a very delicate ethical problem. What was the husband to do? He liked her, respected her, pitied her deeply and knew that by abandoning her now, her sufferings would be increased tenfold. He was still in the prime of life. Should he have sacrificed himself and stuck to her to the end, or was he morally justified in leaving her? Will you say that he was perfectly right

in acting the way he did, and that no other husband could have acted differently? Then read the next case.

CASE 79. In this case, the woman got a tumor which affected the entire left side of the face, and made her a real fright. She became most repellent. Children were afraid to look at her. The whole face became distorted, it lost its human delineaments. One eye was completely closed. And yet the husband did not abandon her, was most tender to her, went with her from physician to physician, from surgeon to surgeon, and stuck it out to the very end. You cannot sometimes always tell.

CASE 80. This, like case seventy-eight, was also a case of lupus, but of a milder variety. It was what we call butterfly lupus. The woman's face was not a pleasant one; nobody could have kissed or caressed it, but she was not repulsive. And the husband did not want to leave her. But he had relations with her as a matter of duty, not as a matter of pleasure. And he indulged at rare intervals only. But he had sex relations elsewhere. The wife learned of them and gave him an ultimatum. Her amour propre was touched. And she told him that if she was not good enough for him, if he felt averse to having sexual relations with her, he need not stay in the house at all (the house was in her name). And so he left, and eventually they were divorced.

CASE 81. He wanted children. Wanted them badly. But they did not come. He had himself examined, and was found to be quite all right. He had her examined and the doctors said that as far as they could see she was all right too. And still there were no children. He felt disappointed, depressed, but as there was no help for it he resigned himself to the situation.—Accidentally, he found in his wife's boudoir a box of suppositories

which on investigation he discovered were used for the prevention of conception. He was shocked. He confronted her with the suppositories, and she had to confess to their use. She said she was in terror of having a child and therefore had been using preenceptives all the time. He said that from now on she must give them up; if not, they would have to part. She said she would rather part than have a child. And part they did, though it completely crushed her. But what was the reason she refused to have any children? The reason was not the one she gave her husband. The reason was that several years prior to marriage she was infected with syphilis; and though she had had no external signs for over five years, and though her Wassermann was repeatedly negative, she had conscientious scruples about bringing a child into the world which might be syphilitically tainted. And so she decided to sacrifice her self, her home, her economic security. All honor to her for her decision.

CASE 82. The woman was an epileptic and skillfully concealed the fact until after the marriage. Two days after the wedding she had a severe attack. When the husband saw that she was a severe epileptic, he told her he could have the marriage dissolved on account of fraud, but he would continue to live with her provided she took care not to have any children. He brought the best preventive obtainable and she promised to use it. But she was a common woman, and she wanted children, whether they should be epileptic or not. So on a few occasions she deliberately omitted the use of the preenceptive, and a child was the result. The husband cautioned her, but when the second child came, a puny misshapen thing, he left her and later obtained a divorce. Her mentality gradually deteriorated, she developed a homicidal and sui-

cidal mania, and she ended by jumping out of a window, and the jump proved fatal.

CASE 83. The bringing up of the children was the rock at which the bark of this household shattered. He was a very strict, hard man. Our impression is that he was somewhat or even quite sadistic. He used to beat the children mercilessly; for the slightest infraction of decorum he would whip the boys and even the girl. He said that was the way he was brought up—and see what a fine man he was!—and that was the way he was going to bring up his children. The wife interfered, tried to protect the children, interposed herself between him and them, and there would be constant scenes. One time when he was beating the youngest boy and he would not stop in spite of all her prayers and tears, she hit him over the head with a heavy carafe, and split his scalp. After that life became unbearable and she sued for a divorce on account of cruelty.

CASE 84. Here we have the picture reversed. The case is in some respect similar to case Thirty-One. The mother was a severe, thinlipped woman, very strict to the children. The father was a boisterous, good-natured man, rather Rabelaisian in his language; his stories would make the children, who adored him, roar, and make her furious; she claimed he was deliberately ruining the morals of the children, and she would not have it. He wanted a free, rather libertarian bringing up, she wanted it to be archi-puritanical; she was also one of the "sex for propagation only" women. Two more incompatible characters it would have been difficult to meet. When the youngest boy reached sixteen and left for college, they decided to part and to live separately. I say to "part and to live separately" which seems tautological,

but it isn't. For there are cases, where the husband and wife part absolutely as husband and wife, become strangers to each other, and still for economic or social reasons continue to live under the same roof. On the other hand there are cases where the husband and wife decide to live separately, and yet remain not only friends, but remain husband and wife, coming together and having sexual relations.

CASE 85. Here we know only that the hatred of the wife for her husband reached such a degree that when he got sick she decided to help him over into the other world by putting some poison into his medicine. He noticed the difference in the taste, experienced severe cramps in the stomach, watched her, and surprised her when she was about to do it again. He did not have her arrested, but when he got well, he sued for a divorce which she did not contest.

Is it right to try to hold a "home" together where the hatred is so intense that the wife is capable of poisoning her husband or the husband his wife? Should not in such cases a divorce be granted for the mere asking—at the mere demand of either party?

CASE 86. She was suffering from hereditary syphilis. He did not know it before marriage; and when he found it out a year or two after marriage, he continued to live with her. But when the effects of this "late hereditary syphilis," became ravaging, and her nose fell in completely, he sued for and obtained a divorce.

CASE 87. This was a vulgar case—she caught him in *flagrante delicto* with the chamber-maid. She was a broadminded woman and she said that if he had gone outside and she had found out she would have made no fuss; perhaps she would have said

nothing. But to do such things in their own home showed such a commonness, such a baseness of character, that she could never respect him or have anything to do with him again. And she was divorcing him, she said, not for his infidelity, but for his commonness and his vulgarity.

CASE 88. They lived very harmoniously. She was as faithful as any woman can be. He both loved and admired her. And yet because he found a package of passionate letters addressed to her before her marriage, even before she was engaged to him, he began to sulk and behave disagreeably. There was no intimation that there had been sexual relations—he knew that she was a virgin when she went to the bridal couch—but the fact that she had an admirer who no doubt embraced her and kissed her, rankled in his breast, and now and then he behaved like a common vulgarian. She showed great patience and sweet reasonableness, tried to make him see the thing in its proper light, and after a few months the storm which threatened to shatter the frail bark of their domestic happiness blew over. But it came pretty near being wrecked.

CASE 89. About a year after the marriage the husband received an anonymous letter, giving him proofs and all details that his wife was a foundling, an illegitimate child. He investigated the matter and found it to be so. He immediately instituted proceedings for divorce. He was a common, ignorant, religious man, and he had an idea that no proper children can come from a mother who was herself illegitimate, that they would be tainted in some manner; illegitimate seemed to him actually something unclean; and he wanted the mother of his children to be one hundred per cent. pure. And so he divorced her; and married a woman from whom he had no children at all.

CASE 90. This was a case of extreme frigidity on the part of the wife. She did not refuse intercourse but she behaved, as the husband said, like a log. "I don't know what I have near me, a log or an iceberg." He began to go with other women; the wife knew it and didn't object. Nevertheless he decided that he did not care to live all his life with such a woman; a separation, followed by a temporary reconciliation, and finally a divorce, followed.

Cases Ninety-One to One Hundred and One

CASE 91. The husband noticed that the wife was careful to have her body well covered when they went to bed or during the act. She had combination suits which protected her entire body from neck to ankles. He ascribed it at first to womanly modesty. But after several months this began to seem to him strange, bizarre. He began to demand . . . He told her it was strange for a husband never to see or to feel his wife's body. He finally did succeed in seeing it. It was one mass of psoriasis. She had had herself treated for years, from puberty up, but without any results, so she gave up all treatment.—The husband made inquiries and learned that psoriasis was now treated by the X-rays and radium. He had her treated but with very little result. As his love was not very ardent or profound, he decided that it was best for them to be divorced. He did not want a wife whom he could touch only through her combination suit, and besides he was told that psoriasis was to a considerable degree hereditary and he did not want his children to have such bodies, have to go through their lives with such a disagreeable, chronic skin disease. And as he was a rich man he thought he was entitled to a woman with a normal, smooth skin.

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CASE 92. Pathological lying. Yes, there is such a thing as an incurable mania for lying. Not only lying with some purpose in view, but just lying. She would invent silly stories, without any sense in them, she'd come in from the street and tell her husband that she met so-and-so, a friend of his, and what he said; and when he would tell her that she could not have met his friend because he knows that he is a thousand miles away at this moment, that he had received a letter from him only this morning, she would still insist that what she said was true. She would often lie even when it paid her better to tell the truth. And he just happened to be a most truthful man, and every lie of hers hurt him, it was like a blow in the face. He hoped to correct her, but when he saw it was quite hopeless, he separated from her. He did not care to get married again, as he was engaged in work which took up all his time and all his attention, and he was quite happy in his work. He should never have married.

CASE 93. The wife in this case refused to have relations *except* during menstrual periods. In the periods between the menses the sexual relations were most disagreeable to her, and it was only after arguments and squabbles that she would agree. The husband on the other hand detested to have relations during the menses; it seemed to him dirty, abnormal and injurious. And so they squabbled for several years, until they ceased to have relations altogether. After a while he sued for divorce.

CASE 94. Wife extremely untidy and negligent of the home. He seldom had anything decent or warm to eat. And when he'd object she would pour out a torrent of abuse. "If he didn't like it, he could lump it" or go elsewhere. He did go elsewhere. He began to take some of his meals at his sister's who knew what a

home life he had, and who was a very good cook; and that made the wife furious—his daring to go to his sister's for some of his meals, and thus letting people know that his meals home did not please him. Once when he expressed his disgust with the untidiness of the table and the wretched condition of the food, she threw a plate at him. He got up, went out and never came back. And they are still separated. He wants a divorce, but she refuses to give him one under any circumstances, and under our insane laws he cannot obtain one.

CASE 95. For ten years after their marriage they never left their home in the little midwestern town. Then they took a trip to Paris. She liked it so much that two years later she begged her husband they should go again. He couldn't leave the business, so she went alone. She went, and never came back. She got in with a crowd of artists, and after spending two months in the Montparnasse quarter, going back to her little mainstreet home seemed to her quite impossible. And so she is still in Paris, and can be seen every afternoon and evening at the Rotonde or the Café du Dôme. All the letters of her husband, his prayers and his threats, have no effect on her. Perhaps the memory of the two children of eight and ten that she left home pricks her now and then, but evidently the pricks are not sharp enough to make her return home. She says when she gets good and ready she'll go back and not before. And she seems to feel sure that the husband will forgive her her infidelities and will take her back. And if he doesn't, it won't matter much either, she says. "Plenty of males to take care of one little woman."

CASE 96. The wife liked to gallivant about, visiting her relatives and friends. The husband liked her to stay home. This

would lead to occasional disagreements, but nothing serious. They had only one child—a boy of six. She would often take him along on her visits. One time, after visiting her relatives and some friends, the boy complained of feeling tired. It was windy and the streets were wet. The little fellow soon developed laryngeal diphtheria and no efforts could save him. He died. It came out that in one of the homes she visited there was a case of convalescing diphtheria. The husband accused the wife of having killed the child. Recriminations followed, life together became intolerable and they parted. And both feel bitter and miserable.

CASE 97. This was a sad case. She was a fine young woman, gentle and soft-spoken. She had a spontaneous miscarriage, and developed septicemia. She was given large doses of quinine and alcohol, the latter in the form of brandy and champagne. She was several times in a sinking condition, and it seemed to the doctors that it was the champagne only that supported her and saved her life. She was given a quart and two quarts a day. During her convalescence she was also given large doses of it. She began to demand it, she said that was the only thing that did her any good. When she got well, she continued to consume large quantities of brandy and champagne, and, briefly, she became a confirmed dipsomaniac. Nothing was of any avail. When prohibition came into force, the money she spent on these two beverages made an enormous hole to the family budget. The husband complained, kicked, refused to give her any money—for any money he gave her for the household she spent on drink—it was of no use. She sold her jewels, she pawned some of the family silver, then started to pawn and sell her clothes, and she began to look shabby and disreputable. The household was going to wreck and

ruin, a catastrophe could be seen in the offing but nobody could avert it.

CASE 98. It may seem strange that bolshevism in Russia should be the cause of a divorce in the United States, but such is the case. It has caused many disagreements in families, it has ruptured many old friendships and has perhaps led to many divorces; we know definitely one such case. They were both radicals, they had about the same opinions on most things, though she was a little more extreme than he. They were a most loving couple. Their disagreements commenced soon after the Russian revolution. She was most enthusiastic about the bolshevists, about their accomplishments, about the dictatorship of the proletariat and everything else connected with the soviets. He was at first non-committal, but when he heard and read about certain things going on there, he became openly critical. His sympathies had been with the social revolutionists and when he learned that many of them were in prison, that many were dying of starvation, that a number of them had been shot, he became very bitter, and did not hesitate to write and to speak against the bolshevists. And there were daily wranglings between him and his wife who defended every one of their actions including the *tcheka*. Their quarrels, though they were on the subject of bolshevism only, became very bitter and she left the house; a separation then followed which later on ended in a divorce.

Soon after these lines were written we heard of another couple that we knew quite well, in whom the discord resulting in divorce was initiated by their antagonistic ideas about bolshevism and communism.

CASE 99. She knew that he was not religious when she married him. He told her quite frankly, that he never went and never

would go to church and that he entertained even strong doubts as to the existence of God. Jesus he considered a very fine man, but a man only, and he had no sort of use whatever for the fables of immaculate conception, the resurrection, etc. He told her all that, and nevertheless she married him. Perhaps she hoped she would change him. Perhaps his good social and professional position was too good a thing to throw away, especially as she was no longer eighteen nor even twenty-five. So they were married. But as the years passed, her piety seemed to increase, and his agnosticism seemed to become more and more painful to her. The children became a bone of contention. He did not want her to cram them with all sorts of injurious superstitions. And when she would tell the children something which he considered false, and its effects vicious, he would tell them that they need not believe what mother told them, that it was just an old fable in which no rational thinking man now believes. These frequent squabbles had a bad effect on the children, and they decided to separate, leaving it to the children to which parent they wanted to go and stay with. One boy chose the father, one boy and the one girl preferred the mother.

CASE 100. They were both of the same age, and up to the age of forty-five they lived very harmoniously; they were considered an exceptionally loving couple. But at 45 or thereabouts a great change came over him. His "dangerous age" proved truly dangerous for him. He began to run after women, and to such an extent that his wife, forgiving as she was, said she would not stand for it, and he left the house. For five years he lived a very loose life; then it seemed to lose its charm and its hold on him; he seemed to lose all desire for strange women, and he did feel a yearning for his old wife. He came back to her contritely and

somewhat sheepishly, and she received him gladly but undemonstratively. She loved him as much as ever. Her pride was wounded, but she was wise enough not to sacrifice her happiness to that vicious infantilism, pride. In less than a year's time they were living as happily as if nothing had ever occurred between them. And their friends visited them as ever before.

CASE 101. This case is up to a certain point almost an exact duplicate of the previous case. But when the man, tired of his divagations, returned to his wife, asking her to take him back, she stood forth in all her pride, and turned away and told him she would not have anything to do with him. And he went. And she remained a lonely old woman, longing after her man, but her pride forbade her to call him back. And for her pillow by night and her consolation by day she had her Pride. Pride is a vice which has cost millions of people their happiness.

Cases One Hundred and Two to One Hundred and Ten

CASE 102. This was his second marriage. He married the first time in his early twenties, and during the quarter of a century (almost) that he lived with his first wife he was a model husband. If he ever had a desire for another woman he was not aware of it. At any rate he never touched, never flirted with another woman. He was not excessively sexual, and his wife gave him full satisfaction. When she died, he felt her loss deeply. When he married two years later, it was not so much because of sexual need; it was principally because he wanted a companion, he wanted somebody to preside at his home. Also he still had two young children. He was then about forty eight, his wife, a widow, about forty. One of the factors that induced her to marry him was her knowledge of the life he led with his first wife: he was gentle, kind and

thoroughly absolutely faithful. And she wanted such a husband. For about two years, her life was what she wanted and what she expected it to be, quite ideal. But gradually, no not gradually, but rather suddenly, there was a marked change in the husband's behavior. He became irritable, rude, and he gave her up sexually. Entirely. And soon she found that he not only went with other women, with ordinary prostitutes, but that he took up with a respectable girl of about twenty. She was in despair. And yet she did not want to make a scandal; she seemed to believe that it was not just wickedness on his part, but that he acted as if under compulsion. A physician whom she consulted and whom she told the whole story, advised her to wait and to be patient, not to do anything rash. In about two years, the husband gave up all other relationships, came back wholly to his wife, and—it is ten years now since that happened—they have been quite happy ever since.—What happened to the husband? Why does a man who lived for a quarter of a century in strictest monogamy suddenly begin to “run after women” as the vulgar expression is? Because, at that time, he just happened to enter on his climacteric or change of life. For there is a male as there is a female climacteric. And on *some* men the climacteric has just this effect—they get an irresistible desire to go with other women. This condition may last a year, it may last two or three years. The “change of life” is particularly apt to affect in this way those men who had never had any ante- or extra-marital experience; that is men who were perfectly chaste before marriage and absolutely “faithful” during marriage.

Had the wife in this case made a fuss, she would probably have alienated him entirely, would have broken up the home, and several people (including the children) would have been made unhappy. As it is, a little patience obviated considerable misery.

Yes, all hypocrites and bigots to the contrary notwithstanding, we advise, in cases of marital infidelity, patience, tact and forgiveness.

CASE 103. He had been a widower and she a widow, both in the middle forties. They seemed to be getting along nicely for the first two or three years. The wife brought with her a daughter from her first husband, a girl of about thirteen; she was now going on seventeen, and she was a beautiful young girl. The stepfather was nice to her; very nice. Why shouldn't he be? She was not only a nice-looking girl, but nice generally, and he was in his climacterium. Perhaps he was a little in love with her. If he was, he could not help it; but he certainly didn't show it erotically. He was merely nice to her, and she appreciated it. This made the mother furiously jealous. A mother-daughter jealousy may be the most furious of all jealousies. She began to maltreat and to insult her daughter. He stood up for the latter. This made the mother still more furious. Had she been cultured and refined, she might have exercised some self-control, and the clouds would have passed over. But she knew no self-restraint. And once, in the presence of relatives, she made a scene. She screamed that she was not good enough any more for her husband. It is Laura (her daughter) he would like to sleep with and therefore he is neglecting her, and so on. This led to further scenes, and some weeks later the husband left the house. A divorce was the eventual outcome.

CASE 104. In this case also the wife was the exclusive cause of the breaking up of the home. The husband—a man in the late forties; most such cases occur at that age when the man is undergoing the change of life—entered into a perfectly innocent

and platonic friendship with a young woman. He had no intention of being unfaithful to his wife, much less of leaving her. But she began to carry on in such a disgraceful manner, accusing him before the children, relatives and friends of adulterous relations with other women, that in disgust he left the house, and never came back.

CASE 105. Luckily, there aren't many women like her. Soon after her marriage she told her husband that she was broad-minded, and that she didn't mind at all if he had extra-marital relations occasionally. In fact she would prefer it. He did not take advantage of his wife's generous offer for some time, but eventually he did. And he didn't hide it from her, for he took her at her word. She had him followed, and as soon as she got the evidence, she sued for divorce. The whole thing was framed up with malice aforethought. For as soon as she got her divorce with a very substantial alimony, she began a life of shameless sexual debauchery. She was economically secure for life, and nobody could interfere with her brazen promiscuity.

CASE 106. Half of the world's misery is due to ignorance, and many, many sexual tragedies can be traced directly to ignorance. Why shouldn't men know that during the change of life a woman is apt to be extremely nervous, restless, sensitive, and must be treated with greater delicacy and consideration than usual? It would also be well for men to know that just during the years of change a woman's sexual libido is often increased to a considerable degree, and it is both unfair and dangerous to neglect her sexually. In this case the woman who for twenty years was a model wife and mother suddenly began to act queerly. There was really nothing queer in it, but the husband who had been neglecting

her for some time so considered it and publicly ridiculed her about it. All she did was to take better care of her person, to dress more modishly, and put on a little rouge and powder. She tried to look a little younger. It may be foolish, but surely nothing wicked about it. But the husband, crude and ignorant as he was, laughed at her in the presence of the children and accused her of wanting to "hook" a young fellow, and he kept it up and up. The result was that she left the house and did "hook" a young fellow who found her very charming and desirable. And then only the husband's jealousy awoke, and he came and begged her to come home, assuring her that now everything would be all right. And she went home, chiefly because of the children, and things were all right now.

It is a sad thing, but it is true that nothing is so effective in reawakening a husband's love or at least attention, as a little jealousy. It is not a thing that I can morally recommend but it is sometimes the only remedy. A husband for whom the wife ceased to exist suddenly becomes aware not only of her existence but of her charms, as soon as he notices that another man desires her. And many a husband who neglected his wife as long as he was sure of her faithfulness began to stick to her closer than a porous plaster after an act of unfaithfulness—real or alleged—on her part.

CASE 107. The prospect for a happy marriage in this case was of the brightest. They had everything to live for. Good social standing, no economic worry as long as they lived, and, most important of all, there was mutual love and respect. But several years before marriage he had a slight attack of gonorrhea of which he had considered himself completely cured. In fact he had forgotten all about it. But soon after the marriage

the wife developed acute symptoms, and an examination showed that she had a case of virulent gonorrhea. It spread upward, an operation became necessary. It took her about six months to recover; but she will never be a really well woman, and she will never be a mother; because to save her life it was necessary to remove her tubes and ovaries. Husband and wife continue to live together, but it is a sad, subdued home, so can never be a happy home.

CASE 108. She had a rather hard, cheerless girlhood, without any fun or distraction, and she was jubilantly happy when Mr. W asked her to marry him. And she continued happy during the two months that elapsed between the engagement and marriage. For he was all that a lover should be. He was in the middle thirties, she was between twenty-five and six. She told him she hoped he would be "careful," so she may not get in the family way right off. She would like to feel she had some leisure and enjoyment before the difficulties of pregnancy and the cares of motherhood descended upon her shoulders. He promised. But on the wedding night he showed himself brutally impetuous, repeated the act several times, refusing to take any care, and she became immediately pregnant, as she found out when she missed her menses which were due in a week. She became intensely disgusted—with him, with herself, with the whole sex act. Her pregnancy was a difficult one, severe vomiting soon set in, frequent urination made going out and visiting uncomfortable—and right here, during the first week was laid the foundation of disagreement and hatred which resulted eventually in another broken, unhappy home.

CASE 109. The married life of this couple lasted just one week. Three days after the wedding night the wife began to

feel a severe burning and itching in the genital parts; a day or two later an irritating discharge appeared. She went to a physician who told her she was suffering from an acute gonorrhea. She went home, packed her things and on the following day left. She later secured a divorce and alimony.

Not every wife infected by her husband leaves; if this were the case, there would be many more, thousands and thousands more, broken homes than there are now. And strange as it may seem, it is nevertheless true that many wives do not even seem to resent the injury the husband did them. Some wives—it will seem incredible but it is true—even seem to enjoy the rôle of victim or martyr caused by their husband's derelictions. It depends a good deal upon the husband. Some feel their guilt acutely, are very tender to their wives and do everything in their power to have them cured, spending their last cent for doctors and medicines. Other husbands begrudge the wife's treatment, and show an utter lack of sympathy with their wives' misfortune which they themselves, the husbands, brought on them. You can not blame the wives if they nurse resentment and hatred towards such husbands.

CASE 1110. Mrs. N. O. was but thirty years old and had gone through six difficult labors. She had such a terror of another pregnancy and labor that she told her husband that if ever she got pregnant again, she would either kill him or herself; or at any rate she would leave him. And she did not hate her husband. She liked him. But she would not go through another pregnancy. And when she did get pregnant again, she left her home, had an abortion brought on and became a saleslady in a department store. She would not go back, though her three children (two had died in infancy, one had been stillborn, on account of difficult

labor) badly needed her, and though her husband begged her to return, promising that he would "leave her alone." And she would take no chances with preenceptives. Only when the husband, on the advice of a physician, had himself vasectomised, did she agree to come back. And they live now happily and harmoniously.

The Principal Cause of Divorce and Separation

The one hundred and ten cases of divorce, separation and broken homes presented in the previous pages cover, I believe, practically all the causes which lead to these socially and individually lamentable conditions. To set up a statistical table giving the various causes of divorce in percentage figures would be impossible; the real reasons leading to divorce are very often concealed, and other reasons, which are less shocking and present legally more satisfactory grounds, are given instead. The physician is often better informed as to the true underlying reasons than is the lawyer or the judge.

But if we were asked to give the *principal* or one of the principal causes of divorce, we should say: *Sexual maladjustment*. This is often the beginning of all future troubles. When the man and the woman satisfy each other thoroughly, when one derives full sexual satisfaction from the other, then many things are overlooked. And as we stated elsewhere if we looked deeply we would find that sexual non-satisfaction was the real *fons et origo* of the trouble even where the husband and wife, one or both, give other reasons for their disagreement.—In the causation of sexual non-satisfaction sexual impotence, or sexual insufficiency in the male, plays a most important rôle. Another important cause is coitus interruptus (withdrawal); this is often at the bottom of much of our sexual misery and is responsible for many broken homes; and,

of course, coitus interruptus is due to fear of pregnancy, and to the ignorance of the use of preceptives. And we know of many cases where after the menopause, when there is no longer any fear of pregnancy and where coitus interruptus can therefore be given up, the relations between husband and wife become smoother, more friendly, more loving.—We should therefore say that sexual weakness in the man and the fear of pregnancy in the woman are two of the principal causes of marital difficulties.

We do not wish to imply that in *all* marriages the purely physical, sexual part plays the principal rôle. That would not be true. There are some exceptional people, very idealistic, very noble—like John Stuart Mill and his wife—in whom a deep love persists to the end in spite of the fact that sexual intercourse plays a very small rôle—or none at all—in their lives; but these are exceptional cases. Of the generality of ordinary men and women the statements made above hold true: Sexual weakness in the man and fear of pregnancy in the woman are the principal causes of marital discord. The remedies are evident.—And so in the other hundred odd cases the remedies are generally self-evident. *Remove* the cause when *possible*; when impossible, patience, consideration, kindness, altruism must be employed as aids. When these are lacking, or when they are insufficient to hold the home together, then the only thing to do is to let it go apart; go apart with as little enmity, hate, revengefulness and mutual recriminations as possible.

Conclusion

What is the solution of the problem? How shall we prevent the constantly growing number of divorces, separations and broken homes? A careful reading of the preceding sections will not bring about the married millennium, but it will afford many hints whereby marital catastrophes could be prevented or greatly at-

tenuated. But the real radical solution of the marital problem will not be reached until we have radically changed our entire outlook on sex, until our ideas of sex morality have become healthier and saner, until we agree to admit that there is such a thing as sex, and until we have learned something of its true physiology and psychology.*

To state that rendering divorce easier, very much easier would make divorce less frequent, may sound paradoxical, but those who have studied the problem in all its phases have no doubt that this would be the case. About the reality of one characteristic of human nature we all agree: No sooner do you put chains on a man than he will begin to tug at them and try to break them, to free himself from them. This is true of all men worthy of the name, of all men and women with an individuality of their own. And it is right here that most oft the trouble begins. . . . If the man feels that there are no chains at all, or that they are so light and loose that he can loosen them and take them off any time he makes up his mind to, he has no desire to free himself at all. That is human psychology.

Besides easy divorce, we shall probably have to introduce the companionate or some sort of trial marriage. With the knowledge and use of efficient preenceptives such companionates or tentative unions would present no complex problems.—And with easy divorce, the companionate, and a more sane outlook on love and soul morality, most of our marital problems would cease to be problems.

* What modern thinkers who have completely freed themselves from the shackles of medieval superstition have come to consider a sane, healthy sex morality is clearly exposed in the book: "Sex, Love and Morality, a Rational Code of Sexual Ethics."—Eugenics Publishing Co., New York.

II

WHERE THERE IS LOVE

Introduction

I HAVE presented over a hundred cases of divorces, separations and broken homes, and the causes that really or ostensibly were responsible for them. But while under similar conditions, similar causes will produce similar results, any and all, or almost all, the causes enumerated in the previous section become non-effective, become as if they did not exist, where there is real, genuine, deep-felt love.

While I am as free from mysticism and as far removed from metaphysical thinking as one can well be, still I recognize, always have recognized, that in Human Love we possess a mysterious force absolutely defying all attempts at analysis. All efforts to dissect it, all endeavors to explain it have so far remained entirely futile. Those who say that love is nothing more than sex desire or sexual attraction, display regrettable ignorance; they show that they have very little familiarity with either historic or actual cases of *real* love between men and women. But instead of discussing the subject theoretically, we will present several cases of Love, of Real Love.

Case One

Mr. A made the acquaintance of Miss B at a little party, at a friend's house. The people were dancing; she alone didn't. She

was sitting by herself in a corner. He asked her if she wouldn't have a dance with him; she said she couldn't dance, it fatigued her too much, it got her out of breath. She had a small, pale anemic face. He stayed by her side the rest of the evening, and he took her home. On the way she told him that the doctors said she had a touch of tuberculosis; the apices of both lungs were affected, though the lesions seemed to be dormant. He asked to call on her; she said she had no place where to receive him, as she lived in a small hall-bedroom, and no gentlemen could be brought into the rooms. She was working as bookkeeper in a small wholesale house. He was a man of good social and professional standing.—In three months he asked her to marry him. She was overwhelmed. Though she fell in love with him the first evening, she refused him. She said it would not be fair; she had nothing to give him; he had too much. But by persistence he broke down her objections and they were married. Before she agreed to marry him she told him that she felt her condition was getting worse and not better, and even if they married, she would not agree to have any children, as with her physical condition, her tuberculous tendency, she did not think it fair to bring children into the world. He agreed to remain childless.

He hoped that her condition after marriage would improve. But she kept on ailing. In spite of the rest and comfort she had, in spite of the happiness she was suffused with, the happiness of loving and of being loved, she was getting worse. He took her to a clinician of the highest standing. He was puzzled at first, though he went through her most minutely. But certain stigmata, certain marks in her teeth made him suspicious. He had specimens of her blood taken, also some of her spinal fluid, and he made the definite diagnosis that she was suffering from the effects of hereditary syphilis. The diagnosis was confirmed by a syph-

ilologist of high standing. They both stated that danger of infection there was none. The diagnosis gave them both a severe shock. She wanted to leave at once. She said she had no right to be his or anybody's wife; he had yet all his life to live, and she was not going to be in his way, a useless burden; he could marry somebody worth while, have children and be happy.

Did he let her do it? He told her he could never be happy without her, and as long as they both were alive they would live together. And he doubled his tenderness, his solicitude. Ten years have passed since, and he is just as tender, just as solicitous as he was in the beginning. Under treatment her condition improved somewhat, but she has not been well, really well, one day in the ten-eleven years. No only child could be cared for and tended by its mother more gently, more lovingly than this little woman is by her husband. And everybody considers him queer, because they cannot see what he sees in that insignificant little thing. "Love is blind," they keep on repeating. Love is not blind. Infatuation often is. Love is clairvoyant; it sees things that others cannot see or grasp. Nobody can see her golden heart overbrimming with love, her noble soul ready to sacrifice her life for him at any moment. Where there is real love, as there is in this case, nothing else counts; everything else is overlooked.

Case Two

People considered Mr. C a weakling, looked upon him with a certain amount of contempt, because he showed himself so indulgent to Mrs. C. She certainly led him a dance. Half a dozen times within a dozen years she left him, to live with other men or just to lead a wild, free life. And every time he not only received her back when she returned, but was happy to have her come back. He would write to her and beg her to come back

though he knew it was useless; she would not come back until she herself felt inclined to do so. And on her return, they would live as peacefully and as lovingly as if nothing had happened. One time when she was about to leave, he told her that if she left now, that would be the last time. She can never come back, for if she does he would not admit her. She left, nevertheless. And not only did she go to live with another man, but she ran up quite large accounts in two or three stores, which put him in a financially embarrassing position. She stayed away some four months; he felt bitter towards her, resentful. One time he met her in the street, and—instantly all his resentment vanished, his love welled up within him to overflowing, and he asked her to come back. And as if nothing happened, she went back.

Whether she will leave again, and how soon, remains to be seen. His friends blamed him for a weakling; they said such an infatuation in a man like him was shameful. But he was right when he said, it was not infatuation; it was real Love. Infatuation he could overcome, he said; Love he can not and does not want to overcome. And he was right when he claimed that it was not infatuation. Infatuation always longs for, always demands sexual intercourse; and he had no longing for sexual relations with her when she was away; not only that, even when she was with him he could go for weeks without desiring any sexual relations with her; he was not strongly sexed, and he had interesting, engrossing work, so that the sex urge did not bother him much. But he loved her presence; he loved her around the house, he loved to hear her voice, he loved her slightly waddling walk, he could work better in her presence, or when he knew she was in the next room. It was a case of pure, intense and selfless love. And the strange part of it is that she claimed she also loved him, loved him more than any of the men she ever went with;

and while she was in the house, she behaved as if what she claimed were true.—No, this was not infatuation on Mr. C's part; it was real love, and therefore he could overlook his wife's misbehavior again and again.

Case Three

The case of Mr. and Mrs. D. The wife, soon after marriage, developed a uterine condition which caused some alarm. The doctors would not commit themselves to a definite diagnosis; some were afraid of cancer; at any rate she bled rather frequently, and the bleeding became much aggravated after each intercourse. So the doctors forbade sexual relations absolutely. And this robust young man spent twelve years with his wife, without having any sexual relations, and without having relations outside. He loved and cared for his wife most tenderly, and it is not likely that his religious and moral ideas alone would have kept him from having any extra-marital relations. In our experience we have found religious scruples alone a rather weak barrier; but his deep affection for his wife *together* with his religious and moral scruples made it impossible for him to look for another woman. And when his wife died, it was three years before he married again.

Cases Four and Five

"No universal rules in sex matters" has always been my motto. And it is possible that some women feel so outraged, so deeply hurt when they find out that their husbands had extra-marital relations, even once, that they can not continue to live with them, even if they love them, and feel forced to sue for divorce. It is possible, I say. But I have always maintained that a woman who will sue for divorce because her husband has not been strictly faithful to her, though in every other respect he may be lovable and satisfactory, really never loved him, and is using the infi-

delity merely as a pretext in order to get rid of him. Probably, she wanted to get rid of him before, but could find no ground. The "infidelity" furnished her the welcome and long hoped-for ground. And women who demand divorce exclusively on the ground of occasional unfaithfulness have never had my sympathy; they have never had any real love for their husbands.

But some women are of quite a different stamp. Mrs. E accidentally found out that Mr. E lived with another woman whom he considered like his second wife and with whom he has had three children. Did she fly into a fury, did she make a scandal, did she leave and demand a divorce immediately? She did none of those things. And she did none of those things because of two reasons: she *loved* her husband and she was a fine enlightened woman. Only she told him that she was hurt because he concealed from her the matter; it showed her how little he knew her. He told her he kept the matter secret, because he was afraid to hurt her. But now he told her everything. And Mrs. E became very good friends with what people called Mr. E's mistress, but whom none of the three considered a mistress; she considered herself, and Mr. and Mrs. E considered her, a second wife, which is what she was. And Mrs. E being childless often invited the children to stay in her house; and when the so-called mistress died, Mrs. E became a second mother to the children, and took them into her house. The husband died by accident, without having legitimized the children, and without having left a will in their favor. Mrs. E need not have done anything for them if she had not wanted to; but she *loved* their father, and she secured their future just as the father would have done if he had been alive. Here is a case of really sublime, high-minded love. The love was so great, so filled the soul that that ignoble feeling, jealousy, found no room to enter.

Case 5. Among the cases we reported there was one in which the husband sued for divorce because he discovered that before marriage the wife had given birth to a child, the child having died shortly after its birth. Herewith a case is presented in which the husband discovered not only that his wife was a mother before he married her, but that the child was alive, and she supported it and often went to see it in a suburb where it was boarding. He chided her for her secrecy, had the child brought home, gave it his name, legitimatized it, and it grew up with the other children, without anybody knowing any difference. Why did he do it? Because he really loved the woman; and real love forgiveth all; and here there was something to forgive, because, while it is perhaps not the prospective husband's business to know if his prospective wife had sexual relations before he knew her, it is his business to know if she had any children and if those children were alive. And she concealed that. She loved him so much that, while she knew she was acting wrongly, she was afraid to take the risk and tell him. She preferred to have him for a while than not at all; and she was prepared to leave in case he should find out and demand a divorce. But he loved the woman, and his one object in life, in relation to her, was to make her happy. And by his action he made her supremely happy and increased her love for him a hundred-fold.

Case Six

This case has some similarity to the case of Mr. and Mrs. C in this section, and yet it is different. We will designate them as Mr. and Mrs. F. Mr. F knew that his fiancée had been free in her sex relations before she knew him, but as they were sex radicals the subject was not referred to. After they had been married about a year, she told him that she felt the need of leaving him

temporarily. There was no question about her love for him; of that he could be certain. But if her love for him was to have no setback, if she was not to feel dull and bored, if she was to bring out the best that was in her—she was a novelist and short story writer—she would have to leave him, she felt, now and then for a longer or shorter period. He felt grieved, but he knew that she was not the one to be held if she did not want to stay. And so she went to New York for a month, plunged there into its wildest vortex, got herself a temporary lover, and then went back to the midwestern city where she lived. And every year or two she leaves, either for the Pacific coast, for New York or for Paris, stays away a month or two and then comes back as tender and as loving as she was during the first year. And for about eleven months a year there is no more tender, no more loving and harmonious couple to be encountered anywhere. And he is not merely reconciled to the situation; he accepts it quite cheerfully, because he knows that that is her nature, and he is in no doubt about her love for him, no more than he is in doubt of his love for her. "Two really civilized human beings," so they are characterized by some of their friends.

Cases Seven and Eight

Mr. and Mrs. G. Mr. G drinks. He is a drunkard. Mrs. G reproaches him publicly with his vice, disgraces him before the children, and finally gets a separation; there was no love between the two. Mr. H is also a drunkard, going on periodical sprees; but Mrs. H does her utmost to protect him, she hides his weakness before the children, so that the latter think their father is often taken suddenly ill and has to be brought home in a carriage, and she watches over him until he gets over the effect.

Why does she act differently from Mrs. G? Because she loves her husband and knows that he loves her, though his dipsomaniac cravings are often stronger than his love.

CASE 8. The lowest nadir of marital disharmony is reached when one of the spouses murders or tries to murder the other—as not so very infrequently happens. Next to it is the inflicting of physical punishment, of causing bodily injury. It is difficult to think of a self-respecting woman who would continue to live with her husband after he had beaten her, and not once but several times. I am not referring to the poor creatures in the lowest strata of society who are tied to their homes by their children and who are compelled to stick to their brutish husbands, because otherwise they and their children would be menaced with starvation. There are many such women, and we can only pity them. Nor do I refer to these masochistic women who *enjoy* being beaten by their husbands. No, I refer to normal, middle-class professional or high class women who are economically more or less independent, who consider physical assault the lowest possible humiliation, and who yet stay with their husbands after being subjected to such humiliation. There are not many such women, but there are some. I know of one such case. The wife felt the indignation, the humiliation of being beaten very keenly, and she felt that she ought to leave, but she just couldn't leave. She said she loved her husband too much. People looked at her with contempt, but she said she didn't mind what people thought; they did not know what real love meant; they could not see into her soul. And she stayed.

THE HISTORY OF THE CITY OF BOSTON

FROM THE FIRST SETTLEMENT TO THE PRESENT TIME

By SAMUEL JOHNSON, Esq. of the Middle Temple, Barrister at Law.

IN TWO VOLUMES.

LONDON: Printed by J. DODD, in Pall-mall, 1790.

The first volume of this history, which was published in 1790, has been received with great satisfaction by the public. It contains a full and accurate account of the early settlement of the city, and of the progress of its commerce and population. The second volume, which is now in the press, will contain a full and accurate account of the city from the year 1630 to the present time. It will also contain a full and accurate account of the city's government, and of the progress of its education and religion.

PART II

WHY THEY DID NOT MARRY

*An Investigation into the Causes of Celibacy in Both
Sexes, with Reports of over Seventy Cases*

GENERAL INTRODUCTION

A YOUNG lady once wrote us that the hint she derived from the perusal of some four or five cases of spinsterhood that we reported helped her to get married and to live happily. Perhaps the large number of cases of bachelorhood and spinsterhood that we are reporting in this section will afford hints to a large number of men and women that will have a similar happy outcome. At least we shall hope that this may be the case.

WHY THEY DID NOT MARRY

BACHELORS AND SPINSTERS

We do not consider bachelorhood and spinsterhood as much of an evil socially as a broken home. For one thing, there are no children to consider. That sinister statesman, who is now holding Italy in his ruthless grip, has recently poured out a torrent of venom on men bachelors; he said if he had the power, he would exterminate them, break them like dry twigs that bear no fruit; but as he cannot do that, he will force them to marry. He will impose such heavy taxes on them that they will find it cheaper and more comfortable to marry than to remain single. We have nothing but contempt for that shallow dictator's tirades and measures. There are thousands and thousands of men and women for whom it is best never to marry. And there are thousands of married men and women who would have rendered a much greater service to humanity and to themselves if they had remained single.

But there are cases where the bachelorhood and the spinsterhood are involuntary. And in the following section we are going to find out the causes of this *involuntary* singleness.

Much as the condition of singleness (we dislike the stupid expression, single blessedness) may be made light of in the case of man, it is often a deep tragedy in the case of woman. A man can easily satisfy his sex urge, a woman cannot; it is unnecessary to go into the reasons why. And the maternal instinct is much more intense in women than the paternal instinct is in men. So from every point of view, spinsterhood is a real tragedy in the

lives of most women. Even radical women, economically independent, who have no difficulty in satisfying their sex urge, do not care to be the mothers of "illegitimate" children. And if by our study we can remove a few of the causes of spinsterhood (as well as of bachelorhood) the work will not be in vain. It will have been worth while, decidedly.

I

CELIBACY IN MEN—WHY THEY DID NOT MARRY

Introduction

WHY are some men married and others are not? Just chance? This may satisfy the superficial average man; it is no satisfactory explanation for the earnest thinker. The world is not run by chance, altogether. Chance plays a certain rôle, but everything cannot be explained by chance. And particularly when we investigate the male sex we find in practically every case a definite and satisfactory reason for a man's permanent bachelorhood.

For some time I have made it a practice to inquire of all my middle-aged patients who have remained bachelors the cause of their bachelorhood. I have also asked some of my medical friends and subscribers to make a similar inquiry among their patients and friends and report to me the results. I thought that a summary of the causes if presented in a condensed form would constitute not only an interesting but an instructive human document. It would throw a strong illuminating light on our social and economic structure as well as on our sexual code of morals and could not fail to be of value to the present student as well as to the future historian.

The inquiry was later extended to the female sex, and while the number of inquiries made and answers received is considerably smaller than that conducted with members of the male sex, they also contain some interesting and illuminating data.

That a study of the causes of permanent celibacy in men and women is both interesting and important will be clear to every intelligent person who will give the subject a thought. For in our civilization marriage is the normal state for adult men and women; a celibate life, without a wife or husband and without children is, in the majority of cases, incomplete. And the causes of "incompleteness" or abnormality in our social body, as the causes of abnormality in our physical body, need be studied and investigated. As we could do little to prevent and to cure bodily diseases until we discovered their causes, so we cannot deal with social diseases until we become familiar with their causative factors.

And I beg to remark that there are no "self-evident" reasons for certain men and women not being married. For some of the puniest, homeliest, ugliest, most miserable and most pitiable specimens of "manhood" and "womanhood" you will find married several times, while many really splendid specimens of masculinity and femininity go through life in single, dreary loneliness.

Cases One to Ten

CASE 1. This gentleman had everything to live for. He had a good social position, plenty of this world's goods; and his health, physical as well as mental, was excellent. Yet, he decided never to marry, because his mother was highly neurotic and hysterical and an uncle of his had been insane and committed suicide. He would not take any chances of transmitting insanity to his offspring.

CASE 2. This gentleman came from a tuberculous family. His mother, two brothers and a sister died of tuberculosis. And while he himself was in very good health, he did not think that he had

a "right" to marry, and bring into the world defective or weakly children. We no longer ascribe much importance to heredity as a factor in tuberculosis. But the man did not know it.

CASE 3. This man came from a physically perfect family and he himself had nothing to complain of. He had a rather hard struggle to reach a position financially which he considered entitled him to consider marriage. He was then thirty-five years old. He became engaged to a girl of twenty-five; the engagement lasted nearly three years. He then found out that the girl came from a sickly family; the father died of cancer, the mother always ailing, two sisters died of influenza-pneumonia. He made some disparaging remarks to the girl about her family, a disagreement followed, and the engagement was broken. Since then he had not met a girl for whom he cared sufficiently to ask her to be his wife, and he decided to end his days a bachelor. He is now over fifty.

CASE 4. "I don't know. I never met a girl who attracted me in the very least. They seemed to me all so common and unattractive; in fact, they were all rather repulsive." The man is unquestionably homosexual.

CASE 5. This man came from a healthy family, but he suffered from epileptic attacks. He became engaged to a very fine girl. In her house he once fell in an epileptic fit. This made such a terrible impression on his fiancée that she refused ever to see him again. He never made another attempt to get engaged. He feared the same thing might happen again, and besides he never ceased to care for his first love. It is now twenty years since his engagement to her was broken, and he still thinks of her, day and night. So he claims.

CASE 6. This fine man was affianced to an exceptionally splendid specimen of womanhood, beautiful, refined, gentle, educated and highly accomplished. Two weeks before the day of the wedding she was run over and killed by an automobile; the shock was too great for him; he carries her memory in his heart to the present day. He has never been able to care for any other woman. And it seems to him that intimacy with another woman would be sacrilege and an insult to the memory of his first love.

CASE 7. He was engaged to a "very fine young lady." She was only a saleslady at Macy's, but she was a "fine young lady" nevertheless. He thought the world of her. She was so much more clever than he. Unfortunately he called on her once unexpectedly and discovered her in a compromising position with another young man, a friend of his. Since that episode he lost all confidence in women; he'd rather remain single than be made a fool of by his wife. And besides, it so happened that he never met another girl who appealed to him very much.

CASE 8. Though the circumstances are different, the basic cause is the same as in the preceding case; loss of confidence in the faithfulness of women as a sex. He never found it difficult to have relations with married women, and on two occasions the wives of his friends made advances to him. How could he have confidence in women? How could he be sure that his wife would not do the same thing that other wives are doing? No, rather than to run such a risk, rather than to have perhaps to harbor and to bring up other men's children, he would remain a bachelor to the end of his days.

CASE 9. This man had contracted syphilis two months before the date set for the wedding. The wedding was delayed, of course,

indefinitely, and for four years he subjected himself to intensive treatment and to a rigorous mode of living. He seemed to be in fine condition, and the doctor told him that it was perfectly safe for him to marry. His fiancée had been waiting for him all these years and was willing to wait ten years more if necessary. When the doctor told him that it was perfectly safe for him to marry, he stood up and, looking the doctor straight in the eye, said: "Doctor, I am going to ask you one question, and I know you will answer it truthfully. Suppose the girl I am going to marry were your daughter, would you give your consent? Would you give it cheerfully and without apprehensions as to the future?" Brought face to face with such a question and with the demand for an unequivocal answer, the doctor flushed, hesitated, and slowly answered: NO. "If I am not good enough or safe enough to marry your daughter, I am not safe enough to marry the daughter of another man. Good morning." He broke the engagement, explaining the reason, and he has remained a bachelor; and so has his fiancée. (When last seen by his doctor he was fifty and she was forty-six).

CASE 10. This man stated that he never felt that his economic condition was good enough or secure enough to give him the right to marry and to bring children into the world. There was one girl he liked very much and would have been happy to marry, but he knew he did not earn enough money to support her in the style she was used to; and the bringing up of children was very expensive. And so he decided to "go it alone."

Cases Eleven to Twenty-Three

CASE 11. He had a very unhappy childhood and a hard struggle in his adolescence; and he was not going to bring creatures

into the world that might perhaps have to undergo the same or worse struggles.

CASE 12. All the information that this man would vouchsafe when urged to give his reason for his bachelorhood, was: "I don't know. It just didn't happen."

CASE 13. "I can't explain it. I was afraid. I was several times at the point of proposing, but something held me back. There is no hurry. I will do it tomorrow, or next week. It is always time to propose; but once you have proposed, it is too late to draw back. If you do, you are apt to get into lots of trouble. And so I kept on delaying from year to year. Once I had made up my mind definitely to propose, but by the time I got ready, I learned that a proposal had been made by a friend of mine and that he had been eagerly accepted. And here I am—a bachelor forever."

CASE 14. He was a graduate of two prominent universities, had taken post-graduate courses, and by the time he got a secure and fairly decent position which entitled him to look for a life-mate, he was thirty-six years old. Up to that time he had led a strictly continent life. He began to cultivate the companionship of a young lady, in fact, two young ladies; but something warned him that he was not quite all right sexually. He went to a physician who made the diagnosis of sexual impotence. Treatment at various, not any too competent, hands remained without results; and so he naturally decided that there was nothing for him to do but end his days as a bachelor.

CASE 15. "Never cared for women." Feels annoyed at the question and the questioner.

CASE 16. Always liked female company. Would have been glad to be married and have a home of his own, but his circle of acquaintances was very small and he never met the proper girl, though his demands were not very high.

CASE 17. The subject of this case had contracted a well-known venereal disease. It developed a complication which in a large percentage of cases leads to sterility. Before entering the bonds of matrimony he went to a physician to find out if he was entirely cured of his disease. The physician found that he was. But on further examination he also found he was completely sterile. And he told him so. He was distressed at the thought of having to break the engagement but he considered it his duty to present to his fiancée the true state of affairs. It was a terrible blow to her, but her chief object of marriage was still the old-fashioned one—children. So she told him she could not marry him. And he was afraid to try again. She married within a year and is now the mother of six children.

CASE 18. When the subject of this report was thirty-two years old he became engaged to a girl of twenty-eight, of a very fine family. The family was much above him socially and financially, and he considered himself a very happy, much-to-be-envied man. One time, while paying a visit to his fiancée, he left a bottle of urethral injection with syringe in his overcoat pocket. A brother of the bride-to-be accidentally discovered it, and showed it to his father. An explanation was demanded. The engagement was broken. Rumors, much exaggerated, of the reason for the breaking off of the engagement penetrated the social circles of which he was anxious to be a member, and many doors, formerly open, were now closed to him. As his goal was an influential and

rich family, and only such and no other, he was obliged to remain a bachelor. He has not given up hope entirely, but as he is now in the second half of his sixth decade—he is now fifty-six years old—his chances for marrying into a rich family are pretty slim.

CASE 19. This man had contracted gonorrhea at the age of twenty-four; he was completely cured, but his ideals forbade him to marry. He believed that a man should go to the marriage bed as clean and pure as the woman; and a man who once had a venereal disease had no right to marry. And so he remained a bachelor.

CASE 20. This man, now in his fifties, confessed that he had been addicted to the habit of "self-abuse" from his early childhood—probably from the age of seven or eight—up to the present day, and had no desire for women. A few attempts at normal relations afforded him no satisfaction and he decided never to try again, either within or outside of lawful wedlock.

CASE 21. This man was, and was aware that he was, an invert (homosexual). He had an aversion towards women, and he never made an attempt to come in intimate contact with one.

CASE 22. This man led a "saintly" life. His life was an absolutely continent one. Twice he became engaged, at the urgent solicitations of his parents;—and he broke both engagements, to the distress of his family. It finally began to dawn upon his parents—chiefly upon the mother—that there must be something wrong with their son, and that this saintliness was not something to be particularly happy over. He was taken to a physician who could discover nothing wrong. He sent him however to

a specialist who discovered that the young man was bisexual, with the homosexual trait strongly predominating. He advised him not to think of marriage.

CASE 23. The subject of this case would give no information whatever. He resented any questions, saying it was nobody's business why he never married.

Cases Twenty-Four to Thirty-Three

CASE 24. This man came from a prolific family. His mother had fourteen children, of whom twelve were alive. The parents had a hard struggle to make ends meet. He delayed getting married for fear he might have too many children to be able to bring them up in comfort. He had enough to support a wife and one or two children but the thought of eight or ten or twelve children filled him with fear and apprehension, and he kept on delaying until it was too late.

CASE 25. At the age of twenty-four he had fallen in love with a "gentile" girl; his love was a burning passion; but his parents who were orthodox Jews opposed the idea of his marriage; they said it would mean their death, and he could not think of being their potential murderer; besides, her parents also raised a fuss and said that under no circumstances would they permit her to marry out of her religion. They broke up but kept up writing to each other occasionally. Two years later the young lady died. A year after his first love's death, the young man fell again in love, and again with a non-Jewish girl. The same struggle began. The parents asked him to wait until they were dead—they were old and did not have long to live, etc. He was tired of the struggle and gave up; and never made another attempt.

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CASE 26. At the age of twenty-five the subject of this case report had sexual relations for the first time. A few days later he began to express a fear that he had contracted syphilis. There were no signs, symptoms or indications of any venereal disease. Nevertheless, he kept on carrying himself with that obsession, went from physician to physician, had numberless Wassermanns taken which all proved negative. It was all of no avail; he was sure he had the disease, in spite of all the doctors in the world, and as long as he had the disease he was not going to marry anybody; he was not going to infect an innocent woman and bring syphilitic children into the world.

CASE 27. "All women are grafters, they care for a man only as a meal ticket, they are cunning and crafty, and spend all the money a man makes on clothes." Those were the reasons number twenty-seven gave for his remaining a bachelor, in spite of the fact that he could very well support a wife.

CASE 28. "All women are faithless and untrue to their husbands, and I was not going to be made a fool of." He used much stronger terms about the female sex, but it is not necessary to reproduce them.

CASE 29. Never had a steady job, never made enough to be able to support a wife and children—or even a wife alone—half way decently. "It would be a crime to marry under such circumstances," he added.

CASE 30. A sister of his had gone wrong at the age of sixteen; a brother of his was caught taking something from the store in which he was working, and the boss being merciless and

refusing any leniency, the boy was sent away for a year to the penitentiary. This made it rather hard for number thirty to get the girl he wanted in his circle, and besides he was not anxious to marry, as he was afraid to transmit the "criminality," which evidently existed in his family, to his children. He himself was an extremely fine fellow, misinformed by the unscientific twaddle about heredity, which was very common one time, and which is not entirely dead even now.

CASE 31. He was always terribly afraid of women. That was, as far as we could make out, the only reason for his bachelorhood. He belonged to that small class of men—a class becoming rarer but still existing—to whom woman was something mysterious—a riddle, a sphinx, half-angel, half-devil, but not a normal human being, and therefore to be avoided, if one did not want to take unknown risks, if one did not care to start out on an uncharted sea. He did not hate women, he would have been happy to know them, to possess them, but he feared them.

CASE 32. This man had an enormous nose, or rather an enormous tumor on the nose. In fact the whole nose was one mass of tumor. And it was inoperable. He was a pleasant man, witty, good natured, but his deformity was such that no woman could overcome her revulsion. He said that one girl liked him and said she did not mind it very much, but she could not think of marrying him for fear of the ridicule that she would be subjected to by her friends and passers-by.

CASE 33. He was several times on the point of getting married; two or three times he had been actually engaged to get married; but each time his mother interfered; she either made

him break the engagement, or acted in such a way that the girl or the girl's family had to break it. And so he got older and older, and when he started to court a certain girl he was given to understand that he was too old. And after that he made no further attempts.

Cases Thirty-Four to Forty-One

CASE 34. This man was a hemophiliac or what we call a "bleeder." He bled on the slightest provocation; during the extraction of a tooth he nearly bled to death; and if he ever got a nosebleed which was quite often it took hours and hours to stop it. He was so weak after a hemorrhage that he had to stay in bed two or three days to recuperate. At the least touch he would bruise, and he had black and blue marks all over his body. Under the circumstances he thought he had no right to marry and to transmit his defect to his progeny.

CASE 35. He grew up alone on a lonely isolated farm; nearly up to the age of twenty he had hardly ever seen a female except his old "witch-looking" grandmother. He became addicted to a nasty sexual perversion; and while under changed conditions he became free from the perversion, he did not consider himself worthy of marrying a decent girl or woman, and so he remained single. He stated that the reminiscences of his perversion would not permit him to have normal relations with a woman who might become the mother of his children.

CASE 36. He said he had two older sisters who remained old maids; they lived all three together quite comfortably, he contributing the bulk of the support. To marry would mean leaving the two sisters alone in the world, to end their days perhaps

in penury; because after being married he knew he could not contribute much to their support. No, it wouldn't be fair; so he decided to sacrifice himself for the sake of his sisters.

CASE 37. It so happened that from his sixteenth year he lived in small boarding houses, where there were constant quarrels and bickerings between the husbands and wives—the landlords and landladies. In his own home his mother also used to fight with his father; and he thus got a bad impression of married life, and decided to remain single.

CASE 38. There was apparently no reason in the world why this man shouldn't have gotten married. Good health, good-looking, "well-fixed" financially, and—well-sexed. At first he would not give any reason; he could not think of any real reason, he said. On thinking over the subject carefully, he confessed that there was a reason, and the reason was the "eternity" of marriage, its indissolubility. If marriages were concluded for five or ten years, he would have been very glad to get married, but to be condemned for life to a person, who might not prove the right person after all, or who might change in one or several respects—of that he was afraid. He claimed that in his opinion it was impossible to know a girl through courtship; one might be badly deceived, and to have to expiate an error throughout one's life, that was too much of a punishment. And so he remained single though—or perhaps just because—he had no shortage of lady friends.

CASE 39. This, while not a unique, is not a very frequent case: When he was twenty he became engaged to a sweet young girl of eighteen; in six months she broke the engagement. A

few months later he got engaged again—in two months the girl broke the engagement. He made three more attempts; he had no difficulty in finding girls, but in each case the fiancée broke the engagement. At first the reasons were unknown, but soon, that is after the third or fourth engagement, rumors began to run about. The man was a cruel pervert, what we call in sexology a sadist. . . . He could not love any girl unless he could inflict severe pain on her by pinching, squeezing, bruising and biting. He would pinch the girls so that they would have black and blue marks and welts for months to come. The girls suffered very much, but they bore their pain in silence, thinking that it was only a temporary peculiarity, and were ashamed to speak of it to anyone. The last girl he became engaged to was of a different type; she would not permit anybody to step on her corns. She cautioned him not to try to do to her what he did to the other girls; he was careful at first, but he soon forgot himself. Once when walking in the park he gave her a savage pinch; she said nothing but threw him down, and gave him a terrific beating. He was in such a shape that for a month he could not go to work. After that he never attempted to become engaged again. It is believed that his last fiancée betrothed herself to him for the express purpose of getting square with him for the pains which he had inflicted upon other girls, and which had reached her ears.

The man did wisely in giving up the idea of marrying. A sadist should never marry and certainly should never have any children.

CASE 40. This man remained a bachelor on account of what might appear as a trifling ailment—he had an offensive breath. But in an aggravated form this is no trifling ailment. His breath could be felt a foot away, and it was so offensive that sensitive

people felt nauseated. He did become engaged at the age of thirty, but his fiancée broke the engagement after two weeks. Nobody, man or woman, would have anything to do with him if they could help it, and willy-nilly he had to remain a bachelor. He went to a number of physicians but they could not help him. It is possible—in fact it is quite certain—that now he would have been cured; but that was many years ago, and doctors then did not know as much as we know now. Every case of bromopnea (offensive breath), no matter how severe, is amenable to modern treatment, though it may take a long time to cure it.

CASE 41. The subject of this case-report was a very fine man; he was splendidly educated, healthy, well-to-do and occupied a good social position. But he suffered from one terrible defect—he was morbidly, pathologically, or you can use the adverb insanely, jealous. And the peculiar feature of it was that he knew that his jealousy had no grounds, that is, he knew that he was abnormal, but he could not help himself. He went with his fiancée whom he admired very much, to a dance, without suspecting or anticipating anything. He merely anticipated a good time. But he soon found that the sight of his fiancée dancing with another man caused him not merely annoyance, but torture. He knew it was foolish, ridiculous, absurd. He called himself all kinds of names. But it was of no use. You cannot overcome an obsession by calling it names. He had to ask his fiancée not to dance with anybody else. She was surprised, she didn't like it, but she submitted. She did not submit however the next time; she told him that it was foolish and tyrannical to act that way; they had a little tiff—in two or three months the engagement was broken and he never became engaged again.

II

WHY WOMEN REMAIN SINGLE

Introduction

THE preceding section deals with the male members of our beloved species. We will now try to throw some light on the gentle and lovely sex, and endeavor to discover why some women who, according to all the rules of the game, should have been married, end their days in single unblestness, in isolated, melancholy loneliness.

It is a melancholy but nevertheless fascinating subject.

With women the conditions are quite different than they are with men. In spite of the vogue of feminism, in spite of the growing political and economic power of woman, man still does the choosing and asking; and if we were to ask all the old maids why they did not marry, the answer in about ninety per cent. of cases would be: because nobody proposed to me. Of course this is not the ultimate reason; the ultimate reason would have to deal with the factors why they were not asked.

For it is far from being true that in every case the reason is obvious. Homeliness may be a cause, but it is not an invariable cause. How often do we see decidedly homely and sour women who are married—and sometimes married more than once—while their prettier and pleasanter sisters have to go through life neglected and abandoned. Nor is extreme poverty or low social position an obvious reason; the higher and richer strata show

proportionately a much larger number of unmarried females. A deep sociologic and sexologic study of each case would be required in order to determine the real ultimate cause. Such a study is in most cases not feasible, and we must be satisfied in such cases with the superficial reason: "Nobody asked me." But now and then we can penetrate beneath the surface.

Let us consider a few cases.

Cases One to Ten

CASES 1-3. Three sisters, cultured, well educated, well-to-do, of a prominent family, and yet all three are old spinsters. Why? Because the father was confined and died in a private sanitarium for the insane; and the mother also died of softening of the brain. At first glance one would think, quite right; a good thing they did not marry. But it is not quite right. It is quite wrong. And it is a great tragedy, an unnecessary tragedy, caused by ignorance. If the parents had died of real insanity, it would have been quite right for their daughters to remain unmarried; but it was not really a case of insanity. The matter is this. The father had the misfortune to contract syphilis; he contracted the disease several years after all his children were born; he later infected his wife and they both died of general paresis or general paralysis of the insane. But his having contracted the disease after the children were born of course could not hereditarily affect them. And the fact is that they are mentally perfectly well, and do not show any signs of psychic deterioration. And the sons who did get married have healthy and perfectly normal children. But the daughters—they themselves were more timid, and did not dare to approach any men. And the men kept away from them; men are still the choosers and they did not choose to marry into an "insane" family.

One should be very careful before interdicting marriage on account of insanity. And one should take special pains to determine if the *cause* of the insanity or mental deterioration did not supervene after the birth of the children.

There are many cases of celibacy on account of a baseless fear of hereditary transmission of insanity or other physical disease.

CASE 4. This young lady—she is no longer young—received and became imbued with the new sex education, which demands a single standard of sex morality for men and women. She was imprudent enough to ask her thirty-two year old fiancé if he ever had sex relations. He at first told her that he did not think it was a fair question, and that it was not really her business. But she insisted and he told her the truth. She broke the engagement. He asked her to think the matter over, not to act hastily. She was adamant. She knew her mind, and it was a “matter of principle” with her. Six months later she would have been glad to cement the broken engagement, but her pride did not permit her to make the first step and to call him back. A year later she swallowed her pride and did call him back, but it was too late. Her ex-fiancé was otherwise engaged. And now she is a wiser but very much sadder maiden lady.

CASE 5. This lady was abnormal in that she never menstruated. Her external genitalia and uterus were normal, but she was evidently devoid of ovaries, or they were atrophied, or diseased. To the question if she could ever have any children, the doctor had to give a negative answer. And she belonged to that class of women who believe that if they cannot give birth to children, they have no right to marry. That class of women is not very large now, and is becoming constantly smaller, but it still counts a few members.

CASE 6. It would be impossible to say why the lady in this case was never asked in marriage. Very pretty, healthy, pleasant, gentle, a good pianist, well-read, of a good family, no lack of opportunity, because many young men visited their home; and yet the years passed and passed, and nobody asked her. And now she is over forty and does not expect that anybody will ever come her way. She is a sweet, pathetic little figure. Even now she would make somebody a good wife and loving companion.

Why should such a woman miss wifhood and motherhood? And the echo answers: Why?

CASE 7. This lady never knew why none of her admirers ever asked her to marry him. And she had many admirers who enjoyed her company, who took her often to the theater, loved to dance with her, took her to ball games, etc. Some were on the point of becoming engaged—but at the last minute they backed out. She never knew the reason, but a frank male friend could have informed her. She was very passionate, and her misfortune was that she showed it. And men are nowadays afraid of passionate women. To speak frankly, most men in civilized society of today are below par in virility and they are afraid to marry a woman whom they fear they may not be able to satisfy.

Many men ask the doctor to tell them if there are signs by which one can know if a woman is passionate or not. Yes, our men keep shy of passionate women as wives. Most women, consciously or unconsciously, can conceal their temperament. But this one did not know how, or did not care. And the result was that she remained unwedded, and eventually had to have recourse to illicit relations to satisfy her sex urge.

CASE 8. Why *she* did not marry, it was not necessary to ask. She was notoriously homosexual and she belonged to that class

of homosexuals who do not conceal their abnormality; are rather proud of it, like to exhibit it, and enjoy defying public opinion. In public places, she generally showed herself with one or another young girl who were known as her sweethearts. She is quite gray now, but she still has sweethearts whom she dominates despotically. She is very well-to-do and occupies a high position in social and literary circles. In spite of her well-known, unconcealed homosexuality, she was asked in marriage by a man who seemed to be deeply in love with her. But of course she refused him. I do not mean to imply by the "of course" that all homosexual women refuse offers of marriage. Some women, *knowing* themselves to be homosexual, marry nevertheless for the sake of a home, and also for the sake of children. For it is a mistake to assume that *all* homosexual women have an aversion to maternity. But this one actually did hate men, and the very thought of motherhood was obnoxious to her. She abhorred the close approach of a man as much as a normal man does.

CASE 9. This woman of forty came from a tuberculous family. Father died of tuberculosis and several brothers and sisters were carried off by the disease, and this was well known in the town where she lived. She however is in good health, works very hard, but as she has remained a spinster until forty, and as she is not any too attractive, there is not much likelihood of her ever finding a husband.

CASE 10. Here the cause of the woman's remaining a spinster was a very commonplace one, one that perhaps could have been removed, but nobody called her attention to it, and she was not aware of it until it was too late. We had a similar case in the male Section. The woman had a terribly fetid breath; the odor

from her mouth was most offensive, and yet all her friends were too polite to tell her about it. She would wonder why so many young men who seemed to be attracted to her, and would make love to her would then suddenly drop her; but she could not find out the reason, until she went once to a doctor to be treated for some skin ailment, and he told her frankly about it. But she was in the thirties then, and the affection proved very recalcitrant to treatment. It had been neglected too long. Most cases of fetid breath (bromopnea or halitosis) are curable, but the treatment must be long and persistent.

It is not suspected how many engagements are prevented, how many engagements and marriages are broken up on account of a foul breath. Men and particularly women can stand a good deal from their prospective partners, but they cannot well overlook a bad, overpowering odor from the mouth. There is nothing in the world that is so incompatible with romance as a foul breath. As one man told us: If she had been a hunchback I could have overlooked it more readily than the odor from her mouth.

Cases Eleven to Fifteen

CASE 11. She was terribly poor; on the salary she made as a school-teacher she had to support both parents, a brother and a sister who was rather dull-witted. Now, in our country, the girl's poverty is no bar to marriage; luckily we have not yet reached—and never shall—the stage of demanding a dowry or *dot* from every girl who wishes to get married. But unfortunately the men of the milieu to which she belonged were just of that kind; they were struggling, ambitious business and professional men, and expected that their marriage should give them a “lift.” And here, besides, they knew the condition of her family, and they feared that they would have to support not only her but the

entire family. And so this woman, though she was really fine, kind-hearted and gentle and would have made an ideal wife and mother, has to go through life without the experience of either wifehood or motherhood. Thousands of cases like that on this globe of ours.

CASE 12. In this case the cause of the woman's spinsterhood was apparent, too apparent, some would say. She was a hunchback. And yet it would be a mistake to assert that no hunchback ever gets married. There are many married women hunchbacks, and we have known one—and a very sweet pathetic face she had—who was married twice. But, of course, generally speaking, the chances of hunchback women to get married are not very brilliant.

CASES 13 and 14. The woman in this case had been engaged, but her father was arrested and convicted for defalcation, and sent to prison. The young man then broke the engagement, and after that no other candidate presented himself. Exactly the same thing happened to her sister who was one year younger. And it was for the sake of the girls whom he wanted to provide for well, whom he wanted to give, for he had promised to do so, a good dowry, that the father began to speculate, and it was the speculation which caused him to commit the defalcation. He was "sure" that he would be able to return the money before it was called for, but when it was called for it wasn't there. The girls' lives have been blighted.

CASE 15. The woman in this case was most attractive, but she had—a wooden leg. At the age of eighteen she was thrown from a carriage, received a compound fracture which became infected

and necessitated a high amputation of the leg. And in spite of the fact that she was pretty and was fairly well to do, no suitor presented himself.—A one-legged man has not much difficulty to find a wife, if only he is a fair provider, but with women it is different. Men seem to have an aversion to have relations with a woman with an artificial limb.—It would be a mistake however to believe that such women can never find sexual partners. And what is more—this is almost incredible but it is a well-known fact—there are even prostitutes with wooden legs who ply their profession successfully. There are on the Paris boulevards three or four such women, whom you can see every night, who hop about on their wooden legs, and use of course crutches or canes in addition, and it is claimed that they are more successful, i.e., make more money than their two-legged sisters. Whether it is out of pity that some men take them or because some men are so pervert that they like something abnormal, crippled or deformed (there are such men), the fact remains that they do a thriving business.

Cases Sixteen to Twenty-Three

CASE 16. The woman was of a well defined bisexual type; but while she felt no aversion towards men, girls had a much greater attraction for her. She was engaged twice, but she felt each time that she could not “go through” with it, and so, after breaking up the second engagement, she never permitted another one to take place.

CASE 17. The woman was a kleptomaniac; less charitable people might call her and did call her a thief, but it was doing her an injustice. Only crass ignorance would apply the term thief to her. A thief can always abstain from stealing when he wants to, when he sees it is dangerous, etc. But the charac-

teristic feature of kleptomania is that the victim's desire is irresistible, that he *cannot* abstain. The fact that this young woman stole when she was with her fiancé in the store, when she knew that a discovery might lead not only to her arrest but also to the breaking up of the engagement, proves that she was a helpless kleptomaniac. She *was* caught once in a large department store when she was with her prospective husband, the scandal was hushed up but he broke off the engagement. And no other chance presented itself, because her failing became well known in her circle.

CASE 18. She was betrothed to a young man with whom she was passionately in love. He was drafted, and was killed the first day he was in action. Though she has had several offers, she has refused them all, preferring to remain single and live just for "him." It seems to her that to marry would be a betrayal of his memory.

CASE 19. Similar to the above except that we happen to know that before her fiancé left for the other side, they had sexual relations. She became pregnant; he was killed; when she heard that, the shock nearly killed her; it didn't quite kill her but brought about a miscarriage. Nine years have passed since, but she refuses to think of another man.

CASE 20. Similar to the previous case, but here the girl carried the child to term, is bringing it up in spite of numerous obstacles she had to overcome; she calls herself Mrs. X and the boy also by the father's name; "in the eyes of God" he was her husband, though they were not married. She discourages any attempt at intimacy on the part of men.—It is not only in novels but in real

life that we come across faithfulness unto death to the memory of a dead lover or husband. There are such cases on the part of men also, but they are much rarer. Though of course there are no statistics on the subject.

CASES 21 and 22. They were three sisters. Their father was a man of genius, had written highly esteemed books on legal and international subjects, and reached a high political position. His homely but intelligent face attracted immediate attention. The mother was a pretty but insignificant woman. Unfortunately—for the sisters—they were the pictures of the father. They inherited his intelligence, his energy, but his face too. They were thoroughly masculine faces. And in spite of the high social position of the family suitors were few, and the few that did present themselves did not suit them. They were too much beneath them. They wanted clever, intellectual people, strong willed and capable, great writers or statesmen, etc. But those did not happen to come along. And so the years passed. And they became bitter permanent old maids. The youngest sister, not quite so homely as the older two, having reached thirty-two and looking at the fate of her sisters, lowered her pretensions and married a good-natured, good-looking, though not very intellectual business man with whom she lives quite happily. He respects her for her cleverness and for the big books she reads, is proud of her family, and she is quite in love with him, and is satisfied with her position which she dominates entirely. She is the mother of two boys who have inherited her physical and mental characteristics, and one girl who is quite after her father. Which is satisfactory all around. By the way, it is rather remarkable how often homely women have exceptionally good-looking husbands.

CASE 23. She *was* engaged, and her fiancé found her in the arms of another man. He not only broke the engagement, but gentleman that he was, he told about it, with some embellishments, to everybody who would and wouldn't listen; and although he was considered a cad, his former fiancée never found another suitor.

Cases Twenty-Four to Twenty-Eight

CASE 24. Though we are very skeptical about the father fixation (and mother fixation) theories, we admit that a history of this case leaves no alternative; this lady remained single because she was deeply in love with her father, and every other man seemed to her insignificant and worthless as compared with her father. The father *was* a superior man for the milieu in which they lived, and in that environment there did not happen to be a man who came up to him physically, mentally or in manners. And she disdained every man who sued for her hand, until nobody came to sue any more.

CASE 25. This woman was epileptic, getting attacks rarely and only under great excitement. When the young man, who was intended to become her intended, came to see her, she fell down in an epileptic fit. And that was the only chance that ever presented itself to her.

CASE 26. This case is one of many thousands. The young woman was ambitious to become an opera singer; she would not sacrifice her career for a husband and children—not for anything in the world. She struggled hard, she worked day and night, but she never became an opera singer, nor did she ever get married. She is an embittered woman, making a living by giving music and singing lessons.

CASE 27. It may seem absurd, and perhaps there was another reason, but that was the reason her one and only suitor gave for backing out; she came from too prolific a family and he was afraid she would bear him too many children. She was one of fourteen children, eleven girls and three boys; her aunts were as prolific, and three married sisters that she had also brought forth one child after another; one pretty near every year. Of course there is such a thing as particularly prolific families, and prolificness is hereditary; but with modern preceptives any tendency to prolificness (or prolificacy) can be overcome or restrained; the number of children can be large or small, according to the will of the parents. But that young man had no idea of the existence of preceptives outside of abstaining and that did not appeal to him. That was just what he was afraid of—that he would have to abstain.

CASE 28. Whether we consider it an act of supreme altruism, or a foolish sacrifice of one's life, depends upon the point of view. But there is no question that this fine woman actually sacrificed her life, sacrificed it to her invalid parents. Both parents were feeble and unable to earn a decent living. A little pension that the father received as a civil war veteran all went for his small personal needs. A young daughter had a position, but except paying a very modest sum for her board, she spent all her earnings on clothes, theaters, etc. A selfish creature. The older daughter had a fine situation and on her earnings she supported the whole household. She went out very seldom—she thought it was her duty to keep father and mother company, to look out if they needed anything, to entertain them. A good man of whom she thought very much had been courting her for years. But she would not think of forsaking her old father and mother. The man

was faithful and patient; but the years passed by; the man was getting older, he felt his prime slipping away; he made several more attempts, but seeing that the case was hopeless, that she would not marry him as long as her parents lived, he gave her up. And she has remained a lonely, brokenhearted woman. The only consolation she has is that she did her duty.—The younger sister has married—married well.

III

ARE THERE ANY HAPPY HOMES?

Reports of Ten Types of Homes

1. Mr. and Mrs. A are divorced. They lived together for fifteen years; they have been divorced for ten years. They do not exist for each other. Occasionally there is a flash of resentment in Mrs. A's breast against Mr. A for having ruined her life.

2. Mr. and Mrs. B are divorced. Have been divorced for several years. But they are quite friendly. Now and then they have luncheon or go to the theater together, and there are rumors that their intimacy goes even further than that.

3. Mr. and Mrs. C are separated. There is deep mutual hatred between them, intensified on Mr. C's part by the fact that he has to pay Mrs. C a considerable monthly allowance.

4. Mr. and Mrs. D are separated, live in different cities. But there is no animosity between them, and as neither of them thinks of remarrying, they are satisfied to leave things as they are. They correspond occasionally, and when she comes to New York or he goes to Chicago, they like to spend an afternoon together.

5. Mr. and Mrs. E are separated, just as much separated as Mr. and Mrs. C and Mr. and Mrs. D, but for various economic reasons and for the sake of the children they continue to live in the same house. They have however nothing to do with each other as husband and wife. There are more cases of such sepa-

ration than the public has any idea of. Cases of divorce and actual separation are evident to everybody. But cases of concealed or masked separation are known only to very few, only perhaps to the intimate friends, to the family physician or sexologic specialist, who has to be consulted for some obscure physical or psychic disturbance.

6. Mr. and Mrs. F have been married twenty-four years. They lived together in a sort of desultory fashion for the first year. For twenty-three years they have had nothing in common as man and wife. When alone they hardly ever exchange a word. Yet none of their large circle of acquaintances is aware of the fact. For social reasons they prefer to continue to live together. Mr. F has during all these twenty-three years had no sexual relations. Whether Mrs. F has been as abstinent as her husband, the writer is unable to say.

7. Mr. and Mrs. G have been married twenty years. They are not separated, they live together in the same house, have occasional marital relations; and nevertheless, their marriage is as complete a wreck as any of the previously mentioned. In fact, it is more of a wreck. There is a certain dignity in the dissolution of those marriages; there is no dignity in this wreck of a marriage. Continuous quarrels, bickerings, incriminations and recriminations, actual mutual aversion; but nevertheless, on account of economic conditions, inertia, cowardice and so forth, they continue to live together. There are millions of such homes in the world.

8. Mr. and Mrs. H live fairly decently and peaceably. Now and then there is a quarrel, not a very violent one; now and then there will be a sulkiness on the part of him or her, and now and then they will not talk to each other for a day or a week. But they

get along fairly well, while by the public at large they might be considered a happy couple. But there is certainly no real love between them; neither one gets a thrill from the other's presence or approach. Just a sort of mild indifference, tolerance, habituation. This last perhaps expresses it better than any other word; they have become a habit to each other. And this type probably represents the majority of married homes.

9. Mr. and Mrs. I live happily together. They are considered by all those who know them a very happy couple; and so they are. But it is known however that Mr. I has another sweetheart who is as close to him as is his wife, and it is said that his wife is aware of the fact and does not mind it.

10. Mr. and Mrs. J are the ideal monogamous couple. Though married fifteen years, they are practically inseparable and they feel the same pleasure and practically the same thrill in each other's company as they did in their courting days. They are sufficient unto themselves, and while they like company, they feel best when "alone together."

We have here ten different types of marriages which cover fairly well marriage of the present day, in a civilized country. Of course no statistics are or ever will be available giving the exact percentages of the various kinds of marriages.

The blasé cynic will say that there is no such a thing as a happy marriage, and will repeat the old threadbare platitude that marriage is the grave of love. The one less cynical, will say, yes, there are some happy marriages, about one in a thousand, or one in a hundred.

This is a very serious question, and we are not trying to be clever or sensational or epigrammatic. There are plenty of ideal

marriages and happy homes. We have seen them. The cynic may object here with an interpolation that what *seems* to us a happy home may not be a happy home in reality; for we do know that many couples who for many years seemed to everybody ideal couples have later turned out to have lived in antagonism and hostility. Nevertheless, there are homes of which one *can* judge, and of which it is perfectly safe to assert that they are happy homes.

But how many such happy homes are there? This of course it is impossible to say; but I believe that one would come very near the truth if he would say that the ideal marriages constitute about twenty per cent. of the total.

In other words, only one out of five marriages is a success, the other four being failures of different degrees. Some statisticians would consider my figures too optimistic. But I believe they are near the truth, and we will let them stand. Assuming the percentage to be correct, there is little to exult over. Eighty out of every hundred marriages unhappy and only twenty more or less happy! Nothing to gladden one's heart, but enough to cause earnest men and women anxiety and urge them to give the matter deep consideration and study.

The primary question to be decided is of course this: Does the cause of failure lie in the institution of marriage itself, and would another system prove more satisfactory? Is the cause of failure not inherent in man and woman, so that a change in the system of marriage or cohabitation would work no improvement? Are for instance, free unions more successful than monogamous marriages, or are they not any better than the latter, or are they even worse?

Such questions deserve deep and thorough study, without any theologic or moralistic bias.

Ideal Marriages and Perfect Homes

Should any one from reading the preceding pages carry away the impression that there are no ideal marriages and no perfect homes, the impression would be an erroneous one. They are not very numerous, but they exist. And when I refer to an ideal marriage and a perfect home, I have not in mind a man and woman who exist just for each other, who are not interested in anything or anybody except themselves, and who are so satisfied that the rest of the world does not exist for them. If the ideal of marriage is just the happiness of two persons, then this is an ideal marriage. But it is not *my* ideal of an ideal marriage. Small, ignorant, selfish, but strong and sexually well-matched people sometimes achieve such a happy marriage. But I repeat this is not the kind of ideal marriage I have reference to. The ideal marriage and home I have in mind is that, for instance, of the family L. They are now approaching the forties; they have been married about fifteen years; they have three children. In all these years not a cloud has marred their relations. He is a lecturer and writer on social subjects; she was teaching college until the arrival of the third child; since then she is helping her husband in his work; not mere mechanical helping; real collaboration, so that lately their published work bears their joint names. Perfect love, perfect trust, perfect confidence reigns between them; and the same love, trust, and confidence embraces the children. The five are pals in the best sense of the word. They visit and have friends visit them, and take a deep interest in everything that is going on in the world, but the basis of their life, their foundation is—they themselves. At no time in the fifteen years did Mr. L feel the slightest desire or yearning, even transitory, for another woman, nor did Mrs. L ever think of another man.

So they told me in answer to my inquiry which they knew was not due to curiosity, and I have full confidence in their statements, for being radicals—sane radicals—they would not have hesitated to tell me, if the case had been otherwise. No, they are both so fully satisfied with each other, sexually and emotionally, that the thought of another person is rather obnoxious to them. I might add that Mr. and Mrs. L are of different nationalities and different religions, though of course being freethinkers they have no religion, except the religion of humanity, the religion of doing good. And though the children have had no religious bringing up whatever, only ethical training by example, I should be very happy if all children brought up in a religious atmosphere, all children of clergymen and fundamentalists, were as moral, as fine, as sensitive to injustice, as discriminating about right and wrong as are the children of Mr. and Mrs. L.

Yes, this is an ideal marriage and a perfect home; and while there are not many of them, there are enough to demonstrate that ideal marriages and perfect homes are possible.

IV

THE FUTURE OF MARRIAGE—WHAT IS IT GOING TO BE?

Only timid minds are afraid of changing their opinions; only small minds are afraid of being accused of inconsistencies. If we find that an opinion that we held and defended is wrong, we should have no hesitation in changing it and in acknowledging the change publicly.

But on the other hand it is a great satisfaction to feel that certain opinions which one has held for years are in need of no change, and while shocking at first to the timid or bigoted are gradually being accepted by the intelligent members of the community and are even gaining general currency. The opinions about marriage and its future which I have held for a quarter of a century are in need of no modification or change, and in answer to the question proposed in the title of this chapter, I can do no better than to reproduce verbatim what I wrote on the subject in "Sex Morality—Past, Present and Future."

The monogamic system of marriage, I wrote, will probably survive in the future as the dominant system. The family will in the future, as in the present, form the basic unit of society, for a happy, harmonious family is the best environment for the proper bringing up of children, for the proper development of character. Of course it is possible that the state institutions for the care of children in the future will be of a much higher char-

acter than the institutions of the present. But the institutions with which we are familiar do not inspire us with very great expectations in this respect. A good home is superior to the best institution or asylum or pension or dormitory, and no substitute has yet been found for mother love and father love.

It is possible that many wives and husbands will find it more suitable to their characters to live in separate houses or apartments. Constant cohabitation in one house is terribly wearing on the nerves of some of the most loving husbands and wives.

Whether or not the people will still solemnize their marriages with religious or legal ceremonies is a matter of minor importance. One thing is certain: marriage will not be such a practically indissoluble arrangement or contract as it is now.

Monogamy, while being the prevalent system, will not be surrounded with the rigid and iron-clad rules of the present day, will not be so absolute in its applications as it is theoretically supposed to be now, and occasional departures from it will not be accompanied by the odium and legal punishments of the present day. The mass of the people being more familiar with the truths of physiology and psychology, occasional straying from the straight and narrow path of rigid monogamy will not be frowned upon by the wife. Perhaps it will be encouraged by her.

It is possible that it will be considered best for people to marry at a very early age—eighteen to twenty-two—even before the man can establish and support an independent home. In such cases the young man and woman would remain at their respective parents' homes, until such a time when they could live independently, and they would meet only occasionally. They would have to guard against having children, but the measures for the prevention of conception are easily taught and easily carried out.

Men and women who, for one reason or another, will be unable or unwilling to enter into any permanent union or to have any children, will enter into free temporary unions, openly and frankly, and they will not be ostracized or even frowned upon for so doing. For it will be recognized that for some men or women it is the only form of sexual relationship possible, either physically or physiologically.

That is what I wrote many years ago; those are my opinions to-day.

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

PART III

LOVE AND THE SEX INSTINCT: THEIR
VAGARIES AND AGONIES

With Reports and Discussions of Numerous Cases.

GENERAL INTRODUCTION

It is most strange that the sex instinct indispensable for the perpetuation of the species and the exercise of which throughout the animal kingdom is accompanied by unalloyed pleasure, should in the human race be the cause of innumerable tragedies and lead to indescribable mental agony, should convert men and women into ferocious beasts capable of every imaginable crime not excluding murder; should, in short, cause so much suffering that many thinking people seriously discuss the academic question whether humanity would not on the whole be better off without the instinct, if reproduction could be accomplished without it.

Earnest students of the question ask themselves why the sex instinct and love in the human race should be the cause of so much suffering and so many tragedies, and they come to the conclusion that by far the greater part of human sexual misery is caused by our unjust social-economic structure, by our antiquated, anachronistic religious dogmas, and by the resultant savage moral code.—The part of suffering inherent in the sex love itself—for instance, the agony caused by jealousy and unreciprocated love—we can do little for at the present time, though we hope to conquer that too in the future. But what we can do now is at least to minimize the evils of the sex instinct as far as those evils are the resultant of false dogmas and wrong moral ideas. We cannot, at the present time, cure all the sex misery that the human race is undergoing; let us attempt to remove as much of it as we can.

THE LOVE AND SEX INSTINCT: THEIR VAGARIES AND AGONIES

I

THE HAVOC WROUGHT BY LOVE AND THE SEX INSTINCT

Introduction

No, we are not starting out to abolish or exile the sex instinct. We couldn't if we would (and perhaps we wouldn't if we could, though it causes, in the human race, considerably more misery than happiness). No, we are not undertaking a crusade against the manifestations of the sex urge. Sex is life, and without it—until a different method can be invented—there would be no life, after a little while. Whether the disappearance of the human race from the face of the earth would be such a great loss, is another question which we will not discuss here. But, sitting in the hotel reading room, we picked up a five-days-old newspaper in which we came across an item telling of a loving wife who loved her husband so deeply that she put arsenic in his coffee from which he duly died. And in another paper we read the account of a wife who, aided by her paramour, smashed in her husband's head with an iron bar, and now both have to pay the death penalty. Why will not somebody collect the sex tragedies reported in the newspapers of the United States during a period of one year? What a bulky volume the collection would make! The minor

tragedies, of which there are millions, never get into the newspapers. So we will relate a few.

The misery caused by the sex instinct is of a twofold nature. By far the greater part is not inherent in the instinct itself, but is due to extraneous causes, to economic and to religious taboos, to wrong social customs, to an antiquated code, to ignorance. All these conditions will eventually be done away with. But some of the misery is due to intrinsic causes; for instance, society or a wrong moral code cannot be held responsible for the suffering caused by unreciprocated love and jealousy. But we entertain the hope that even these two conditions—unrequited love and jealousy—will in time be subdued, so that they will lose their sinister power either altogether or to a great extent.

Cases One to Ten

CASE 1. She happened to belong to the type of woman who is burning to get married. Sex and maternal instinct—both. And yet at thirty she was still unmarried. She was becoming desperate. She did get a man two years later. Better if she hadn't. Four weeks after the marriage ceremony she was infected with gonorrhea by her husband. She has been under treatment for a year and a half. Lives with her husband under the same roof but has nothing to do with him. Five years now. She is not perfectly well yet. Never will be. No hope of ever having any children.

CASE 2. "Crazy" to have a child. Has tried all the local physicians. Finally came to New York. Has been under treatment by various physicians for six years. A two minutes' microscopic examination of her husband's semen shows conclusively that the fault is the husband's. Six years' treatment and about fourteen hundred dollars—all for nothing. And poor people too.

And when informed that she could not have any children her despair was pitiable.

CASE 3. Bursting with the intensity of the maternal instinct. At the age of twenty nine—she considered herself an old maid—she got a husband. But no children; a year and two and three and five and ten passed and no child. The treatments she underwent and the prayers she sent up to heaven! Finally, "God had pity on her" and at the age of forty-two she gave birth to a boy. The labor was an extremely difficult one, but she would have undergone a thousand times greater suffering for the intense joy that the baby's first cry gave her. And in three days the baby died. And she—she went out of her mind temporarily.

CASE 4. She came to the great city to make her career. She had—or thought she had—a fine voice, and she aspired to no less than the Metropolitan Opera House. Before she was three months in the city she had both gonorrhea and lues. Career ended.

CASE 5. She also came to New York to become a great artist, a great singer, or, at least, pianist. Before a year was over she was married—had to be married—to an ultra-prosaic business man. And now the only music she hears is the crying of the two babies. And she considers herself a failure, her life a tragedy.

CASE 6. How a slim, slender, sylph-like creature at twenty-five can become a heavy, shapeless, almost bloated mass at thirty-five is difficult to understand. But it happens. And it is quite a tragedy. And she wonders why her husband does not love her as much as he did ten years ago. And she considers him a brute for looking at another woman. But he will continue looking, more and more. A tragedy in the offing.

CASE 7. He was a great pianist and was to become a still greater one. But at the age of twenty-five a severe gonorrhea; at twenty-six gonorrheal rheumatism which stiffened his fingers and took away their cunning: *Finis* to the piano. With a breaking heart he had to enter his father's business.

CASE 8. I heard a woman say about her husband: "I hope he breaks his neck and never comes back."

And I heard a man say, on learning of the sudden death of a friend's wife: "No such luck for me."

Now, this is not nice. It is an ugly state of affairs for men and women who wish each other's death to have to live together, to have to be tied to each other. What is the solution? To live together without being married? That's no solution. I believe there is as much misery among those living in free union or promiscuously as among married couples. No, the subject is not such a simple one. But this is not the place to discuss it in detail.

CASE 9. She loved her husband truly, loyally, passionately, and he reciprocated fully. And when he went to the war she missed him terribly. She missed his companionship, she missed him physically. And with what throbbing impatience she expected his homecoming after the Armistice was declared! Every hour seemed a week; every week an age. And how she trembled and quivered when at last she could throw her arms around his neck. But his answering embrace was not the kind she expected, the kind she was used to. She felt hurt, but then she explained it by his being tired, by the depressing effects of the war. But sooner or later the truth had to come out. He could have nothing to do with her that night, nor for many nights to come. For in *la belle France* he caught from a pretty Parisienne an ugly disease which would keep him disabled for many weeks.

CASE 10. He was as gentle and inoffensive as a dove. Everybody knew that any woman who would marry him would have a "cinch." And when his engagement to Miss A was announced many were the people who pitied him. She did lord it over him "something terrible." He could not take an independent breath in her presence. And she did not hesitate to humiliate him. He never said a word. But one day after they were married about six months, he disappeared. It is five years now, and nobody knows where he is. Nobody knows whether he is alive or dead. Least of all his deserted wife.

Cases Eleven to Seventeen

CASE 11. It is a risky thing to try to make surprises. For sometimes an intended pleasant surprise turns out anything but pleasant. Grandma in Cleveland decides to pay an unannounced visit to her favorite granddaughter, a girl of twenty who came to New York to make a career for herself. Her letters home are superlatively optimistic. And Grandma arrives late in the evening and has to walk up four flights of stairs and enters a shabby hall bedroom, where she finds her darling little granddaughter had a few hours before been delivered of a baby girl. And there is no marriage ring, and no father. The scene that follows is not for my fountain pen to attempt to describe.

CASE 12. He is the only man I know who said: "Damn all women!" and who has lived up to his decision. He has been beaten and battered, cheated and betrayed, humiliated and slandered, blackmailed and blackguarded by several women, of a low type, until you could not make him believe that there was such a thing as a good woman in the world. He said: I am through with them, and he *was* through with them. They did not exist

for him. He did not permit them to enter into his life in any way whatever. His cook was a Jap, and all his office help were males. And he was only forty when he made his momentous decision. And he was not at all a misogynist when he started. Nor was he in the least homosexual.

CASE 13. And He—he went through the war in the very thick of the fight and came out unscathed, only to be destroyed by a worthless though pretty strumpet. Will it always be like this? Will the sex business always cause so much misery in the world, misery which if not greater in amount, is greater in intensity than that caused by the economic struggle? No, *I do not believe it.* Just as I am sure that war will eventually be entirely eliminated, so I am sure that in time to come sex will be only what it should be—a source of unalloyed joy, and not a source of misery, suffering, disease and death.

CASE 14. He was a genius—a genius in the true sense of this much abused word. He promised to become one of the world's greatest physicists and mathematicians. Suddenly his work began to deteriorate; it became mediocre; and then it became full of errors, unreliable. What was the matter? Just softening of the brain, the result of a "mild" case of syphilis in the early twenties.

CASE 15. She was the only daughter of an old mother. She was the only thing the mother had in the world. With a breaking heart the mother let her go to New York; for she had a good voice, people said, and New York was the place where she could cultivate it. By living very modestly she would manage to get along. And in less than a year she was fished out of a lake. She became pregnant, the rascal responsible for her condition would do nothing—to avoid being bothered he left the city temporarily—she knew nobody to appeal to, and in a mood of loneliness and

desolation she ended it all. Poor Stella—I wonder if *his* conscience ever gives him a prick. I don't think so. A man experiences pricks of conscience if he has a conscience; but suppose he is utterly devoid of one? What is there to give him pricks?

CASE 16. The case of Bessie is similar to that of Stella, except that Bessie chose carbolic acid instead of the lake, and died after several hours of intense agony. The attempts to save her, to administer antidotes only intensified her suffering. I wonder how many people can realize, fully visualize and make them their own, the intense sufferings of those poor girls who find themselves pregnant and have nobody to stand by them, to help them out of their crisis? I wonder.

I surely do not demand that a man must never change his feelings towards the girl he loves or claims to love. Feelings cannot be commanded. But it puts me in a white fury whenever I hear of a fellow who impregnated a girl and then abandoned her to shift for herself, to sink or swim. I know that I would experience quite a good deal of pleasure to see such a fellow dangling, with a noose around his neck, from the limb of a tree.

CASE 17. And this reminds me of the case of poor Mary, who ended her life with bichloride, after several ineffectual attempts to produce an abortion on herself. The fellow responsible for her condition brazenly refused to do anything for her, to help her in any way, and impudently denied that he promised to marry her. It was only after this frequently repeated promise that she yielded to his importunate demands. Mary's agony lasted several days, and it made her gentle brother's blood boil, and helped him to make up his mind. Three days after poor Mary's funeral he went to her seducer's room, and shot him dead. And the jury acquitted him.

Cases Eighteen to Twenty-Three

CASE 18. Miss A has always been rosy and cheerful; while she was not robust, being rather delicately built, she was in good health. With the exception of measles and scarlet fever in infancy, she never had to consult a doctor. But it is six months now she has been ailing; getting paler all the time; sleeping poorly; and refusing to eat; she tries not to hurt her parents, she tries to eat when they urge her, but she nibbles at things, and takes a glass of milk occasionally. She took faithfully the tonic medicines the doctors prescribed, but when she saw they did her no good, she refused to take any more. Soon a cough declared itself, and the doctor who examined her was distressed to have to tell her parents that he feared her lungs were affected. Her condition is precarious. And the cause of it all? LOVE. In the summer cottage next to theirs there moved in a newly married couple and Miss A fell madly in love with the young husband. And she dare not even confess her love to anybody—one physician guessed the real origin of her trouble—and she will probably go down to her grave without her parents suspecting that their daughter is passionately in love with a married man.

CASE 19. A similar case; here the man was not married, but he paid no attention to the young lady. She was not in his social class. He had higher ambitions.—In both these cases, in the death certificates the cause of death ought rightly to be given as Unreciprocated Love.

CASE 20. She, Miss B, was going with a young man whom she loved deeply; he also loved her though not so deeply; he knew another young lady and he could not make up his mind

between the two. It seemed to him that he loved both equally well; but he found out that the second young lady had a very handsome dowry while the first one had none, and this helped him to make up his mind. And Miss B has fallen into a state of deep melancholy. She is not insane, she goes about her work and her business because she has an old mother to support, but she wishes herself dead every minute of the day and many times during the night.

CASE 21. We knew this young woman quite well—knew her in all her three phases, before, during and after. She was getting on towards the thirties and began to acquire the typical old-maidenish look. Some unmarried women become old maids by the age of thirty; others may preserve their girlish appearance and complexion to the age of forty—depends upon the build of the person, her endocrine glands and certain other factors. This girl, as said, was getting old-maidenish; she was also getting morose. Then a young man came along and they became engaged. She bloomed up at once, and her mood changed entirely. There was a great deal of going out and much spooning. Their relations became very intimate though I do not think they reached actual sexual intercourse. They were to be married soon. But then the young man commenced to put off the day of the wedding; and suddenly he broke off the engagement. He disappeared, and next thing she heard was that he married a distant cousin of hers in another city.—She began to deteriorate physically and mentally and now she is in an insane asylum. A fate worse than death is hers.

CASE 22. How a robust, strapping, clear complexioned, well-padded young woman can within a period of about three years,

without any discoverable cause, become transformed into a thin, angular, pimply faced old maid puzzled her entourage and even a doctor or two. And she ate well, too well. It seemed a mystery to them. But there was no mystery in it. She was of a passionate sexual nature, and she suffered agonies from lack of proper sexual satisfaction. And as both on religious and social grounds she would never think of indulging in illicit sexual relations, she will have to suffer and perhaps get worse and worse until a husband comes along, if one ever does.

CASE 23. When she saw that her young man definitely left her and was going with another girl she was burning up with jealousy; she procured a bottle of sulphuric acid, watched them come out from a restaurant, and threw the contents of the bottle in the girl's face; he tried to protect her and some of the acid got on his face too and into one of his eyes. The vitriol thrower was given two years in prison, the young man lost one eye and will be somewhat scarred, and the young lady will be disfigured for life. That's what the demon of jealousy is capable of doing. He is capable of doing worse things than that.

CASE 24. A lovable young man is John; he is now twenty years old. Was always attending well to his studies, and now as a medical student he was making fine progress. He really loved his physiology, anatomy, embryology and other subjects. And suddenly a marked change. A year and a half ago his mother died, and this saddened him profoundly, but it did not interfere with his studies. On the contrary, to forget his sorrow he plunged more deeply in his work. The change we speak of occurred about six months ago. He has become pale, eats poorly, sleeps badly, and though he tries very hard, he cannot prepare his lessons prop-

erly. He finds it impossible to concentrate. He reads a paragraph three or four times and still does not know what he has read; and though endowed with an excellent memory, he finds it very hard to memorize things now. He looks at the printed page, but instead of letters he sees a fresh lovely face. His father asks him what has happened, and he answers, nothing has happened, I am just not feeling so well. But something has happened. The father, now close to fifty, took unto himself another wife. A lovely girl of twenty-four. And the moment John laid eyes on her he fell madly in love; madly is the only term to use. She is day and night before his eyes. And when his father with his young wife retire to their bedroom at night he is devoured by passion and jealousy. And the condition is getting worse. He thinks of leaving the house, as her proximity is a torture to him, but he can find no excuse for leaving. He certainly cannot confess his guilty passion.

What is there to be done in such a case? We know what an ancient King who deeply loved his son did under similar circumstances; but it is not to be expected that John's father would show himself so self-sacrificing, so altruistic. So what is to be done? The answer to this question I shall leave to my readers.

* * *

Of the twenty-four cases reported here only two reached the court and the newspapers. As stated in the introduction to this Section there are thousands, we may say millions, of cases of which nobody knows anything, except those concerned. Will these tragedies ever cease? We have such confidence in the perfectibility of the human race and in the improvability of social-economic conditions, that we cannot but believe that the agonies which are at the present time the direct result of Love and the sex instinct will eventually disappear; if they will not disappear

entirely, they will be so attenuated that their pangs will not be so unbearably sharp and lancinating. All we need is a saner attitude towards sex, a higher and nobler conception of sex morality.

II

A HEARTLESS STRUMPET AND AN EFFECTIVE LETTER

A dear friend of ours had the misfortune to become infatuated with a very pretty young woman. She made him believe that she loved him, and perhaps she did. She held on to him as long as she needed his social and financial support, but when another man, younger, richer and more influential, came along, she threw the other one over; but she did it in such a nasty, at first treacherous and then cynical manner that our friend was deeply wounded. He believed in her decency, honesty and truthfulness, and this sudden shock threatened to destroy all his faith in humanity.—He wrote to us of his trouble, and we answered him. The letter follows.

MY POOR BELOVED FRIEND:

You have poured out your overflowing heart to me, and you ask for help, for consolation, for something to stanch your gaping, bleeding wound.

You know that my heart bleeds for you, you know that there is nobody in the world dearer to me than you are, and I wish I could have you here now, I wish you could put your head on my shoulder and let me pat away part of your pain. You are too good a man to be compelled to suffer so—though of course it is the good who suffer most often and most deeply.

Yes, you have been hard hit. It is the deepest wound that was

ever inflicted on your fine soul, and I am sure that it is the deepest hurt that you will ever be called upon to suffer. But, will you, a man of your caliber, permit yourself to be knocked out by the treachery of a young and beautiful strumpet? Eternal Justice, which, according to *your* own belief, rules the world, will not permit it. Yes, to judge by the photograph you have shown me, she is beautiful or at least very pretty, though an experienced observer can notice a cruel line in the lips, and you yourself told me that she confessed to you that there was a yellow streak in her nature. But is that all there is to a woman for a man like you?

You say that what hurt you most is not the leaving you, but the clever trickery which she practiced on you in order to get as much money as possible and then disappear. On the contrary, it is this trickery that should help you to forget her more quickly. Contempt is a good aid to forgetting. You say that you suffer because her action makes you lose faith in humanity. Damn faith in humanity, as long as you retain faith in yourself. Faith in ourselves is more important than faith in humanity. When we lose faith in ourselves we have indeed lost our most precious possession.

You say she was so nice and sweet and it is her duplicity, her treachery, that hit you so violently between the eyes. I am sorry for your innocence. Those poor creatures who have neither parents nor husbands to support them, and who do not like to do honest work for a living, must develop certain defense-mechanisms. While on the surface gentle, yielding, submissive and apparently paragons of straightforwardness and honesty, hidden in their souls there are cruelty, duplicity, disloyalty and treachery. I know it is hard for you to face the truth—because your amour-propre is involved—that she simply used you as a source of income, and

that all her protestations of love and affection were lies, nothing but lies; but eventually you will have to face reality, and the sooner you do it the better. I am speaking not only as a psychologist, but as a deeply devoted friend. We like to believe what is pleasant to believe and therefore the belief that you will cherish longest is the belief that she loved you for yourself alone; but I am sorry to say that, analyzing all the circumstances, I cannot share your belief.

I know you suffer deeply and intensely. But analyze your feelings as objectively and as unemotionally as you can, and you will see that love or even infatuation plays but a very small part, or perhaps no part at all, in them. The very fact that you would like her to be hurt, that you would like her to suffer, shows that the love you had for her has turned into hate or contempt. I do not say that your feeling, in view of the manner in which she has acted, is not a perfectly natural one, but that does not change the case. Analyze further and you will see that your principal feeling is the anger, amounting perhaps to rage, of a baffled ego, of a wounded amour-propre. The feeling is a perfectly natural one. We all experience it under similar circumstances, but I trust and know that you will not permit it to dominate you for long. For after all, according to your own statements, what is there in her? Nothing. She has no accomplishments whatever; can neither sing nor play, has no shadow of talent for anything, has never read a book except those that you made her read, has no knowledge of history, no ideas on contemporary events, no social vision—so what is there in her? Nothing but a pretty face. And does a pretty face cover all sins and defects? You know very well that all her mind could be comfortably housed in one cubic millimeter of your brain, and as to her soul, the whole of it would be a shriveled thing beside one atom of yours.

Speaking of books, you have made the mistake that all earnest intellectuals make with their sweethearts or mistresses; they want to develop their minds, to make them read good books, see serious plays, etc. The pretty morons resent it. They feel bored, they detest books and ideas. They want clothes, candy and a Cadillac. Being forced to read or study or discuss serious matters emphasizes their inferiority, they resent it and they transfer their resentment to the man responsible for it. Remember, unless you have a really fine type of woman, to let culture alone. Leave their minds in peace. What they care for is the body. It is the exterior of their pretty bodies that they want tended and cared for. Remember that.

I do not tell you: Be a man! For you are a man, every inch a man. Nobody that I know deserves that title more than you do. You have won it by your indomitable energy, by your kindness and generosity, by your work, by your sufferings, by your achievements. You have overcome what would have been to others insuperable obstacles. With nothing but your hands and your brain, with no backing of any kind, you have conquered an enviable position, and the good you have accomplished, the misery you have averted, the men and women you have saved from fear and despair, should help you to look with the contempt that she deserves upon the vampire with the pretty face but cruel and distorted soul. You well know that, rationalistically, she is not worth another one of your thoughts. Therefore—*conspuez la!* In the emotional storm that you are going through, do not forget your self-respect.

You know I am as free from cant as you are. I do not believe in either the necessity or the ennobling influence of suffering, and yet, you know as well as I do that every crisis that we pass through *successfully* and *manfully* does strengthen our character

and makes us immune or at least less sensitive to future attacks. You are still young, you still have many years of useful activity before you—perhaps you are going to do the best work of your life, and it would be a sin against humanity for you to permit yourself to go down on account of an utterly worthless creature.

Now as to some practical advice, some suggestions which may be acted upon. I know that advice is more readily given than acted upon; yet advice is often of real value. I should advise you first to re-read the chapter on Jealousy, in "Woman; Her Sex and Love Life," and try to act upon the suggestions therein given if you can. But the most important advice is: Work! Plunge into work with all your soul. Increase the extent and the intensity of your regular work, or take up some entirely new line of work. You have done magnificent work so far, and you are too valuable for humanity to have your activity paralyzed or even diminished by the treacherous trickery of a pretty prostitute—for that is all I can call her, even if you should object to the epithet.

Brace up, pull yourself together, curse a bit if it will give you relief (I know you never curse), light your pipe, take the typewriter or fountain pen, or your tools and instruments and start work.

But that is not all. You have worked hard enough, you have spent enough of your life in your study and laboratory and lecture room; it is time for you to get into what our good friends call God's outdoors and enjoy life a bit. I have examined you once and I know that you have a splendid physique, only, like so many of us intellectuals, you have neglected it. Get out into the open, exercise, walk, ride horseback, force yourself to keep busy every minute of the day, acquire a hobby if you can. And you will see the cobwebs of your brain will clear away, the mountainous weight

of which you complain will be lifted, the globus hystericus will disappear, and you will again sleep the good sound dreamless sleep—the sleep of the just—of which you used to be so glad and so proud.

You feel sore. Of course you do. Anybody else would under similar circumstances. But that will pass, pass sooner than any other component of your suffering. Remember the words of the good philosopher, very simple words but words that have given strength and consolation to millions of people: *And that too shall pass!* Yes, my dear beloved friend, that too shall pass, and you will wonder that such a thing could upset your remarkable equilibrium. In a month or two you will be over your disappointment and you will be unable to believe that that ridiculous affair once affected you so deeply.

And perhaps you will remember in the future not to trust nor to entrust your happiness to women of the vampire or kept mistress type. They are a curse and a menace.

With deepest sympathy and sincere affection,

Yours,

W. J. R.

P.S.—One other thing. If you had a revengeful instead of the gentlest nature in the world, I would tell you that she will get her punishment for her treachery, duplicity and disloyalty. Such women generally do not come to a good end. Their natures are perverted and they cannot appreciate genuine love nor can they ever act in a perfectly straightforward manner. If you have patience, she may yet come to you to beg forgiveness—and perhaps for re-admission. But I trust you will know better.

The Effect

As soon as I read the outpouring of my beloved friend's heart, I sat down and wrote the above letter and sent it off by special delivery. I would have gone to see him, but he lives several hundred miles away, and I could not go just then.

And my friend wrote to me that my letter proved a soothing balm. The patting hand of his loving mother or sister could not have proved more calming, more consoling. I told him nothing new, nothing that deep in his heart he did not know. But to see the thing exposed in black on white, on paper, to have a sympathetic friend show such a clear understanding of the situation, gave him great comfort. And whenever he feels the agony coming on, he re-reads the letter. And it helps invariably, each and every time.

And if a perusal of this letter should help some heartbroken men and women in similar situations, the time and effort consumed in writing it will be repaid a millionfold. And my friend will be the first one to commend me for giving it greater publicity than it could have by being secreted in his pocket or drawer.

III

VAGARIES OF LOVE AND SEX

Advice to Intellectuals Who Fall in Love

When an intellectual male falls in love with an intellectual female, the problem presents nothing special. The conditions are about the same as when a non-intelligent babbitt falls in love with a female of his intellectual level and station. But, unfortunately, intellectual men have a reprehensible habit of falling in love with young females who have beauty, grace and charm, but are devoid of brains and of what we are still accustomed to refer to as a heart. Stupid, cruel nature often works these tricks. Why she does it, I don't know. Perhaps just because she is stupid and cruel. We are told it is a biologic law; in her solicitude for the perpetuation of the race, nature cares more for the perfection of the body, than for the depth of the intellect or the beauty of the soul. The explanation in my opinion is much simpler, and there is no need to call in Nature or some mystical biological necessity. The explanation is: the finer the man, the more cultured, the more intellectual, the more sensitive he is to beauty of form, the more appreciative of grace and charm. Be it as it may, when a real intellectual falls in love with a beautiful strumpet, a common chorus girl, then the Lord have mercy on his soul. There will be the devil to pay, and he will be in a never-ceasing, continuous-performance hell.

Every male possesses certain weapons with which to hold and

charm the female. His weapons—his intellectual output—will have no influence on her. He will show her his poems, for which the world sounds his praises, he will bring her his magazine articles and essays, he will present her with his books—and for all those things she does not care a damn. To her it is all highbrow stuff which she despises. Unable to understand or to appreciate it, she—because of the unconscious sense of inferiority—feels annoyed, and is apt to transfer her annoyance to the author.

No, my intellectual friends, if you happen to have the misfortune of being in love with a moronic and heartless beauty, bring her candy and flowers, and, if you can afford it, furs and jewels; but don't bring her the products of your brain, written with the blood of your heart, and the fibers of your nervous system. She will neither understand nor appreciate them, and instead of loving you more, she will love you the less for them.

The highest that that type of girl can appreciate is a song by Irving Berlin, an inanity like "Yes, we have no bananas"—especially if the author gets big royalties; and a well-dressed imbecile, with big diamond studs and a heavy bankroll in his pocket—never mind how he makes his money (he may be the lowest of the low—a bootlegger or even a detective!)—means more to her than the subtlest poet, the finest essayist, the deepest thinker, the most acclaimed novelist. And she is right: she seeks her own level. And in the name of common sense, don't be so foolish as to attempt to bring her up to your level. You will not succeed, and she will resent your efforts. If you cannot rid yourself of your infatuation for an unworthy, non-intellectual female, then try at least to hold her with physical and material gifts; to offer her your soul, your intellectual jewels, is verily like throwing pearls before swine. For the sake of the dignity of our brotherhood—the intellectual élite—don't do it!

Woman of Seventy and Love

Can a woman of seventy fall in love? Can she fall in love passionately and enduringly? Can a blind woman of seventy thus fall in love, continue to be in love and keep up a steady correspondence with the object of her love, for fifteen years, to the very end of her life? No? Not likely? Then read the story—not fiction but the true story—of the life of Madame du Deffand, or to give her her full name and title, Marie Anne de Vichy-Chamrond, Marquise du Deffand. That famous Frenchwoman who became one of the world's finest letter writers, to be compared only with Voltaire, was a precocious kid, for even as a young girl in convent she expressed her skeptical and heretical opinions about religion which no arguments could overthrow.

At the age of twenty-one her parents, without consulting her about the matter, married her off to the Marquise du Deffand. That was a habit French parents had in the 18th Century as well as in previous centuries—a habit of which they are reluctant to divest themselves even now. And tragedies are still frequent. Marie Anne was not happy as a married woman, and four years later there was a permanent separation. She was young, most beautiful—one of the famous beauties of the 18th Century—clever and free. For a short time, she was the Regent's (Duke d'Orleans) mistress. The relationship lasted but a fortnight if we are to believe Horace Walpole who claims to have had the information from her own lips. However a fortnight of the kind, generous but utterly dissolute Duke d'Orleans was enough for any woman.

Her Salon became most famous, being frequented by the aristocracy, the political world, as well as by some great literary men, such as Voltaire, with whom she kept up a correspondence for

many years, Montesquieu, D'Alembert, etc. In 1754, at the age of 57—she was born in 1697 and died in 1780, 83 years old—she became totally blind. But she conducted the salon just the same, being, for all her blindness, the life of the party. Her letters were written for her by an amanuensis, and an old soldier from the soldiers' home at the Invalides used to come and read to her the books she wanted while she was reclining in the cushions of her boudoir. She led an "active" life, that is, she was always receiving and returning visits, always giving and attending parties. She seldom went to bed before two, three or four in the morning, and she generally got up at five in the afternoon. But always, in spite of her numerous acquaintances and friends, she felt bored, terribly bored. Always suffering from ennui (pity there is no word in English just equivalent to ennui; boredom is the nearest). "Boredom, she wrote, is the foretaste of nothingness; but nothingness, annihilation is preferable to it." And in her opinion the only misfortune was to have been born. But in 1765, when she was sixty-eight years old, she formed a passionate attachment for Horace Walpole which lasted until the day of her death. Her passionate love for that supreme egoist did not bring her much happiness, but while she still wrote about boredom, she no longer felt bored. When one is unhappy one doesn't feel bored. Boredom is misery, but misery is not boredom.

Walpole treated Madame du Deffand rather cruelly but he was in deadly fear that this relationship might be found out, and that he might become the laughing stock of the world, because he, a man of fifty, was keeping up a passionate correspondence with a blind woman of seventy. As the average conventional and respectable English gentleman he was above all afraid of being made ridiculous. Rather commit a crime than to be laughed at; rather be cruel than absurd. And so he laid down the law to her

that he would keep up the correspondence provided she behaved herself, provided she wrote just polite and friendly letters, so that if one got into strange hands he could not be made the butt of wags.

She promised, but now and then she would forget herself, and her passion would lurk through. Then he would storm, and be insulting, and threaten to break up the correspondence; and she would suffer, and beg forgiveness, and promise to be good.

Did Walpole return some of the poor woman's affection? It is difficult to say in the case of a man for whom the whole world centered in himself. But he must have felt something for her, or otherwise he would not have kept up the correspondence for fifteen years (1765-1780), until Death wrapped her in his eternal mantle. In her last letter to Walpole, dictated as she felt death fast approaching, she tells him to enjoy himself as much as he could, not to mind her condition, as they were almost lost already to each other; she also tells him that he will regret her, because one enjoys knowing that one was loved. Did he regret her death? Did he, then a man of sixty-three, grieve over the death of a woman of eighty-three, who, he knew, loved him passionately until the last minute of her life? Or was he glad? It is hard to say, because old cynic that he was, the profoundest depths of the human soul, where love of one sex for the other is concerned, have not yet been plumbed.

She left her papers and her favorite dog to Walpole.

One point we must touch upon, because we consider it of great importance. It is universally acknowledged by those who have made a critical study of her writings that her real style, eloquence and power became evident only from the time of her passion for Walpole. Suffering and passion do sometimes bring out the best

—as well as the worst—that there is in man; at any rate they often stir up his dormant powers.

On glancing through this article I see that the reader may carry away the impression that with the exception of Walpole's first visit to Madame du Deffand, the relationship between the two was an exclusively mail or letter relationship. This is not so. Walpole paid several visits to Paris, in order to be in her society. Every year or two he would come to Paris and spend about six weeks in her company.

I recommend this article to those of our friends, lay and medical, who still entertain the peculiar idea that a woman's love and sex cease with her menopause.

Love and Two Types of Women

When the commonplace, atavistic woman knows that a man is deeply and firmly in love with her, she at once begins to tyrannize over him and to tantalize him in every possible way. She does it both in reference to the man for whom she does not care at all and in reference to the man she loves—as much as such women are capable of loving. And she will act that way both towards the husband and towards the lover. These women seem to derive real pleasure from the man's suffering, and I have always thought that this was merely a peculiar manifestation of sadism, and they could not help themselves. I have not seen this idea suggested elsewhere, but I believe that a careful consideration of all the elements entering into this phenomenon will prove the correctness of my hypothesis.

The really fine woman, when she finds that a man is becoming afflicted with the sacred passion or the insanity which we call

Love, acts in an entirely different manner. If the man is one whom she feels she can never love, then she at once discourages him, holding him back in the gentlest possible manner, not letting him plunge too deeply, soothing his wounds and helping him to come back to himself the best way she can. But when the man who loves her is loved by her in return, then Heaven is his, for she pours out all her heart to him, she is not afraid to let him know that he can be sure of her. And not only will she not tantalize him, but she will bring continual sacrifices, big and little, to save him from suffering and annoyance. For the fine woman—not the atavistic one—is the self-sacrificing creature par excellence. And she will act that way both towards the man she is married to or is going to marry and towards the man with whom she is going to live in free love union.

Seventy-Nine Versus Twenty

The Paris papers report the marriage of Mr. X, a rich retired industrialist, to one of the young ladies of his office. He is 79 and she is 20. The story is going around the clubs that when he was asked what he married for when he was no longer "good" for anything, he answered that he felt cold and he was tired of going to bed with a water bottle. Now, man is an egoist, and one can understand why he preferred a living water bottle to a rubber one; being a common and selfish man he saw no reason why he should not have a pretty young girl by his side if he could get her. How she would feel in the matter did not disturb him. I suppose he thought, he paid for it. One can even understand the young woman who was willing to sell herself to an old ruin for the sake of a rich home, with the hope of wealth and independence in the near future.

But what an indictment of our social-economic system! Do you think such marriages will take place in the future? I, for one, do not think so.

As a pendant to the above, the recently published German statistics show that the mutilated, disabled returned soldiers had no difficulty in finding wives. Thus 78 per cent. of the totally blind, 73 per cent. of those *known* to be tuberculous, and 63 per cent. of those who had undergone double amputations are married!

What thing will a woman not marry as long as it wears pants and is supposed to be a male! Poor women, evidently a blind, tuberculous or legless man is better than no man.

Love and Its Agonies

I have maintained for many years that the sufferings caused by emotional disturbances, lack of emotional outlet, unreciprocated love, jealousy, or even sex starvation, are much greater, more intense, than the sufferings caused by any other factor in human life. Poverty, economic dependence, disease, cause great suffering and depression, but they are not of the same character as those caused by the sex emotions. There is nothing that will so quickly and so completely wreck a man as a shock to his love emotions.

During the past years I have had to act the rôle of father-confessor to a number of unfortunate victims. And their cases, one and all, were truly pitiful. The social, professional, cultural and intellectual position of the people does not seem to make any difference. The agonies are intense, and for a time unrelievable. Among the people who came to us for advice and consolation there were working people, clerks, bankers, Wall Street

brokers, lawyers, professional men, teachers and writers. The rich and the cultured were not any more immune than the poor and the ignorant.

It is a shame that a person's peace of mind, efficiency, ability to work, ability to sleep, ability to eat, in fact that a person's very life should be in the palm of another person of the opposite sex. No doubt in time we will find a remedy against this cruel and anomalous condition; now we can but alleviate it. The mere pouring out of one's heart to another sympathetic person helps a bit. Convincing the victim that his case is not unique, that there are thousands, hundreds of thousands of people in similar conditions, suffering the same or worse agonies, helps a bit. Assuring him, with numerous proofs, that time will heal the wound, even though it may leave a scar, also helps. They go away relieved and consoled; the only trouble is that the effect is not very lasting, and they have to come again and again for additional hope and consolation.

A peculiar thing is that every victim of a love wound is convinced that his case is unique, that it has special features, that nobody has ever suffered as he or she has, and that the wound will never heal. Sneering or even smiling will do no good. It is only by showing to the victim our deepest sympathy, by assuring him that we feel with him, that we will stand by him, that we will help him get through the crisis, and by confidently asserting that he will get over it, as so many millions have gotten over it before him, that we can be of real help and service.

Twenty and Fifty-Three

Nothing more fascinating, more comical, more tragic, more tragi-comical, more complex than the problems that sex presents.

She was a most fascinatingly charming girl and she was twenty years old. Yes, just twenty. He was fifty-three years old. And yet she wanted to marry him. And against all opposition and well-meaning advice, at which she shrugged her shoulders, she did marry him. What did she see in him? True, he was a man of the world, pleasant-mannered, a brilliant talker—but he well could have been her father. As a matter of fact he was several years older than her father. Yet the determination to become his wife could not have been shaken, and as said before, she did marry him.

"Oh, well," said Mr. A, "in our present state of society, the way women are economically dependent, what will not a girl do not to be obliged to work, to have a fine home with servants, and an automobile, to be able to travel, etc. Why, young girls will even marry men of seventy. One can't imagine what economic . . ."

"Hold on, Mr. A, stop your economic determinism lecture. You have it all wrong," said Mr. B, our host. "In this case the young lady had all those things in her father's home; and it is questionable if she will have these things now that she is Mrs. X. Because Mr. X is a comparatively poor man. He makes five or seven thousand, perhaps ten thousand dollars a year as an ad. writer. Not a very exalted profession, either. No, old chap, our unjust economic condition is quite blameless in this case. You must look for another explanation. Ask Dr. R—if he is not disinclined to talk after his long sea bath." But Dr. R was disinclined; very much so.

A Man and His Fiancée

What is there peculiar about that man and woman that they attract so much attention from the guests in the hotel? There is

nothing wrong with him: he is a perfect gentleman, everybody will admit; he is dressed immaculately, and always according to the demands of the hour; in the lapel of his coat there is the rosette of the Legion of Honor; his manners are charming and his smile is sweet. And I envy him the way he sits on and manages his horse. And the young lady is a fine specimen of womanhood. She is a delight to look at. And her behavior is modest and dignified. So why should they attract so much attention whenever they pass the lobby or come down into the dining room? True, the man seems to be perfectly gone on his fiancée, he does not let her out of his sight for one moment, he resents it whenever any man attempts to talk to her or even bow to her. But such cases of exclusiveness are quite common, and if they excite a smile, it is not a smile of pitying derision, which is the quality of the smile excited by this couple. So what is the trouble? I'll tell you. Quite simple. The man is seventy-two years old, the young lady is twenty-four—he is just three times her age. Hence the attention they attract, hence the hidden, somewhat pitying smile.

Can a man of seventy-two love a girl of twenty-four? Of course, the same as a woman of 72 can be insanely in love with a man of 24. But can a girl of 24 love a man of 72?

The average man would answer with an uproarious, No! Perhaps some years ago I also should have answered the question with an emphatic negative. Now, the more I see and the more I learn, the less and less am I ready to be dogmatic in questions concerning sex. He seventy-five and she thirty-three I have seen, and apparently quite happy; surely as happy as some couples of approximately the same age.—Seventy-two and twenty-four I have not seen, but I refuse to commit myself.

He and She—Once More

He had given up the idea of ever getting married. Or rather the idea never seriously entered his mind. He was nearly thirty before he was admitted to the bar, and he was nearly forty before he had a well established practice. And then the war broke out, he became a partner in some shipping concern, then became interested in some government contracts, and within three or four years he was independently rich. Not a multimillionaire but a millionaire. He was now forty-seven, and the obligations that he had towards his mother and an older maiden sister he could easily discharge. He made them secure and comfortable for life.

He had no idea of getting married. He did begin to feel somewhat lonesome, life seemed to be a bit empty; but he was too old to get married, nor did he feel the need of it. His purely physical wants he had no difficulty in satisfying. He had a number of lady friends.

About a year ago a new stenographer entered his office. He had not dictated to her half a dozen letters before he was insanely, madly, crazily in love with her—as crazily in love as only a middle-aged man, who had never before been in love, can be. She was young—twenty-three or four—fresh, and apparently in excellent health, with bright, laughing eyes. With supreme efforts of his will he refrained from showing or declaring his love for two or three weeks. Finally the thing became too strong for him. And he told her. And she was not shocked. On the contrary, she told him that his feelings were reciprocated. I have no positive means of knowing—nor has he—whether she was sincere in her professions, or she simply thought it an excellent opportunity to exchange her poor home and stenographic

drudgery for the position of a rich lady of leisure. He however is inclined to believe that she was sincere; if not, then she must have been an excellent actress. She enjoyed his presence, was passionate and eager for his caresses—no, when he comes to think of it he is convinced that, in spite of the disparity of the ages, she loved him sincerely; and what's more, he is sure that he was the first man she loved (perhaps that explains it). At any rate, he was a very happy man. God has been very good to him during the past seven or eight years.

The wedding day was tentatively set. About a month before that eventful day, the young lady declared that she was not feeling well—run-down, no appetite, slept badly—and that she would like to take a little trip before the wedding. She knew that on account of her fiancé's having some important business on hand, they could not go on their honeymoon right after the wedding. It was decided that they would take a trip to Europe the following spring. Now a friend of hers was going to Bermuda and she would love to go along with her for two weeks. Her doting fiancé was reluctant to part from her, but he could not help giving his consent.

On the boat and in the fashionable Bermuda hotel she was made much of; she was courted, flattered; she was taken out driving and rowing, and every evening there was much dancing and drinking. And all these things no doubt went to the young lady's head. When the two weeks were coming to a close she cabled for permission to stay another week or two, which permission her future provider had to grant. At last she came back, and in a week they were married. But, he tells me, from the very moment of her return he noticed that she was not the same girl. She tried to be pleasant, but she was not successful. And the kiss was both forced and cold. He tried to ascribe it

to her being tired, but during the next few days things did not improve, but were getting worse. She could but ill conceal her aversion at his approach. He ascribed it to a temporary mood, and at any rate they were too far gone, not to go through with marriage. And it is a question if he would have broken off the engagement even if he had been sure that she felt repelled by him. Sensible as he is in all things, he was too madly infatuated with her not to be willing to take the chance.

The first night she begged off—it was a tiresome, exciting day. That was all right, of course. He knew that much—not to insist. And he was gentle and yielding for the first month; but then he began to feel annoyed. He had abstained for a long time—since he had met her—and he was in full manly vigor; but she was obstinate. She would simply not let him consummate the act. And their marriage has not been consummated yet, though they have been married now a year. When finally, after several months, he began to threaten her with an annulment of the marriage, she consented to have relations. But here the not infrequent phenomenon made its appearance; he found himself completely impotent. The long struggle, the long excitement without satisfaction, the long resistance on her part—had finally produced their disastrous, though usually temporary effect. And when she found he was impotent, she laughed with joy. And this discomfited him still more. And now his impotence is psychic. That it is psychic he proved to his own satisfaction by finding that with other women he was not impotent, or only partially so.

The case will probably end in a divorce. Some will be sorry for the man. Some will perhaps be sorry for the woman. Let us be sorry for both.

The Equality of the Sexes

She was married two years ago. And it so happens that she loves her husband. And the husband claims that he loves her very much. But they are both "sex radicals." And when they were married it was with the distinct understanding that each one was to have perfect sex freedom. That he could have any woman or all the women he wanted, and that she could have any man or all the men she wanted. As sex radicals that seemed to them the only proper arrangement. What has been the result?

The man has been utilizing his privileges to the fullest. The woman has not taken advantage of it even once. She says that the thought is abhorrent to her to have relations with a man whom she does not truly love. And one cannot fall in love to order. The man has often affairs with various women without being in love with them. Gradually the wife has been more and more neglected, and her lack of a normal sex life has been causing her great suffering. She suffered to such an extent that she had to have recourse to masturbation, a habit in which she had never indulged prior to her marriage. And yet she cannot make up her mind to have recourse to illicit relations.

And still some men and women will keep on talking of the absolute equality of the two sexes. It should not be necessary to repeat, but it does seem necessary, because people keep forgetting it, that there is a fundamental difference between the sex urge of men and women.

As I stated a number of times before, in the man it is grosser and more localized. And he can have relations with any good looking woman even when no love enters into the relation.

In women, at least in most women, the sex urge is more diffuse and there are millions and millions of women who care much

more for the caressing and fondling part or even for the purely platonic love that may express itself in tender letters and flowers, than for the actual sex act.

And in dealing with the sex question we must always bear this fact in mind.

IV

LOVE AND JEALOUSY

Two Kinds of Jealousy

He who undergoes the pangs of jealousy deserves our deepest sympathy. For of all spiritual suffering, the torture caused by the demon of jealousy is probably the greatest. But I recognize two kinds of jealousy, or rather two sources of it.

When F (which stands for the female) rejects M (which stands for the male) utterly and completely, we have one kind of jealousy, the worst kind, for here enters M's inferiority complex, in addition to the other factors. But there are cases, where F does not reject or throw over M utterly; she tells him that she likes him well enough, that she is willing to grant him her sexual favors, but she does not want to be monopolized by him exclusively. If he is willing to share, to be satisfied with occasional favors, well and good; if not, he may go.

The jealousy resulting from an unwillingness to share is of another kind; and I confess that I at least have but little sympathy with those who suffer hell because they demand the exclusive and undivided possession of the beloved object. And while I lay no claim to the gifts of prophecy, I believe that in the future this sort of jealousy will become less and less common.

If a man is convinced that the woman he loves loves him in return, but, because of her peculiar nature or for other reasons, wishes to distribute her love, or even simply her sexual favors, among others, why should he object?

I do not believe that the "exclusive possession" feeling is a primitive, biological, ineradicable feeling. In my opinion it is an artificial excrescence, which with a little effort on the part of enlightened sexologists, a more just and economically independent society, and as a result thereof, a more liberal sexual code, can be completely or almost completely extirpated.

It goes without saying that what I have said about men applies with equal or almost equal force to women. It is only when the man whom they love discards them altogether that my heart goes out in sympathy to them.

The Element of Fear in Love and Jealousy

A patient whom we will call Mr. A, whom I treated a number of years ago, when he was yet unmarried, came to me in a state of most pitiful dejection and terror. I had known him as a healthy, cheerful, optimistic young man; he was quite unrecognizable. I had not seen him for several years, but knew that he lived happily with his wife.

Briefly, the story was this: his wife left him for another man. He loved his wife quite well, though not any too passionately, and while he had her he could get along quite well without her. If she had just left him, if she had not gone to live with another man, he would not have minded it much. At least he thinks he wouldn't. But the knowledge of her living with some other man is causing him indescribable tortures. Appetite completely gone, has lost thirty-five pounds in weight, but worst of all, as is usually the case in such calamities, sleep left him entirely; strong hypnotics and excessive doses of whiskey induce only a disturbed sleep of two or three hours' duration. All that was all

right. I could understand his depression, his loss of appetite, his sleeplessness, his agony and his anguish. But what I could not understand was the abject terror in which the man seemed to be engulfed. He was afraid of the future, he was afraid of life.

Analyzing his case, taking it apart, discussing it with him sympathetically, I made the following discovery: his terror was due to the *fear* that his agonies would *never go away*, that he would not forget, that he would suffer the same tortures as long as he lived. He finally himself volunteered the statement that he would not suffer so atrociously if he were sure or at least could hope that his agonies would not be permanent; if he knew that they would not last more than three or six months or a year, he would try to become reconciled to his fate, to calm himself. A person can suffer, he said, for a certain length of time, if he knows that his sufferings are going to have an end; but to suffer indefinitely—that is, to fear that the suffering was perhaps going to be indefinite, eternal, nobody could stand that.

I was able to assure him positively that his suffering would have an end; that many people in a position similar to his had the same sort of fear; that it was a physiological and psychological impossibility to experience the same suffering, the same agonies, undiminished, unabated, unmodified. I demonstrated that without exception all the cases I had in my personal practice recovered very nicely; the one or two exceptions committed suicide. If he wished to commit suicide nobody could prevent him from doing so; but if he wanted to live, I would do everything in my power to help him to come to terms with life, to forget the past, and to start anew.

Those who know the enormous power of suggestion, the relief obtained from the mere pouring of your troubles into a sympa-

thetic ear, the hope instilled by a confident, masterful adviser, can understand the relief experienced by Mr. A.

It is hardly necessary to add that Mr A. has overcome his troubles, that his agonies are a thing of the past—they flit across his mind occasionally like the memory of a disagreeable dream—and that he is leading a normal and busy life.

Crimes of Love and Jealousy

The French, I believe, are the only people who recognize that the crime of passion—*le crime passionnel*—is essentially different in character from all other crimes. Setting fire to a house or a barn is arson; and arson is arson. But there is a difference between one who sets fire to a house in order to get the insurance money, one who sets fire to his employer's home because he was (or imagines he was) maltreated and unjustly discharged, and one who sets fire to a farm out of consuming jealousy. Lucie Aimé, 23 years old, set fire to the farm of Mr. Desternes, and before help could be secured, the entire year's harvest went up in flames. She had been seen prowling about the previous night, was arrested and made a confession.

Why did she do it? Out of revenge and jealousy. The farmer's son had been her lover, had promised to marry her, and now he abandoned her and went and married another girl.

What punishment shall we mete out to that poor distracted servant girl?

Love and Murder

I see by the papers that the Rev. Hight who killed his wife in order that he might be able to live with Mrs. Sweetin, and

Mrs. Sweetin who poisoned her husband in order that she might be able to live with Rev. Hight were both found guilty, the reverend gentleman being sentenced to life imprisonment, while the lady only got 35 years, which taking into consideration her age amounts to the same thing—imprisonment for life. I have nothing against those sentences. Even passion crimes cannot be let go unpunished.

But I wonder how many people were stirred into serious thinking by this quadruple tragedy which took place not in dark Africa, nor in "barbarous" Russia, but in one of the most advanced states of what we are pleased to call the happiest and most civilized country in the world—in the state of Illinois, in the United States of America?

After all, Methodist preachers are not generally murderers, and women do not poison their husbands just for the fun of the thing. So what must be the strength and the depth of a passion which will push two people to become murderers, taking their own lives into their hands—for sane people know that murder will out in most instances—at the same time? To say simply, those people are vicious degenerates, and that is all, does not answer the question. There is something more to it than that. Something that deserves the deepest and most earnest study of sexologists, psychologists and humanitarians in general.

No, people don't kill just for the fun of the thing; nor can they be characterized as vicious before the act. And why didn't the Reverend gentleman simply go off with the woman he loved? Is it better to kill? No, in the future such tragedies will not happen. If a Reverend Hight and a Mrs. Sweetin find that they simply cannot live without each other, they will say so to their respective wife and husband, and the law will grant them a divorce without the slightest difficulty or expense. The mere desire of

one party even will be sufficient. Then the Rev. Hight and the former Mrs. Sweetin will live happily ever after (perhaps), while Mrs. Hight and Mr. Sweetin will at least be alive. And perhaps they also would become friends. As it is, two people are dead, and two people are worse than dead. For life imprisonment is infinitely worse than death.

Deliberately Disfiguring Her Own Face

A young and very beautiful girl was married to a rich middle-aged bourgeois. He was insanely jealous, tortured her with his suspicions, was constantly creating scenes, and in general made life a hell for her. The poor slave of a wife, seeing that life could not go on like this, that though utterly blameless, she was unable to prevent men from looking admiringly at her, decided to get rid of her beauty: she spilled acid on her face and disfigured herself frightfully. The husband, they say, was inconsolable over the deed; whether he was or was not, I have no means of knowing. But the case came before the court, and it was brought by the girl's mother. She accused her daughter's husband of habitual cruelty, and stated he drove her to that desperate deed, if he did not commit it himself. But the wife testified that she did it of her own free will, because she wanted to remove every possible cause of jealousy on the part of her husband, so that they might live "happily" ever after.

Now, what do you think of that? And what do you think of a society in which such things are possible? And what will the future historian think of us?

And the worst of it is that that fool's sacrifice will almost certainly be entirely in vain. There can hardly be any doubt that,

coarse brute that the man is, he will sooner or later discard her altogether. Some fine characters can love the soul of a person—can appreciate and admire a fine spirit. But not the type of man that husband is. It is difficult for the best of us to control and command our feelings; for the human brute the task is quite an impossible one. After a while—and probably after a very short while—he will get tired of living with a woman with a disfigured, mutilated face, and he will take a mistress or two on the side, or he will kick the woman, who brought the terrible sacrifice for him, out altogether.

But what centuries of slavery and the fear of losing a home will make some women do! Has a man ever disfigured himself in order to save his wife the pangs of jealousy?

O, Love, what crimes are committed in thy name!

V

AGONIES AND TRAGEDIES OF SEX

A Pitiful Sex Tragedy

To one sex tragedy that reaches the newspapers or the public there are thousands, perhaps tens of thousands, of which nobody is aware but the people immediately concerned. I maintain what I have maintained for many years that the sex factor plays a much greater rôle in the causation of suicide than does the economic factor. If all the causes of suicide could be investigated to the foundation this would be found to be the case.

An esteemed subscriber sends me a clipping from the front page of the Cleveland Plain Dealer which possesses sufficient points of melancholy interest to be reproduced here.

Marietta, O., April 6.—The suicide here today of Rev. J. H. Mindling of Waterford brought to a tragic close a series of developments in connection with the sudden death of his daughter, Miss Esther Mindling, 19, last Thursday.

His suicide was the result of additional trouble he faced because of an act committed by him in an effort to keep his daughter from killing herself.

The minister had just left the court-room in the custody of Sheriff A. R. Roberts following his confession of having performed an illegal operation upon his daughter. He made the confession while testifying at the coroner's inquest in the Washington county court-house.

Mindling was asked by the sheriff if he wished to see anyone before going to jail.

"I wish to speak to my wife for a few moments," said the minister as he stepped to the wash-room. Five minutes later, Roberts entered the little room and found the preacher lying on the floor and dying.

A vial which had contained poison was lying beside him. Physicians who had testified at the inquest, gave him medical attention, but he died two minutes later.

Esther Mindling became ill March 31, but a physician in the community refused to operate. Her father, called from Belpre, where he was conducting revival services, performed the operation, according to his confession at the inquest.

The girl threatened suicide unless she was operated on, testimony showed at the inquest. She died April 1, the next day after the operation.

The family explained that the girl had died of injuries suffered when she slipped in a bath tub. However, Coroner B. E. Guyton learned of the operation and conducted the inquest today.

Facts learned tonight show Mindling had prepared in advance to take his life on the day of the inquest. He had secreted on his person a vial of poison and left a note to his wife.

"Osie, you are made a widow by those doctors," wrote Mindling in a notebook which was found in his pocket following the suicide. "Examine the marked envelope," the note continued. "All provisions that I could make for your comfort, I did. Look in my suit-case. Good-bye to all."

It was not until after the inquest that Mindling was ordered arrested. The minister testified calmly. He apparently remained calm when placed under arrest.

Yes, the Rev. Mindling was right. His wife was made a widow by the doctors. And indirectly they are just as responsible for the poor girl's death and for the death of the unhappy father as if they had committed the murder. It is certainly time that a change take place in the official attitude toward abortion; I say "official" attitude, because the public attitude has undergone a radical change; and it is time that the law recognize that in certain cases the non-performance of an abortion is a greater crime than the performance of one.

There are people who demand that all laws against abortion be abolished and that the operation be perfectly free and permissible under all circumstances. I cannot agree with this attitude, which I consider extreme, but I do insist that in cases of the unmarried and in cases of rape, the pregnancy should be permitted to be terminated at the demand of the mother. There should be no forced, unwilling pregnancies under any circumstances, but certainly not in cases of the unmarried and in cases of rape.

And the man who is responsible for the pregnancy goes scot free. Perhaps he is a respectable married man, a pillar of the church, and highly successful in business. The woman pays. She still carries the heaviest burden.

An Absolutely True Story

The mother of a 14-year-old school girl lay dead in her coffin in her home over the father's shop. On the day of the funeral, a man of 27 years, possessing full knowledge of the child's bereavement, assaulted her in the shop where he had formerly been employed. He threatened that if she divulged what he had done, he would slash her body into strips. She feared to let any

one know of the attack. Some weeks later he again waylaid her in a dark spot. He escaped and kept in hiding, but through friends, sent word to the father that he would make amends by marrying the girl. The father, smarting under the shame brought upon his household, told his daughter that she would have to wed the man. This she refused to do. The father then declared that unless she obeyed his command, he would put her in a reformatory until she was 21, to which she replied, "I would rather go to that place, because it would be for only seven years, than to live in hell with that man for the rest of my life." Nevertheless, the girl was dragged by the father to the marriage license bureau, where they met the assailant. They were about to procure a license, when detectives interrupted the plot, and the brute has since gone to prison.

If a realistic writer, one specializing in stories from life, wrote the above story or a story based upon the above facts, he would be accused of exaggeration, of morbid imagination, etc. But the story is true in every detail, and is given word for word as reported by Dr. Arthur W. Towne, Superintendent of the Brooklyn Society for the Prevention of Cruelty to Children, and published in the *Journal of Social Hygiene*.

What a number of editorials could be written, what a number of sermons could be preached, with the above little story as a theme.

What a world of brutes and cowards. Think of a man who could rape a little girl, with the corpse of her mother a few steps away. And think of the brutality and perverted morality of the father who would force his fourteen-year-old girl to marry the brute who assaulted her, threatening to send her away to a reformatory until she was 21 unless she obeyed his commands.

There is one bright feature, however, in the story, and that is,

the courage of the girl who replied that she would rather go to a reformatory because that would be for seven years only, than to live in hell with the brute for the rest of her life.

The vile, perverted notion that a girl who had sex relations, even against her will, is forever ruined, and that her honor is redeemed if she marries the brute, or any brute, is still widely prevalent and is responsible for untold misery. But this is a beautiful, beautiful world that we live in.

A Gentlemanly Husband

They had been married three years, and she had not been pregnant. The first year they had been "careful," and she was glad. Very, very few women nowadays wish to become mothers during the first year of their married life. The second year she was not so glad. The third year she began to be worried. She was not so very young—let us say she was thirty—and she was afraid to delay much longer. She knew that with advancing years a first labor is apt to be difficult.

The husband who was very strong sexually feared that the fault was his. He had had a gonorrhea many years before, when he was quite young, which was accompanied by an epididymitis, and he had read enough of sex literature to know that swollen testicles are often followed by complete sterility. He went to a doctor who after examining him told him that he was completely sterile, and, taking the history into consideration, told him that his sterility was permanent, that no treatment would be of any avail.

He was not very much downcast by the report, though he was somewhat sorry for his wife. He did not tell her what the doctor told him; perhaps he did not care to have to go into any explana-

tions of how he acquired his sterility. In fact he told her just the contrary. The doctor told him, he said, that he was quite all right. She was satisfied. But another year passed, and two and three, and still no baby. And with each year she was becoming more anxious, more fearful lest she become too old to have a baby. And so she decided to try elsewhere. . . . She had no difficulty in finding an accommodating friend. And very, very soon she missed her first menses—for the first time in twenty years, that is, for the first time in her life. She was very happy, and she told the happy news to her husband, whom she also expected to be happy. She had no hesitation in breaking the news to her husband, because he had told her, don't you remember, that the doctor told him that he was all right. He, the husband, said he was very glad, but he did not seem to be so very happy.

After a little while he went to another physician. He wanted to make sure. Perhaps the first physician was mistaken in his diagnosis, or perhaps his sterility was cured spontaneously. Such things are not altogether out of the bounds of possibility. Alas! This second physician corroborated the diagnosis of sterility, and also added that the condition was permanent, that there was no hope of any improvement whatever.

The husband then knew. . . . Did he make a fuss? Did he reproach his wife with her infidelity? He did not say a word. Being a modern civilized man he felt that if his wife was "crazy" for a child she was entitled to have one, and if he was unable to make one she had a perfect moral right to go to a man who could.

And eighteen months later she had another one. And then he told her that he hoped she would not get pregnant again. Perhaps she suspected that the husband knew more than he cared to tell; perhaps she herself was quite satisfied with two children. But she was never again pregnant. And they lived happily ever after.

A Painful Situation for a Physician

Can anyone think of a more distressingly embarrassing situation for a physician to be in than the following?

Mr. A, a lovely young chap of twenty-seven, whom the writer had known for several years, comes in with his fiancée. They are both laughing and happy; happiness is writ large on their features. They come in principally to pay me a visit; he wanted me to know his charming fiancée, the sweetest little girl in the world. But while they are here, would I mind looking at a little rash she had had for a few days? It does not bother her, but as the wedding is in less than two weeks, she would rather be rid of it. All right, let us get a look.

The look causes my face to change color.

"I am sorry, you will have to strip," I tell her.

Rather reluctantly she removes her clothes and underwear. The doubt in my mind is becoming a certainty. And I feel that every drop of blood is leaving my ruddy face. Of course, I will not tell them right off; I will not deliver a sudden blow. I tell her to dress.

"Let me look in your throat."

Yes, the appearance there is also unmistakable.

"Have you had a sore throat?"

"Yes, I have had a sore throat for a week or two; but I have not paid any attention. I often have a sore throat in the winter."

Yes, maybe, but this is a different kind of sore throat. How, how in the name of heaven will I tell the truth to those two happy young people? How will I even express a suspicion?

It is always painful for a mushy-hearted physician to tell an unsuspecting patient that he is suffering from a dreadful disease like syphilis or cancer; but while in cancer the true state of affairs

may be concealed—the patient need never know just what the matter is with him—the truth must be known in the case of syphilis; for upon a clear knowledge and appreciation of the true character of the disease depends the proper treatment, and intelligent coöperation on the part of the patient. But I simply could not tell them right then and there. I could not deliver a sledgehammer blow to a charming happy couple who just a few minutes ago came in joking, laughing, with a happy future spreading its rosy wings before them.

Of course they began to suspect that the case was not quite so simple; and they may have drawn some conclusion from the sudden pallor of my face. That I could not help. But tell them I could not. So I told them that I was somewhat puzzled as to the character of the rash, that I would make a blood test and if he could call me up in twenty-four hours, I would tell him the diagnosis. And I did. And energetic treatment was begun at once. But in the meantime the wedding has been postponed indefinitely. And in the meantime also, prior to their coming here, A has been kissing his fiancée. Whether he contracted the disease from her, is not yet known. So far he has no symptoms, and his Wassermann test is negative. Perhaps he has escaped. Let us hope so. In the meantime he is keeping a careful watch on himself; at the first appearance of any suspicious symptoms he will make a short cut for the doctor's office.

How Mr. A's fiancée contracted the disease is unknown and may remain an unsolved mystery. As to her physical virginity there is not the slightest doubt; and there is little doubt as to her general chastity and aloofness from men other than her fiancé.

It is a tragedy, a great, great tragedy. It means a delay of the

marriage for several years; and as to children, they will probably decide never to have any.

A "Pure" Life and Venereal Infection

The only sure, the only absolutely positive way to escape venereal diseases is to live a pure life and to have no sexual relations until marriage. So John Smith was taught,—and having a wholesome fear of venereal infection, he abstained from all sexual relations to his wedding day, which took place twelve years ago, when he was twenty-seven years old.

Some two or three months after he was joined in holy wedlock to his wife, two years younger than he, he noticed some sores on his body which did not heal under the application of a certain healing ointment which he obtained from his druggist. He then went to the physician who had been the family physician for many years. The physician accused him of having indulged in illicit relations, ante- or extra-matrimonial. This he so vigorously denied that the doctor was bound to believe him. The doctor then said the only thing to do was to examine the wife, and when the wife was examined she was found to have a very severe case of syphilis. She confessed to ante-matrimonial relations. The husband made a fuss and wanted to put the wife out, but the doctor persuaded him to live with her. He told him that the damage was done, that he was infected, that he couldn't properly marry another woman on account of the danger of infecting her; while, if he would stand by his wife now and cure her of her disease, she would be forever grateful to him; that, on the whole, it would be better for them not to separate.

So far, so good. The doctor seems to have been actuated by

high ideals, for which he deserves credit. But he deserves the highest condemnation for not having cautioned that couple not to have any children. For, after some miscarriages, the woman gave birth to two children, a girl and a boy. The girl is now almost completely blind, while the boy is threatened with blindness. I might add that the wife did not prove very faithful to her husband in this case, for, after three or four years, she began to lead a very dissolute life, so that the husband had to divorce her.

The Shame of Mothers at Fourteen

Let a man have illicit relations with a girl of thirteen—even with her full consent. What will happen? In some states he will be lynched or mobbed to death; in some states he will be legally executed, and in all states he will be sentenced to several years in prison, or penitentiary with hard labor. But let a clergyman mumble a few words, declaring the man and the girl man and wife, and everything is all right; the man may brutalize the girl, impregnate her, jeopardize her health, and everything is all right.

And yet is there anything more disgraceful than men marrying girls at thirteen, forcing them or permitting them to become mothers at the age of fourteen?

In the *Journal of the American Medical Association* (Vol. 85, No. 4), Lieutenant-Colonel Dr. M. A. DeLaney says that within a few months he has seen, at the Station Hospital at Fort Sill (Oklahoma), three cases of girls who had been married to soldiers at the age of 13 and who gave birth to children when just 14 years old. These little girls, he says, and everybody will

agree with him, are pathetic beyond description, and the health of the three is badly undermined.

It is a disgrace that clergymen can be found who for the sake of the wretched fee will perform the marriage ceremony, when the bride is but 13 years old—a very child.

It seems to me that in such a case the "marriage" is a greater crime than illicit relations. In illicit relations, the man, unless he is an utter beast, will at least take care that the girl does not become pregnant. Under the protection of the marriage ceremony the brutes think that every brutality, every crime is permissible.

Impregnating a girl of 13, whether married or unmarried, is in my humble opinion a crime.

A Girl of Fourteen

Hélène Rio is fourteen years old, or to be quite exact, fourteen and a half. She is a bad girl, they say. She ran around with the boys too much. The parents had to put her in a reformatory institution for some time. But as reformatory institutions are not meant to reform (have they ever reformed anybody?), she came out as unreformed as she was on entering. She seemed to be particularly attached to a young boy, from whom she did not seem to be able to separate. The parents threatened her with another dose of the reformatory. So little Hélène got hold of a quart of kerosene, put it over her clothes and applied a match. In a moment she was a living—and screaming—torch.—Before doing this heroic deed she wrote a letter to her mother begging forgiveness for her behavior and stating that she loved her young friend too much and could not live without him. Who is the guilty party in this case? Is there a guilty party?

If You Were the Judge, What Would Be Your Sentence?

I take the following from yesterday's papers. René Magisson tried to rape Mademoiselle Henriette Dargout, 19 years old. She fought her assailant and he, in passionate fury, started to choke her. He choked her until she became helpless and ceased her resistance. He then accomplished his object. But he had choked her a bit too much. She was soon thereafter found in a dying condition, and she died without recovering consciousness. Her assailant was soon arrested, and though at first denying his guilt he finally made a complete confession. Now, what would you have done to René Magisson, the murderer? The guillotine, the electric chair? Perhaps, that would be the best, both for him and for society. But there is one little hitch in the matter, which might make me and perhaps also you hesitate before pronouncing sentence. The murderer, René Magisson, is only 15 (fifteen) years old. So what should we do to him? The guillotine? Imprisonment, with hard labor, for life? I should like to have your opinion.

A "Funny" Case

Not necessary to leave the office to witness tragedies.

She was married twenty years ago, at a very early age. She became sick immediately and before the first anniversary of the wedding came around, it became necessary to operate on her, in order to save her life. Both tubes, one ovary and half of the other were removed. She was long recovering from the operation; when she did recover, she divorced her husband, and after two years married another. He was syphilitic, and he is now dying in an asylum for the insane, from softening of the brain.

Luckily, he was not, when she married him, in the openly infectious stage, and as she could not, of course, become pregnant, she escaped infection from her second husband. What a nice life she has led!

She reminded me of another lady, who lived for ten years with a practically impotent husband; she lived for several years a chaste and virtuous life as a widow; then married a fine looking man who proved to be completely impotent.

Her feeling after her second marriage can be better imagined than described.

Poor women. If when they are in the next world, they are not put at the front table, treated as the most honored guests and given everything their hearts desire, then there is no justice in heaven as there is none on earth.

Mother, Daughter and Doctor

A mother brings in her young daughter, a girl of fourteen. She says that she has noticed that Betty has been staining her underwear and the sheets, and she seems to have a pretty bad discharge. She does not know how she could have gotten it, she always kept herself so clean. The girl says that the discharge itches and burns, and she has a burning sensation when she urinates, but has not idea how she got it.

An examination shows at a glance what the condition is—an acute gonorrhea.

“Has she been playing with boys?”

An indignant and emphatic denial. “She has never had anything to do with boys.”

“Then perhaps she became infected from a toilet seat,” is the

very convenient scapegoat. Yes, perhaps. But a further examination discloses the thunderclap fact that the girl is at least four months pregnant.

The mother is inclined to become insulting and furious at the doctor for making such a statement, but knowing that that doctor seldom makes a statement unless he is sure of his ground, she calms down, collects herself. But a minute later she is ready to direct her fury at her little girl.

The doctor asks the little girl to step into the waiting room, asks the mother to sit down, and has a serious talk with her; tells her that the thing is done, that by treating the girl brutally she will not improve matters, but on the contrary, she may force her to become later on a street woman, and advises her as to the best steps to take so as not to permit the tragedy to ruin the girl's life forever.

But it was an unhappy half hour for mother, girl and doctor.

A Virgin After 40 Years of Married Life

In the *Journal for Combating Venereal Diseases*, Prof. Blaschko tells of a couple who had lived happily married for 40 years, and during all that time had never had intercourse. The woman developed an abdominal tumor for which she had to be examined, and an examination demonstrated the fact that after the forty years she was still a virgin.

Of course I admit that such cases are exceptions, and rare exceptions at that, but because they are rare we must not ignore their existence altogether.

Distorted and Stunted Lives

I have stated in one of my books that the worst masturbators, hypochondriacs, impotents and sex perverts come from the very strict puritanical homes. Hardly a month passes that I do not see a sad corroborating example of the above statement. How many sad, ruined lives! There are but few such cases from New York City. On the whole, the sex life here is healthier, more normal. Even where there is no physical, sexual outlet, there is an emotional safety valve. But the cases that I see from New England, from the South, from the West, from the small towns, the Main Streets in general, are pitiable indeed.

Only the other morning I saw two cases. One came from a rather large town in Massachusetts, the other from a small place in South Carolina. I would say, the parents ought to be hanged for thus distorting, dwarfing and stunting human life. I would say it if I did not know that the parents were not to blame, because they knew no better, because their own lives were distorted and stunted by their parents, and so on, ad infinitum. No, nobody is to blame—human ignorance in general is to blame.

If I were to blame anybody, I would say that the judges, the self-constituted censors and the smuthounds in general who punish people for spreading truthful and necessary sex information are to blame; but in the ultimate analysis, even they are not to blame. Can a man help it if he is a sadist, an ignoramus or just a damn fool? Does he want to be all those things? Of course not.

No more than a man wants a clubfoot or a cancer.

No, nobody is to blame, in the ultimate analysis.

But in the meantime, the work of enlightening the people is so discouraging, so disheartening. Sometimes, it seems hopeless, for

the number of fools is so many, many times greater than the number of clear thinking people. But no matter how difficult and discouraging the task, we have to go on and on. Maybe we will win in the end. We will not be here to see it, but perhaps our great grandchildren will.

Woman's Love For Children

I know a dear little woman whose heart just goes out to children. She is all maternal instinct. It seems to her that her acme of happiness would be reached if she had a baby. And still she cannot have one. Not because she is physically in any way defective. Far from it. But she is not legally married to any man, and under our present social code for an unmarried woman to have a child means permanent unhappiness for both mother and child. Hence she is deprived of the happiness of being a mother, of cuddling a baby of her own, and she has to pour out her heart and spend her money on children of strangers and relatives. And thousands of mothers who are both unfit and unwilling to be mothers, who have no love in their hearts for children, keep on having them annually, biennially or triennially, often against their will, often with hatred in their souls.

And this is right, and this is justice!

PART IV
BIRTH CONTROL AND ABORTION

GENERAL INTRODUCTION

THERE may be two opinions about the quality of a thing; there can be no two opinions about the quantity, for quantity can be counted, measured and weighed, and standards of measurements are not matters of opinion or impression; they are indisputable facts. There may be two opinions as to the quality of the author's writings on Birth Control, but there can be no two opinions as to the number of articles and books he has written on the subject; there can be no two opinions as to the fact that in the twenty-five years of his work for Birth Control he has written more on the subject than any other man or woman, living or dead; and his writings in his various magazines, leaflets, pamphlets and books have undoubtedly reached more people and made more converts than those of any other birth control advocate of the past or present.—I believe I have considered birth control from every possible angle and have really said all there is to be said on the subject.

And yet now and then objections crop up which, untenable as they are, must nevertheless be answered, so as not to make our opponents claim that they are unanswerable. And it is only by constant repetition that certain truths, self-evident and vital though they may appear to us, can be impressed on people's minds, and I have long ago promised myself never to miss an opportunity to stress the supreme importance of birth control, of practical prevenience, supreme importance for the individual family, for the nation, for the human race as a whole. Birth Control *alone* is not a panacea for all our individual and social ills; but no other reform thoroughgoing and far reaching as it may be can be of permanent value *without* birth control.

As to abortion it would be best if we never had to have recourse to it; and with the widespread knowledge of efficient preventives, abortion will be a rare procedure. But under present conditions, I maintain my standpoint that there are cases in which to refuse to induce an abortion is a much greater crime than to induce one. And though I dislike the professional abortionist I recognize that now and then his rôle is that of a genuine benefactor. For he saves many young women from a watery grave or the poison bottle.

I

BIRTH CONTROL OR PREVENCEPTION

The Britten Family, or, Who Was Truly Charitable?

The Britten family was poor but respectable. Very poor and very respectable. And year after year the poverty increased. The respectability did not increase; on the contrary, in spite of all Mrs. Britten's strenuous endeavors it kept on diminishing. For while one can be respectable when one is fairly poor, one cannot be respectable when one is very, very poor. When certain indispensable decencies of life can no longer be had, it is hard to be respectable and to have the neighbors consider you so.

And why did the Brittens get poorer and poorer year after year? For a very simple reason. Year after year Mrs. Britten gave birth to another baby. And Mr. Britten's earnings remained the same. Were perhaps even less. For the raise in his wages hardly kept pace with the increase in the cost of living. And Mrs. Britten was not feeling very well. Several children in nine years was a little too much for her. She was a strong, hopeful girl when she married; but the almost uninterrupted pregnancies and nursings began to wear her down, so that she could not give the same care and attention to the later children that she bestowed on the first. And two of the seven children died. And their deaths were even more expensive than their births.

There came a time at last when recourse had to be had to organized charity. The case was so deserving and the reports of the neighbors were so favorable that the needed help was obtained without difficulty and without too much red tape. But it rankled in Mrs. Britten's breast and it depressed her; and she lost her former sweetness of temper; she became very irritable with Mr. Britten, told him a few unpleasant things, and the weak and humble husband felt still weaker and humbler. A year passed and she found herself in the family way again; she was desperate, but she gave birth to the baby. She was very ill after the confinement, and a district visiting nurse was sent in to attend her. Mrs. Britten poured out her heart to her and told her among other things that if she ever got in the family way again she would kill herself. She could not stand it any more; and she would not bring any more wretched creatures into the world. The kindly visiting nurse told her that it would not be necessary. She would give her something that would prevent her from getting again in the family way, and would give her a chance to recover her health, and improve family matters. And she did.

Five years have passed since. And Mrs. Britten has recovered her health, and a good deal of her youth and her hopeful outlook. The fear of pregnancy, of a baby year after year, which is the terrible specter that haunts so many millions of women of all civilized countries, has been lifted off her mind, and that alone has made a different person of her. She is going at her daily tasks with more vim and courage, and while happiness is probably not for her, she has been freed of her hopelessness and despair, and her children have again a real mother. And the family will not have to appeal for help to charity organizations.

Who performed the genuine and effective act of charity—the Charity organization that gave her a few dollars, or the intelli-

gent and sympathetic nurse who helped Mrs. Britten to recover her health and spirits (she probably saved her life) and who made further appeals to charity organizations unnecessary?

I can think of no more wonderful, no more beneficent, no more humanitarian work than to have nurses go about among the poor and teach the mothers how to prevent further pregnancies, if they want to prevent them, if they think that they have had enough children, if for any reason they feel that they ought not to have any more, or at least not to have them in such rapid succession.

When will this be?

East or West—Pity the Poor Children

I.

Some years ago when attending a meeting at Albany, I was persuaded to visit the State penitentiary. I described the visit at the time. It made me sick for days. One of the things that left an indelible impression on my mind was *the way* the men condemned to hard labor worked. We still had prison contract labor then. The men were rushing as if their very lives depended upon the rapidity with which they did their work, as if they were running away from a tower of fire that was pursuing them, as if they were trying to escape from a tornado or an earthquake. Though they were standing round long tables and working, they gave the impression of running, running . . . At the end of each table was sitting a brutish looking man watching them with steely eyes, and with a cocked revolver in his hand. I do not recollect now whether he had only one revolver, or two—one in each hand.

On my recent visit to Damascus, I went through an enormous factory, which may well be termed universal from the variety of things manufactured there. When I entered the department of silver inlaid brassware and saw a lot of tots, mostly little girls, beating the silver filigree with their little hammers into the brass trays and vases, the scene in the New York State Penitentiary, of which I hadn't thought in years, suddenly came to my mind. For all these little workers, boys and girls, were not just working: they were *rushing*; like the prisoners, they were rushing to do their task, as if their lives depended upon their accomplishing a certain amount of work. And perhaps their lives did so depend. For while there was no warden with a cocked revolver, they had as inexorable and merciless a supervisor before their eyes. The name of that supervisor was: Hunger. They well knew that if they got slack in their work, if they did not accomplish the given task, they might be chased, others would take their place, and there was no other such factory in the city where they could find work. And that meant starvation, or begging, which meant kicks, arrests and again starvation. And though their wages are absurdly small, just barely sufficient to hold body and soul together, it is better than nothing.

I was told that their wages were incredibly small—a few cents for a long day's work—and I tried to find out from one of the proprietors how much the children got, but he wouldn't tell me. "You are an American and our wages, I know, will appear to you terribly small; but you see they get along, and, besides, why should we pay more, when we can get thousands of other children for the same wages, or perhaps even less? You know, you in America also don't pay more than you *have* to."

And in every department we visited, side by side with gray-haired, middle-aged and prematurely aged men and women, there

were black-eyed little tots, 8, 10, 12 years of age, hammering, cutting, turning, sewing, embroidering, polishing, kneading, blowing, and what not. And all the time rushing their work. It is not the work *per se* that depressed me so; work even for children is not an unmixed evil; it is better than complete idleness; but it was the rush, the hurry, as if somebody stood over them with a whip, that brought to my mind the scene of the prison labor in the Albany penitentiary; and whenever the supervisor was at the other end of the room talking to a prospective customer, the little tots would stealthily put out their hands and in a low voice ask for a piaster. And when you would give them a five piaster piece—the smallest readily obtainable coin there; equivalent to about our nickel—such a joy would irradiate their faces that you felt like giving another coin. Perhaps that represented their full day's wage.

Poor little slaves. Instead of being outdoors and enjoying the warm sun and the dazzlingly blue sky, they were spending their young lives in stuffy, dusty, littered-up factories. What were they born for? What is their life now, what is their life going to be? How many happy days or hours will they have between the day they were born and the day they will be, unwept and unsung, shoveled under the ground?

2.

Let us now dash across Syria into Palestine. Let us visit some of the sanctified places—Bethlehem, Nazareth, Cana, Tiberias, Jerusalem. Everywhere an excess of useless, unwanted, hungry, ragged human beings, everywhere children trying to sell some worthless trash, or simply, openly, begging. "Life is a tragedy to him who feels"—and it is heartbreaking to contemplate this terrible human wastage, these children without a childhood, these

men without manhood, these women without womanhood. Oh, yes, motherhood they have, too much of it, and that is one of the causes of the great tragedy.—“Poor children,” I could not help repeating again and again, as I saw the swarms of them, boys and girls in shameful rags, besieging our auto, begging for a piaster, “how much better it would have been for you if you had never been born!” Not a ray of joy for them from the cradle to the grave.

3.

Let us transfer ourselves to the other end of the Mediterranean. Let us visit some cities and villages of Southern Italy. Children, children everywhere. Heaps of them, swarms of them. Most of them are fairly decently dressed, and they don't look hungry. And there is very little mendicancy. Things are not so shocking as they are in the Orient, or as they used to be here some years ago. For even the bitterest enemy of Mussolini, such as I am, will grant that under this Mountebank economic conditions have improved; the wages are smaller, the hours are longer, but there is much less unemployment. Every expression of free thought is strangled, every articulate longing for liberty is crushed, but the people are fed; it may be just bread and a little wine, but there is little actual starvation as there used to be. Yes, but what I saw there depressed me ever more than the sight of the children in the Damascus factory. For the Italian children, from their tenderest ages, are being militarily drilled and trained *for death*. That monstrous clown, that pinchbeck Napoleon, has openly declared that he wants the children to imbibe the glory of war with their mother's milk; he wants them to become imbued with the thought that the most glorious profession is that of a soldier. *And the children are being brought up accordingly, both mentally and physically.* And he wants, he

demands, as many children as possible. The most heinous crime in Italy, next to attacking *Il Duce* and fascism, is the advocacy of birth control. Not only giving practical information, but the mere suggestion that birth control might be advisable for an overpopulated country is a criminal offence. He stated in one of his recent speeches that if he could, he would exterminate, destroy, uproot all the bachelors who do not make any additions to the population of the State. But as he cannot do that, he is going to impose such heavy taxes on them, that they will find it cheaper and more comfortable to marry and to have children than to remain celibate. The world knows that his idea is to populate Italy so densely that the great powers will recognize that the country has a "moral" right to additional colonies; and if she does not get them peaceably, why, she will fight for them. And the children, I repeat, are being brought up according to this guiding idea from their earliest years. Terrible. To think of it: to bring children into the world with the deliberate purpose of preparing them for cannon fodder! Poor children.

Never did I feel the vital need of birth control more acutely, more poignantly than I did on my recent cruise around the Mediterranean. And never was I more convinced of the truth that the world's greatest menace at the present time was—Italy. That country is a menace to the world's peace and to its *liberties*. For everywhere the reactionaries are encouraged by the success of the Italian despot and are trying to mussolinize their own countries.

Italy, Spain and the Oriental countries have many needs; but no need is more urgent there than that of courageous, self-sacrificing practical birth control propaganda.

War and Our Duty to Preach Birth Control to Backward Nations

War is the greatest of all crimes. Of all the anti-racial, anti-social and anti-individual phenomena war is the very worst. It is the most dysgenic of all dysgenic factors. It is evil through and through, evil without any good in it. To independent thinkers this question requires no arguments. Only those perverted by a vicious system of education, the morally defective, those utterly devoid of imagination, those with a strong sadistic strain in them, and finally those who profit financially by international murder, can speak of the "beneficent effects of war." Revolutions are sometimes good, sometimes bad; war is always bad. Some wars are unavoidable, but there is no such thing as a good war; at best war is an unavoidable evil, or the lesser of the two evils, and a lesser evil is merely a lesser evil, but an evil still.

We had been treated *ad nauseam* to the twaddle of the weak-minded—and of the munitions makers—about the ennobling and sobering effect that war has upon a nation. If we must become periodically blood-mad, if every few years we must disembowel a few million of our physically fittest men, if we must crush, maim and mangle our fellowmen who are just as good as we are, if we must ravish burn and devastate, if we must destroy cities, villages, cattle, crops and oil wells, if we must subject millions and millions of women and children to indescribable horrors and the awful pangs of hunger, hunger that emaciates, sickens and finally kills—a more horrible death than that of the battlefield—if we must do all these things periodically in order to ennoble and sober up humanity, then it would be better if humanity perished at once from the face of the earth, perished wholly without leaving a single representative.

Fortunately, it is not necessary. We must *not* indulge in periodic blood-mad murder. The beneficence and necessity of war is *the most damnable of all lies*. War is no more necessary than the bubonic plague is necessary; war is no more beneficent than earthquakes are beneficent. War is brought about by well-known human factors, every one of which can be eliminated. Uncontrolled, unrestricted breeding which leads to overpopulation is one of the chronic causes of war. Birth control, besides its marvelously beneficent effect on the individual and the family, besides its eugenic influence, would, if accepted by all nations, become the most efficient weapon against war. And all those who hate war, all those who hate militarism as incorporating all that is worst in human nature, should become the staunchest supporters of birth control. And here is an important point we must bear in mind. It is our duty to preach birth control in our countries, in countries which we are pleased to call civilized. But we have an equal, if not a superior, duty in spreading the principles and practice of birth control among the backward nations, nations with a high birth rate. It is of the utmost importance for the future of mankind that the birth control gospel be persistently and incessantly preached among the peoples of China, Japan, India, Mexico, the Near East, etc. Birth control once introduced to a nation spreads rapidly—Germany is an excellent example of this—and even the poorest of the proletarian classes are glad to make use of it, whenever they are properly instructed.

It will not do for civilized nations to reduce their birth rate to the desirable minimum and permit the backward races to breed unrestrictedly. Trouble would be sure to ensue in years to come. It therefore behooves us to communicate with congenial spirits in the various countries and to urge them to become apostles of the religion of birth control. If we cannot get native apostles

we must send our own. Earnest men and women sent to various semicivilized and primitive countries to preach birth control and instruct in its practice would be of more benefit to humanity than all the Christian missionaries have ever been; their preaching would certainly bring more practical, more tangible results.

Yes, I advocate the sending of birth control missionaries to all countries that need them; and to the remotest corners of the earth, if necessary. I am sure that there would be no lack of volunteers. And our birth control pamphlets and books should be translated into as many languages as the Bible has been. Only the practice of birth control by all nations—not its adoption by a few—will bring about the end of war.

An Important Gain for Birth Control in Austria

There was a time when the socialist parties in all countries were not only indifferent but hostile to our birth control movement. As the capitalists wanted a large labor market and the militarists wanted a superabundance of cannon fodder, so the socialists wanted a large proletariat to make the revolution with. This is not an exaggeration; those are the exact words of many good socialists and revolutionists. The good, noble Kropotkin, the head of the philosophical anarchists, was also bitterly opposed to birth control. And many socialists thought they answered all arguments in favor of birth limitation when they characterized the movement as bourgeois. Fortunately a great change has taken place, and in all civilized countries we find many socialists among the most active advocates of birth control. The Socialist Party of Austria, the largest and most influential party in the country, has recently put birth control on its program. It has gone offi-

cially on record demanding that people be taught the use of non-dangerous means for preventing conception. The party also demands that abortion be made legal.

"The interruption of pregnancy is to be exempt from punishment if carried out by a medical man in a hospital or similar public place on the demand of the pregnant woman."

En passant, I may say that the legalization of abortion in the early months, performed not for profit, is certainly *coming*. And then the demand for the legalization of birth control information will seem so tame, that we will be wondering that it could ever have been prohibited.

Birth Control and Murder

Some people may think that I have devoted enough time and space these many years to demonstrate that birth control has nothing to do with abortion,—no more than it has to do with infanticide—that prevention of conception is an entirely different procedure both in degree and kind from destruction of conception. I think that by this time anybody not an out-and-out moron would know the difference between the two. But we still meet daily with this deplorable confusion. In some cases the confusion is due to ignorance, in others it is deliberate and intentional. Listen for instance to what a reverend gentleman gave utterance to some time ago in Philadelphia. The gentleman is the Rev. A. J. Schulte, Professor of Liturgy in the Seminary of St. Charles Borromeo.

"Birth control," said this truthful and intelligent gentleman, "is murder. And the physician who would destroy the life of an unborn child is an assassin. To concede the rights of parents to *prevent* childbirth would be to yield the doctrine of par-

ental *control of life and death* over their children *of all ages*. To interrupt the life of the immature child is a crime, and a violation of that positive law of God, "Thou shalt not kill." Evil must not be done for the good that will result. And under no circumstances must a life be sacrificed. Even if the life of the mother is in danger, a physician has no moral right to destroy the child's life. I say now and with all seriousness that it is better that 1,000,000 mothers die than to have one innocent little creature killed."

With all the desire to be parliamentary, how can one help calling such a man a pervert or a deliberate liar? All that he says would have some sense if the question was about abortion, about destroying life. But in the use of an antiseptic or cleansing agent, before conception ever took place, before the spermatozoön had any chance of coming in contact with the ovum, where is the *destruction* of life? And still that reverend gentleman, who is supposed to tell the truth, speaks of life and death, speaks of interrupting the life of an immature child, brings in the commandment "Thou shalt not kill," says that we have no right to destroy the child's life even if the mother's life is in danger, when there is no question whatever about destroying anybody's life. Before life has commenced life cannot be destroyed. And this humane kind-hearted disciple of Christ says in all seriousness that it is better that a million mothers die than to have one innocent little creature killed. But again and again and again, where is there the question of killing?

But what is the use? With mental and moral perverts all argumentation is futile.

The Preservation vs. the Prevention of Life

Just see what we have to contend with. The Boston Medical and Surgical Journal is a high-class, reputable publication. Its editors are cultured, polite, nice-mannered people and well versed in orthodox medicine. But when it comes to a new idea, to original thinking, they are on a level with the unlettered mob. They are used to go in a rut and anything that is a little out of the ordinary simply glances off their crania without making any impression on them.

In commenting on a statement by Havelock Ellis, that the physician has no more serious and responsible duty than that of giving information on the prevention of undesirable conception, the Boston Journal says: "That the physician should be the purveyor of the popular knowledge of contraceptive methods seems a prostitution and perversion of his special function to preserve rather than prevent life."

Oh, asininity! Isn't the prevention of life very often in the highest degree preservation of life? When a woman has a narrow deformed pelvis, or when she suffers with kidney disease or heart disease or tuberculosis, then isn't the prevention of a potential child the preservation of the life of the existing mother, in the real sense of the word? And if the mother is weak and exhausted from repeated labors, then isn't the prevention of conception in her case a real measure of health and life, and isn't the prevention of more children than the parents can support real preservation of the lives of the children already existing? (For generally speaking the mortality among the children of large families is two and one-half times as large as the mortality among the children of small families.) And if we advocate the prevention of conception among epileptics, syphilitics, idiots, imbeciles and

the feeble-minded, habitual criminals and sadists, do we not thereby wish to preserve the life of the race, and aren't those who cry, life! life! at all hazards, caring only for the quantity and not for the quality of the offspring, the real destroyers of the life of the race?

Oh, for some mental Hercules who would succeed in shaking out of their rut our smug, respectable, superficially cultured, but intrinsically impotent nonentities, who claim to be leaders of the people and are in reality only the purblind leaders of the blind!

For the one thousandth and first time we shall repeat, and we shall repeat it again and again, that we want life, but only such life as is desirable to its possessor and to those around. Such life is desirable and sacred. But life that is a curse to its possessor and which he goes on living merely out of cowardice, a life of pain, a life of disease, a life of shame, a life of endless poverty, struggle and drudgery, a life of misery to its possessor and to those around him and to the race in general, is not desirable and is not sacred. And to prevent such life is the highest service that a man can render to the individual family, to the community and to the human race as a whole!

Birth Control and Cutting Your Mother's Throat

If you were told that birth control or any attempt to limit the number of your children, no matter if you have already had half a dozen or a dozen, is equivalent to cutting the throat of one's mother, or to the raping of a young girl by her own father, what would you think of the man? Would you think that the man was sane, or insane? Or perhaps you would deny the possibility of any normal human being ever making such a statement?

Nevertheless, such a statement was made, by an apparently sane man. If you doubt it, take the magazine *America* published in New York, and read an article in there by Paul L. Blakely, S. J.

The author states that some Catholics and non-Catholics occasionally ask whether it is not possible that at some future time the Catholic Church may not see fit to repeal the law forbidding artificial birth control. The answer is: *Never!* (in italics). He says the Church cannot abrogate the "natural law" even if she would. "Nor can God Himself, the Author of our nature, change a law which is the rational creature's participation in the eternal law,"—whatever that may mean. And he proceeds to emphasize; but here it is better to give the author's exact words: "To put the matter as clearly as I can, I will say that on the day when the Catholic Church exhorts her children to lie and to steal, and blesses the hand of the unnatural son who cuts the throat of his mother, and raises to her altars the brute who has violated the virginal purity of his own daughter—on that day will she to whom has been given the Divine commission to teach with authority, permit her children to use artificial methods of birth-control. But not before that day."

As you clearly see, Father Blakely puts birth control on exactly the same level with lying, stealing, matricide and rape—and not ordinary rape, but rape of a daughter by her own father. Is the man sane or insane?

In the same article, birth control is once more placed on the same level with lying, stealing and shedding of innocent blood. Here are the author's exact words:

"Birth-control, then, is not wrong because it has been banned by an ecclesiastical pronouncement or by some human statute. It is something wrong in itself, independently of human or of

ecclesiastical legislation. It is wrong as lying is wrong, or theft, or the willful shedding of innocent blood, or, more specifically, as the solitary vice is wrong."

I sincerely wish I could understand the psychology, the workings of the mind of a man who puts lying, stealing, willful shedding of innocent blood, masturbation and birth control on exactly the same level. Of the sincerity and earnestness of the man I have no doubt. But what a distorted mind, what horrible kinks the man's brain must have!

The author admits of no compromise. "No nation, no State, no Church can legitimize it. No circumstances can palliate it, or make it other than what it *de facto* is, a horrible perversion of a natural function, demoralizing the individuals who practice it, and, in its tendency, destructive of society."

And of course the wife who agrees to the use of birth control methods is on the same level as the pitiable street-walker. Women who are in favor of birth-control "induce men to regard them not as equals, not as helpmeets, not as beings whom they revere and cherish and truly love, but to class them with the pitiable peripatetics of the midnight streets, as base instruments fit only to minister to brutal lust."

What a mind! What morals!

I am sure that closed as Father Blakely's mind seems to be to all sense and reason, I could convince him that there is nothing unnatural in birth control, that the use of birth-control methods is not only not immoral, but is based on the highest kind of morality, and far from being destructive to society it contributes to the health, wealth and genuine physical, intellectual and moral progress of society. I could prove to him that any society which would use no birth-control methods would be bound towards destruction. I could prove all those things to him if he agreed to open

his mind temporarily, say for an hour or so. And even with his mind tightly closed as it is, I could put him in a corner where he would have to agree that our arguments are unanswerable.

But what can you do with a person who considers the very discussion of the merits of birth control sinful?

Dr. Jacobi and the Old Lady

When Dr. A. Jacobi, as President of The American Medical Association, came out openly for birth control, he became the recipient of a great many missives—letters and postcards. Some were scurrilous, some were commendatory. Some were signed, many were anonymous. The most interesting ones he showed me. One was a postcard from an old lady who congratulated him on his good sense and courage, but she asked him to permit her one question: Why so late in the day? Did it take you 80 years (Jacobi was at that time 82) to find out that women needed the knowledge of how to limit the number of their children? I am not a great professor, she continued, but it didn't take me nearly a century to find out the need and the right of limitation of offspring for women. Your courage has come too late for me. Even too late for my daughters. Perhaps my granddaughters will profit thereby. Once more: Why so late in the day?

"The old lady is right," said Dr. Jacobi, and he smiled his whimsical smile.

Such an Outrage Will Seem Incredible

In a comparatively brief period—say, in twenty-five years—it will be hard to believe, so my prophetic spirit tells me, that

there was a time when imparting preceptive information was illegal! It will seem incredible that people could be so brutal and so immoral as to prevent other people from acquiring knowledge which was of the utmost importance to them from a hygienic, eugenic and economic viewpoint. It will seem incredible that knowledge which vitally concerned the physical and spiritual health, nay, the very life, of millions of people could be withheld, and that those people who were so vitally concerned were so stupid and so timorous as to permit such an outrage. Yes, outrage, for to force people to have children when they do not wish to have them, be the reasons for not desiring them whatever they may, is one of the most damnable outrages committed on the human race.

Diminished Birth Rate Not Due to Diminished Fertility

There is absolutely no foundation for the statement that the diminished birth rate is due to woman's diminished fertility. The woman of to-day is just as fertile as the woman of a hundred or two hundred or fifty hundred years ago. The diminished birth rate is due exclusively to voluntary control of conception. Let no preventive means be used and the wife will have a baby every year. Of course late marriages diminish the number of potential offspring; a woman who marries at 30 or 35 cannot possibly have as many children as a woman who marries at 20, but that has nothing to do with fertility. As far as men are concerned it is true that on account of various social and economic conditions sexual impotence is much more prevalent among them than it was in former years, or than it is among uncivilized people, but as I explained so many times before, impotence is not synonymous with sterility. A man may be sexually very strong and completely sterile, a man

may be completely impotent (as far as erection is concerned) and still be capable of impregnating his wife at very frequent intervals. I know completely impotent men who are the fathers of eight and ten children.

Birth Control Pioneers

When humanity becomes a little saner than it is now—I do not mean all humanity—too much to expect—but a good influential portion of it—it will acknowledge the pioneers of birth control among its greatest and most permanent benefactors. And it will remove the statues of its soldiers and in their places it will erect statues of those men and women who had the vision to see that forced motherhood, too many children, undesired children were humanity's greatest curse and that there was no hope of any substantial, solid progress for the race, nor of any happiness for the individual, until we learned to control procreation, as we have learned to control some of the other blind forces of nature. All honor to the men and women in England, France, Germany, Austria and the United States who in the face of obloquy and persecution persisted in preaching this life-saving and race-saving truth.

Two Young Men, or Why the Race Degenerates

Two young men made their appearance at my office within a period of one week.

Number One. A gentle and refined young man, twenty-eight years of age; writer by profession, well known literary critic.

Has decided to get married, *if* he can have himself vasectomized. He is familiar with all the preenceptives, but they are troublesome, not absolutely certain and he does not wish to bother with them. To the remonstrance that he might regret the little operation of vasectomy, because sometime in the future he might want a child, his answer is that he has fully considered his step, that he *knows* that he will never want children; first, because children are a bother and would interfere with his work; second, anybody who brings a child into the world at the present time is morally a criminal; and he does not wish to be a moral criminal. And so this man will leave no progeny. His literary gifts, his scintillating wit, his fine character will pass to no descendant; posterity will not profit by them. They will die with him.

Number Two. A peculiar, measly looking individual; so peculiar that even the colored man who opens the door noticed it. But his mentality is even worse than his physique. With the most charitable inclination, the best certificate I could give him would be: high class moron. He has a well-paying cigar and stationery store, but his wife is, I understand, the business man. He brings a letter from his family physician, who requests me to do what I can to enable the bearer to become a father.—Yes, this physical and mental misfit, this puny, wretched, moronic and altogether pitiable specimen of humanity is crazy to become a father, to have descendants, to transmit his "high" physical and mental qualities to posterity. It is seldom that I refuse to take a case, except when it is unmistakably hopeless, but here I rebelled. I declined to treat this patient, because I would not consent to aid in the propagation of physically and mentally defective stock. But it is possible that under treatment that patient will improve, will become able to propagate, and then he will probably be the proud father of not one or two, but of half a dozen or more chil-

dren. Because, as is well known, the lower in the scale of intelligence human beings are, the more carelessly and prolifically they breed. And having nothing else to be proud of, it affords them pleasure and satisfaction to be able to boast of a large progeny.

The report of the above two cases is not merely interesting. It is even more important than interesting. For it is typical of what is taking place universally throughout the civilized, *i.e.*, the so-called civilized world. The intellectual and refined men and women, the mentally and morally superior members of the race, consider the bringing of a child into the world a great responsibility; they limit the number of their progeny to one or two—or to none at all. While the inferior members of the race, the physically defective, the syphilitic, the mentally weak or perverse, the sadistic, the paupers, the inebriates, keep on breeding recklessly and unrestrainedly. I know a syphilitic mother who has been pregnant sixteen times. The first three pregnancies ended in miscarriage; the next two in still-births; the next two children died when between a week and a month old; of the other nine children, two died between the ages of five and seven. The other seven are physically below par, only two seeming to be mentally normal. Think of the progeny of *these* children! Is it any wonder that the racial stock is becoming weakened and polluted?

In former years natural selection acted at least physically in a eugenic direction. Now, not only is there no positive eugenics at work, but even negative eugenics is operating to only a slight degree, namely, where birth control and preceptive knowledge is becoming common property; otherwise all the influences are of an *anti*-selective or dysgenic character. That the war has contributed materially, enormously, to the anti-eugenic or dysgenic

influences, goes without saying. Every war does, without exception.

Will not the race awaken to its danger before it is too late, and do something to prevent the further deterioration and pollution of its stock?

What Epithet Would You Apply?

"Alice W. was born of humble American parents in a cross-roads village in Southern Ohio. She was one of twelve children. At sixteen she married Tom N., the eighteen-year-old driver of the town livery. When they moved to Cleveland six years later, there were already four children. In the next five years, four more came. Tom, selfish, intemperate and lazy, doled out just enough to keep the family from starvation and himself out of the clutches of the law. They lived in wretchedly furnished rooms. The children were poorly fed and badly clothed. Alice led the life of a drudge, interrupted for a few days by her almost annual confinement, after which she laboriously took up the load again, each time heavier than before.

In vain she besought the doctor and begged the nurse to tell her how to avoid these unwelcome pregnancies, which had made her an old woman at twenty-seven. Abortions and miscarriages followed her clumsy attempts to protect herself and to-day at thirty, when she should be in the prime of life, she is a human wreck, still in ignorance of what her wealthy sisters know and still trying to find a way out."

The above case, which is not unique or exceptional but is typical of thousands of similar cases, was reported by Ora A. Sturtevant, Investigator of the Day Nursery Association, Cleveland, Ohio, and published in the *Birth Control News*.

We are sometimes reprimanded by our friends for using strong epithets in dealing with the obscurantists and reactionaries. But what epithet would you apply to a man to whom the above case was presented, and who insisted that we must not instruct that woman in means of preventing conception? Would you not call him a mental and moral imbecile? Would you not say that intellectually such a man is a moron and morally he is away beneath the cannibalistic savage? If not, then it is because you have not enough erythrocytes in your blood. You are suffering from hydremia.

Criminal Knowledge Which Everybody Wants for Himself

From our earliest childhood we are taught to appreciate the importance of knowledge. Ignorance, we are told, is the source of all evil; knowledge, it is constantly drilled into our ears and brains, is power. Without knowledge, we are told, we can get nowhere. Get knowledge, get knowledge, is the cry from our first school day. And as a rule we are free to get all the knowledge we can. With one important exception. There is one kind of knowledge that we can't get, that it is a crime to try to get, that it is a crime to impart. And that piece of knowledge that we can't get, that we mustn't try to get, is of the utmost importance to every adult man and woman.

To an observer from Mars it would be incredible that just the kind of knowledge that is of vital importance to every family, that affects the economic welfare of the family, that affects the health of the mother, the health and the bringing up and the very type of the children to come, should be forbidden by law. But the fact is a fact and it stares at us in all its gruesome ugliness.

Five years in prison and five thousand dollars fine for each

offense stares you in the face if you try to tell a poor woman what to do, (the rich woman doesn't need your information) in order that she may not have any more than six or eight or fourteen children. You are punished as if you had committed a most heinous crime—theft, arson, burglary, homicide are not punished more severely.

But if this knowledge is so dangerous, so criminal, so filthy, do those who consider it such shun its use, do they avoid acquiring it accidentally, do they shake it off, do they try to forget it, to blot it out from their memory? Oh no, this is the peculiar thing about this piece of knowledge. Everybody thinks it dangerous and bad for somebody else, but quite harmless and proper for himself and his wife. The legislators who have framed the law about the imparting of preceptive knowledge, the very detective who arrests you, the Post Office Inspector who traps you, the judge who will sentence you to prison for having given the information, every member of the jury that has convicted you, the district attorney who passionately demands a severe sentence, every one of them has this knowledge and if he has it not, his wife has it, and if neither has it, they are both anxious to get it.

I have not yet had a reporter interview me, who did not at the conclusion of the interview make the remark just, *en passant*, that of course he or she knew various methods of prevention, but he would like to know, not for personal use, but just for the sake of the knowledge, what I considered the most harmless and the safest means for the prevention of conception. And even gentlemen of the cloth—all honor to them—have lately been known to ask for this information. Of course it is never for their personal use, but for the sake of their poor parishioners.

More than once have I spoken to conservative audiences on the prevention of conception question. Some people would get up

and vociferously and apparently sincerely condemn my pernicious propaganda. Such a propaganda was a menace to the morality of the community, a danger to the human race. But after the meeting was over, those opponents would come up and ask for the information privately. "By the way, what is in your opinion the safest and surest method?"—"If this knowledge is so dangerous and pernicious, what do you want to get it for?"—"Oh, with me it is different. I will use it in appropriate legitimate cases only." Isn't it funny? Yes, it would be if it were not so tragic.

Malthus in Harlem and His Reply

When at the beginning of this century, after a decade of general practice among the poor, I became convinced of the paramount importance of family limitation both for the individual family and for the race, and began an intensive practical birth control propaganda, I thought I would find my readiest and most sympathetic followers among the radical elements of the country. I thought that the Socialist Party, among whom I counted many friends, would be the first to give me its support. I knew, of course, that Malthus was not in good odor among socialists; but the birth control we preached was so different from the Malthusianism of Malthus—late marriages and the impossible abstinence—that we thought we would only have to present our case, and it would gain immediate acceptance.

Alas, such was not the case. We had an easier task with the professional and bourgeois liberals than with the orthodox socialists. They were all still laboring under the delusion of the iron law of wages; and, besides, they wanted as large a proletariat as possible. It seems to us now pitifully infantile, but it is a fact

that the orthodox socialists of that time believed that upon the *number* of proletarians depended the solution of the economic problem. They wanted a large proletariat to make the revolution with—as if the proletariat is not as often ready to crush a revolution as to make one, as if it is generally not more ready to join the dark forces of reaction and slavery than the decent forces of humanity and freedom. The enlightened socialists and radicals know now that quality is much more important than quantity, that an enlightened minority can accomplish much more than a stupid majority, and socialists as a whole are now in favor of birth control. And if the author deserves any special credit for his activity it is for the change in the attitude of the Socialist Party and the medical profession towards birth control which he has been instrumental in bringing about; for it was the socialists and the medical profession that the author had chosen for his two special fields.

Both as an example of the opposition of some socialists and because it touches an important point in the birth control propaganda we reproduce here an editorial, which the late famous Daniel de Leon printed in his paper, *The Daily People*, and our reply to it. The immediate reason for De Leon's article was the address: "The Limitation of Offspring: The Most Important Immediate Step for the betterment of the Human Race, from an Economic and Eugenic Standpoint," which we delivered before the American Society of Medical Sociology, which the *New York World* said "startled" America, and which was commented upon by the daily press in general.

MALTHUS IN HARLEM

From the heights of Mount Morris Park, up in Harlem, Dr. Wm. J. Robinson has fluttered to earth with a theory that exces-

sive childbirth among the poor is one of the greatest causes of low wages and poverty.

The original Malthus taught that poverty was unavoidable, on the supposed ground that population increased faster than its food supply. Clarified on this score by a century's wonderful development in the means of production, his successor puts it differently. High birth rate, reasons Dr. Robinson, means a crowded labor market; a crowded labor market means low wages; low wages mean poverty; ergo, stop the excessive childbirth, and poverty will vanish.

Each of Dr. Robinson's three premises is correct, and yet his conclusion is false—as false as it would be to argue that because a frog could jump six inches high, in four jumps he would land outside a two-foot-deep hole. However many six-inch jumps the frog might take, he would in the end be just as poorly off. His ascensions toward the top would be temporary. The hole would still engulf him. However much the wage slave might, on Dr. Robinson's plan, tend to ease conditions for a while, the benefit gained would in the long run be merely illusory. He would still be at the bottom of the hole of wage slavery.

What ails the wage slave to-day is not that there are so many of him, but that he is a wage slave at all. Let wage slavery stand, and the employing class can always see to it that there is an unemployed army ready to beat down wages. Just simultaneously with the proclamation of Dr. Robinson's theory, the papers printed the news of the Price-Campbell cotton pickers throwing half a million or so southern plantation hands out of work. Of how many children must the worker deprive himself, to meet advances like that?

The problem is not how to be happy without a family, by the lopping off of wants and desires. That amounts to a dodging of

the question. The problem before humanity is how to secure itself in the right and natural enjoyment of all its functions, so that its children may be born into a heritage of joy and plenty. Such a consummation, devoutly to be wished though it be, the methods of Malthus and his Harlem emulator only fog-bind and delay.

To this we replied as follows:

"MALTHUS IN HARLEM"

To the Daily and Weekly People:—

My attention has just been called to an editorial in *The People* with the above title. Permit me to ask you a question: If a woman came to you and told you that she had six children ranging in age from ten years to eight months, that with each child she was getting weaker and weaker, that with each child they were getting poorer and poorer, and it was becoming more and more difficult for them to support and bring up the children properly, and if you had a sure and certain remedy which would prevent that woman from having any more children, what would you do?

Would you tell her that her poverty is not due to her having many children, but to our wrong social-economic conditions, which deprive her of the fruits of her labor, or would you give her the remedy? Please answer unequivocally, without any evasion.

I imagine that if you are a humane man you would not give her a lecture on economics, but you would give her the remedy. And that is exactly what the gist of my lecture was. It was not suggested as a remedy for the abolition of wage slavery. I took particular pains to mention that my remedy was not suggested as a panacea for the regeneration of society, and for the bringing about of the millennium. It was simply a practical remedy for the

immediate alleviation of the sufferings of the poor. I stated there that the rich and well-to-do knew the methods of the prevention of conception, but that the poor, who were most in need of it, were in utter ignorance, and I therefore demanded that the law, which makes the imparting of any information about the prevention of conception a crime punishable by five years' hard labor and \$5,000 fine, be abrogated.

And from the thousands of letters received from all over the country it seems that the intellectual people, the thinkers, fully agree with me on this point. The only ones that were shocked were the orthodox Catholics.

Why will the Socialists insist on being narrow and intolerant? That when the coöperative commonwealth has been established there will not be the same need for the prevention of conception, I am as well aware as you are, though even then some means of regulation will be needed, for under the most ideal economic conditions we cannot, for various reasons, permit the women to breed indefinitely. But I am not speaking of the future, I was speaking of the present, of to-day. And to-day the poor workman, the struggling professional man, must have some means of regulating the number of his children. He must have some assurance that his wife will not give birth to more children than they are both able to properly educate and bring up.

And I am surprised that Socialists, of all men, should not see it in this light.

De Leon was fair enough to print my reply as given above.

Two Criticisms of the Birth Control Movement

Those who are opposed to the birth control movement and those who have taken it up, but in a rather gingerly, semi-apolo-

getic, deprecatory manner, have many objections to offer. One of them is that we have no absolutely guaranteed prevenience. True. We have never claimed to possess a 100 per cent. guaranteed fool-proof prevenience. But if this is so, the shame is theirs, not ours. How could we elaborate an absolutely perfect prevenience, when everything we have done, had to be done in the dark, secretly, away from the eyes and noses of spies and informers? And, besides, there are thousands, throughout the world millions, of couples who would say: "Thank you. We are quite satisfied." For while there is no single prevenience 100 per cent. sure for everybody, there are several prevenues that are 100 per cent. sure for certain people. The proper adjustment must be made, and details must not be neglected.

The other criticism is that "we seem to have no adequate or practical program for extending even such methods as are available to that portion of society which seems to require them most specifically." Oh, no! We have a very adequate and practical program. Take off our statute books the damnable Comstockian law which makes the imparting of prevenience information a crime punishable by five years in prison and a five thousand dollar fine, and you will see how quickly the necessary information will percolate "to that portion of society which seems to require them most specifically."

Even with that penalty staring them in the face, some brave spirits are imparting that information to people who are in dire need of it. With that law wiped off, every married woman would have that information within the space, say, of a twelvemonth.

A Peculiar Argument Against Birth Control

Some highly self-satisfied gentlemen claim that all arguments for or against birth control are wasted effort, because the growth

of population is "a biologically self-regulating process; indeed a process of which the regulation is extraordinarily sensitive." To me this high-sounding sentence is utter piffle. It is really meaningless. But if it means anything at all, it means that nature takes care, without any interference on our part, that the population does not become excessive, any undue excess being probably removed by starvation, pestilence and war, the three classically approved remedies.

The belief in a biologically self-regulating mechanism is the merest superstition, and has not a scrap of evidence to support it. But suppose there were such a thing as a self-regulating mechanism of the growth of population, what good would that do to the individual family?

If a woman who has had seven children and is now pregnant with the eighth comes to you begging to give her something to prevent her from having a ninth, will you tell her not to worry, that the growth of population is a biologically self-regulating process? Mockery and fiddlesticks.

Nevertheless it is this tenuous hypothesis unsupported by any evidence and contrary to common sense which has led the British Medical Journal to deliver itself of the following paragraph:

"A conviction has steadily grown that the advocates of conception control and their opponents are for the most part tedious writers, only to be tolerated if the views they uphold or denounce with so much vehemence are really of first-rate importance. If, on the other hand, as seems to follow from Mr. Yule's hypothesis of biological self-regulation, they are mere vocal flies upon a wheel whose turning they can neither hasten nor retard, they may safely be left to talk to one another."

How our orthodox journals do love birth control and its advo-

cates! They miss no chance to give us support and to vouchsafe us credit for our work.

An Unanswerable Argument Against Birth Control

In a place called Contoocook, which is in the State of New Hampshire, there is a genius who bears the name of Charles Hardon. He is a genius for fair, he abolished Malthus' theory, and the fear that unless checked in some manner the earth may become overpopulated, with one blow. His argument is absolutely unanswerable. He says that this fear of overpopulation is akin to the fear which some scientists express about the sun losing its heat and the danger of mankind being finally frozen to death. He says: "As if God almighty, who made the sun originally, couldn't enlarge it or make it hotter" if he wanted to—and the same thing he could do with the earth if it came to a pinch. Or he could do this—but let us give it in his own words, it is too good to be spoiled. Here is what our genius says:

"Another consideration that might help our fears is this. The earth's surface is now three-quarters water. We read in the Book of Revelations of a time when there shall be no more sea. We can easily suppose that this surplus of water should be turned into dry land when water is mixed with lime. The salt could be deposited into salt beds and too great depressions be filled up from various sources. Thus the inhabitable area of the earth might be doubled or more than doubled and Mr. Malthus left to lie another million years undisturbed."

Isn't that brilliant, isn't that great? Mr. Charles Hardon deserves all the Nobel prizes that are to be given during the century for his marvelous discovery in science, philosophy and sociology. His is really a brilliant mind.

And to think of it, that it is with such asses that we have to argue, such straw-heads that we have to try to convince! Do you wonder that we sometimes feel discouraged?

The Only Valid Criticism Against Birth Control

We have pointed it out before, and we repeat it now. The only legitimate valid charge against birth control is that, at present, it acts or is apt to act dysgenically. IF we assume that the rich, the well to do, the intellectual and the professional classes are of better stuff than the proletariat—that their environment for bringing up children is better there is no question—then it stands to reason that the race, under the present condition of birth control must deteriorate. For the “better” classes are employing preventive methods and have but few children, while the proletariat breeds, so to say, unrestrictedly. What is said about the higher and the inferior classes applies with much greater force to the highly civilized and the inferior races. If the civilized races use birth control extensively while the non-civilized and semi-barbarous races use none at all, it goes without saying that the latter will outrun, conquer or displace the former. But the remedy against little knowledge is not less knowledge but more knowledge. The remedy against a limited use of birth control is not less use but more use. And as it is our sacred duty to spread preventive information among the poorer and more ignorant classes, those who need it most, so it is the duty of civilized governments, a duty which they do not see yet, but which they will perceive sometimes, to suggest to and urge the less civilized governments that they limit the growth of their population, in other words, that they spread among their peoples the use of preventive

measures. Instead of building enormously expensive battleships for a possible future war with Japan, it would be much cheaper for us to send missionaries to that country to spread the gospel of practical birth control.

Assuming then that birth control as it is now practiced does act dysgenically, it is in our hands to make it a eugenic agency of the utmost importance. Instead of still leaving it in the hands of the few, we must make its use universal; universal throughout the nation, and universal throughout all nations.

A Bishop on Birth Control

We know that some so-called scientists believe that the growth of population is regulated by some mysterious intelligent power of nature. Some bishops are wiser than some scientists. The Bishop of Gloucester in a letter to the *London Times* is horrified at the decline of the birth rate in the British Empire, but he knows enough to consider as the most important cause of this decline "the evil doctrine and conscious limitation of offspring."

Let us hope that this "evil doctrine" will spread until it has percolated through every stratum of society, the lowest especially, and until it has infected all races and nations, particularly so the lowest and least civilized.

Prevention of Conception in the Medical Colleges

There are many prophecies that seem strange and far-fetched when made but which become realities even sooner than the prophet hoped. The birth control movement has made greater

progress than I dared hope twenty-five years ago. When I demanded that the means of preventing conception be taught the students in medical colleges, the idea seemed fantastic. I predict that in about a decade preceptive information and marital hygiene will constitute a regular part of the medical curriculum in many colleges. It is perfectly outrageous that an intelligent man can now be graduated from a medical college and go out and practice among the people, knowing less about the important subject of birth control than many an illiterate washerwoman. And the medical students are beginning to see it, and are beginning to resent the humiliation which they feel on being forced to go to lay sources for their preceptive knowledge. Preception is a measure of the highest hygienic importance, and the medical profession should be the principal source and authority of all information on the subject. And the time is not far distant when it will be. As is so often the case it will be forced to it by popular demand.

The Progress of OUR Cause

Yes, OUR cause. For may it please our colleagues of the medical profession, it is we who have made the cause of the limitation of offspring, or birth control, a vital movement and forced it upon the attention of the medical profession. First, we—the author—alone; for several years quite alone; then Margaret Sanger and her powerful Birth Control League, then Mary Ware Dennet, and the Voluntary Parenthood League. And it is the combined and continued, never tiring, never ceasing efforts of those pioneers that brought home to millions of people the importance—in many cases the life-and-death importance—of the question of birth-

control, made them demand information from their physicians and thus forced the latter to look into the subject.

In the *Journal of the American Medical Association*—by the way, the best medical journal in the world—for December 20, 1924, there is an editorial—the first one, too—with the bold title, "The Prevention of Conception." In it the bromidic charge is repeated that "heretofore discussions on birth control have not generally been carried on in a scientific manner, but rather with argument and in a sensational tone."

That the discussions were carried on with "argument" is rather a peculiar accusation. How then should discussions be carried on, if not with arguments? As to the sensational tone, I really don't know what our good friends mean when they accuse us of having carried on the birth control propaganda in a sensational manner. It is the accusation made against the earnest advocates of any humanitarian cause by all the mossbacks, by all the nice old ladies of both sexes, whenever earnestness, zeal and persistence are shown. We had first of all to prove to the medical profession and to the people at large the vital importance of birth control as an individual, economic, eugenic and racial problem; and we could not do this by discussing the question at afternoon teas or by writing nice little tracts and putting them away in our desks. We had a cause to preach, and we did not think we would accomplish much by doing our preaching in the desert or within the four walls of our bedroom.

And if we had not done our preaching in this persistent, clamorous, let us even say sensational manner, how many more years would it have taken before the official Journal of our Association would have dared to have an editorial with the title: "The Prevention of Conception"? Why, when we started the advocacy of birth control, when we pleaded for giving the people the knowl-

edge how to prevent undesired pregnancy, the phrase prevention of conception was considered indecent; the nice, well-groomed gentlemen of the medical profession sniffed at it; the physician who wanted to bring up the subject before a medical society was considered an outrageous, impossible radical; in short both in medical societies and in the medical press, the subject was considered an "ill-smelling" one, and was strictly, very strictly taboo. It is our hard and thankless work for many years that has succeeded in smashing the taboo, so that now even respectable journals are taking up the subject, though still somewhat apologetically, and seldom without a sneer, without the charge of sensationalism against the early pioneers of the movement.

But the fact remains that the organized, "respectable" medical profession has taken up the vitally important subject of birth control only after it has been forced to it by an earnest band of medical and lay pioneers.

II

ABORTION

The Doctors and the Girl—Who Was More Moral?

The young man who told me the story is a fairly well-known writer. He belongs to the class of moderate radicals. He is universally esteemed and his credibility is beyond question. He had been living with a nice young girl for some time. Unfortunately she was "caught." To let it go would have been out of the question: loss of position, loss of earning capacity, disgrace, ostracism, the question of bringing up the child, etc., etc. She tried all kinds of remedies with the sole result that they spoiled and inflamed her stomach. She then visited some physicians; two or three refused; finally one had pity on her and produced an abortion. Whether because she had weakened herself by the various internal remedies, or because the doctor was not sufficiently skillful, or sufficiently careful, she became quite ill. On the following day she got a severe hemorrhage and soon developed a septic infection, and signs of peritonitis made their appearance.

She called in a doctor who had been their family physician, but he, knowing that it was a case of induced abortion, refused to have anything to do with it, and sent her to the hospital. There two doctors soon began to ply her with questions as to who the author of her trouble was, particularly they wanted to know the name of the physician who induced the abortion. The girl stoutly maintained that nobody had induced an abortion on her, that it

came on by itself, but the physicians would not leave her in peace. They insisted that all the symptoms pointed unmistakably to the fact that a criminal abortion had been produced, and insisted upon knowing the name of the doctor. She persisted in her statement. They kept plying her with questions, and a day or two later, when she was very sick, they told her that she would probably die and that she must make an ante-mortem statement.

Sick as she was, the girl showed them plainly what contempt she had for them, and told them that even if she had to make a dozen ante-mortem statements, she would say nothing else than what she had told them. She didn't care if she had to die; we all have to die sometime. Finally they let her alone, she recovered and is completely well now.

As to the essential correctness of the facts I have no doubt. It is possible, however, that unconsciously they have been somewhat colored. But even allowing for any possible exaggeration, I believe that the whole thing is a most damnable outrage, and the doctors responsible for it deserve the severest condemnation of every decent man and woman.

Just think of a girl lying dangerously ill, all alone, being subjected to the third degree, forcing her to the most dishonorable action of which a person could be guilty, namely betraying the name of the man who at her own request and solicitation tried to relieve her from disgrace, social ostracism and possible suicide! And think of bothering her with "ante-mortem" statements, thus by frightening her actually endangering her recovery! Even if the man who performed the operation did break the statute, it was none of the hospital doctors' business. Let the police attend to that. The business of the doctor is to relieve pain, cure disease and save life, and not to act as a bloodhound to the State.

The whole thing is sickening. And I would not be a bit surprised to learn that those two doctors who were so anxious to find out the guilty doctor's name, themselves do not hesitate to perform an abortion—when the standing of the patient and the fee are a sufficient inducement.

And I wish to state emphatically that this little slip of a girl, though she did live in illicit relations with the man she cared for, and though she had an abortion produced on herself, towers morally head and shoulders above those two members of the medical profession, who tried to badger her into betraying her benefactor; her behavior is quite admirable, theirs utterly contemptible. She is to them what Mount Everest is to a dunghill.

The Doctors and the Girl Once More

A woman physician is under arrest, charged with having produced an abortion on a young girl. The girl was brought to the Lying-in Hospital, and the doctors there, after subjecting her to the third degree, ferreted out from her the name of the physician who is supposed to be responsible for her condition.

I presume the doctors congratulate themselves, in the belief that they have done a good deed, that they have acted in behalf of the law and morality. But as far as I am concerned, they fill me with unutterable disgust; it is only parliamentary usage that prevents me from giving full expression to my opinion of them. How long will members of a noble and liberal profession consent to act the rôle of bloodhounds, tearing from the breasts of girls, tortured by physical and mental agony, secrets which do not concern them at all? There is not a despicable rôle or position, for which candidates may not be found among members of the

medical profession. And the hypocrisy of the thing! The very doctors who show such ferocious zeal in ferreting out from a victim the name of the abortionist would, in ninety cases out of a hundred, themselves perform an abortion if the price were only sufficiently tempting.

A Physician of 79 and an Abortion

"Following a plea of guilty to committing a criminal abortion, Dr. William H. Lochman was sentenced recently to serve from three to five years in the penitentiary at St. Quentin, the sentence being suspended on condition that Lochman remain on the county poor-farm for two years. The judge is said to have considered the defendant's age which is about 79 years."

I know that thousands of doctors will read the above item without giving it another thought. Perhaps some will say: Poor devil, while others will no doubt deliver themselves of: It serves him right! While I, I could find a valid indictment against our society from that one little item alone.

First, abortion is not a crime, in spite of what kindergarten minds and hypocrites may say to the contrary.

A woman who wishes to have an abortion produced has a moral right to have it done. If there is a crime, it is forced motherhood. Abortion is a statutory crime, but a statutory crime is quite a different matter from a natural crime, like murder, assault and battery, burglary, arson, forgery. Wipe off the statute books the law against abortion, and it ceases to be a crime; while murder would remain a crime even if there were no law against it in the penal code. That abortion differs from the other crimes, the real crimes, mentioned is seen from the fact that in one great

country at least, Russia, abortion is no longer a crime; it is a perfectly legitimate procedure, protected and encouraged by the government. Of course, some people may sniff and say: "Oh, Russia!" Well, we have not seen Russia abolishing her penal code against other crimes. Real crimes, moral crimes, she punishes very severely, very harshly. Thus, for instance, people detected in bribery, in malfeasance in office, are dealt with much more summarily, given much severer sentences than they are in the United States. So then, to repeat, abortion is not a real crime; it is merely a statutory offense. However, it should be in the hands of competent, experienced physicians only. No midwife, quack or ignoramus should be permitted to endanger a woman's life for the sake of a few dollars. Perhaps it would best be performed in hospitals only, as is the case in Russia to-day.

Second, what a commentary on our economic structure, if a man of 79 has, in order to make a living, to do things which put his life and liberty in jeopardy! For, surely, that poor aged doctor did not engage in the abortion business out of love for the thing. It was dire, grim necessity that drove him to it. Is this the best possible world in which a man of eighty has to do dangerous and illegal things in order to have what to eat? And ours the richest, most prosperous country in the world!

The judge was "generous." He knew, I presume, that the old doctor did not have long to live, so he permitted him to end his days on the poor-farm instead of in prison. Had the defendant been a man in the prime of life, he no doubt would have gotten 10 to 15 years in prison—a man's life would thus have been completely crushed, and all for doing something which a woman, perhaps a poor, distracted woman, begged him to do.

The little item about Dr. Lochman made me feel decidedly sad—and also a bit disgusted—at the world's stupidity and hypocrisy.

Attempts at Abortion When No Pregnancy Exists

Never will the exact or even approximate number of women, married and unmarried, be known who go to early graves as a direct result of induced abortion or attempts at abortion. But the most pathetic part of this deplorable business is the fact that many women lose their lives, or become chronic invalids, from attempts at abortion when they are not pregnant at all. An ordinary delay of three or four days in the arrival of the menses, or a delay due to a cold or anemia, throws them into a frenzy of fear, and they rush to the abortionist, to the ignorant midwife, or they make the attempt themselves in their poor, awkward, bungling manner. And if the bungling attempt is unfortunately followed by death in such a manner that an investigation is instituted, a postmortem examination demonstrates the fact that the poor woman was not at all pregnant. A number of such cases have been reported in literature, but the number reported is infinitesimal compared with the number of cases known only to the few mourning members of the family.

A sad, sad world.

A Doctor on Criminal Abortion

A "symposium" on criminal abortion was held before the Orleans Parish Medical Society. A number of physicians, a Catholic priest and an Honorable took part in the discussion. A new idea? Not a trace. The same ranting against the abortionists, one physician vying with the other in his expression of execration of the crime of abortion, the same talk that the fetus is a living human being from the moment of conception, the same characterization of the unfortunate girls and women as common mur-

deresses, in short the same cant, the same hypocrisy; but not the slightest attempt to go to the root of the matter, to search for the real cause of the increase of this terrible condition of affairs.

One virtuous physician, a Dr. Keitz, who participated in the discussion, overdid himself slightly, we fear. He said he would not go to help a woman who was bleeding from an induced abortion. Here are the noble doctor's exact words: "My advice is not to go to cases of hemorrhage from criminal abortion at all. I refused once to go to such a case, and the messenger threatened to have my license taken away because I would not help the bleeding. A woman committing this crime *should die*, as she has taken human life, and her life should be the penalty."

Oh, how utterly disgusting, how brutally cruel! And this is a member of our profession, which is supposed to relieve suffering wherever and whenever found, to save life under all circumstances.

Since when are we supposed to constitute ourselves inquisitors, to inquire into a person's morals before we will agree to give him or her aid and comfort?

It is difficult to imagine the cruel narrow-mindedness of some members of our profession on the subject of abortion. Fortunately types like that of Dr. Keitz are becoming rare and we are happy to say that it was largely due to our work that the attitude of the Profession towards abortion, as well as towards birth control and illegitimacy, has undergone a change towards decency, humaneness and common sense.

PART V

MEDICO-SEXUAL TOPICS

GENERAL INTRODUCTION

THIS book does not deal with sexual subjects of a purely medical character, that is, subjects that concern the physician primarily; nor does it deal with sexual anatomy, physiology or pathology; all those subjects we have covered in separate volumes. But there are certain miscellaneous points which are of interest to the intelligent layman as well as to the physician, and they are discussed in the following section.

I might say that the topics discussed are of practical interest—they deal with questions which the author has often been asked, and which have troubled the souls of many men and women.

MEDICO-SEXUAL TOPICS

Insomnia and Sex

The idea came to our mind to look through the various medical journals, textbooks, encyclopedias and reference books on medicine and therapeutics, and see if any of them mentions one of the principal causes of insomnia, and its treatment. Our library is pretty complete, but in not one did we find as much as a reference to one of the most important etiological factors of insomnia, namely, lack of sexual satisfaction.

What is it, ignorance, cowardice or prudishness? It cannot be ignorance altogether, for we do not believe that there is a physician with any kind of practice and whose intelligence is a little above that of a moron, who does not know that lack of sexual satisfaction is one of the most frequent, one of the most obstinate causes of insomnia; and he also must know that proper sexual satisfaction (the word "proper" is important) is one of the most valuable, one of the most efficient, hypnotics that we possess. It is practically infallible; and still why does not a single medical writer in this country, a single medical textbook mention the fact? It is disgraceful that prudery and medieval bias should influence even our strictly scientific literature.

Moderate Masturbation

He lived some four hundred miles from New York. He wired that he was coming to consult me and he arrived at the expected

time. It took him a long time to tell me what his trouble was. He hesitated, he changed color, was about to start and then stopped again. If I had been a Father Confessor and he had come to confess a heinous sin he could not have been more hesitating. Finally he came out with the statement that he was a "victim of the masturbation habit."

"Are you sure you are a victim?" I asked him, for he did not look a victim of anything. He was a fine strapping lad, nineteen years of age, with clear eyes, and splendidly developed. My question rather puzzled him. I asked him whether he had anything special to complain of, physically or mentally. No. He was in splendid health, had a good appetite, slept well, and was getting along very well in college. He was not striving for prizes, but got practically every one of them. Studying came very easy to him.

"If this is the case, why do you complain and why did you take this long trip to consult me?" The old story came out that he wasn't in the very least injured by his occasional indulgence in masturbation but the teachings of our pseudo-sexologists came into his hands and persuaded him that the habit was a pernicious, injurious one which might ruin him physically and mentally.

In answer to the question as to the frequency of his indulgence, he replied: Once a week or once in ten days. When he was younger he indulged two or three times a week; and he stated that the habit was not growing on him; on the contrary, that the intervals of his indulgence were getting greater. Under the circumstances, I told him not to bother, not to worry, but to go right ahead. He was very much surprised. It was so contrary to what he read and what he expected and I saw that he was not quite convinced. I then referred him to a number of writings by modern sexologists and told him to come around the following day. He did so and he said that he felt as if a great heavy

burden had rolled off his shoulders. He saw that he wasn't being injured; but all the books he read spoke of the terrible injury of that habit, and he feared that the injury might appear later on. He also stated that on several occasions when he tried to break himself of the habit altogether, he was feeling much worse, eating badly, sleeping poorly, and unable to study satisfactorily. He was now satisfied as to the non-injuriousness of the habit if indulged in in moderation. But the "immorality" of the thing still bothered him.

I went over the whole subject with him, showing him that masturbation, being a physical act concerning only one person, could not be moral or immoral; it was merely a question of whether it was injurious or not. Indulged in to excess, it, as all other things, was injurious; indulged in moderation and without fear as to its injuriousness, it was often decidedly beneficial. It was not as beneficial in its effect as normal sexual relations, but as such relations under our present social system are out of the question for many young men, moderate auto-erotism was the next best substitute.

It is only the ignorant or those who are themselves victims of excessive masturbation, or quacks who want to frighten the young people in order to get patients, or impotent theologians, who write about the immorality and the terrible injury of masturbation, no matter how moderately indulged in.

My would-be patient, who, as I told him, needed no treatment whatever, took the train back the same morning, a very much relieved young man. I told him that he could have saved himself the trouble and the expense of the trip if he had first written to me telling me what was the matter with him. I would have told him to stay home and forget all about it, referring him simply

to some books that would have put the matter in the right light for him.

Breaking Up Bad Habits

A very nice promising young man, an only son, and the only treasure of his parents, came pretty nearly committing suicide because of the ignorance on matters sexual prevailing among the older members of the medical profession. The youth in question, twenty years old, had been masturbating moderately since his fourteenth year. For a short time he indulged three to four times a week, but as a rule only once or twice a week. It did not seem to affect his health up to a year ago. Then he noticed a languidness, inability to concentrate on his studies, lack of appetite, irritability, headaches and pain in the neck. Rightly or wrongly he ascribed these symptoms to his masturbation, and, deciding to quit the habit at once, he consulted a physician for counsel and guidance and some medicine if necessary.

The good doctor considered it necessary to paint the evil results of masturbation in the usual, exaggerated, lurid colors, told him that the only way to stop it was to stop at once, gave him—to make it easier for him—a potassium and sodium bromide mixture, and encouragingly told him he would feel better at once. And that is where he made the almost fatal error. For people who have been addicted to the habit of masturbation do not feel better "at once," on trying to give up the habit. On the contrary, very frequently they feel much worse; very often they feel most wretched; a fit of depression and despondency occasionally supervenes, which makes them feel that life is not worth living and not infrequently drives them to the verge of suicide.

In this respect the habit of masturbation is not any different

from other abnormal habits: if the inveterate smoker, the alcohol addict, the morphine or cocaine habitué tries to give up the habit, he has a period of intense suffering and depression, through which he has to be stimulated, helped and supported. No matter how injurious a habit it may be, if the system gets used to it, it will suffer more—for a time—from the discontinuance than the continuance of it. And this we must bear in mind when advising anybody to discontinue the habit of masturbation. But while the medical profession is fully aware of the care which it is necessary to employ in the breaking of any habit, it—that is, a part of it—is in complete ignorance of the possible evil effects of the sudden breaking of the habit of masturbation. It is just because the patient feels so horribly lonely, depressed, unhappy on giving up the habit, that he falls back into it again and again. If severe sequelæ were not of such frequent occurrence, the breaking of the habit would be a much easier matter than it is.

But if we tell our patient that he must prepare for a "bad time," lasting from a few days to a few weeks, then he goes through the ordeal with much greater fortitude and considerably less suffering. It is remarkable how much better patients bear things which were predicted by the doctor as positive or as likely, and which they consider therefore as "natural."

In the case of this young man, who came so very near giving up his life, the doctor told him that he would feel better at once. He did not tell him that he might have a period of depression. Seeing that he was not feeling better, but distinctly worse, worse than he ever did while he was masturbating, and having no idea that there is a causal connection between his deep depression and the giving up of the habit, he thought that he was irretrievably lost; that he so injured himself by the habit, that there was no hope of his being improved even on giving it up, and that he

would go on getting progressively worse. And this naturally depressed him still more, and so a vicious circle was soon established, which made life an unbearable burden. A weakling would have broken his resolution, would have fallen back into the habit and thus freed himself from the depression temporarily; but being strong-willed and high-strung, he decided to fight it out to the bitter end; and the bitter end came pretty near being a bottle of hydrocyanic acid. Only intense pity for his aged parents, horror at the thought of the suffering that his death would cause them, made him spill the contents, instead of swallowing them, at the last moment.

What an amount of unnecessary suffering this young man would have escaped, if he had applied in the first instance to a physician who knew something of the sex instinct, its manifestations and disorders!

And for the thousand and first time I plead that sexology be given the attention it deserves. In the entire domain of medicine there is no branch so *important* and so *interesting*, and mankind is waiting for earnest and competent students of this most wonderful, most intricate, most far-reaching of manifestations—the sexual instinct.

What I wrote about the depression often following the giving up of masturbation, refers to the *habit* of masturbation, that is to the condition in which the patient has become a *slave* to the habit. When a man indulges only occasionally, then the giving up of the indulgence is generally not followed by any serious symptoms. Restlessness, irritability, pollutions,—yes, but not this intense depression which follows the breaking of the *habit* of masturbation.

Oversexed

Some good people who object to discussions of sexual matters and who are opposed particularly to any greater freedom in the relations of the sexes are in the habit of affirming with a positiveness that brooks no contradiction, that the men and women of to-day are oversexed; hence all the troubles, all the discussions, all the books and journals on sexual subjects. It is possible that the present generation *is* oversexed. But I should like to ask those good people: How do they know it? What data can they offer in proof of their assertion that the present generation is oversexed? Maybe the discussions and the demand for greater sexual freedom are the result of a millennium-long repression of every sexual impulse, every sexual questioning, every natural and perfectly legitimate curiosity?

As a matter of fact, I do not believe one bit in this "oversexed" thesis. There is more sexual sanity and moderation in the present generation than ever before. Because there is more knowledge. True, that a little knowledge is a dangerous thing, and often leads to gross errors and grotesque results. But the remedy for little knowledge is not less knowledge, but more knowledge.

Syphilitic Patients Who Never Had Syphilis

We know that many people go about with the syphilitic poison in their system who do not suspect that they were ever infected or that there is anything the matter with them. Not to speak of those hereditarily afflicted, there are exceptional cases where acquired syphilis pursues a very mild course. The initial lesion may be very small and heal without attracting the patient's atten-

tion. The secondary eruption is often very faint and may pass without the patient having noticed it, and the patient may be perfectly sincere and truthful when he emphatically affirms that he never had the disease.

But there is another side to the medal. Just as there are many people who have the disease without being aware of it, so there are many people who believe they are victims of syphilis who never had a spirocheta on or in their body. A person will get a little pimple or abrasion. He will go to an incompetent doctor or to a quack—and of one thing you may be sure, if a man with anything on his genitals fears that he has syphilis and he goes to a quack to confirm or to negative the diagnosis, the quack will invariably “confirm” it. He will give him some mercurial treatment; the mercury itself may call forth an eruption, a sore throat or other symptoms which may simulate syphilis, and so the patient becomes convinced that he is a victim of the terrible disease. In five or ten years he may go to a regular physician, but the positiveness of the patient that he had the disease, a confusion of the symptoms caused by the mercury and iodides, etc., makes the diagnosis (outside of repeated Wassermann reactions) doubtful and uncertain, and as the doctor does not consider it proper to take any chances, he prefers to be on the safe side and gives the patient the benefit of the doubt. He again administers salvarsan and prescribes mercury and iodides although the indications for them may be of the very vaguest character; and so it goes on year after year.

I wish to give an illustration. A patient, a man of 45 years, came to me two months ago. To the question what his trouble was, he answered with a ready-made diagnosis: “syphilis.” When was he infected? Twenty years ago. What troubled him just now? A severe itching eruption, with some ulcerations, on both

legs. What did he come for? To get an injection of salvarsan; he was tired of mercury and potassium iodide which he had been taking off and on for the last twenty years. Most of the time he was treated by advertising quacks. The last few months, however, the medicine that his doctor (quack Egan) gave him did not do him any good. On the contrary, the itching was getting worse and the eruption on the legs was increasing.

Before examining the patient I took his history very carefully, and from the history alone I became convinced in my mind that the man never had syphilis. All he had were two little pimples near the frenum and that frightened him. He never had a chancre, never had any eruption, no sore throat, no fever, no headaches, etc. But still he was sure the disease was in him, and therefore took treatment. When I examined his legs, I found that the eruption was but an ordinary eczema and the ulcerations were of a varicose character. He was remarkably free from any swollen glands, and was otherwise in robust health. I gave him no salvarsan injection, prescribed no mercury or iodides, but just ordered alternate compresses of potassium permanganate and silver nitrate solutions for three days, and after that a zinc oxide amylum-resorcin ointment with a snug fitting bandage. The itching disappeared after *a few hours'* application of the compresses, and the eczema and the ulcerations were completely cured in a little less than four weeks.

I gently and gradually broke the news to him that in my opinion he never had syphilis, and a madder and sadder man I never saw. Yes, there are many people walking about with the idea that they were once infected and who are and always were free from any trace of the disease.

Venereal Disease and Promiscuity

Some good people entertain the idea that promiscuity *per se* is the cause of venereal disease. One doctor—God save the mark—even went so far as to proclaim publicly his opinion that if every case of gonorrhea and syphilis disappeared from the face of the earth, and if promiscuity or illicit sexual relations continued, venereal disease would very soon be as prevalent as it is now. In other words, venereal disease, as a retribution for the sin, would quickly make its reappearance. To make any such assertion shows an infantile, not to say a cretinic, mind. Gonorrhea and Syphilis are specific diseases and are due to a specific cause. If there were no gonococcus and no spirocheta pallida there would be no gonorrhea or syphilis. If a man had relations with one hundred women or a woman had relations with one hundred men and if they were all free from disease, no infection would take place; the man and the woman would remain free from disease in spite of their promiscuity. In other words, gonorrhea or syphilis can only result from a pre-existing gonorrhea or syphilis. Illicit promiscuity or strict monogamy has nothing to do with the matter.

Barbers as Venereal Specialists

We are progressing. It has always been the layman's delight to meddle in medicine, to play the part of a doctor. But he has generally assumed the rôle of a general practitioner, recommending cough medicines, rheumatism cures, chills and ague powders, cathartic teas, etc. But now the layman is taking to the specialties. Some time ago, I had two patients in my office, one a gonorrheal, the other a syphilitic, both of whom had been treated—that is,

maltreated—for a long time by their barbers; with what result can easily be imagined. The first patient will carry with him for some time to come a chronic prostatitis, the second one will be minus one-half of his glans penis. He had a chancre in the meatus, which was treated by the specialist barber as a gonorrhea, with copaiba and cubebs internally and injections of zinc sulphate. Only when the phagedenic ulcer began to eat away the glans and an eruption appeared on the body, did the specialist barber and his wise patient become alarmed, with the result that the latter decided to consult a "real" doctor.

Investigation and inquiries disclosed the curious fact that treatment of venereal disease by the barbers was a widespread and well established custom on the lower east side, and that many barbers made more money from this specialty than from their regular trade. The barber diagnoses the cases and administers the medicines himself. The patients find it very convenient; seldom having the necessary privacy at home, and wishing to avoid any telltale bottles and syringes, they visit the barber twice or three times a day, who takes them to the back room and administers the injection. Of course, he uses the same syringe for all patients.

Of the folly and terrible danger of subjecting one's self to the hands of ignorant barbers it is superfluous to speak. There is, however, another side to this question, which demands discussion and even interference. The barber in treating venereal patients in his back room not only endangers *their* health and life, but the health and life of all his innocent customers. Imagine a barber administering an injection to a patient with a gonorrheal purulent discharge, or handling a chancre, then wiping his hands on a towel and going directly to rub a lather on a customer's face. The danger of gonorrheal ophthalmia or extragenital chancre

is not remote or problematic. It is near enough to demand active interference against this species of quackery.

Barbers Should Be Examined and Wassermannized

The time is coming when every man and woman engaged in an occupation bringing him or her in close contact with another person's body will have to have a certificate of freedom from venereal and other infectious disease. Such occupations are those of barber, masseur, manicure, etc. And we should commence with the barbers. Just imagine a barber with syphilides of the palms and fingers—so-called syphilitic psoriasis—industriously rubbing on the soap on a man's face, and doing it again the second time, when the hair and the superficial corneal cells have been removed. Why, it is an ideal condition for infection.

I well remember the horror I experienced when after examining a patient with profuse syphilides of the fingers and asking him what his occupation was I received the answer: "Barber." "But of course you are not working!" "Yes, I am," he answered, rather surprised, "I am working right along." "But you are a terrible danger to every customer. Don't you know that you may infect any one of them?" "But I must live. I haven't a cent saved. If I don't work, I won't have what to live on." In Germany, under similar conditions, the doctor would have called up an ambulance and the barber would have been taken to the hospital and kept there until the disappearance of all external lesions. Here I was helpless. I did not even know where he worked, so that I could inform the boss, and even if I had known I would have been legally prevented from violating the professional secret. Horrible state of affairs. If all barbers had to have cer-

tificates of freedom from venereal disease, the matter would be greatly simplified. Many syphilitic barbers would thus be eliminated.

You Cannot Always Tell

They came from the far Southwest. They were a splendid looking couple, both healthy, robust, he thirty-three years of age, she twenty-seven. They had been married six years and had no children. Both were very anxious to have some. He "knew," however, that he was the one to blame. He had two attacks of gonorrhea before marriage with epididymitis on the left side and, besides, three years ago he had an attack of mumps which resulted in a swollen testicle causing later a practically complete atrophy. He had been to several physicians, and he comes now to me as a last resort. None of the physicians who treated him considered it necessary to examine his semen. They all took his diagnosis that he was the guilty party for granted. He came for examination and to have me outline a course of treatment which the physician in his own town could follow out.

I told him I could not suggest any treatment until I had examined his semen, and told him to bring some next morning in a condom. He did not consider it necessary because he was sure that the trouble lay with him. Still he did as I told him. A drop from the semen which he brought in a condom about an hour and a half after intercourse revealed under the microscope thousands and thousands of spermatozoa. I showed them to him and he was convinced that the fault was not with him. An examination of his wife on the other hand revealed an infantile uterus.

We have thousands of cases, and I have reported several, where the husband was at fault and the wife was subjected to a

lot of unnecessary treatment. In this case the tables were turned. So that you sometimes cannot tell, and you must not take anything for granted in medicine. An apparently very mild attack of gonorrhea may result in permanent sterility. From several severe attacks of gonorrhea, with epididymitis, the vasa deferentia may escape unobstructed, and the patient may remain perfectly potent as far as impregnation is concerned.

And the moral is: in every case of sterility, without exception, to examine both wife and husband. Even if it is definitely established that one of the parties is at fault, we still must examine the other party, because the other party may also be at fault, and it is useless to treat one party, either the husband or the wife, when both may be afflicted.

Abnormal Appetities

I asked him how his appetite was. "Fine. Splendid. Too good," was his answer. He never seems to be fully satiated. Half an hour or an hour after a big meal, he is not only ready, but eager to eat again. But the food gives him no satisfaction.—It does not require a genius to recognize that this "splendid appetite" is not a real natural appetite at all, but is the result of dyspepsia. On analyzing the matter, he acknowledges that it is not really a spontaneous appetite, such as he would have occasionally after a long walk in the country and after going without food for several hours, but is just a feeling of irritation, of gnawing in the stomach. He is ordered a saline laxative every morning for several days in succession and is told to resist his desire for food, to eat sparingly three meals a day, and to eat nothing whatever between meals. And lo and behold! the "splendid,"

"too good" appetite disappears, he eats his meals with much better relish, gets along with much less, his belching and distension are gone, he can and does work much better, and he feels decidedly improved in every respect.

Now, an exactly analogous state of affairs obtains in sexual matters. A patient comes with unquestionable neurasthenic symptoms. How is his libido sexualis? "Splendid; too good." And he expatiates—always with some pride—on the powerfulness of his passion, and the frequency with which he "must" indulge, etc. You listen patiently, then unobtrusively you insert a question or two, and his answers confirm your suspicions. No, it is true the act does not afford him very much pleasure. Not as much as it used to, at any rate. In fact practically none at all. And after it he feels tired, languid, exhausted. But he feels an irresistible desire to indulge, nevertheless. After a few more questions he acknowledges that it is not really a natural spontaneous desire, that it is more a local irritation. You tell him to be moderate in his indulgence, that he not only *can* be moderate, but he *must*, you treat his local irritation and congestion by prostatic massage, a few sounds and a little silver nitrate and lo and behold, the "powerful," "irresistible" passion has become tamed and subdued, he indulges less frequently, but the act has become as pleasurable as of yore, and instead of feeling exhausted after it, he feels springy and buoyant.

It is very important, nor is it at all difficult with a little care and analysis, to differentiate between a natural spontaneous appetite and one that is spurious, artificial, due to congestion or some irritation.

And just as it is necessary for our health to satisfy (always however in moderation!) all our natural, normal, spontaneous appetites, so it is important *not* to satisfy the unnatural, abnormal.

spurious appetites. In fact you cannot satisfy the latter. The more you try, the worse they get.

And the only way to satisfy an abnormal appetite is to cure it, that is, to get rid of it.

Unjustifiable Barriers Against Marriage

I fear that our eugenicists, in the perfectly laudable desire to put all possible safeguards around marriage, are sometimes going to unjustifiable lengths. For instance, Dr. Charles A. L. Reed, who has written a book entitled "Marriage and Genetics," says that he would forbid marriage to both men and women who have become sterile from gonorrheal infection. He says distinctly that marriage should be prohibited "*in all cases in which no existing infection can be demonstrated* but in which sterility has resulted from gonorrheal infection of both testicles, the ground for interdiction being the sterility and not the danger of communicating the infection." In another place he says that marriage should be prohibited to women in whom gonorrhea has caused sterility.

Dr. Reed is a very sensible man, and with all due respect to him I take the liberty to ask: Why? The state has a right to interfere wherever there is danger of diseased or defective offspring being brought into the world. The state has a right to interfere where the innocent healthy party is running the risk of contracting disease. But why should two people be forbidden to marry where there is no danger of infection and where there is no danger of any offspring being brought into the world? I fully agree that *concealing* one's sterility would be committing fraud and should be a valid cause for the immediate dissolution of marriage, but if the thing is done openly, one partner knowing of the other partner's sterility, and still agreeing and anxious to

marry him, or her, why should the state interfere and forbid such a marriage? Can we never get rid of the medieval notion that marriage is exclusively for the propagation of the race, for bringing children into the world? And will we never be able to persuade people to believe that a childless couple may be just as happy as a couple blessed with children? Of course childlessness is not a normal condition, and if it became universal would lead to rather peculiar results. But of that there is no danger whatever, and in the meantime if a girl wishes to marry a man whom she *knows* to be sterile—whether the sterility is congenital or acquired does not matter—or if a man wishes to marry a woman whom he *knows* to be permanently barren (such women are at a premium in some quarters) then why should the state or anybody else interfere? Will our eugenists kindly answer?

Should the Syphilitic Never Marry?

There are physicians who would forbid men and women who once had syphilis ever to marry. In a paper by a prominent physician occurs the following statement:

"The syphilitic need deny himself nothing that life affords when used in moderation; but for the welfare of his potential mate and descendants—for the welfare of the race—he should gladly deny himself the privilege of marriage." We disagree with this statement emphatically. Had the author said that a syphilitic should deny himself the privilege of parenthood, we might subscribe to it, but to deny himself the privilege of marrying is altogether unnecessary.

Every physician knows cases of marriage in which one or both of the partners had been infected and yet the marriage has turned

out very happily. Infection of the marital partner can at the present time be guarded against absolutely. So why deny a man or a woman who had the misfortune to be infected the privilege of marriage? Even as far as parenthood is concerned the question is far from being settled. Many are the children of syphilitic parents who had been properly treated (this is, of course, understood) who are in no respect inferior to the children of non-syphilitics. But as accidents in this respect are apt to happen, the belief that syphilitic people should deprive themselves of the privilege of parenthood has something in its favor. But this is not true of marriage. And that marriage need not necessarily be followed by children is something that every well informed person nowadays knows.

The utmost care should be taken in the treatment of syphilitics and the most painstaking tests should be made before we declare them free from danger to others or to themselves. But we must not go to extremes and make demands which would unnecessarily darken and embitter their lives.

The Responsibility for Infection in Childbed

There was a time—and that time is still within the memory of thousands of physicians—when childbed fever or puerperal infection or septicemia carried no reflection on the attending physician. It was considered a matter of course that a certain percentage of women—and the percentage, alas, was pretty high—should go down to premature graves as a result of childbirth. Some pious people, who are always in the confidence of the Almighty, considered it a direct act of Providence; others, who did not think Providence would be guilty of such inexcusable vil-

lainy, considered puerperal infection an unavoidable accident, and that's all there was to it. A number of gentlemen, among whom the names of Holmes and Semmelweis will always shine most resplendently, have worked a complete metamorphosis in our views on puerperal infection. We consider it no longer an act of Providence, nor an unavoidable accident. Very prosaically and very unsympathetically we consider it the result of dirt and of negligence. Puerperal infection now carries with it a distinct odium, and the physician in whose practice it occurs with anything like frequency is to be pitied indeed. He is often obliged to change his location. For even the poor, the ignorant and the most religious are not willing to hold the supernatural powers responsible for the poisoning and the premature deaths of their childbearing women: very rightly they hold that the physician or the midwife has a share in the matter. This is as it should be.

But even here we must not go too far. For we must recognize that there *are* cases of infection in childbirth, which are true cases of self-infection, for which the physician cannot and must not be held in any way responsible. There *are* causes of infection from *within*. There may be an infectious local focus somewhere in the body, a focus not prominent enough to give any subjective symptoms or objective signs; and still during the exertions of childbirth that focus may be aroused into activity, streptococci or other germs may be thrown into the circulation, and they, finding a raw surface in the uterus, may set up a severe or fatal infection. The physician is certainly blameless in such cases, and the strictest aseptic and antiseptic precautions will avail naught against them.

We do not wish to diminish the physician's responsibility in obstetrical cases; no care can be too great, no precaution can be

superfluous before, during and after woman's greatest trial; but as a matter of justice to the medical profession it is important to bear in mind that here and there occurs a sad, deplorable case of infection from within, for which the physician cannot be held in any way responsible.

Athletes and Sexual Power

One of the books on Sex Hygiene has for its frontispiece the picture of a man with well-developed—overdeveloped, we should say—muscles, and a perfectly idiotic, not to say brutish, face. There is not a glimmer of intelligence on it. The picture is labeled: A Priest of The Temple of Hygeia.

All I can say is: If such are the types that the strenuous devotion to physical culture is going to turn out, then give us men with weak, flabby muscles and flat chests and poor digestions, but with some brain and intelligence. Anything rather than the big-muscled, broad-chested, unthinking animals, that we are asked to worship and emulate.

For it is brain and not muscle that rules the world to-day, and will rule the world to-morrow.

And another fallacy I want to refer to while I am on this subject: The fallacy that big-muscled athletes are necessarily sexually strong. Nothing is further from the truth. I have treated all-around athletes, whose bodies were a pleasure to look at, powerful six footers, policemen, etc., who were completely impotent sexually.

The sexual sphere is a thing in itself and does not necessarily depend on the general health; it certainly has little to do with the development of the muscles of the body.

Dangerous Advice to Middle-Aged Impotents

Analogies are dangerous things, and often lead to wrong conclusions. When a man complains of loss of appetite, it is sound advice to tell him to abstain from eating for a while. And a fast of a day or two, or several days, will seldom fail to restore a person's appetite, unless there is something seriously or organically wrong. When a man complains of loss of libido, the advice to abstain may be sound in certain cases, in cases of healthy young men where the loss of libido has been caused by sexual excess. But to advise a middle-aged man who has been leading a moderate sexual life to abstain from all sex relations as a remedy for his diminished or lost libido, is very unsound advice, and may have disastrous results for the patient.

It is one of the commonest things to see men of, say, between forty and fifty-five years of age, who, complaining of their diminished libido, were advised complete continence, and at the end of their period of continence they found themselves completely impotent, so impotent that the strongest stimuli failed to bring about restoration to the normal or near-normal.

There can be little doubt that if these same men in addition to the proper treatment had been advised to indulge moderately now and then, their libido would not have become completely extinguished.

Wassermannomania

Perhaps Wassermannophilia would be a better word. I am coining these words to express a peculiar condition that has made its appearance within the last few years and which threatens to become more widespread unless we put a stop to it. I am sure

that every physician with an extensive venereal practice must have come across such cases.

If a person has had syphilis and in spite of being pronounced cured is anxious to have an excessive number of Wassermann tests made in spite of the doctor's assurance that it is not necessary, we may consider such a person foolish but we can understand his psychology. And the excessive love for frequently repeated Wassermann tests in such cases would hardly deserve the name of Wassermannomania.

I am applying the term Wassermannomaniac to people who never had syphilis, have no reason to believe that they ever had the disease, but get a sudden notion or suspicion that they may have the disease, and then keep on going from doctor to doctor with requests to have their blood tested for the Wassermann reaction. I have had more than one such patient, and one certainly cannot help smiling at their antics.

Here is, for instance, Mr. X.Y.Z., who had a little innocent herpetic pimple on his glans. He was assured that it was of no significance, that it had nothing to do with chancre, and still he insisted upon having a Wassermann made. The Wassermann was unmistakably negative. A month later he insisted upon another Wassermann being made, and two months later upon still another. Of course they were negative. He wanted still another one, and when the doctor refused he went to another physician. And since then he has visited a number of physicians, also the Board of Health. He has had at least twenty Wassermanns made, all negative. And recently he has made his appearance again, begging for another test, which was gently but firmly refused. And he went away very unhappy. And the man is not insane. He has just an *idée fixe* in his mind on that one point, and I suppose that for the next five or ten years he will pester

physicians with requests for Wassermanns.—A little knowledge is a dangerous thing.

One Cause for the Breaking of Engagements

We know of several cases in which an engagement was broken off when the bridegroom found out that his fiancée had had some sexual experience before. In some cases the brides considered it their duty to confess; in others they thought it wiser to tell all than to enter the marriage bond with a mystery which might be uncovered afterward and cause trouble. The cause for breaking up the engagement is (or appears) simple. Most men still insist that their brides come to their nuptial couch pure virgins, regardless of what sex experience they themselves may have had.

But in some cases I have found that this was not the real cause; the cause was *fear*. Fear that the girl who has had sexual relations before would compare her past with the present experience and find her husband wanting. The men who gave this fear as the true cause were all suffering from different degrees of impotence; and their fear was therefore not groundless. "A girl without any experience would not know whether I was all right or not; or it might take her years to find out, and in the meantime she would get used to me. But 'she'—she might draw comparisons and would be disappointed the very first night—so what life would there be between us?" That's what a young man told us—and he was right.

Exaggerated Statements About Venereal Disease

Times out of number I protested against exaggerations in the statements of the prevalence of venereal disease. Some of the

figures reached the border of insanity; some of the figures for gonorrhea, as you know, run up as high as ninety per cent. in the estimates of our amateur sexologists, while the figures for syphilis have been given as high as twenty-five, fifty, and by the more silly, as seventy-five and eighty per cent. I always maintained that such figures were ridiculous and while exactness was impossible, twenty-five per cent for gonorrhea, and two or three per cent. for syphilis would be nearer the truth.

An examination by the United States Public Health Service of five hundred and fifty male garment workers (U. S. Public Health Bulletin, No. 71) fully confirms our figures. Of the 550 only 139 had suffered with any venereal disease. Of these 139, 122 had gonorrhea, 15 soft chancre and only 2 had syphilis. The presence or absence of syphilis was confirmed by the Wassermann test and only in three was the Wassermann reaction positive. Of those three, two admitted syphilis and one denied. As seen, while gonorrhea was present in about 32 per cent. of the cases, syphilis was present in only about one-half of one per cent.

Are All Men and Women Bisexual?

The semi-educated and half-baked who have their thinking done for them, generally take everything they read for pure coin, for unalloyed, indisputable one hundred per cent. truth. This explains why those who can cleverly handle scientific jargon find it so easy to have zealous followers and devoted adherents. And when a writer nonchalantly refers to a theory as "well-established," "universally accepted," and treats it as so well-known and definitely proved that a discussion of it would be a waste of time and an insult to the readers' intelligence, the mushy-minded reader

is readily bamboozled or hypnotized, and does accept the writer's statements without criticism or analysis.

More and more frequently do we come across statements that there is no such thing as a man who is all-man or a woman who is all-woman. "We are all bisexual, hermaphroditic. It is only a matter of proportion. Some men are seventy-five per cent man and twenty-five per cent woman, some sixty per cent man and forty per cent woman, some are fifty-five, etc. The same thing with women."

This is nonsense. The vast majority of mankind—say ninety per cent.—are sexually normal; that is, the men are all-man, and the women are all-woman. Of course there are bisexual men and women; the same as there are completely homosexual men and women. But to speak of all mankind as bisexual is absurd; the responsibility of this absurdity must rest on the shoulders of our irresponsible friends, the psychoanalysts, such as Stekel, Sadger, Ferenczi, etc., particularly the first.

The writer knows men and women who are so heterosexual that the touch of a naked body of a member of the same sex is unpleasant to them, and to sleep in the same bed with one of the same sex is a torture to them. To speak of such people as bisexual is an absurd violation of the truth.

And I wish to emphasize: if somebody asks you if it is true that all men and women are bisexual, tell him that it is not; that such an assertion is immature twaddle. Which latter is not quite a parliamentary expression, but is the only kind I can use in dealing with some of the assertions of our so-called scientists.

Sexual Intercourse During Pregnancy*

The question of the propriety, injuriousness or harmlessness of sexual intercourse during pregnancy is one with which the sex-

ologist is confronted very frequently. And I have discussed this question a number of times both editorially and in several of my books. But it is seldom that a statistical inquiry on the subject has been made or published.

Dr. Carl Ruge, Jr., has made such an investigation. He collected information from 410 women who had been delivered at the Woman's University Clinic in Berlin.

As is well known, among many people of antiquity, sexual intercourse with pregnant women was absolutely prohibited by religious laws, and violations were severely punished. Among many uncivilized tribes of to-day the same is true. In civilized nations of the present, however, there is great diversity of opinion on the subject. Even physicians entertain widely different views. While some prohibit all intercourse throughout the entire period of pregnancy, others, and probably the majority, regard moderate intercourse during the first half of pregnancy as harmless, but demand total continence for the later months—some insisting on four months, some on two months, some on only from two to four weeks' rest for the wife before term.

The results secured by Ruge's inquiry were surprising. Complete continence during pregnancy was not found even once in the 410 cases. Not less than 322 women (78.5 per cent.) had sexual relations during the last two months before confinement, and 53.9 per cent., during the last four weeks; during the last week, 31 per cent.; during the last three days, 20 per cent., and on the day of delivery, 39 (9.5 per cent.). The frequency of cohabitation was also startling, 60 per cent. having had intercourse two or more times a week and 24.6 per cent. three and more times weekly. More startling still was the confession of 24 women (5.9 per cent.) that intercourse occurred daily, while 6 even admitted that it occurred several times a day and stated

that they rarely ever felt other than well. Nevertheless, Ruge was able to discover evidence of injury to the mother or the child from cohabitation during the last months of pregnancy; for instance, premature rupture of the fetal membranes, hemorrhages, premature births, and fever during and after birth. Of the 82 women who had had intercourse during the last three days before delivery, 17 per cent. had high temperatures lasting from several days to several weeks.

Ruge's findings correspond exactly with our teachings.

While it cannot be proven that the various complications which some of the women had were the direct result of the intercourse during the last few days before childbirth, still, common sense is the best guide in such matters and intercourse during the last month or two is best abstained from altogether.

Cosmetics and Poisons

At a meeting of the American Medical Association the old subject of cosmetics and their injurious effects was taken up in a paper read before the section on Dermatology and Syphilology. I feel tempted to say that it was labor lost. And for two reasons. First, the injurious effects of the cosmetics now used are practically nil; at most the excessive use of powders and rouges results in a slight irritation or a mild dermatitis. No manufacturer is now so stupid as to use injurious ingredients like lead carbonate; even bismuth subcarbonate has been practically discarded on account of its property to turn black when in contact with any sulphide or H_2S emanation. But—and this is the second reason—even if the cosmetics were injurious, even if they did ruin the skin, it is quite hopeless to expect that women would be influenced by any warnings and would give up their use.

For painful as it may be to us, rational males and supermen, to admit it, the truth remains that to the vast majority of the ordinary male, the powdered and rouged female is more attractive, more appealing, or at least more exciting than the natural one (unless the latter happens to have a natural rosy, brought-from-the-country, complexion). And the woman knows it; and in order to please the male she will risk worse things than a spoiled skin. She will risk her health and her very life to catch and to hold the man. And to tell her that by using face powder, rouge and lip stick she will get a splotchy skin (which another layer of powder and rouge will cover up) is a waste of breath.

But there is one thing against which women ought to be warned, because here the result may be disfigurement and even, now and then, death, and that is the wrinkle removers which the fake beauty specialists advertise. The paraffin which is injected to smoothen out the wrinkles may result in hardening of the skin and in unsightly lumps, while the carbolic acid treatment may result in worse disfigurement and even death. The method of use is, according to the authors of the paper referred to above, as follows:

Carbolic acid is painted over the entire face and neck with the idea that the resultant superficial fibrosis would remove the wrinkles. The phenol generally used is about 65 per cent. solution in glycerin and alcohol. It is applied over fairly extensive areas, in the authors' two cases over the entire face and neck. On the following day the entire swollen and puffy area is covered over with strips of adhesive tape. This is allowed to remain forty-eight hours and then is removed along with the superficial layers of the skin. A powder of some sort is applied to the swollen and oozing skin that remains. The resultant crust remains for two or three weeks and then separates, leaving a very red and

boardlike skin. The authors saw one of their patients three months after the treatment had been given. She was unable to close one eye on account of excessive fibrosis. The cheeks were so stiff and boardlike that the patient was unable to whistle, and ate with some difficulty. In a second patient, fifteen months after the application of the carbolic acid, the skin over the face and neck was quite red, and felt like an active scleroderma. There were three definite keloid areas, one pulling down the left commissure of the mouth. These were the result of secondary infection.

The newspapers brought the report of the deaths of two women from this procedure. In both, the face, neck and arms had been treated. The coroner reported that death was due to carbolic acid poisoning. The "beauty specialist" in one case is a fugitive from justice on a manslaughter charge, and the other is out on bail awaiting trial.

That's what some women get for wanting to appear more beautiful than nature meant them to be and younger than the birth certificate says.—Poor women. When will they be truly economically independent? But will this solve all difficulties? I at least don't think so. But that it will solve some difficulties for all women and all difficulties for some women—of this I entertain no doubt.

Why Women Paint and Powder

I have stated in the previous article that women rouge, powder and fard because they have discovered that they thus find greater favor in the eyes of the vast majority of male men. And that this is a fact can no longer be denied. Now and then you will find a crank like the author of this book who objects to these procedures. But even he has become more tolerant—frequent repe-

tition will dull any reaction—and objects now chiefly to the excessive use of cosmetics, to their coarse, unskillful application.—Now, why is it? Why does a man prefer a painted woman to an unpainted one? Is not a clean face preferable to a whitewashed one? Is it not pleasanter to kiss natural lips than lips coated with a layer of paint (all right, call it lipstick)? Why is it? Is not even a pale, modest looking woman preferable to a painted Jezebel—or at least to one who looks like one? So why is it? I shan't give you my answer but I will give you the explanation offered by other sexologists who have given the subject deep study. Now, these sexologists say that it is just because. . . . They prefer the painted women because they resemble and call forth in their unconscious pictures of—prostitutes, and, most men, so claim those sexologists, prefer women of loose morals to pure saintly women. That is, they prefer such women in their unconscious; consciously, they will deny with vehemence and indignation any such preference.

One thing is certain: Whether the young girls give up rouging and lipsticking, the married women never will. "Never" is a long time, so I will say, not in the near future. Not as long as our social order is what it is. For the married women noticed often enough that their spouses cast covetous glances at the daughters of joy, and made comparisons between them and their own wives, comparisons which were unfavorable to the latter. So they decided to dress and paint to look exactly like the demi-mondaines, so that the good men need no longer yearn after the latter. And their psychology has in many cases proved sound; it worked. Why should a husband yearn after a demi-mondaine when his wife looks and behaves just like one?

Unsuspected Pregnancy

In our little story, Birdie and Her Baby, it will be recalled, Birdie goes to term without suspecting that she was pregnant. Some people who are proud of their cynicism and of their skepticism did not think that that was possible. How can a girl be pregnant nine months without knowing it, without even suspecting it? Well, it is possible. More than one such case has been known and reported. And the following case is conclusive, for here the woman was married, was a mother and had no reason to conceal her pregnancy. The case is reported by Dr. R. Beckers in the *Bruxelles Médical* for April 19, 1925, and an abstract of the article will be found in the *Journal of the American Medical Association* for July 11, 1925. The woman was an actress, 30 years old, the mother of three children, 5, 4, and 3 years old, all the pregnancies and deliveries being normal. During this last pregnancy she made a professional tour, menstruating as she thought regularly, and was unaware of her condition until the waters began to come away, just before delivery. The delivery was normal, and a normal living child weighing nearly six pounds was born.

You cannot sometimes always tell, brother skeptics.

Sex Relations for the Propagation of the Race Only

The author would be in much better standing with a certain class of people, if he could persuade himself to preach the doctrine that the sexual instinct has been given and should be used for one purpose only, namely, for the perpetuation of the race. There are some very sweet, some very idealistic, some very noble-

mind men and women who are firmly convinced that this is and should be the case. It is a mistake to believe that those who preach sex relations for propagation only are all impotent, or perverts, or old maids, devoid of any normal sexuality. No, as stated before, some of them are sweet and idealistic and noble-minded men and women, and I should like to have their good opinion. But I cannot persuade myself to preach and to teach things which seem to me against reason and common sense. There are a few little obstacles in the way of my believing that relations are for propagation only. If you can remove those obstacles I shall forever after preach absolute continence except when a child is desired. The obstacles in the way of "relations for propagation only" theory are the following, to mention but a few:

If we believed in relations for propagation only, then many couples would have only five or six, or at the most a dozen contacts throughout their life. No normal woman cares to have more than a dozen children. Many women become impregnated at the first contact, and of course as soon as a woman became impregnated, intercourse would be taboo, because it would no longer be for the purpose of propagation—that purpose has been accomplished. To demand that a couple during their married life of thirty or forty years should have relations only half a dozen or a dozen times, is more than I can persuade myself to do. To me such a demand seems silly or hypocritical in the extreme. I may be mistaken, but as long as I do believe so, I cannot preach differently.

And I also should like to ask, if the sex instinct has been given to men and women for the purpose of perpetuating the race only, why it awakens in both at least eight or ten years before they are socially permitted to have children?

Again, if Nature gave the instinct for the purpose of propaga-

tion only (some people seem to know just what Nature wanted and intended) why should that instinct be imperious all the time, why should it not make itself felt only once or twice a year, and then as soon as impregnation had taken place, why should it not become dormant for a year or two?

And still another question. Why did this all-wise and all-good and all-knowing Nature implant the instinct in women who for one reason or another are incapable of having children, and also in men who are completely sterile?

And still another question. Why does the sex instinct, *i.e.*, the sex desire, persist in women long after the menopause, *i.e.*, long after they become incapable of conceiving and bearing children?

No, I am sorry, but even at the penalty of not being in good standing with a certain class of men and women, I cannot make myself preach things which I do not consider true. On the contrary, I must maintain that in modern life impregnation of the woman is but a secondary, incidental and often undesirable consequence of the union of the sexes. Its primary purpose is higher, more ennobling, more socializing, and more contributing to human happiness.

Blunders on the Wedding Night

We have heard a good deal about impetuosity and brutality on the wedding night, and how the bridegroom's lack of consideration for his bride's feelings, for the pain she felt, for her requests to desist, not infrequently laid the foundation for subsequent disharmony; a disharmony which kept on growing progressively until it ended in separation and divorce.

Quite true. But little if anything has been said or written about the bridegroom's complete neglect of his bride during the wed-

ding night. And yet I have had cases in my practice in which this neglect—I shall explain in a moment exactly what I mean—was the initial rift in the lute, the original cause of the wife's contempt and dislike for her husband, the first step to the divorce court.

Women, as well as men, nay considerably more than men, are now dabbling in psychoanalysis, and when they come to the doctor they have generally a pretty connected tale to tell. Some of them bring their tales written out or neatly typewritten.

And three women have told me, within a comparatively brief period, that they can trace the first beginning of their resentment towards their husbands to the first night: to the fact that on that night when they were all a-quiver with curiosity and expectancy, the husbands kissed them or bade them good-night, and fell asleep without trying to do anything. In one case the same thing was repeated on the second and third night, in one case it lasted a whole week. And when the husband finally did make an attempt—in two cases after definite hints or urgings on the part of the wife—the thing had lost its flavor, the romance of it had fled, and this sin of neglect could never be forgiven; and wasn't forgiven.

In two cases I know the cause of the failure to attempt sexual relations; it was *fear* of impotence, *fear* of failure to accomplish the act. And this very fear acted as an inhibitory factor and prevented even a trace of an erection.

Yes, evidently moderation is the thing. Too much impetuosity or brutality the first night is apt to have just as disastrous results as is complete failure to attempt sexual relations. The insult implied in the latter seems to be much greater than in the former. In the first the man is branded a brute, in the sec-

ond—a ninny, a no-good, or he is accused of having no love for the bride—"So why did he get married?"

Is Impregnation During Sleep, Without the Person's Knowledge, Possible?

Some people, alas too many, are too credulous. Others, on the other hand, are too skeptical or rather too cynical. Such people sneer or smile furtively when somebody afflicted with a venereal disease denies any knowledge of how he or she got the infection. In the opinion of those superwise people the patient must be lying. They got the disease in the regular manner, during sexual intercourse, but are ashamed or reluctant to admit it. We know differently. We know that innocent infection, while not very common, does occur.

The same with pregnancy of which the woman denies any knowledge. When an unmarried girl appears at the doctor's office to consult him for some obscure symptoms or because her menses have failed to appear during several months, and he, on examination, finds her pregnant, he at once assumes that she wanted to "put one over" on him, that she knew she was pregnant but wanted to fool him. And no assurances to the contrary are of any avail. And yet the poor girl may be perfectly sincere, perfectly truthful. And I assert, on the basis of several cases, that a girl may be three, four, five and more months pregnant, without having the slightest inkling of what is the matter with her. The cessation of the menses may worry her a bit, but she may ascribe that to a cold or to anemia, etc. And if she is so young that her menses had not yet been fully established or if she belongs to those whose menstruation is irregular and

who often miss a month or two, she will pay no attention to the matter at all. And some young girls carry so small, that the increase in size if any does not attract their attention. And they are perfectly sincere and honest and truthful in their assertion that they have never had any intercourse.

"It" generally happens at a party where there is a mixed crowd and where there is a good deal of drinking and dancing. It may be the young girl's first experience at such an affair. The excitement and the liquor to which she has not been used induce a sound, stuporous sleep, and the conscienceless male brute who has had his eyes on her the whole evening has no difficulty in accomplishing his purpose. (That he inflicts irreparable injury on the girl, perhaps truly ruining her whole life, does not bother him.) The girl on awakening in the morning is unaware that anything has happened to her, proceeds on her way as usual, and without being aware or suspicious of anything, may consult a woman friend or a physician only after the pregnancy is several months advanced.

Yes, I wish to go on record as claiming, that a girl (or a wife) may have sexual relations and be impregnated without her knowledge, and be pregnant for several months without having any suspicion as to the true state of affairs.

Read the following case.

A Case of Immaculate Conception

She came in timidly, hesitatingly. She looked about sixteen years of age, but she said she was past eighteen.

What was the trouble?

She had not menstruated for several months. She didn't remember exactly how many.

Did it ever happen to her before?

No; she was always regular from the very first time when she began to menstruate at the age of thirteen and a half.

Was there any possibility of pregnancy?

She looked at first non-understandingly, and then horrifiedly.

No, that was entirely out of the question. That could not be. There was no possibility of any such thing happening, as she had never exposed herself.

Briefly stated, an examination showed an intact hymen, but in spite of that a pregnancy of about four and one-half months. She fainted when the diagnosis was disclosed to her, and asserted with the utmost emphasis that she did not know how it could have happened. And those who claim to be able to judge by the face would say that she was honest and sincere and could be believed.

The writer asked her to try to think of some occasion when the thing could have happened. She finally recollected an affair in some studio, where there was a good deal of drinking and dancing; the crowd was rather a mixed one; and that's all she remembered. She woke up the following morning with a severe headache, and of course it is possible the dastardly thing happened during the night without her knowledge.

Such things are possible, and have occurred in spite of what skeptics and cynics may say to the contrary. The girl was alone in the world—or in New York, which is a world in itself—and had no relatives or friends to stand by her.

What was a humane physician to do in such a case?

A Lady About to Be Confined

There is great rejoicing in the home, for she is forty-two years old, and this is her first baby. She has been married twelve years, and this is her very first pregnancy.

The physician comes with his obstetric bag; the pains seem to be coming pretty strong; he scrubs his hands, makes an examination, and his face becomes a blank. He examines and examines, and the painful certainty dawns upon him that there is no baby to be delivered. The womb did become enlarged, but the enlargement is due to a fibroid tumor.

The lady came to the doctor when she was, as she thought, about five months pregnant; he gave her practically no examination, took her word for it that she felt movements, and had not seen her since then. The lady, pitifully anxious to become a mother, imagined that she felt the movements; she was sure that she did, and thus was instrumental in misleading the doctor.

What the physician felt when he had to tell the woman and the expectant relatives that there was no pregnancy, can be better imagined than described.

A Sweet-Smelling Flower of Our Civilization

I am embellishing nothing, exaggerating nothing, but am putting down the "case" just as it is, just as I saw it in my office.

It is not a unique case, but it is rather uncommon, you will admit.

They came together, legally wedded husband and wife. He is thirty-two years old, she is twenty-four. They have been married two years.

—"What is the trouble?"

—"She can't have any children." Note the she.

—"How do you know that she can't have any children? Maybe it is you who can't make any children?" It always makes me angry when I see how in cases of sterility it is assumed by the husband and his relatives, as a foregone conclusion, that it is the wife who is responsible. And with some patients I do not mince words. And besides, I saw at once the type of man I had to deal with. He didn't resent my question in the least, but answered readily though somewhat gloomily: "Maybe."

—"So what makes you say that she can't have any children?"

—"A doctor examined her and said that her womb was turned, and he said that she needed a little operation, stretching the womb and putting it into place, and then she would be all right."

Before I proceed with the story of the case, I will digress for a moment, or for ten moments, to say a few words about "her womb was turned." Of all the humbugs of which medicine, yes, even regular medicine, is now and then guilty, "turning of the womb" is the biggest, or one of the biggest. Just as "torpid liver" and "malaria" used to be mantles frequently employed to cover up our diagnostic ignorance, so whenever a woman comes in to a doctor complaining of sterility, backache, dysmenorrhea or what not, he inserts a speculum or makes a bimanual examination and has a diagnosis ready: "Your womb is turned." And he is not lying either. For every woman's womb is turned, more or less. Turned either backward or forward. In not one woman in ten thousand is the womb in a perfectly perpendicular position. The womb is not transfixed on an iron bar, it is suspended by elastic ligaments, and it changes its position frequently. The position of the womb also depends a great deal upon the condition of the neighboring viscera. So it will be seen, that it is

nonsense to give ordinary "turning of the womb," as a cause for various pathologic conditions. But taking even the extreme conditions of "turning," I am convinced that turning is hardly ever a cause of sterility. I do not wish to be dogmatic—in medicine, less than in any other domain of science, does it behoove us to be dogmatic—or I would say turning of the womb by itself is never a cause of sterility. I have seen pregnancy occur in the most extreme cases of retroversion and retroflexion, anteversion and ante-flexion. I have seen pregnancy in a womb which was filled with fibroids and pushed way over to one side by the tumors. Nor do I believe that a pinhead os is ever per se a cause of sterility. Though of course if a woman is childless and has a narrow os, we have a moral right to give her the benefit of the doubt and to dilate the os, or "stretch the womb" as the people call it.

Those who believe that a small os or a little version or flexion of the uterus can in itself be the cause of sterility evidently have a wrong idea of the size of the spermatozoa and their tireless, energetic, one might say, purposeful motility. I use the word "purposeful," because they do not run about indiscriminately, they do not go in the path of least resistance, but they all run towards the os. When one thinks of certain appliances which are supposed to obliterate the os completely, and when one sees cases in which pregnancy occurred in spite of those appliances, showing unmistakably that the spermatozoa made very difficult, circuitous detours in order to penetrate the uterus, one will not believe, that a "turning of the womb" in one direction or another would in itself be the cause of sterility. A catarrh of the vagina or of the neck of the womb has more to do with causing sterility than has a "turning of the womb."

But to return to our story. When he told me that a doctor said that the wife's womb was turned, I told him: "Never mind

about her, tell me something about yourself." And I asked the wife to step in the waiting room for a while, and I proceeded to take his history, and to examine him.

To make a long story short:

Between the ages of seventeen and thirty (when he married) he had six attacks of gonorrhea. In fact I don't think he was ever cured of his first attack. His urine was still full of shreds, and the prostatic expressate was full of pus. In other words—he was still gonorrheal. He had two attacks of epididymitis, once on one side and once on both sides, and his testicles were still swollen and tender. The expressate from the seminal vesicles* proved completely devoid of spermatozoa, as I expected from the history it would. In other words—he was completely sterile. Further inquiry also disclosed the fact that he was suffering not only from premature ejaculations—the ejaculations were precipitate, taking place generally ante portas. In other words, he was completely impotent. (The poor innocent wife did not know that this in itself was a disability. All she wanted was—children.)

One would think that that was enough. But no. He was now in a confessing mood, and he told me that he had syphilis five years ago, that he was treated with pills and injections, but that he was still feeling badly. He had severe headaches, pains in the legs, his eyesight was not good, and now and then he would have eruptions. In fact, he had now an ulcer on the leg, which on examination proved undoubtedly specific. An examination showed the patellar reflexes considerably diminished. In short he was still syphilitic, and was a pretty sure candidate for locomotor ataxia.

Here we have a man who is (1) gonorrheal, (2) sterile, (3)

* As well as a sample of the semen obtained in natural coitus in a condom, brought a week later.

impotent and (4) last but not least badly syphilitic. Yes, he has one other disability, almost as bad as any of the rest, and we can mark that number (5): He earns 25 dollars a week. And still with all these disabilities, he had no difficulty in marrying a healthy, innocent girl of twenty-two. And why? Because, no medical certificate of freedom from venereal disease is required as a prerequisite to a marriage license. Such is our civilization, and such are some of its sweet smelling-flowers and luscious fruits.

I saw that the man was not vicious—just stupid, as most of us are. I told him that he would never have any children, and that he ought to be d—— glad of it. If he had been able to beget children, his wife would have been infected with syphilis by this time, and the children if not aborted or still-born, would have been syphilitic, which is worse than not being born at all. And he agreed with me.

I then took in the wife, examined her, found her normal, and told her so. Also told her she should not allow herself to be subjected to any treatment, as the responsibility was the husband's, which he confirmed to her in my presence. And they paid the fee and left.

Oh, if every syphilitic would ipso facto become sterile! Why didn't stupid blundering nature arrange it so? Instead, she goes and inflicts sterility upon thousands of gonorrheal patients, who after being freed of their gonococci could well and safely be fathers of children. Don't expect anything reasonable of nature.

P. S.—Do I blame that poor ignorant devil? Not a bit. Society is to blame, not he.

What One Little Woman Did to Bring on an Abortion

She was a thin, delicate little woman. She missed her periods and she was sure she couldn't be more than two weeks overdue.

And this is what she did. For five nights in succession she took hot mustard baths and she took them so hot that each time she nearly fainted and came out from them like a broiled lobster. No effect. She then took a box of pills which cost her two dollars. No effect except causing diarrhea. She then took two boxes of capsules which upset her stomach and made her fearfully nauseated. No other effect. She then ate one-half a colocynth which made her terribly sick, causing a bloody diarrhea. She had to stay in bed for three or four days. She then took burning vaginal injections with some ipecac in them. No effect except making her feel raw so that she needed large amounts of cold cream. She then took *secale cornutum* and *radix gossypii*. No effect except giving her a headache, making her sick in her stomach and completely destroying her appetite, so that within a very short time she lost nearly ten pounds. She was then told that long walks might be efficient. She took walks of six and seven miles at a time, coming home more dead than alive. No effect. She then heard that jumping off a table is a very efficient means. She did it a dozen times in succession so that she was completely fagged out and out of breath. Eight and a half months later she gave birth to a perfectly healthy, well-formed boy weighing eight pounds.

This shows how worthless and injurious the various popular abortifacient drugs and methods are. And this case brings to mind some other cases reported in the literature.

A case reported by Brillaud-Laujardière illustrates that the severest violence may be without any effect in inducing abortion. A farmer who was responsible for the condition of a servant of his household conceived the idea of riding horseback with her in order to bring about an abortion, and pushing her off when the horse was running at great speed. This he repeated several times. The woman gave birth to a perfectly normal infant at full term.

Hofmann reports that another farmer, under similar circumstances, brutally kicked the woman in the abdomen repeatedly until she lost consciousness. The pregnancy continued to full term, notwithstanding. In another case of Hofmann's a woman allowed a heavy door to fall upon her but the pregnancy was not affected.

Dr. Guibout relates that a German woman, living with her husband in California, being pregnant, wished to return to Munich, her home-town, to be delivered. The train in which she traveled through Panama collided with another train. Threatened abortion required her to take a rest. She took a steamer and after a very rough passage reached Portsmouth. From there she went to Paris. Here she fell down a flight of stairs in the hotel where she was stopping. Again she was threatened with abortion, but after a rest was in good condition and continued her journey. She finally reached home, and was delivered at full term of a normal infant.

Vibert reports the case of a woman who was in a train accident which injured her severely, killed two of her children, but did not affect her pregnancy. She was delivered at the proper time of a normal baby.

And then there are women who abort when you look at them crossly. Verily, verily, each woman is a law unto herself.

Sexual Impotence in Lawyers

A great many factors influence a man's sexual potency and libido. But of all the factors that we have studied, nothing is so important as is nervous strain or worry. Work, overwork, bad sanitary surroundings, insufficient nourishment, all have their influence. But nothing can compare in the perniciousness of its

influence with what, for the lack of a better term, we have agreed to call mental or nervous strain. And the followers of professions in which nervous strain is a predominant and more or less constant element, contribute a larger percentage of sexual impotents than do the members of other professions.

Take lawyers, for instance. I have had a general idea that there is a large percentage of impotents in the legal profession. But I never gave the matter any statistical study. One morning recently it so happened that the first three patients whose histories I took were all members of the legal profession. It struck me as funny, and going through the history cards I was amazed at the relatively large percentage of lawyers—comparatively few gonorrheal or syphilitic patients—but a very large number suffering with impotence of various degrees. And almost invariably the impotence expressed itself in *ejaculatio præcox* showing definitely that the nervous element was a predominant factor. It wasn't lack of libido, nor even lack of erections, though in a number of cases the latter were partial or imperfect; but it was *ejaculatio præcox* in practically every case.

Among clergymen the cases of impotence generally show lack of libido and imperfect erections, thus showing that in most cases there was sexual weakness to start with. And while exact statistics are of course impossible, my impression is that if an investigation were made it would be found that the relative percentage of impotents is smaller in the clergy than in the legal profession. Because the clergy on the whole lead a quiet, equable life with little nervous strain in it.

The Effect of War on the Sexual Functions

War, the greatest of all crimes and the greatest of all evils, has a blighting effect on every living thing. Man it destroys

mentally, morally and physically. Elsewhere I referred to the influence of war in diminishing the libido and in causing sexual impotence. That referred principally to man. Its effect in causing amenorrhea or cessation of the menses in women is not less striking. And this is true not only of belligerent countries, but also, though to a lesser extent, of neutral countries.

For instance, Dr. G. Holmberg investigated the incidence of amenorrhea at a gynecological clinic in Sweden, before, during and after the war. In 1912 the incidence of amenorrhea was 0.9 per cent., in 1913 and 1914 the percentages were 0.7 and 1.3. During 1915 and 1916 the percentages were 1.5 and 1.6. In 1917 however the figure rose to 5.0 and in 1918 to 9.0 per cent. In 1919 there was an abrupt fall to 1.7.

In the belligerent countries the figures were even more striking. In Berlin, Cologne, Vienna and other places where the condition was investigated, the sudden cessation of menses among women of all classes was remarkable. The amenorrhea lasted from two months to two years and longer. The last menstruation has been of the same duration and character as normal, but all at once the women ceased to menstruate. Among the working women in Vienna amenorrhea had increased from 0.5 ($\frac{1}{2}$ of one per cent.) in 1912 to 14.0 per cent. in 1917!

Whether the amenorrhea was due to nervous and glandular disturbances or to the poor food and hard work, it is hard to say. Most likely there were several etiologic factors. Some writers claim that the primary factor was a disturbance of the internal secretion of the ovaries, and this disturbance had as a result not only a cessation of the menses but also atrophy of the uterus.

The Wonders of Converting Males into Females and Vice Versa

Guided by Monsieur Alexandre Voronoff and Prof. Pezard we spent a wonderfully interesting morning in the laboratories of Dr. Voronoff and Prof. Gley, which constitute a part of the Collège de France and which are devoted to all sorts of biologic sex experiments, which cannot but prove of great importance in the study of human sexuality and of heredity.

Monkeys of both sexes, sheep and rams, he-goats and she-goats, nice little doggies, and hens and roosters galore—all are utilized to wrest from nature the secret of sex.

The most interesting animals for the purposes of sex conversion are the hens and roosters, because in them the sex characteristics are so external, so evident that you see the changes almost from day to day. It is curious to see a fighting cock assume the plumage of a hen, losing his crest, his spurs and becoming spiritually and sexually like a hen. And it is just as interesting to see a timid submissive hen becoming as aggressive as the poultry yard lord and master, assuming his plumage, etc. The change is not only physical but also psychic. But the most interesting specimen I have seen is that of an artificial hermaphrodite—half rooster, half hen; physically "it" partook of the characteristics of both; and so "it" did sexually. That is, in the presence of a hen it acted like a rooster, and in the presence of a rooster it acted like a hen.

Truly wonderful things can now be done in influencing and changing the sex of animals. Our results with human beings are in this respect still very meager; what the future may bring is in the lap of the gods.

However, what produced the deepest and most lasting impres-

sion on me was not a sex-experimented animal at all; it was something "natural." As we entered the monkey house, where Dr. Voronoff's monkeys are kept, I noticed a tiny little baby monkey (born in captivity) suckling its mother. The mother was standing upright and her four arms were open. As soon as we approached the cage, the mother with terror in her poor wrinkled face clasped the baby with all her arms in such a tight embrace, that it seemed to me she would choke it. As we went to the other end of the room—and the danger was over—she gradually released her clasp. It was pathetic and it was wonderful. Who put into that mother's heart the instinct of so protecting her young? And is it any wonder that human mothers will protect their children at the risk of their lives? It is an instinct transmitted with the primordial protoplasm, and there is no particular merit in it.

Monkeys always fill me with a sort of uncanny pity. Why? On the same principle that we do not like to see cousins who have remained in dire poverty while we have progressed? But have we progressed? Our simian cousins have had no world war, at least!

A Remarkable Case of Virility

Privy Counsellor Dr. Horch has reported the following unique case (*Zeitschrift für Sexualwissenschaft*) from his legal practice:

A man 80 years old is suing his wife who is 44 years old for divorce on account of her obstinate refusal to fulfill her marital duties. The wife, on the other hand, complains that her husband who is perfectly potent and strongly libidinous, demands sexual intercourse from her every single day. The wife refuses to accede

to his demands, first, because he is rough and nasty, but chiefly because she is afraid of becoming pregnant, as he is perfectly virile and refuses to employ any preventive measures.

This case is another proof of the extreme age to which a man's potency, both *potentia coeundi* and *potentia generandi*, can last. The wife asserts that the husband is free from any perversion and demands sexual relations only in the normal manner.

Coitus as a Cause of Abortion

The fact has long been noticed that passionate couples having frequent sexual relations have, as a rule, fewer children than passive couples who have but infrequent coitus. The writer has called attention to this fact in one of his books. The reason is that ardent and frequent coitus simply acts as an abortifacient. An Argentine physician, Dr. E. A. Boero, has recently called attention to the same fact. He claims that he succeeded in overcoming the tendency to abortion by ordering complete abstention from coitus during the entire pregnancy. Some women who had aborted regularly up to seven or eight times succeeded in carrying to term by abstinence during the entire pregnancy. In one young couple intercourse was apparently responsible for abortions every two or three months.

The pernicious abortifacient influence of coitus may be mechanical or may be due to the exciting effect of the orgasm on a weak irritable uterus. At all events, when we see a case of frequently recurring abortions in a couple anxious to have a child, we must advise rest (no fatiguing walks, no bicycle or horseback riding, no lifting, etc.) and abstinence. For about five days prior and following the usual date of the menstrual periods, absolute rest in bed may be imperative.

The Loss of the Hymen and Its Simulation: An Ethical Question

Those who have read the novel, "Flaming Youth," will remember that the young, but no longer virginal, over-bubbling heroine Patricia comes to the indulgent family physician and asks him to tell her if a man can find out whether the girl he marries had ever had sexual relations before or not.

To the non-initiated this may seem a strange question. It is one of the commonest questions with which the family physician, and even more so the sexologist, is confronted nowadays. And it is very likely that as the religious and moral bonds become looser and looser, such questions will become more and more frequent.

It is well known that by a little advice and treatment, the loss of the hymen may be readily masked, so that the husband may be under the impression that his bride is a "virginal virgin," with an intact hymen.

Now the question arises—is it ethical to do so? Is it right to help young women who have indulged in premarital intercourse to deceive their husbands as to their virginity? Of course, some will say that as the husband does not tell his wife all his premarital sexual experiences, the bride is under no obligation to tell hers. But I don't think that the conditions are exactly the same, and for this reason. The man's premarital experience is taken for granted. So that in not mentioning it to his prospective wife, he is really not practicing deception. The wife's virginity, however, is taken for granted, and in not referring to her premarital experiences, she is practicing deception, particularly if she uses active measures to simulate the presence of a hymen which is lacking.

I generally have no difficulty in settling ethical questions. But

this question, I must say, puzzles me somewhat. I wonder if some of my readers can help me out?

Of course, among high-class people no deception is ever practiced. The prospective wife has no hesitation in telling her husband of her premarital sexual experiences, if any; and if he really loves her, he will think no less of her on that account. But very few people are really high-class people, who know how to settle their problems without outside aid. It is of the average ninety per cent. that we are speaking. It is they that present us with problems, and it is they whom we want to know how to help and how to advise.



PART VI

BLACKMAIL, SADISM AND
ACCUSATIONS OF RAPE

GENERAL INTRODUCTION

It is not a pleasant thing to contemplate the moral perversity, the lack of conscience, the thoughtless or deliberate cruelty of some people who belong to the same species as we do, who have the same human shape as we have, and, dislike it as we may, who have the same right as we to call themselves men and women, I should much rather not discuss such people. But closing one's eyes to facts does not make the facts non-existent, and in order to judge of things correctly we must know that such people exist, and that they are responsible for much mischief. And even at that, I have deliberately excluded the most harrowing cases of blackmail, sadism and pathological lying, as I did not wish to shock and lacerate my readers' feelings too deeply.

BLACKMAIL, SADISM AND ACCUSATIONS OF RAPE

False Accusations by Women

Again has a man been given thirty days for "insulting" a woman, and again has the accusation proven false. But the innocent man had to go through the humiliation of arrest and publicity, and had spent ten days in jail, before it was brought to light that that wretched woman was a chronic accuser. Such outrages would not take place if the judges possessed some knowledge of sexology, as I have suggested several times. If the judge had some knowledge of sexology, he would know that there is a distinct type of woman that derives a peculiar sadistic pleasure from accusing men, and seeing them suffer. In some women it is the only way in which they can experience sexual satisfaction. There are three varieties of this type, but they grade imperceptibly into one another.

The first is the "rape" variety. Women belonging to this category will arrange with a fiendish cunning circumstantial evidence and will accuse a man—generally a man who rejected their advances—of having raped them, or, if they are still virgins, of having attempted to rape them. And many a man has spent his best years in prison, and had his career and his life ruined by the accusations of a vicious hysteric or degenerate.

The second variety goes in for accusing men of having made indecent proposals to them, of having "mashed" them or made

insulting remarks to them. They are satisfied if they see their name in the newspapers as that of an outraged female; even if the man is acquitted they are quite happy, but their sexual satisfaction is greater if the man is sent away for a month or two.

The third variety derive their pleasure and satisfaction from telling their friends that men are always making advances to them. Sometimes the accusation will refer to men in general, sometimes to some particular men of prominence (though they may never have seen those men, and do not know them except from a picture in the newspapers or magazines), and quite often it will be directed against men who rejected their advances. Women of this variety are generally *passées*, very much so. Sexually they may be virgins, of the crabbed sour old-maid type, or they may be of the worn-out prostitute type, who had lived a very promiscuous life and have been finally discarded. Intellectually these women may be ignorant and conservative, or they may be educated and radical, even ultra-radical. We have been told that even some female varietists, denizens of Greenwich Village, are addicted to this delectable vice of pathologic accusation.

Now, if judges, lawyers and the people in general knew that there was such a disease, if they knew that any woman's accusation against a man of rape, attempted rape, indecent proposals, insulting remarks, or simply "advances," may and very often does rest on a pathologic basis, such accusations would be accepted with a great deal of skepticism, would be sifted thoroughly and many outrages against a man's freedom or reputation would be obviated.

A knowledge of sexual psychology is of vital importance not only to physicians, to pedagogues, to judges and to lawyers, but to every thinking man and woman.

Pathological Accusations

Accusations of sex immorality made by young girls against men, either strange men or relatives, should be accepted with extreme caution; we have said it many times before, but it needs to be repeated again and again. The lies that girls and young women can weave are really remarkable in their ingenuity; and the details are often so clear and consistent that it is hard to doubt them. But most cases, on investigation, are found to be false, and very often the greater the details the greater the lie. Some claim that of the accusations of rape and immorality, at least nine out of ten cases have proven to be false and made out of whole cloth. From a study of the literature of the subject I believe that these figures are too generous—probably ninety-nine out of one hundred would be nearer the truth.

When one thinks of the fearful trouble, disgrace, suffering and expense that men have undergone on account of accusations by girls, which accusations afterwards proved to be absolutely false, without the slightest foundation whatever for them, and when one thinks that but for the careful investigation of such cases, which unfortunately is not followed in many places in the United States, many of those men would have been languishing in prison; and when one further thinks that many men *are* languishing in prison now as a result of false accusations by hysterical, psychopathic, notoriety-seeking or simply vicious girls, one cannot help shuddering, and one cannot help demanding that all such cases be given the minutest examination, and that in every case where there is any doubt, the man be given the benefit of the doubt.

Of the several cases reported by Dr. William Healy we will briefly abstract one.

Bessie M., nine and one-half years old, made accusations against

her father and brother of a nature so horrible, so full of revolting details, that the judge presiding at the preliminary hearing of the case mistrusted her veracity and demanded an investigation. Bessie's terrible story had excited the sympathy of Mrs. S., with whom she had been living for the past nine months, and the woman had in turn interested others. And it may be said that Bessie's talent for dramatic portrayal was thriving in this environment with her benefactress, for she was given lessons in dramatic reading and taken frequently to moving picture shows and theaters; it was shown that as her gift was fostered her story was embellished accordingly.

Mrs. S. had discovered that Bessie was suffering with a vaginal affection and had taken her to a physician for treatment. The girl affirmed that this was an "awful disease" which had been transmitted to her by her own father. Then followed other astounding revelations of the most unnatural conduct on the part of her relatives. The parts were at that time found to be so swollen that it was impossible to ascertain whether or not the hymen had been ruptured. But it was taken for granted that it was.

Physical tests showed that Bessie was far from being a backward child; though she was somewhat poorly developed, she was vivacious in appearance. And on the emotional side, she exhibited evidences of tender affections for the father and the brother whom she accused of incest. The family history showed that the girl's mother had died in Ireland when the child was four, and that her father had immediately come to America but had never established a home. Bessie had been "boarded out" in different environments, all unfavorable according to her story. For she told of every variety of pervert practices, her experiences covering the time from her sixth year to the beginning of her stay with Mrs. S.

Her confession implicated small boys and girls, grown men and women.

When the inflammation had subsided (the father and brother having spent some weeks in jail, pending trial and always demanding an examination of the little girl, which would demonstrate the falsity of her accusations), it was found that the hymen was intact; therefore Bessie had never experienced coitus. The vaginal inflammation was non-specific, and was undoubtedly due to infection from various foreign objects which she herself used in masturbating.

When the report was made to the judge, the crowd who had heard Bessie's terrible tale at the preliminary hearing was indignant, not at Bessie for lying, but at those who made the disappointing report. Bessie herself had quite forgotten just what charges she did make anyway. For since that time she had played many other rôles, in which she was the center of interest.

And so the innocence of the father and the brother who underwent weeks of degradation, humiliation, incarceration and anxiety was established. Bessie was sent to an institutional school for improvement; there it was found that her mind was so obsessed with sex matters that it would be best for her to remain under close supervision and in the quietest of surroundings.

Father Jailed on Complaint of Twelve-Year-Old Daughter.

That fathers sometimes attempt rape on their daughters is well known, but that young daughters may make false accusations against their fathers is not so well known. However there are a number of such cases on record.

A rather peculiar case occurred in Cincinnati, and the following report is made from the Cincinnati Enquirer:

Because of the wide experience Judge Charles W. Hoffman, of the Juvenile Court, has had with children, and his knowledge of their vagaries and frequent irresponsibility, Michael Stevens will leave the Ohio Penitentiary a free man to-day, pardoned by Governor A. V. Donahey, after he had served less than one year of a minimum sentence of *seven* years.

Stevens, who lived in the West End, was convicted of an attempted attack upon his daughter, twelve years old. He was tried before Judge Edward T. Dixon and a jury last November, and his daughter took the stand and testified against him. Another little girl also testified she had witnessed the alleged attack.

Stevens's wife also was a witness for the state, and after the jury had returned its verdict, November 23, Judge Dixon considered the case for a month, because of the strangeness of the testimony. December 23 he sentenced Stevens to serve a minimum of seven years in the penitentiary.

Shortly after this the Juvenile Court took charge of the Stevens children and began an investigation, which proved to Judge Hoffman that the children who testified were not responsible. The investigation regarding another witness also produced an unsatisfactory reputation, and as Judge Hoffman had come in contact with so many cases of children who had testified against relatives and others to support charges they made, he took up the matter with Judge Dixon and suggested the possibility that Stevens was innocent, as all the investigations of his department had shown him to be a hard-working man of good character.

As a result, both Judge Hoffman and Judge Dixon wrote to Governor Donahey suggesting Executive clemency for Stevens, and the Governor took action yesterday, pardoning the man, who now may return home again and take up the care of his family. All efforts on the part of Juvenile Court workers to obtain a dif-

ferent story from the little girls failed, but they still do not believe Stevens was guilty.

Yes, children (and women who are but big children) are queer animals—sometimes.

The Female Blackmailer

Once more I must say, this is the country of the blackmailer, the extortionist and the badger woman. A trial is now going on in which a young woman is suing a married young man for an enormous sum of money on account of an alleged breach of promise. If I were the judge it would not take me five minutes to kick the case out of court. Anyone can see that while the man is a fool and not of a very high intellectual or moral standard, the woman is a common worthless blackmailer, who has used her sexual charms to bleed the man to the limit. She knew that he was married, and taking advantage of the fact that the man was in terror of a public scandal and did not possess the courage to deal with the attempted extortion as all blackmailers should be dealt with, she bled him to the sum of one hundred thousand dollars, and when he got tired of paying hush-money she went to court.

Everybody knows these facts, which are as clear as day, and nevertheless days and weeks will be spent and the people's money will be wasted in taking testimony in a case to which there is but one side. The man denies that he ever had any relations with the woman. But assuming that he was intimate with her, is he to be bled for it to the end of his days? The woman knew what she was doing, she was well paid for the few "favors" she may have granted the man, so why permit him to be badgered further? Shyster lawyers can be found to take up any case, but

why give such women the support of the courts, why encourage blackmailing and badger games?

Rape Blackmailers

We must say it again: In no other country on the face of the globe is the badger game in such a thriving condition, in no other country of the world are there so many false accusations of rape or attempted rape.

A case which was reported in the newspapers is of sufficient interest to be permanently recorded here. You may remember the case of Dr. Schneider, of Brooklyn, who was accused of having assaulted a seventeen year old girl, a Miss Rosalina Greene. The mother sued the Doctor for fifty thousand dollars damages and the jury, the wise, intelligent jury, awarded her fifteen thousand dollars. It has now come out that the whole thing was a diabolically prearranged plot. The "victim's" confession according to Detective Mehling, is as follows:

"The day before the alleged assault, Pearson, Miss Greene, and her mother held a conference in Mrs. Kotcher's home, at which plans were made to involve Dr. Schneider. Immediately after this conference Miss Greene made an appointment with Dr. Schneider, as she often had accepted invitations to ride in his automobile. They agreed to meet the next day at Jamaica and Eastwood place, near Miss Greene's home.

"When they met, Miss Greene asked Dr. Schneider to drive to some woods outside Jamaica, where it was alleged, the assault took place. Miss Greene's cries for help were answered by Pearson and another young man, who jumped from nearby brush, and attacked Dr. Schneider. A policeman who came along arrested

Dr. Schneider. Miss Greene at the time refused to file a complaint against the physician."

There are many, many such cases. Many innocent people are serving prison sentences because hysterical or vicious and would-be blackmailing females falsely accused them of rape or attempted rape. And many, many men have paid big hush-money to avoid a public scandal. A man may be absolutely innocent, but he knows the temper of the public; he knows that society, constituted as it is, is always ready to believe evil: and, therefore, for his own sake and perhaps for the sake of his wife and children, he thinks that paying blackmail is the lesser of the two evils,—and he pays.

And I repeat the injunction that I have given so many times. Be very, very careful before giving any credence to any accusation of rape. At least, ninety of every one hundred cases of accusations of assault on females are false. In some instances the accusers are hysterical and believe their dreams and vicious unrealities. Others are cunning blackmailers.

The Sadistic Woman

The stories I have heard from various patients have further convinced me that sadism is much less a male than a female characteristic. Physical sadism may be more prevalent among males, but psychic sadism, the desire to inflict mental and emotional suffering, is much more characteristic of the female of the species.

In a few cases, I have come across a female who may be characterized as absolutely saintly. She will take upon herself all the suffering, she will undergo all the agonies, rather than cause the male the least suffering or even annoyance or discomfort. But this saintly woman, before whom I bow most profoundly, is a

rather isolated phenomenon. A great number belong to the other class.

As long as the male behaves coolly, with a certain sort of indifference, she will behave fairly decently. But no sooner is she convinced that the man is deeply in love or infatuated with her, that she has him in the palm of her hand, than she becomes utterly ruthless, utterly callous, utterly unscrupulous.

And to appeal to her sense of justice, of pity, or decency, is worse than useless. I have seen it in numerous instances. And I never advise to do it. I distinctly advise against doing it. For, perhaps, the unconscious knowledge that she is acting contemptibly, irritates her and makes her act more cruelly and more contemptibly. The only manner to act in such cases is in the primitive caveman fashion. And that is not always feasible even if it were morally justifiable.

A Peculiarly Dastardly Form of Sadism

We have never been a blind worshiper at the shrine of woman, considering her nobler and finer than man or superior to him in any essential particular. And we know that on occasions she can be as sadistic as the most brutal male sadist, though her sadism may express itself in a different manner.

But there is a peculiarly abhorrent form of sadism, of which man alone can be guilty. I came across such a sadistic brute the other day. His sadism consists in seducing and impregnating innocent, helpless young girls—children practically—and then as soon as the fact of the pregnancy is established, forsaking them to shift for themselves, to sink or swim as best they can. His victims are all between the ages of twelve and sixteen. He boasts

that he has had at least twenty victims thus far; and he selects his victims cunningly from respectable families who, he feels sure, will try to avoid a public scandal, will not want to soil the reputation of their daughters, so as to ruin their chances of marriage in the years to come. I have seen the unutterable, indescribable agony of one such victim—fourteen years old. She was so innocent that she went to term without knowing there was anything the matter with her; and she “carried so small,” that only in the seventh or eighth month some suspicions began to arise in her not much older sister, with whom she lived, who however did not press the point. It was too late to do anything and the poor child became a mother before she was fourteen. In most of the other cases, it is assumed, abortion was resorted to.

I am not very good in the rôle of a judge and I am too soft to inflict punishment myself. But I confess that I would learn with a considerable degree of pleasure the news that that sadistic brute was captured by justly infuriated relatives or citizens, and subjected to an operation of complete castration, that is, complete ablation of both the membrum virile and the scrotum with its contents. This would be an appropriate punishment for that sadistic brute's crimes.

Punishment for Sex Crimes

In one of my recent writings [see preceding article] referring to a rascal who took special pleasure in seducing, impregnating and then abandoning young girls, I stated that castration—complete—would be a fairly proper punishment in such a case. It seems that some sex radicals thought I was guilty of hypocrisy in writing the way I did; for I could not really believe that a man

deserved to be punished with castration for seducing young girls.

I am glad of the opportunity to express myself explicitly on this subject. If I deserve any reproach it is for understating and not for overstating. The condign punishment for a scoundrel who would seduce and impregnate young girls would be death or imprisonment for life.

I do not care what the penal code says; punishment should be commensurate with the suffering the criminal causes, and I know of no greater suffering caused a young woman than seduction and pregnancy. Many a young girl has ended her life by poison or the river on account of it—and does not the wretch responsible for such a state of affairs deserve imprisonment for life?

There is all the difference in the world, yes, *all the difference in the world*, between two normal adults entering into sex relations freely, openly, cheerfully, without deception and false promises or false expectations on the one hand, and the conscienceless Don Juan or other sort of scoundrel on the other, who promises marriage, feigns love or uses other means to persuade girls to yield to him, and then, having attained his object, basely deserts them to shift for themselves, to sink or swim.

Casanova and Don Juan were always detestable types to me. I could never be a judge because I am too mushy; but if I were forced to occupy a judge's bench for some time, those are the only criminals, seducers of girls and pimps, who would get little mercy from me. Don Juans and pimps are humanity's detestable scum, and society has a right to rid itself of them.

If this is too orthodox for some of my sex radical friends, then I am sorry, but we evidently must part company.

Is Don-Juanism a Thing to Be Proud Of?

I have stated in the previous chapter as well as on several other occasions that to me the Don Juan-Casanova type is one of the most obnoxious, most nauseating, most repulsive types in literature and in life. I know what some of my dippy Freudian friends may say as to the cause of my deep aversion. But I know the real cause—my early religious bringing up and particularly my environment in my adolescent years, where libertinism was severely differentiated from libertarianism, and where every Don Juan was looked down upon with contempt as an empty-headed, shallow-souled parasite with no social ideals, no high aspirations. And then there is the deep heartbreaking pity for the victim.

But, really, is there anything to be proud of in being sexually successful with women? Aldous Huxley, I am glad to say, does not think so. Calamy, one of the heroes in *Those Barren Leaves*, says . . . "I used to think that there was something rather admirable and enviable about being an *homme à bonnes fortunes*. Don Juan has an honored place in literature; it is thought only natural that a Casanova should complacently boast of his successes. I accepted the current view, and when I was lucky in love—and I have always been only too deplorably fortunate—I used to think the more highly of myself."

"We have all thought the same," answers Mr. Cardan, another one of the heroes in the book. "The weakness is a pardonable one."

"Pardonable, no doubt," answers Calamy. "But when one comes to think it over, not very reasonable. For after all, there's nothing really to be very proud of, there's nothing very much to boast about. Consider first of all the other heroes who have had the same sort of successes—more notable, very probably, and

more numerous than one's own. Consider them. What do you see? Rows of insolent grooms and pugilists; leather-faced ruffians and disgusting old satyrs; louts with curly hair and no brains, and cunning little pimps like weasels; soft-palmed young epicenes and hairy gladiators—a vast army composed of the most odious specimens of humanity. Is one to be proud of belonging to their numbers?"

I, for one, agree with Calamy. Only, it is necessary once more to emphasize, that where real love enters, the case assumes an entirely different aspects. The difference is not merely one of degree but of kind.

And what is said of the male variety, applies also to the Don Juans and Casanovas of the female species. Almost any female can get a string of temporary males.

Supermen and Rascality

I have never believed that supermen, if there be such animals, were entitled to special indulgences, could form codes of morality all their own, and were privileged to scrap their own code if it suited their convenience. Which does not of course mean that everybody has to abide by the conventional code of morality. To disregard some of the stupid antiquated conventions, some of the brutal man-made laws one does not need the sanction of supermanness. But there is one great law which nobody—man, superman or subman—has the privilege to flout or disregard—that is the law of not hurting your fellowman, not to cause wanton suffering to a fellow creature.

And when I hear of a great writer—yes, he has talent, no doubt about that and he will probably reach a very enviable position—

taking advantage of his name and position, seducing a girl of twenty and leaving her in the lurch, to sink or swim, and when reproached with his meanness assuming an insolent tone and asserting that he is the sole judge of his actions, when I hear such things (of the truth of it there is no question), then I say: A man like that should not only be hanged, but should be hanged twice. He may be a superman, but he is also a superrascal, and super-rascality deserves superpunishment. The good that this man's books will accomplish is problematical, the injury he has done is certain and definite. And who knows how many poor defenseless girls this man has already driven to the brink of despair, as he has Miss —, and how many more he may drive before he will call a halt to his lecherous activities?

No, being a great writer, poet, sculptor, painter or actor, does not give one the right to violate the great law: *Noli nocere!* do not cause agony to a human being.

We need not be told that there are types of girls who actually throw themselves at the necks of some males; there are cases where the female is the aggressor, and the male Joseph or Parsifal finds it impossible to fight her off. But, alas! it was not thus in this case. And such a gentle, defenseless creature, and all alone in the world. Shame! And I hope that in his inmost heart he does feel shame and disgust, in spite of his brazenly-worn Nietzschean armor.

The Morality of Some Husbands

What do you think of the morals of a husband who goes away traveling for several months, acquires gonorrhea, infects his wife on his return and then accuses her of having infected him? It seems almost incredible that such human specimens should exist,

but they do, and every now and then we come across such—vermin. Drs. Williamson and Budd (*Southern Medical Journal*) reported such a case. The man had gonorrhea 8 years ago, and had been married 3 years. He came to the office claiming a new infection contracted from his wife just a week previously. This man had been away from home for a number of months. The complement-deviation test was positive. Therefore, remembering that it takes from three to six weeks to develop a positive condition, and since the patient was away from home at that time, it was clearly impossible for that man to have been infected by his wife. In this case the data were so definite that finally the patient confessed that he had been infected two months before while away on a business trip.

The complement fixation test can do some valuable service in medico-legal cases. But that is not the point. The point is: how come such wretches to be? It is bad enough for a married man to contract a gonorrhea, it is a thousand times worse to infect one's wife with it, but to throw all the blame on her, to make her the guilty party—the dictionary does not contain a word to express the infamy of it.

A Female Degenerate

Numerous times in my various magazines and books I cautioned against putting much credence in girls' and women's accusations of insults by men. Sexologists know that it is a well-defined form of perversion in certain women who receive no attention from men, and who have no proper emotional life, to accuse men of those things which they yearn to have happen to them. Many accusations of rape, of attempted embraces and kisses, of pinching, etc.,

originate in the women's minds and are the result of their day-dream, of their conscious and unconscious wishes.

A little item in the N. Y. daily papers strongly corroborates what I have been saying so many times.

A Mrs. Helen Sullivan accused a gentleman, who happened to be the editor of a Spanish magazine, of having pinched her, in a motion picture theater. She had him arrested, but he was discharged when witnesses were produced to show that Mrs. Sullivan had made such charges against a number of men before. Once she wanted to have a man arrested, accusing him of having pinched her, but she was prevented from doing so by a friend of hers who was with her in the theater at the time, and who asserted that far from Mrs. Sullivan's having been pinched, she herself was the offender and pinched the man. Mrs. Sullivan was then arrested, and the Sunday School Superintendent of St. Luke's Church at 141st Street and Convent Avenue had put up bail for her. When the case came up in Court, the woman failed to appear and the bail was declared forfeited.

Again I must ask, how many men have served and are serving prison sentences on false accusations by vicious and cunning or hysterical and degenerate females?

Care Necessary in Weighing Testimony in Cases of Rape

It is not only aggravated hysteria, it is not only pathological addiction to lying, but it is a peculiar kind of sexual perversion, as we stated before, which induces some females to accuse innocent men of attempts on their "honor." The police magistrates are familiar with numerous cases, where a woman had relations with a man for a considerable period and then because the man

wanted to leave her, accused him of attempted or effected violence. Such cases are very common and the magistrates have learned to discount the testimony of such pretended victims. But we have no doubt that very many men have spent and are spending years in prison on the false and malicious testimony of some hysterical, perverted, chaste or debauched female. A case reported by Dr. Carl Pelmann in his book "Psychische Grenzzustände" is typical of many similar ones. The young daughter—a girl of sixteen—of General Morel was discovered in her bedroom with her feet and hands tied and with several artificial wounds on her thighs. When questioned, she was apparently unwilling to make any statement, but finally accused one Lieutenant de la Roncières of having attempted to commit rape on her. The lieutenant was unable to establish an alibi and merely on the testimony of the girl he was sentenced to ten years' imprisonment. *Only after the unfortunate man had served his term* was his complete innocence and the hysterical (and perhaps malicious) character of the accusation proved. But the man had spent some of the best years of his life behind prison bars.

It is well to bear in mind that an hysterical person may, after telling a lie, particularly after repeating it several times, come sincerely to believe in it as a reality, as an actual occurrence that has taken place.

In the minds of hysterics, perverts and pathologic liars, reality and imagination, facts and fancies, become confused, and they themselves really no longer know what is true and what is false.

And therefore I would, for the thousand and first time, repeat: Be very, very careful about convicting a man on the unsupported, uncorroborated testimony of a girl who claims that an attempt has been made on her honor.

False Accusations of Rape

I published elsewhere a number of cases of false accusations of rape. But the subject is one which needs to be continually referred to, because such accusations are very frequent, and the Lord only knows how many innocent people are languishing in jails on account of false accusations by either hysterical or vicious and pervert girls and women.

Only the other day, right here in New York City, a dentist was arrested on a patient's charge that he attempted to commit rape on her. The charge proved false and the dentist was freed. But what anxiety, what suffering, what expense he had to go through on account of the malicious charge of an unprincipled female!

I have always claimed that in accusations of rape, the accused should invariably be given the benefit of the doubt; unless the circumstances are such that there is not the slightest doubt in anybody's mind as to the truth of the accusation, the charges should be dismissed. The cunning and the malice of some females are beyond belief. I know of a case where the situation was so cunningly contrived that the accused had absolutely no way of proving his innocence. And but for the fact that a physician who learned of the case offered to go and testify that he knew the girl to be of disreputable character, that he knew that she had lived with several men before, and that he had treated her for gonorrheal infection, the poor man might still be languishing in prison serving a ten or twenty years' sentence.

And it is really remarkable how young in age girls may be who bring such accusations against men. Girls of 14, 12 and even 10 have been known to invent stories which had every appearance of truth and which left no doubts in the minds of the prosecutor,

judge and jury, of the guilt of the accused. But eventually they proved nothing but vicious inventions.

An esteemed friend sent me a clipping from "The Cincinnati Commercial Tribune." The clipping is worth while reprinting in its entirety.

Two men held in jail five weeks on false charge of two young girls; freed when children admit lying.

Torn with anxiety and wan with the rigor of five weeks in cells, two young men late yesterday were freed from the Newport jail when two fourteen-year-old girls confessed that the charges they had placed against the young men, which might have sent the latter to the gallows, were utterly untrue.

"It is one of the most remarkable cases I have ever seen during my twenty years' experience as a prosecutor and a lawyer," Lawrence J. Diskin, Commonwealth Attorney, said.

Resentment, which Josephine Tucker and Lusetta Hall, living with their parents near Ft. Thomas, held for William Harris, 25 years old, and Charles Knause, 20 years old, both living in the Baby Farm Subdivision of Ft. Thomas, is said to have actuated the girls to make the charges. The young men, it is said, told the girls' parents that the girls loitered about the military reservation in Ft. Thomas, talking to soldiers.

On August 30th the Cincinnati police found the girls in the Dixie Terminal, and believing they were runaways, held them for investigation. The girls told policemen they had been attacked by two men.

When Edward Hamilton, county detective of Newport, with attachés of the Campbell County Juvenile Court, returned the girls to Newport, the girls named Harris and Knause as their assailants.

They said that during the absence of relatives the men came to their home and attacked them.

The girls were sent to the Juvenile Home in Greendale, Ky., to be held by the Juvenile Court Authorities. Harris and Knause were arrested at once and placed in jail without bond. Warrants were filed against them, charging them with an offense punishable in Kentucky with death.

Five weeks passed and the grand jury investigation began. The girls were taken to Newport.

"I'm through with lying. I'm going to tell the truth," the Tucker girl told those who questioned her.

Close cross-questioning began, and the girl confessed that the charges were without foundation.

Then the Hall girl broke down.

"We agreed to accuse them," she confessed.

"Don't you girls know that you might have been responsible for two innocent men going to the gallows?" said Prosecutor Diskin.

"Yes," the Hall girl reluctantly agreed. "But if Josephine had stuck to her story, *I'd have stuck to mine.*" [!]

"Why in the world did you do it?" Prosecutor Diskin asked.

"Oh, we didn't like the men," they said.

The girls were sent to jail and last night they were taken to the Greendale Place of Detention, where they will remain until they have attained their majority.

Harris and Knause were notified and brought before Circuit Judge Caldwell. Prosecutor Diskin asked that the charges be dismissed, and they were instantly released.

In the midst of her husband's misfortune, when the finger of everyone pointed against him, Mrs. Harris, mother of two children, stedfastly maintained her faith in him, and told Newport

authorities over and over: "He is not guilty." "Bill would not do it." She said her husband was at home at the time the girls charged him with attacking them.

Now it is quite possible that it is the fact that *rape is punishable with death in Kentucky* that saved the lives of the two young men. It is quite likely that it was the knowledge that the two young men might be hanged that stirred the distorted consciences of these two young female degenerates. It is quite likely that if they had known that the punishment might only be a year or two in prison, they would have remained silent. As it is, one of the girls said that if the other one had stuck to her story she too would have stuck. Two innocent young men, one 25 years old, the other one 20, might have lost their lives on account of two perverted liars.

But the fault is not only the girls'—society also shares the guilt. For such girls usually know that it is very easy to accuse a man of this crime, that no corroboration is necessary, that the popular passion is at once aroused, and that all that is necessary is to bring such a charge against a man and he is at once clapped into prison. If such girls knew that they would have to stand a severe cross-examination, that they would be grilled by sane and cool-headed men and women, that they would have to give proofs of their accusations, they would hesitate before charging innocent men with the commission of such a crime.

Another point that is well to bear in mind is this: that it is very often girls and women who are infatuated with a man who has repulsed their advances who bring such charges. They are actuated by an irresistible feeling of revenge. But now and then, when the innocent man is about to suffer the penalty, they weaken and confess that their charge is false.

Again and again I must repeat: We should be very careful before giving credence to accusations of rape. Ninety, if not ninety-nine of every one hundred such accusations are false.

Vicious Girl's Lie Causes Death of Innocent Man

For years and years I have been writing and preaching that accusations of rape should be taken not with a grain but with a pailful of salt. Ninety-nine times out of a hundred such accusations are lies. Sometimes deliberate lies, sometimes hysterical lies. I published dozens and dozens of instances of well authenticated and legally established cases in which innocent men were sent to prison by accusations of vicious or hysterical females; the accusations were afterwards proved to be fabrications of cunning and malicious hysterical or feebleminded persons. Society is so sadistic, so ready to believe evil, that whenever a woman makes an accusation against a man, credence is given to the woman and not to the man. A valued correspondent has sent us a clipping from The Boston Post which reports another tragedy of this character. Here is the heading:

"Driven to Death by Weird Lie. Minister Shoots Self Because of Story Told by Hysterical Girl—Innocence Now Proven and Town is Stunned at Drama."

I can well understand the Rev. Carlton's psychology. He knew that his lovely, charitable parishioners would believe the hysterical girl's story against all his denials. All his protests were of no avail. In fact when such a story gets about, the people, particularly the women, don't like to have it *spoiled by the truth*. Those who know something of psychoanalysis understand why a case of rape, or an alleged case of rape, has such an appeal for so many

men and women, particularly women. The women parishioners screamed and screeched, did not permit the minister to offer any proofs of his innocence, and said that if he dared to preach in the church again they would make a scandal and denounce him from the floor. Knowing the temper of his congregation, the poor man thought that the easiest way would be to end it all. And now his wretched parishioners, having become convinced that a terrible injustice has been done him, are sorry, and are requesting that a vote of confidence in his character be announced publicly and unanimously. That there were no marks of any violence about the girl, that there was nothing to show that anything had happened to her, did not matter to the good Christian people, who always prefer to believe evil; they hate to believe good.

Ferocious Sentences for Attempted Rape

Of course attempts at rape should be punished. But one cannot help thinking that the severity of the sentence is sometimes out of proportion to the attempted offense. We cannot help believing that superstition and sadism play a certain rôle in making the sentences as severe as they are. Each case should be tried on its merits—and all extenuating circumstances, if any, should be taken into consideration.

We might not perhaps have dared to say so much, but an editorial in "The New Generation," written by a woman and not by a "brute" of a man, has given us courage to do so. The editorial is entitled, "A Ferocious Sentence," and is as follows:

"Sexual superstition takes other forms besides that of hostility to birth control. From the *Glasgow Daily Record* we learn that in the Jedburgh Sheriff Court a boy of *eighteen*, John Oliver

Hawick, has been sentenced to eighteen months' imprisonment with hard labor for attempting to ravish a woman of *fifty-eight*. Hard labor is so severe a punishment that two years is the longest sentence ever given to the hardened criminal. What has this boy done to bring down upon his head so monstrous a punishment? Manifestly the woman was past child-bearing age. The report contains no suggestion that the boy had venereal disease. If the boy has knocked out one of the woman's teeth, and thereby injured her for life, he would probably have been fined five shillings and warned to be more careful in the future. Yet for doing her a far smaller injury he is given the next thing to a sentence of death. We are glad the jury recommended the boy to mercy, although he received none. We hope some civilized person will take the matter up with the Home Secretary, and have the boy released. One good thing has been done. All who are not devils will hate and despise more than ever the vile superstitions which still flourish in our midst."

If it were not unchivalrous to do so, we would like to ask the question whether the woman of 58 was really so shocked and horrified by the boy's attempt that a sentence of eighteen months at hard labor was necessary to soothe and calm her maidenly feelings.

Unhappy But Dangerous Females

Some of our readers may be familiar with one of Gorky's delightfully written stories, in which there figures a very unattractive and illiterate female who induces a man to write letters for her to her lover (or lovers). The lovers prove altogether mythical; they exist only in her poor imagination. But she gets her pleasure from dictating love epistles to those imaginary lovers. For the

moment, as modern psychologists know, those lovers are real to her. It is her method of day-dreaming.

There are thousands and tens of thousands of females who have absolutely no emotional outlet. Their love-longings are constantly repressed, and they wither and die. New love-longings sprout and spring up, but there is nothing to satisfy them. And as the years pass by the void becomes terrible. In many the void remains; in others the void gets filled with an intense wish to be beloved, to be somebody's sweetheart. They settle upon some man either of their acquaintance or one prominent in public life, they think of him constantly by day and by night, until they develop a real delusion. They begin to believe that they are that man's sweetheart; but that belief alone is not sufficient. They are not satisfied unless they speak about it to their friends and acquaintances. And on every occasion, they boast of their adulterous relations or of their platonic sweetheartships. They will even go so far as to jeopardize their positions now and then—but they could not live without an attempt to persuade their acquaintances that they are not the utterly neglected creatures that they are thought to be, but on the contrary, they are the sweethearts of big and prominent men. This is particularly true of homely and middle-aged women.—Unhappy females! Yes, unhappy but dangerous.

Physicians and Female Patients

The suggestion has often been made before, and it may be made again, that the greatest danger the doctor has to guard against is, not bad weather or contagious disease, but designing woman. A story is told in a contemporary of a reputable physician in Detroit who was called to visit a patient whom he had

never seen before. He found her in a boarding house, complaining of symptoms of a bad cold, for which he prescribed. He heard nothing more until he saw in a newspaper that he was accused by this woman of procuring an abortion on her. She was a janitress, and was found by another physician suffering from sepsis, due to a blundering attempt to procure abortion. She charged the first physician with being the guilty party. The prosecuting attorney and stenographer took what was supposed to be her ante-mortem statement. Fortunately, she got well. The physician was charged with the crime, and the trial was held. On cross-examination she broke down, and admitted that she had lied to shield herself, as she thought she would be sent to prison if she did not accuse someone. Suppose she had died? Suppose she had not confessed that she had lied? Physicians cannot be too careful, not merely in their own offices, but in rooms to which they are called. The sword may fall upon them at any time, under conditions where it would be the least suspected.

Feminine Morals in the Third Decade of the Twentieth Century

She said she was twenty-four, but she looked much younger. Just a slip of a girl, a mere flapper. She wished to be examined and treated, for she suspected that she had gonorrhea. She read a sex book and some social hygiene publications, and she was quite sure that those were the symptoms. Her suspicions proved only too well-founded. She looked a refined, well-to-do and thoroughly respectable girl. How did she get it? Oh, she had a number of friends, and though she always douched after, evidently

she was either careless on some occasions or perhaps the douches did not always act as a preventive.

I considered it my duty to give her a one-minute lecture on the dangers of promiscuity. Now, I said, you have gonorrhea, which if attended to at once, as you have done, and treated energetically, is not so very serious and can be radically cured in the vast majority of instances. But, suppose, you contracted syphilis? I pronounced the last word with proper emphasis. "Oh, I have had that," she answered nonchalantly. Just like that. And there was a note of real triumph in her voice. As if she wanted to say: That is an old story to me, I am not afraid of it. So might a person, cautioned against entering a room in which there was a measles case, say: Oh, I needn't mind, I have had the measles.

I confess, for a moment I was thrown out of my equilibrium. "What do you mean, you have had syphilis? And how do you know that you haven't got it now?"—"I am quite sure, I haven't it now, because the last three Wassermanns were all negative." And then she gave me the history of her case, the number of salvarsan, neosalvarsan and mercurial injections she received, also internal treatment, etc., and I saw that she knew what she was talking about. And it appeared that she indulged very frequently and was quite promiscuous, though "of course" only with her friends, with people she knew. "And you use no precautions?" "Nothing, except a douche afterward."—"And how about pregnancy? Are you not afraid of getting caught?" "I was caught several times. Twice I had to have an abortion produced. But now whenever I am a few days overdue, I know what to do." You could not phase that young lady. And yet I believe I succeeded in impressing upon her, before she left, that she was traveling a perilous path; that if, as Mark Twain said, she could not be moral, she should at least be more careful, more sanitary;

that if she continued to take things so lightly, something might happen to her, unexpectedly, which might make her wish she were rather dead.

Whether the impression I made on her mind will be permanent or only ephemeral I cannot say; but the question is: Are there many more like her? With the exception of certain pathologic curiosities, there are no "unique" cases. If a physician sees a certain case in his office he may be quite sure that there are many similar cases. And if there are thousands of cases like that of my young patient, whom we will call Irene, what has become of our boasted feminine chastity? Or is it so bad in the large cities only?

Irene is cured of her gonorrhea, and I will tell you something; before a year has passed she will be married, I trust happily married, to a nice young man. I know personally several cases of women, of ages ranging between sixteen and forty, who went through one or both venereal diseases and one to three abortions and who are now making excellent wives to their husbands. Perhaps it is just because or partly because they know that they had sinned against their husbands that they make such good wives. (If all husbands who had sinned against their wives made, on that account, excellent husbands we would hardly have a bad husband. Isn't that so?) In the majority of instances which I am referring to, the husbands remained ignorant of their wives' pasts. And on the whole it was better so, though in the few cases in which the husbands knew, it seemed to make no difference (it may in future years), and the wives were free from the nerve-wrecking dread of being found out.

The Brutality of the Law in Pregnancy From Rape

The following letter appeared in the Journal of the American Medical Association:

To the Editor:—Please answer in the next issue the following question, kindly withholding from publication the name and place: Is the production of abortion unjustifiable or illegal in a pregnancy resulting from rape? In the case in mind a young girl, 16 years old and of unquestionable reputation, was drugged, and while in an unconscious state criminally assaulted. She was found still in a semi-conscious condition and has no recollection of the deed, but the results of an examination by myself at the time (an examination both of her person and microscopically of the vaginal contents and of stains on her clothing) showed conclusively that coitus had been effected. The act occurred directly following her menstrual period and present indications point to a probable pregnancy.

And to this the editor gives the only answer he could give, namely, that the "enormity of the crime of rape—even if a pregnancy be thus forced on an innocent girl—does not justify murder. This is law."

Just think of the brutality and stupidity of the law in this instance. The committer of the crime is a scoundrel of the lowest type, saturated with the lowest vices. And the innocent girl of 16, an unwilling party, is compelled to bear the fruit of that wretch for nine months, give it her life and her soul. Supposing she bear the child to term—what kind of a baby is it likely to be—conceived in brutish passion on the father's side, in a drugged condition on the mother's side, and carried with hate and curses during the entire period of gestation? No. This particular law is a wretched piece of injustice. We all admit that we had some pretty contemptible laws a hundred and two hundred years ago. Why not admit that we have some barbarous remnants now? The really *moral* thing to do in a case like the above is a thorough

aseptic cleansing of the uterine cavity at the earliest feasible moment.

The Mann Blackmail Law

We stated several times that the Mann White Slave Traffic Act was a vicious statute, of value chiefly to extortionists and blackmailers.

A man connected with a large penitentiary writes me that in the institution with which he is connected there are twenty-two persons as a result of violation of the Mann Law. Of these twenty-two only three can be said to come under the law; the other nineteen are there as a result of an absurd perversion of justice or as a result of blackmail, pure and simple.

There is hardly another law under which such wretched outrages are committed as under that law. The following item taken from the *Bulletin of the American Social Hygiene Association*, an association which is in favor of any repressive law, no matter how puerile it may be, and certainly very much in favor of the Mann Law, confirms what we have been saying. The item is as follows:

Blackmail Under Threat of the Mann Law. Recent disclosures by the United States Department of Justice reveal the fact that a systematic process of blackmail has been carried on by a group of men and women who, having placed prominent persons in seemingly compromising situations, have threatened to institute criminal proceedings under the White Slave Traffic Act. Press despatches state that operations were countrywide and that more than one million dollars has been levied as the price of silence.

This item needs no further comment except to say that in no other country in the world would such a law be tolerated for twenty-four hours, if by some fluke such legal monstrosity ever became law.

Let me quote here but two instances of the outrages committed in the name of the Mann White Slave Law. A woman of loose life, desiring to visit a city in Kentucky, requested a male friend to forward transportation. The man sent her a railroad ticket and after her arrival visited her from time to time. After leaving her rooms on one occasion, the man discovered that he had been robbed during his visit, and promptly returned with an officer and had the woman arrested. The woman testified that she had been persuaded by the man to leave her native state for immoral purposes, and exhibited as evidence the letter in which the transportation had been enclosed. The man was promptly taken into custody under the provisions of the Mann Act and convicted. In another case the circumstances were as follows: Two destitute and homeless prostitutes were begging upon the streets of a large city and the pitiful tales which they told induced two male visitors from another state to proffer assistance and employment. These two men proposed taking the women to the country, provided they would agree to there accept employment as domestics, which offer was eagerly accepted. After a few weeks of this life the women became dissatisfied and wished to return to the city and resume their former mode of life, but this was impossible in the absence of requisite funds which their employers refused to advance. The testimony of these two women before the authorities resulted in conviction of the two men who had befriended them, and these men are now said to be in penal servitude.

These cases, many similar to which could be quoted, go to show that there is hardly a good law which cannot be put to

ignoble and oppressive uses in the hands of stupid men, and also goes to demonstrate the elementary kindergarten truth, which is nevertheless denied by so many people, that it is not sufficient merely to have good laws, that we have to have good, intelligent people to administer them.



PART VII
PROSTITUTION IN ITS MODERN
ASPECTS

GENERAL INTRODUCTION

THERE is no subject about which the opinions held by the mass of the people are so grotesque, so perverted, so cruelly false as is the subject of Prostitution. To discuss it in all its phases would require a bigger volume than the present one. Here, within the allotted space, we can only attempt to correct some of the misapprehensions which still find ready currency, particularly in Anglo-Saxon countries. Those who are interested to know the author's views on other phases of the subject, may read the chapters on Prostitution in "Sex, Love and Morality" and his essay What to do with the Prostitute and How to Abolish Venereal Disease in his "Sexual Problems of Today."

PROSTITUTION IN ITS MODERN ASPECTS

Exaggerated Statements Concerning Prostitution

I do not suppose it matters much to humanity at large whether prostitutes live long or not. I suppose a good many people would say that they are such wretched creatures living such a wretched immoral life that the sooner they join their maker the better for all concerned. Perhaps so. But I do not believe in falsehoods even in a good cause. And I wish to say that the statement invariably met with in our conventional sex books that the average life of the prostitute is four to five years is false. Alcoholism and drug addiction shorten their lives; but those who leave alcohol and drugs alone—and a very large percentage do, conventional opinions to the contrary notwithstanding—live as long as do their respectable sisters. Very many of them after plying their trade for twenty or thirty years look more healthy and more youthful than prim old maids or drudging housewives of the same age. Which is very sad, but is nevertheless true. The truth is often sad.

And what is more, the statement that every prostitute is venereally diseased is also untrue. Many of the daughters of joy ply their trade for years without getting infected; and simply because they know how to take care of themselves. The statement of the universality of venereal disease among prostitutes may have been true in former years, because venereal prophylaxis was practically unknown then. But now the "daughters of joy," particularly of the better class, have learned the value of cleanliness and sanita-

tion, are well instructed in the use of prophylactics, and as it is to their interest not to become infected, they see to it that they don't. Intercourse with prostitutes still has great dangers in it but exaggerated statements are useless; in fact, they are injurious, because as I have stated many times before, they are apt to act as a boomerang.

A Great Mayor on the Unfortunate Women

The mayors of the city of New York have with a few exceptions been either political puppets devoid of any civic spirit, or men without any understanding of the problems of a large city. William J. Gaynor was New York's first real Mayor. He took a real interest in the city's welfare, he was non-partisan, and he had the courage of his convictions. And he certainly had a broader grasp of the city's problems and a more liberal outlook than did the clergymen of various denominations, who, for some reason or other, considered him a proper subject for attack in their Sunday sermons. The mayor's letter which appeared in the newspapers of the time, dealing with the reforms introduced during his administration, was a sufficient reply to his critics.

The paragraph dealing with prostitution is particularly worth quoting, as it was the first time that a high public official dared to come out with such a sane and frank statement of the subject. For this reason, we consider worth while reproducing it here and thus saving it from oblivion:

. . . I come now to a mournful subject—namely, that of unfortunate women. They were in the world at the beginning of history—yes, at that border line where fable scarcely ceases and history hardly begins—and they are here yet. They will continue to be here until by the aid of moral teaching the hearts and pro-

pensities of men shall be subdued and made better. These women are what men made them. One of the chief causes of their resorting to such a manner of life is that very often they are paid wages which do not enable them to live. They are driven to it. Yet some of those who treat them in this way come forward periodically to proclaim the loudest and the most cruelly against them. If it were possible under the law to lock all of these women up, which it is not, and we had places for their detention, which we have not, an equal number would promptly take their places.

We have to deal with them as best we can. The tendency is for such women to congregate in one or a few localities. To prevent this tendency and scatter them all over the city would be the worst thing that could happen. By their example, they would scandalize other women and girls all over the city and cause them to go astray. Dealing with them is a routine. I have never made any change in that routine. In other words, I have never adopted any new policy in respect to them. I did only one thing in respect of changing the method of enforcing the law with regard to them. Before I became Mayor it had for years been the custom to send policemen to drink wine and eat with such women and take them to the rooms of the houses in which they lived.

This was to get evidence. I issued orders that no policemen should be assigned to any such degrading service. To subject policemen to such temptation and degradation was an outrage. In past years I have gone over the literature on the subject of prostitution beginning with St. Augustine, and ending in our own times with Lecky in his "History of European Morals." I wish that every man in New York who thinks that he would like to interfere with this subject would first read Lecky's great fifth chapter. I cannot forbear quoting this passage from him:

"Under these circumstances there has arisen in society a figure

which is certainly the most mournful, and, in some respects, the most awful upon which the eye of the moralist can dwell. . . . Herself the supreme type of vice, she is ultimately the most efficient guardian of virtue. But for her the unchallenged purity of countless happy homes would be polluted, and not a few who, in the pride of their untempted chastity, think of her with an indignant shudder, would have known the agony of remorse and despair. In that one degraded and ignoble form are concentrated the passions that might have filled the world with shame. She remains, while creeds and civilizations rise and fall, the eternal priestess of humanity, blasted for the sins of the people."

But let me forbear. The subject is one to weep over, rather than to bring into politics. And yet in this city, little politicians and investigators every few years try to crawl into office over the bodies of these unfortunate women, or by starting a hue and cry about them. But none of them has ever succeeded.

Of course the prudes and hypocrites were shocked. Another statement for which the Mayor had been criticized is the one in which he discussed vice and said that "if a place is so decorous that no evidence against it can be obtained, then leave it alone." No saner statement had ever been made. We have no right to pry behind closed doors. If no crimes are committed, if *public* decency is not offended, if no victims are enticed against their will—then hands off. But it will take our amateur reformers and moralists seven hundred years to perceive the difference between crime and so-called vice, and to learn that you cannot make a community "moral" against its will—leaving out of consideration the fact that what our hidebound moralists call moral is only too often highly immoral.

Exit the Scarlet Woman

I

Great was the joy in the camp of the pure; high was the glee in the temple of the righteous. At last has the modern Sodom and Gomorrah, yclept New York, been cleansed of its iniquity, at last has the city been freed of its daughters of joy and priestesses of sin, at last have its streets been made immaculately clean and rendered safe for the male passer-by. No more solicitation on the streets or in questionable resorts, no more houses of ill fame; even assignation or call houses have been permanently and forever done away with. A pure city! A city which knows no adulterous or illicit relationships, a metropolis in which the God-given sex instinct is permitted to express itself in the God-intended way only—in lawful wedlock. The most moral city in the world! Glory Hallelujah!

II

It is claimed that since the blessing of prohibition has been bestowed upon us, people drink a great deal more than they were in the habit of drinking when alcohol in its multitudinous forms and combinations was as accessible and free from restriction as is H₂O in the form of aqua pura—or impura—now. That a great many people drink now who did not drink before prohibition, that a great many people drink excessively now who drank but moderately in the pre-Volsteadian era, in other words, that prohibition has been a direct etiological factor in increasing the consumption of alcohol and in multiplying the number of alcoholics, about this I have not the slightest doubt.

Changes prohibition *has* made. Oh, yes! Changes in the character of the drink, in the price and in its accessibility to the

various strata of society. Thus, the poor man has great difficulty in getting a drink; and what he does get is of very inferior quality; not infrequently of a decidedly toxic character. A pure, pleasant, non-adulterated beverage is beyond his means. Members of the middle class get better stuff, but pay higher prices; the expense makes a big hole in their budget. And it is for that reason that at parties of the lower and middle bourgeoisie, people consider it a point of honor to bring along a flask of their own. And that at parties much more liquor is consumed now than used to be the case a few years ago, everyone will agree. At a recent party that I know of, the host provided plenty of alcoholic beverages of all sorts. And a great deal was drunk and a great many were drunk; and yet when in the morning the party dispersed, the host found that there were more full bottles of wine and liquor left than he had prepared.

The rich—money means nothing to them; they have well stocked cellars of their own filled with the best wines and liquors that Europe can offer and they have no difficulty in keeping their stocks well replenished.

Into the reasons for the increased amount of drinking under prohibition I need not enter; they are obvious to the merest tyro in psychology.

III

While the "suppression" of prostitution and prohibition are not absolutely analogous, they show remarkable parallelisms. As is the case with liquor, it is the man of moderate means who has the greatest difficulty in satisfying his normal sex urge, and is forced, *faute de mieux*, to have recourse to the most unattractive and degraded specimens of the female species, specimens that are often spiritually brutalized and physically diseased. The result is that the after-effects of such sex satisfaction are often much more

disastrous than the effects of the too prolonged abstinence. The after-effects are irritation, disgust and, alas, not so very seldom, disease, serious, life-long and life-shortening disease.

The middle class can secure a better and safer type, but on account of the criminal character stamped on the act, on account of the fear of stool pigeons, on account of the graft paid to sundry politicians, on account of the excessive rents for certain quarters in certain neighborhoods, the "fees" are so high that people of moderate means, salaried workers, professional men, etc., can but seldom permit themselves the luxury. The rich—as in the case of liquor with their private cellars—know how to help themselves. They have private little apartments, tastefully or even luxuriously furnished, where chorus girls and Follies beauties, models and music students, quasi and real actresses, and professional hetairas wait upon their needs exclusively—or almost exclusively.

Prohibition has not abolished drinking, though the taste for alcohol is but an artificially acquired appetite. Nor has the suppression of commercialized vice suppressed the most imperious of our instincts, though it has put great obstacles in the way of its normal satisfaction.

What the pure and Puritan crusades have accomplished, what the results have been of making our streets clean and safe for adult males, I shall discuss dispassionately, as a clinician and pathologist, not entirely however neglecting the sociological significance of the matter, in the following chapters.

IV

That a vital instinct, one only second in importance to the instinct of self-preservation, cannot be altogether suppressed or even outraged without disastrous results is a conclusion that we can safely draw *a priori*, from a consideration of other instincts

and urges. This a priori conclusion is voluminously supported by clinical observation on the part of unbiased sexologists and psychoanalysts. Theologians and moralists masquerading in the garb of scientists, even if they have the legal right to attach the letters M.D. to their names, cannot be of much help to us. Not that I wish to claim that in human sex relations there is no moral issue involved at all; but I do claim that discussing such an important question as that of human sexuality, the hygienic, physiologic and psychologic points on the one hand, and the moral points on the other, should be kept strictly separate and apart.

My opinion based upon and supported by clinical observation for which a specialized practice during more than a quarter of a century has afforded me special and perhaps unique opportunities is that where the normal satisfaction of the sex instinct is rendered particularly difficult, undesirable, unpleasant and even disastrous results are sure to follow. Those results will now be briefly considered.

v

One of the most widespread results of the attempted suppression of all so-called illicit sexual relations is a weakening of the sex power—in other words, sexual weakness; in more technical language *impotentia sexualis*, in various degrees. Those who have had a large experience with this class of cases know, that in our United States a man of normal sexuality is becoming a *rara avis*; we could say, an *avis rarissima*. Virility is the exception and not the rule, and it is becoming rarer and rarer.

Our uplifters, in the laudable or non-laudable—this depends upon the point of view—desire to make people good, tell us of the percentage of venereal disease among men who indulge in extra-marital relations; and they exaggerate most absurdly; some do not hesitate to claim ninety per cent.—a preposterous figure—

of venereal morbidity among our adult male population. But it is hardly possible to exaggerate the extent of sexual weakness of various degrees—from a mild and more or less temporary condition down to complete and irreparable impotence—among our young and middle-aged men of all classes, particularly among men of the more cultured and refined strata. In my opinion it would be rather difficult to find one man out of four of a perfectly normal unimpaired sexuality; which means that about seventy-five per cent. of our adult male population suffers from sexual weakness in various degrees. That a very prolonged abstinence may also result in the complete extinguishment of the libido as distinct from potency—for desire and power are two separate factors—has been catastrophically demonstrated in many cases. Another scarcely less deplorable result of our enforced celibacy is the prevalence—a constantly increasing prevalence—of various neuroses and neurasthenia among our young and middle-aged males. One need not go as far as Freud and claim that “in a normal sex life no neurosis is possible.” But there is no question whatsoever that the absence of a normal sex life is a powerful predisposing and exciting factor in the development of various neuroses. That the lack of a normal sex life may be a predisposing factor even in the development of some psychoses, is also hardly subject to doubt. And I do not think that anybody to whose opinion weight can be attached will attempt to deny that for its number of sexual cripples, sexual neurotics and neurasthenics and sexual corpses our beloved country occupies the very first and foremost rank.

What else does the surrounding of the normal satisfaction of the sex instinct with almost insuperable obstacles do? Alas, it does many things, and one of them is the fostering of numerous sexual perversities and perversions. Where an instinct cannot find its outlet in normal channels, it will break its way through abnormal

ones. Nature cannot be thwarted with impunity; where natural methods are proscribed unnatural methods will be resorted to and will become second nature; and to such a degree that when the truly natural way does become feasible, it will no longer be utilizable. It will be scorned because it will cease to afford the same satisfaction that is obtained by the unnatural methods. Much could be said on this topic alone: I will merely have to hint that masturbation or autoeroticism (or, as we now more politely refer to the practice, autism or ipsism), and homosexuality are the luxuriantly growing fruits of enforced chastity.

And still another point. People who claim to know what they are talking about assert with emphasis that since the access to the professional *filles de joie* has become so difficult as to make the attempt not worth the trouble (except for the few who know the ropes) seduction of young girls has become much more common than formerly. It is done in automobiles, in roadhouses, in dancing halls, in business offices, on steamboats, in parks, and in places which the ordinary good citizen would not suspect. I am not speaking of force, but of continuous, unremitting subtle persuasion which finally breaks through the dam of the girl's resistance, and in the words of the novel, brings about her ruin. Cynics are apt to smile and abstinence apostles to sneer at Lecky's famous passage, but he was not far from the truth when he claimed that the prostitute was "ultimately the most efficient guardian of virtue." Yes, there is no question that many respectable young girls now succumb to the wiles of the seducer who under more rational conditions would have been let alone.

One other result of long enforced chastity I must refer to, and I shall be done. The writer believes that he was the first to call attention to this effect of "clean streets" and "moral towns." I refer to the many ill-assorted marriages or *mésalliances* which

are the direct result of enforced chastity, of the practical impossibility of normal sexual gratification. It will not be denied by anybody who has given the subject unbiased study, that the man in the twenties or thirties who has never had any sexual relations looks upon woman with strabismic eyes; his vision is clouded, his brain is overheated; woman is a mystery to him; she is an angel, a saint, a thing of eternal beauty and purity; she may be a vapid stenographer, a vacuous salesgirl, a commonplace manicure, or an utterly brainless and heartless chorus lady; to him, over-saturated as he is with libidinogen, she appears the paragon of all virtues, the aggregate of all physical and spiritual perfections. And he turns heaven and earth to marry her—which he often does. The imperious urge satisfied, the scales fall from his eyes, and he sees his life companion in her true light; and he has a life-time to meditate upon his step.

There is no question that the man who is leading a normal *vita sexualis* looks upon women with more sober, more analytical eyes, and he is not so apt to make a blunder in marriage as is his over-chaste and passion-blinded brother. I could tell many a sad tale to prove this point.

To summarize briefly:

The effects of our well-meant but ill-considered puritan crusades which result in safe streets and moral cities are: sexual impotence, extinguished libido, neuroses and psychoses, sexual perversities and perversions (including inversion), seduction of young girls, and ill-adjusted marriages or *mésalliances*. That many, many marriages turn out unhappily and end eventually in separation or divorce on account of the man's impotence, caused by his long pre-marital chastity, is a fact too well-known to both physicians and laymen to need any special comment here.

VI

One more point must be touched upon. How about the relation of the suppression of vice to venereal disease? If it could be shown that the abolition of open prostitution has definitely resulted in a diminution of the venereal morbidity rate, it would go a long way towards its justification and would neutralize and partly counterbalance the evil acts of suppression. Alas, this is not the case.

If there is any diminution in the venereal morbidity, it is due to Schaudinn, Metchnikoff and Neisser and not to our puritan crusaders. The one little grain of good our war to make the world safe for democracy has accomplished was to teach our men the use of venereal prophylactics. Clandestine prostitution always has been and always will be more dangerous than open prostitution. The statements of our uplifters as to the percentage of venereal morbidity among prostitutes have been found to be absurdly exaggerated; but by far the greatest danger lurks in the clandestine and in the amateur. For instance, a recent investigation in Nürnberg disclosed the interesting facts that of the clandestine prostitutes 32 per cent. were infected, while of those living in brothels only two per cent. had any venereal disease.

No, making our streets clean has not destroyed Neisser's diplococcus and Schaudinn's spirocheta. It is calomel that is doing it.

VII

Yes, the streets of New York may be "clean," but the Scarlet Woman has not "exited." She is only scattered and lives in a one, two or three room apartment (with kitchenette), and has to be a bit circumspect in receiving her visitors. That the number of kept women has increased enormously, every physician and every man about town will tell you without hesitation. The street

walker has given place to the golddigger and the kept mistress.

As is seen, I consider the "cleaning" of our cities, the ruthless persecution of the prostitute, the driving her from pillar to post until she is finally driven under cover, an evil, and not a good. But they say, there is no evil without some good in it. Is there no good at all in the abolition of commercialized vice? Has the cleaning of our streets had no beneficial results at all?

Yes, it has.

Two good results. (1) It is keeping temptation out of the way of immature youngsters, who are in every way better off without such premature temptation. (2) It has trebled, quadrupled and quintupled the income of certain landlords who are not supposed to know the character of the young women to whom they may rent their "one-two-three room and kitchenette" apartments.

If you consider these results of suppression a sufficient compensation for its evil effects, why, well and good. There is no more to be said.

The Kept Woman and the Street-Walker

He who has outgrown the puerility of the belief in a free will, and is a convinced determinist, knows that in the ultimate analysis nobody is to be blamed or praised for his acts. We all do what at a given moment we cannot help doing.

But a belief in determinism does not prevent us from classifying certain acts as social or anti-social, does not deter us in the least from apportioning praise or blame, any more than it precludes society's guarding itself against evil-doers and meting out punishment as a deterrent or corrective or at least for the purpose of restraint.

And speaking from the viewpoint of the ordinary man, and not

of the metaphysician, it must be admitted that the kept woman is a much more dangerous, much more vicious, much more anti-social creature than is the ordinary street-walker. The street-walker or prostitute is clean and honest as compared with the typical kept woman. She does not promise or simulate love or affection. She does not claim to be faithful to one man only, she does not make the claim that all possibility of venereal infection is absolutely excluded, and, an extremely important point, she does not menace the stability of the family—on the contrary, as claimed by so many, she preserves the stability of the family, and she is certainly no menace to the family's finances. In short, she gives a quid pro quo, and never makes any demands beyond payment for the present moment.

The kept woman, or mistress, is the reverse of all this. She is a real menace to the family and to society.

First of all, she lies to the man, telling him that the feeling she experiences for him is one of genuine love. And he, poor, usually middle-aged fool, believes it, because he is anxious to believe it. Consciously or unconsciously, he is flattered by the thought that a young, pretty woman, though she may be morally rotten, really loves him. And it is very hard to persuade him to the contrary, even if the facts are patent to everybody else; because, as we psychologists know, it takes one a long time to believe what one does not want to believe.

Second, she lies to him as to her loyalty and fidelity. She assures him that he is the only one, while in the vast majority of cases, she has other paramours, ranging in number from one to infinity. And the result of this faithlessness is that now and then she becomes infected and before she knows that she is infected she transmits the infection to her supporter. I have treated more men for venereal disease which they had contracted from

their "faithful" mistresses, who they were sure never, never, of course never, went with anybody else, than men who contracted their disease from street-walkers. It is seldom, that in marking down the source of infection, I have to write "public prostitute"—it is much more frequently "clandestine prostitute" or "mistress." If she gets pregnant from one of her paramours, that does not bother her; she convinces her supporter, of course, that the pregnancy is from him, and she makes him give her a good sum of money to have an abortionist free her from her trouble. I have been told that many of these kept women vampires make it a practice to divide the money with the abortionist. They tell their supporter that the abortion cost five hundred, or one thousand dollars, and the abortionist gives them one half of the money back. Nice sort of women, aren't they?

Third, they are a real menace to the economic condition of the family, because the kept woman is not satisfied to live modestly or simply. She wants to live in luxury. And as she is generally entirely devoid of sentiment, she makes it plain to the man that unless he gives her what she demands, she will leave him and get another man who is more generous and has more money to spend. The result is that the wife and the children often suffer, are deprived not only of luxuries, but often of necessities. For it must not be thought that it is only the millionaires who permit themselves the luxury of a kept woman or mistress. Some men in moderate circumstances often fall under the spell of the female vampire and, once in her meshes, they find it difficult or impossible to extricate themselves.

Fourth, the kept woman or mistress is a real menace to the happiness of the family and to the stability of the marriage tie. And for several reasons. By simulating love, she often makes her poor middle-aged supporter fall really in love with her; he be-

comes so infatuated that he cannot break away. And whether she throws him over for a richer supporter or not, he often becomes a pitiful object. I have seen many fine types of men broken on the wheel of the kept woman. Also, to convince him of her love, she often exhausts him sexually, so that he becomes incapable of satisfying or of having any relations with his wife.

And fifth, she often tires of her position as a kept woman and begins to urge the man to divorce the wife and marry her. And many a man has done it, and has been in purgatory ever after.

People have a wonderful capacity for misunderstanding a writer's meaning, even when the writer does his utmost to deliver his message in as clear, simple and understandable a manner as is humanly possible. Quite likely this chapter will be misunderstood. Perhaps some ultra-radicals will consider it in the nature of a preachment. Nothing is further from my intention than to preach or to moralize. And I will hasten to add that where there is love, everything that has been said above does not apply. Love, genuine love, is supreme and has laws of its own which are but seldom broken with impunity.

What I have been referring to is the shoddy substitute, that wretched fraud, that miserable, chiefly physical infatuation, which passes for love between the kept woman and her keeper.

A woman that is loved or who genuinely loves the man cannot be a mistress or a kept woman even if she is wholly supported by the man. She is a sweetheart or a wife—even if not married to the man.

What Drives the Man?

I have asked a number of men who have begged me to help them free themselves from the meshes of the net in which the

kept woman had entangled them, what it really was that drove them originally from the home and their wives into the hands of the kept prostitute.

In a very small percentage of cases, it was a purely physical sex urge. Some wives are impossible physically and spiritually, and they eventually drive their husbands into the arms of other women. Here the explanation is simple. But there are many cases in which the wife is all that can be desired, where she is mentally and morally, and quite frequently even physically, superior to the other woman. In such cases it is the yearning after romance, which yearning is dormant in the breasts of most people of sensitive makeups. The romance is shabby tinsel as a rule; but evidently it answers some need, it affords an outlet to some pent up emotion which must find an exit, or the man would burst.

One word more.

The very good—which often means the very weak, the very frigid, the very timid, or those lacking the opportunity—generally apply very opprobrious epithets to men, married or unmarried, who permit themselves to get into the clutches of the vampire woman. I will not argue with them. Some men are bad, that is, they deliberately go in for Don Juan conquests. But I can honestly and truthfully say that some men who permitted utterly contemptible creatures, low-charactered women, females without any conscience and consideration, to make nervous and physical wrecks of them, have belonged to the finest types of manhood. Merely they were unfortunate in their judgment, they were too sensitive, they felt too deeply. Also they were too honest. I am happy to say, though, that I have succeeded in freeing several men from the clutches of the kept woman; but that is another story.

Influence upon Girls of Knowledge of Prostitution and Venereal Disease

The author has more than once called attention to the fact that the modern sex propaganda, desirable as it is, is not an unmixed blessing; he has always considered it a double-edged sword; he has always insisted upon the necessity of not exaggerating things. While firmly believing that young men and women should know of the existence of venereal disease, he has begged lecturers and writers not to magnify the evil, not to paint it in too lurid colors. Several times he has written and lectured on the dangers of a senseless and panicky venereophobia. He has even one story in his "Never Told Tales," the distinct purpose of which is to counteract to a certain extent the effect of the other Tales. He has done all this because he is only too well aware of the tendency of the human mind to onesidedness, and to exaggeration, and he knows how easy it is for the impressionable minds of ignorant young men and women to draw wrong conclusions, not justified by the facts, and not contemplated by the lecturers and writers.

I have been pleased of late, to note signs indicating that our orthodox sex lecturers and writers are becoming converted to this view of the subject. They are beginning to see that the constant harping on the terrible evils and dangers of prostitution and venereal disease is apt to produce disastrous psychologic effects. The psyche of young girls, they notice, is particularly badly affected by the constant reference to the wickedness of the male man.

Miriam C. Gould, assistant in psychology and philosophy in the University of Pittsburgh, had once an excellent article in *Social Hygiene*, in which this very subject is discussed. She has

had confidential chats with fifty young girls with whom she had some acquaintance; of these fifty, twenty-five were college students and twenty-five were not. She asked them a number of questions, the purpose of which was to find out what psychologic effect, if any, their knowledge of prostitution and of venereal disease has had on them. She states in her conclusions, that the histories reveal a large percentage of *harmful* results, such as conditions bordering upon neurasthenia, melancholia, pessimism and *sex antagonism* directly traceable to this knowledge. Eleven of the girls interviewed developed a pronounced repulsion for men, although prior to their "knowledge" they had enjoyed men's company. They now avoid association with them and six have declared that they have totally lost faith in the moral cleanliness of men. "Eight have already refused to marry or intend to do so because of their belief that the risk of infection is too great. If it were not for the existence of these diseases they say they would be glad to marry. All of these say their decision has rendered them more or less unhappy." A nice state of affairs! In our desire to protect our young women from infection, in our endeavor to make them demand one moral standard for both sexes, we condemn them to lifelong celibacy and lifelong neurasthenia and sexual hypochondriasis.

When will our reformers learn to present things in their proper perspective?

The Saddest Spectacle in the Streets of Paris and London

In speaking of street prostitution in such cities as Paris, the sad fact is often alluded to that many of the girls are barely out of their short dresses—girls of sixteen, seventeen and eighteen. It is sad. But a sadder spectacle still, in my opinion, is to see

old women, women of fifty, sixty and over, lurking about in corners and soliciting trade. It is horrible. A society that permits that is rotten. Such women should be given employment by the state, and those who are too feeble to work should be pensioned.

Chastity and Morality in Women of Genius

If the terms abstinent and moral, non-abstinent and immoral are used as synonymous terms when applied to man, they are used with still more emphasis and a wider, more sinister significance when applied to women. A man who indulges in "illicit" relations is merely immoral; but a woman who does that is not only immoral—that is not sufficient; she is also a psychopath and a degenerate. Goethe had, I believe, more than one or two "illicit" extra-matrimonial relationships in his life. But I haven't heard anybody call him a psychopath or a degenerate for his transgressions. In fact our sex hypocrites do not call him even immoral; they apply the term readily enough to an ordinary man, but they have not the courage or consistency to apply it to men of real genius. On the woman transgressor, however, they are hard indeed, and here they do not spare even genius. Because George Eliot lived in free union with the man she loved, she is immoral, a psychopath and a degenerate. Read for instance what Dr. Lydston has to say on the subject. The following is an extract from his book, "Social Disease and Degeneracy":

"Fewer women than men have distinguished themselves in the sciences, in letters, and the arts,—they rarely reach the heights,—and these few have had their full share of *psychopathic* defects. Ancient writers, among whom were Euripides, Juvenal, and Armino, asserted the *licentiousness* of women of letters. The im-

morality of many of them is historic. History has little that is flattering to say of the *morals*, however it may grant the intellect, of Sappho; of Sheba's great glorious queen; of the high priestess of Venus, Cleopatra; of Catherine the Great, Catherine de Medici, Marguerite of Navarre, Madame de Staël, George Sand and George Eliot. In more recent times literature, art and the stage have been graced by women geniuses whose qualities of intellect do them and the race credit, but whose *regard for the proprieties* is not such as would tend to make them safe guides and mentors for womanhood in general. The salons of some women geniuses have not been suitable training-ground for youth, and have had little of virtue, if much of art and letters, to inculcate. That the world is prepared to discount the *moral* lapses of certain female geniuses is just, but in nowise controverts their degeneracy."

Madame de Staël, George Sand and George Eliot—psychopaths and degenerates! And why? Because they did not find it necessary or possible to conform to the conventional code of sex morality. And mind you, this is from the pen of Lydston, a man who stands head and shoulders above the average sex book writer. But evidently even he has not yet succeeded in freeing himself entirely from the chains of stupid tradition and hypocritical immorality which masquerades in the garb of morality.

THE HISTORY OF THE UNITED STATES OF AMERICA

From the first settlement of the English in America to the present time. By David Ramsay, Esq. of South Carolina. In three volumes. The first volume contains the history from 1607 to 1763. The second volume contains the history from 1763 to 1789. The third volume contains the history from 1789 to the present time. The author is a native of South Carolina, and was a member of the Continental Congress. He was also a member of the South Carolina Convention, and of the South Carolina Legislature. He was a distinguished statesman, and a successful general. His history is one of the most valuable works on the subject of the American Revolution. It is written in a clear and concise style, and is full of interesting details. It is a work that every American should read.

Published by J. B. Lippincott & Co., Philadelphia, 1859.

PART VIII

HOMOSEXUALITY, HERMAPHRODITISM
AND TRANSVESTITISM

From Both the Popular and Scientific Standpoints.

GENERAL INTRODUCTION

Sexual Inversion is a phase of Sexology still covered with a thick pall as far as the majority of the people is concerned. Only a few earnest students have begun to penetrate behind the thick veil, and it is only recently that they have succeeded in illuminating the subject with a few rays of the light of science. While no absolute unanimity has been reached yet as to the essence of homosexuality, there is unanimity on one point among enlightened sexologists. The homosexual is not a degenerate and not a criminal and should not be treated as such! The essay on homosexuality or sexual Inversion and hermaphroditism deserves a particularly careful reading.

HOMOSEXUALITY, HERMAPHRODITISM AND TRANSVESTITISM

Nature's Sex Stepchildren

I have had occasion recently to converse with a number of homosexuals of both sexes. They told me their life histories, described to me their feelings, their aspirations and ventilated their views on homo- versus normal sexuality.

I have met among them lovable, sympathetic types, some men and women of high intelligence. My attitude towards homosexuals of both sexes has undergone some change, has become broader, more tolerant, perhaps even more sympathetic; but I am not yet ready to regard the homosexual with the same eyes that Dr. Hirschfeld or Edward Carpenter does.

I still cannot help feeling that there is something "not quite right" with the male or female homo.

The thing that struck me peculiarly in almost all homosexuals is their pathetic eagerness to claim (our conventional moralists would say to brand) as homosexuals people whose homosexuality is extremely doubtful, where there is but the flimsiest foundation for such a claim. Thus they speak of Shakespeare, Byron and Whitman as belonging to their class, as if their homosexuality had been proven beyond doubt and question, as if it were a well-established historical fact.

I am afraid that the noble protagonists in the movement for the humane treatment of the homosexual are not altogether blame-

less for this state of affairs. In their perfectly laudable desire to prove that the homosexuals were not inferior beings, nor vicious criminals, they stamped many great men as inverts on very insufficient evidence.

The psychology of the eagerness to claim as homosexual as many great men and women as possible is a perfectly simple one. Misery loves company, and particularly great company. Every oppressed or despised minority tries to prove that many men of the world's Great belong or belonged to it. The epileptic feels great satisfaction when he is told that Cæsar and Napoleon were epileptics, and that epilepsy does not necessarily mean mental inferiority. Even the Jews who really have a much larger proportion of both intellectual and moral geniuses than any other nation try occasionally to claim, as one of their own, some great man whose Jewish origin is quite doubtful or altogether negative. I myself heard the claim put forward that Christopher Columbus and Benjamin Franklin were Jews.*

But more than pathetic, absurdly grotesque is the peculiar claim put forward by some inverts, that they constitute a superior variety, that they stand on a higher level than those normally sexed, that they are the specially favored of the muses of poetry and the arts; in short, that they are the salt of the earth. This is simply nonsense.

In spite of the statements and the arguments of my good friend Dr. Magnus Hirschfeld, whose experience with inverts is greater than that of any man (living or dead), I cannot help regarding the homosexual as abnormal, even if not inferior. There are exceptions of course. But as a general thing, I insist, the homo-

* As to Columbus, recent investigations do seem to prove that he was of Jewish origin which he had to conceal on account of Isabella's well-known antisemitism, and from fear of the Sinister Inquisition.

sexuals are mentally, morally and physically different from the normally sexed men and women. Let us agree with Hirschfeld to call homosexuality merely a "variation," an intersex or a third sex—this does not change the essence of the thing. A creature with male genitalia and a female psyche is an abnormality; and a creature with female genitals and a man's soul and desires is an abnormality. Calling it a "variation," a sport of Nature, does not, I repeat, change the essence of the abnormality. No, the homosexuals are not superior, but with some glorious exceptions, taken all in all, rather inferior, human beings, and homosexuality, whether male or female, is a misfortune, and I believe it is quite proper to consider them, as I do, as Nature's stepchildren. And this will be the case even after all the cruel laws against the homosexual have been removed from the statute books of all countries.

A particularly obnoxious specimen—and I have met several of them—is the homosexual who boasts of his sexual exploits, of how many lovers and love affairs he has had and what prominent men fought for his favors. One such man I met not long ago—a toothless ruin of seventy, and up to recently a successful stage dancer. In the cause of science, and out of politeness, I had to listen to his story, but I felt quite nauseated and had to ask him to "cut it short."

A normal Don Juan is disgusting, a homosexual specimen of this variety—ten times more so.

As to the essence of homosexuality I stand on the biologic basis, and have no faith in incidental causes, such as seduction, infantile trauma, etc., as causes of homosexuality. I therefore do not believe that the psychoanalysts have ever cured a case of true homosexuality.

I say "true" for the sake of emphasis. Whenever I speak of

homosexuality I speak of true congenital homosexuality. The venal or acquired variety, male prostitution, pederasty, etc., is not homosexuality. It is an acquired perversion and can of course in the majority of instances be cured.

As to laws against homosexuality, it goes without saying, that I am opposed to any. They should all be erased from the penal codes. Countries like France and Italy in which no laws against homosexuality exist are not any worse off in this respect than are the countries which can boast of Draconian laws against inversion. Of course, minors should be protected, but every civilized country has laws for the protection of minors against sexual aggression, whether homo or hetero.

In the above brief article I presented my attitude towards the homosexual. In the Essay that follows the subject is considered scientifically, with classification of homosexuals, case reports, theories of homosexuality, etc. This essay will require close attention.

AN ESSAY ON SEXUAL INVERSION, HOMOSEXUALITY, HERMAPHRODITISM

I. HISTORICAL NOTE

The psychic admixture of male and female characteristics in the same individual, as well as the more patent facts of physical hermaphroditism, have always been subjects of considerable speculation and interest. Various fanciful notions concerning the male-female puzzle have always filled the popular mind. The notion of psychic hermaphroditism is very ancient. It is given a physical foundation, as it were, in the biblical account of the creation of man. God is said to have fashioned man after his own image and made him both male and female. This gives an essentially dual sex to God as well as to man. The injunction to man to multiply, expressed as soon as he was created, further strengthens the idea of hermaphroditism. Later God created woman out of a part of man. In other words, man at first contained both male and female as principles. This notion is clearly implied.

In the lore of classic Greece may be found numerous references to the dual nature of man's sexuality. Perhaps one of the most famous stories on the subject is the myth related by Aristophanes in Plato's *Symposium*. According to this account human beings were of three sexes at first: children of the sun, men; children of the earth, women; and children of the moon, hermaphrodites. All human beings had double sets of organs; they were round, with two faces, four hands, four feet, and two sets of sexual organs

of the same kind. Only the children of the moon possessed one male set of reproductive organs and one female. On account of their strength and insolence, Zeus, who was a jealous god, sliced those beings into halves. Ever since that time the halves have striven to unite with their corresponding halves—males with males, females with females—in the case of the descendants of the sun and earth children, while the descendants of the original children of the moon alone represent the striving for union of the opposite sexes as a means of completion of their original individualities. The satisfaction in carnal congress between all these categories of union is explained in this manner.

In the symposium the account reads: "They who are a section of the male follow the male, and while they are young, being slices of the original man, they hang about men and embrace them, and they are themselves the best of boys and youths, because they have the most manly nature. And when they reach manhood they are lovers of youth, and are not naturally inclined to marry or beget children, which they do, if at all, only in obedience to the law, but they are satisfied if they may be allowed to live with one another unwedded; and such a nature is prone to love and return love, always embracing that which is akin to him."

In connection with this a glowing description is given of inverted love or homosexuality, the passages in question bearing close resemblance to the confessions of modern homosexuals.

The Greek mind conceived a thoroughly naturalistic explanation of hermaphroditism, inversion and allied perversions of the sexual instinct. To the Greek, it appears, there was nothing "unnatural" about any of these practices; he was accustomed to speak of them without a feeling of repugnance and in a spirit of complete toleration. Not that all Greeks, or that even a very

large proportion in their midst were addicted to sexual practices which are deemed in the light of modern moralistic judgments as 'unnatural.' On the contrary, the average Greek was very much like the modern man with regard to sexuality, except for a freedom of mind and lack of reserve which would seem 'indecent' if not actually 'immoral' to-day. But those among the Greeks whose passionate love turned to members of their own sex did not feel themselves disgraced on that account, nor were they in any reproachful sense the concern of 'public opinion.' The belief was current in those days that peculiarities of sexual love were due to causes as natural as the form of sexuality which is the only one viewed to-day as normal.

II. HOW INVERTS EXPLAIN THEMSELVES

The world has treated with animosity and bitterness the whole subject of sexual inversion. Most of the pioneers in the study of the subject have exhibited the same spirit of hostility and condemnation, so that their prejudices stood in their way and prevented them from making any very important discoveries in the field. It remained for a German jurist, Karl Heinrich Ulrichs, himself confessedly a homosexual, to treat the subject without prejudice, without animosity, but in a fair, judicious spirit. At first this writer took the precaution to keep under the cover of an assumed name. As Numa Numantius he poured forth, between the years 1864 and 1870, a series of pamphlets which so influenced public opinion among the learned classes and specialists that he finally emerged from anonymity and presented himself openly as an apologist of inversion. His pamphlets were issued under curious Latin titles, *Inclusa*, *Formatrix*, *Vintrex*, *Incubus*, *Argonauticus*, *Prometheus*, *Araxes*, *Ara Spei*, *Gladius*, *Furens*, and dealt with the analytical as well as theoretical aspects of the

problem. Much of what this author has written is polemical, and in a measure defensive. He displays not only wide learning but a thorough understanding of the soul of the invert and for the first time we have in his writings a sympathetic and unprejudiced account of the facts of sexual inversion, candidly given by a person imbued with scientific interest, free from ancient prejudices.

Perhaps the most important of the works by this author, the one which rounds out his theories and speculations on the subject, is the comprehensive monograph entitled: *Memnon: Die Geschlechtsnatur des Mannliebenden Urnings; Eine naturwissenschaftliche Darstellung*, 1868. His *Inclusa*, one of the earliest of his publications, appeared in 1864 and gave an anthropological account of male sexual love. In modern times this is one of the earliest accounts undertaken by a man who was not averse to treating the subject with candor and interest. In the same year Ulrichs published his *Vindex*, which he called a socio-legal inquiry into the subject, the aim of which was, broadly speaking, to point out the unfairness of traditional prejudice and the desirability of treating the subject in the same spirit as any other scientific problem relating to man.

As the result of his frank speculations on the problem, Ulrichs arrived at the conclusion that inversion is a peculiarity due to certain definite disorders of physical and psychic development. Ulrichs disregarded from the very beginning the suspicion that inversion is in itself a proof of morbid mentality, considering this view to be merely the manner in which popular aversion towards the unnatural custom manifests itself. He looked to the developmental history of the sexual life and to the embryology of the human body for an explanation of the peculiarity.

Starting with the embryo, he pointed out that, as is well known, at a very early state the sex element is undefined. Gradually

the sexual parts in the embryo begin to unfold and assume the features characteristic of one or the other sex. During the life of the individual, notably at the period of adolescence, certain systemic and broad psychic features develop in virtue of which the individual is attracted towards and feels the capacity of love for the opposite sex. Both forms of differentiation, the physical, which takes place during intra-uterine life, and the psychic which occurs mainly in the course of adolescence, are nature's attempt at securing the perpetuation of the race and constitute therefore an important step, if not the most important, in the shaping of individuality. But in respect to physical structure we find that nature sometimes fails to carry out the differentiation completely. In hermaphrodites we are confronted with the curious spectacle of bodies possessing sexual organs that are rudimentary and belong in part to the male and in part to the female sex, perhaps the characteristic of the one or the other predominating, but often giving the individuals concerned a false start in life with regard to their sexuality. It has happened that certain unfortunate individuals have passed part of their life under the belief that they belonged to one sex, only to discover that strictly speaking their sexual organs, as they develop in full at maturity, proclaim them to belong to the opposite sex. It is as if Nature did not complete her work of differentiation in the development of the sexual organs, as if she hesitated midway and left the work only half done. In the same way, argues Ulrichs, the psychic differentiation which characterizes puberty may be faulty with or without accompanying peculiarities of the sexual organs. It may happen that men, in spite of their normal sexual organs, should experience a shunting off of their sexual emotions so that instead of being attracted by women they turn to their own sex for the subjects on whom their love becomes fixed. Likewise women may feel a repugnance

towards men and be attracted only by members of their own sex.

The men who are the victims of such a peculiar psychic turning or inversion of the sexual instinct may feel towards the male objects of their love the same tenderness and affection which women normally feel towards men; or their love of their own sex may bear the marks of a manly character. In other words, the inverts may be either active or passive in their love emotions; aggressive and conquering or passive and acquiescing. The former long for effeminate males, such as wear female clothes, affect female manners, assume womanly occupations; the latter prefer men of ultra-masculine bearing who are aggressive, athletic and possess the manly attributes in general.

In addition to these types, there is a third class of inverts—those preferring, as the subjects of their love, healthy young boys in the bloom of adolescence, or younger, and even children.

All genuine inverts of the male sex have a distinct horror of sexual congress with women, their emotion of disgust and extreme displeasure in that regard resembling the feelings of the average normal man at the thought of consorting with members of his own sex. Thus not only the emotion of love but also the feeling of disgust for the contrary love is inverted. A large number of inverts are able to overcome their loathing at the idea of associating with women and may even bring themselves to the point of contracting marriage. But they derive no satisfaction from sexual congress with a woman and the act of union with a female yields them a sense of disgust.

III. CLASSIFICATION OF HOMOSEXUALS

Finally Ulrichs describes another type, indifferent or facultative inverts, who desire contact with males and females alter-

nately, being able to carry out the sexual act pleasurably with either.

Ulrichs has designated these different types with a specific name. The physically incapacitated, the hermaphrodites, he calls Zwitter (Doublings). He does not pay much attention to them, as his interest is devoted to the consideration of the psychic background of inversion only. All men he divides into two categories, those normal with respect to sexual instinct whom he calls Dioning and the abnormally sexed, Urning. The latter are divisible into a number of varieties as we have seen. The Urning who prefers effeminate males, in other words, the active homosexual, he calls Mannling. The Urning whose love yearnings are limited to the powerful, masculine type of male, in other words, the passive homosexual, he calls Weibling. The lover of the adolescent represents a middle ground and is called Zwischen-Urning.

Besides these distinct classes, there are two types of intermediate love. A genuine normal male may under certain circumstances acquire a love for male associations as when deprived for a long time of the company of females, etc. Such an occasional or circumstantial invert Ulrichs calls Urano-Dioning. On the other hand a genuine Urning who represses his tendencies to the point of learning to congregate with women for sexual purposes or even contracts marriage is called a virilized Urning-Virilisiert.

These various names sound fanciful but they have the merit of corresponding to definite types of inversion and represent a classification that has much to commend it. It should be added that no very sharp division can be established between these types as they merge imperceptibly into one another. Of course individuals may be found in relatively large numbers who are rather typical

of the different groups. For the sake of clarity this division may be represented in tabular form as follows:

1. Hermaphrodite: Imperfect physical development.
2. Normal Man: Dioning.
3. Transitional

stages.	{	a. Uraniaster: one who has an acquired taste of Urning. b. Uranodioning: occasional Urning. c. Virilized Urning.
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4. Urning.

{	a. Mannling. b. Weibling. c. Zwischen-Urning.
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IV. PREADOLESCENT INVERSION, WITH SUMMARY OF TWENTY-SEVEN ILLUSTRATIVE CASES

Uninformed persons believe that inversion almost invariably manifests itself in grossly physical acts. Even some of the investigators have proceeded on this assumption which is entirely unwarranted. Sexual acts may be committed by the inverts, but often the craving of these people presents nothing repugnant to ordinary sensibilities, hence the term, platonic love.

That the love of inverts is not always grossly sensual and physical is shown by the frequent confessions we find among the statements of these people that their longings for persons of their own sex antedated the period of sexual awakening and for a long time continued without the intrusion of any physical desires. Here are a few extracts and summaries of confessions illustrating this *significant* fact:

1. As a school boy of eight years I sat near a comrade older than myself; and how happy was I when he touched me. That was the first indefinite perception of an inclination which remained a secret for me till the nineteenth year.

2. Going back to my seventh year I had a lively feeling for a school-fellow two years older than myself; I was happy when I could be as close as possible to him; and in my games could place my hand near his private parts.

The above two excerpts are from clinical cases recorded by Casper and Liman in their "Textbook of Forensic Medicine." The following are extracts and summaries of cases from Krafft-Ebing's *Psychopathia Sexualis*, illustrating the same point:

3. At ten years of age this patient had a romantic attachment for a comrade; and the passion for people of his own sex became progressively more marked.

4. This patient recalled that already at the age of four he used to dream of handsome grooms.

5. My passion for people of my own sex awoke at the age of eight. I used to enjoy my brother's nakedness; while bathing with other children, I took no interest at all in the girls, but felt the liveliest attraction towards the boys.

6. A patient who recalls clearly that his tendencies developed as early as the seventh, possibly the sixth year.

7. This patient recalled that while yet a boy, before the age of puberty, sleeping in the company of a male agitated him to such an extent that he lay for hours awake.

8. Patient recalls that "while three years old, I got hold of a fashion book, cut out the pictures of men, and kissed them to tatters. The pictures of women I did not care to look at."

9. Traces the development of his peculiar passion to experience during his thirteenth year, at which period a very tender school friendship stands out as of peculiar significance.

10. Tenderness for male associates marked at about the seventh year.

11. Traces the beginning of his inverted instincts back to early childhood, almost as far as his memory carries him; recalls clearly that from the ninth year on he fell in love repeatedly with different adult men.

12. "So far back as I can remember, I was always subject to this passion. Quite as a child, a young man made a deeper impression on me than women or girls. The earliest sensual perturbation of which I have any recollection, was excited by a tutor, when I was nine or ten, and my greatest pleasure was to be allowed to ride astride upon his leg."

13. "From the earliest childhood I have been haunted by visions of men, and only of men; never has a woman exercised the least influence over me. At school I kept these instincts to myself and lived quite retired."

14. This patient distinctly recalls having received a marked sensual impression at the early age of four, when the man-servants caressed him.

15. At the age of fifteen, with the advent of puberty sexual passion awoke but only towards male persons. Had had no previous knowledge of the meaning of such things.

16. This patient confesses that at the age of thirteen, probably in connection with the awakening of adolescent impulses, he felt a strong attraction towards soldiers.

17. Remembers his dreams far back into childhood and recalls that they were always about men, never about women. At school "when my comrades and other boys looked at pretty girls and criticized them during our daily promenades, I could not understand how they found anything to admire in such creatures." At the same time contact with soldiers and strong fellows, or even the mere sight of them caused him considerable excitement.

18. Dates the awakening of his inverted passion at the age of

eleven. The sight of a handsome man in church awoke the instinct suddenly and since that memorable incident, the instinct persisted in that form.

19. The patient fell in love with an army officer at the age of thirteen; since that time has craved the company of strong men.

20. This patient confesses having fallen in love with boys of his own age when he was only a boy of eight years and continued this sensuous passion uninterruptedly since.

21. At the age of eight this patient began to crave the sight of naked men and sought every opportunity to indulge this passionate desire.

In addition to these confessions, the account which Ulrichs gives of himself is of interest, particularly as he displays unusual candor in the analysis of his own and similar instances. "I was fifteen years and ten and a half months old," declares Ulrichs, "when the first erotic dream announced the arrival of puberty. Never before that period had I known sexual gratification of any kind whatever. The occurrence was therefore wholly normal. From a much earlier time, however, I had been subject to emotions, partly romantic, partly sensual, without any definite desire, and never for one and the same man. These aimless yearnings of the senses plagued me in my solitary hours and while at school at Detmold the vague longing took a twofold shape. First, I came across Norman's 'Säulenordnungen,' and there I was vehemently attracted by the figure of a Greek God or hero, standing in naked beauty. Secondly, while studying in my little room, or before going to sleep, the thought used to suddenly and irresistibly rise up in my mind—If only a soldier would clamber through the window and come into my room! I then painted in my fancy the picture of a splendid soldier of twenty to twenty-one

years old. And yet, I had no definite idea of the reason I wanted him; nor had I ever come in contact with soldiers. About two years after this, I happened to sit next to a soldier in a post-carriage. The contact with him excited me to the highest degree."

Ulrichs also described a deep platonic friendship that he entertained when he was ten years of age for a boy about two years of age; this episode produced a lasting impression on him and, properly enough, he assumes that it has sharpened his tendencies towards inversion.

The following few instances of preadolescent awakening of inversion, related by Symonds from personal observation, will complete the evidence on this point: "A. relates that before eight years old, reveries occurred to him during the day, and dreams at night, of naked soldiers. When he began to study Latin and Greek, he dreamed of young gods, and at the age of fourteen, became deeply enamored of the photograph of the Praxitelian Eros in the Vatican. He had a great dislike for physical contact with girls; and with boys was shy and reserved, indulging in no acts of sense. B. says that during his tenderest boyhood, long before the age of puberty, he fell in love with a young shepherd on one of his father's farms, for whom he was so enthusiastic that the man had to be sent to a distant moor. C. at the same early age conceived a violent affection for a footman; D. for an officer who came to stay at his home; E. for the bridegroom of his eldest sister."

V. THE THEORY OF INVERSION

In sexual inversion we have perhaps the most curious of all perversions to which the sexual instinct is liable in man. Other perversions such as sadism and masochism represent merely the

accentuation of certain characteristics or accomplishments of normal sexuality. Inversion, on the other hand, represents, as the name implies, a complete discordance between bodily structure and psychic manifestation. The parallelism between function and structure so strongly prevalent throughout nature seems to have broken down and this, above all, in connection with the instinct most vital to perpetuation of the race.

Moreover, this particular perversion is not found strictly speaking among the lower animals, as is the case with most other perversions of the sexual instinct. Of course, homosexual acts have been observed in the life of various animals, but these have been isolated instances, nothing habitual, nothing to justify the conclusion that homosexuality or inversion is an established custom among them. P. Naecke has studied pederasty in animals. The literature on pederasty and tribadism among animals has been analyzed by Karch. The observations of these writers strengthen the conclusion that such perversions are incidental occurrences among animals and that true inversion, as a more or less permanent state, such as is found in man, is peculiar to the human race only.

The assumption of a female soul in a male body—very strongly favored by Ulrichs for instance—is unsatisfactory. Ulrichs himself found numerous instances that do not correspond with such a theory and he was forced to assume intermediate stages between the two sexes which, logically, would require the assumption of intermediate souls, and that is a *reductio ad absurdum* of the whole theory. Ulrich's formula *anima muliebris virili corpore inclusa* (a female soul enclosed in a male body) remains an interesting speculation but admittedly unsatisfactory in view of the fact that the attitude of many inverts towards their male companions is essentially male, just as many homosexual women

preserve towards their female lovers a characteristic female attitude.

The intermixture of male and female characteristics is widely diffused among persons of both sexes and is one the most common observations. Sometimes this curious intermingling of male and female characteristics is not limited to the psychic sphere alone, but is curiously emphasized by certain secondary sexual characteristics of bodily structure, so that a certain sexual duality of the mind runs parallel with a similar physical bisexuality, more or less extensive. Sexual inversion, when it occurs in such persons, may be said to have some physical basis, but too much cannot be laid on such a relationship for the construction of a satisfactory theory of sexual inversion. In the first place many persons who present this peculiar blending of psychic and secondary physical bisexuality remain nevertheless entirely heterosexual in their grossly sexual desires and inclinations. In the second place quite a number of such persons retain exclusively an inverted sexual desire, being attracted only to members of their own physical sex.

The theory of bisexuality proposed by Hirschfeld and apparently approved by Krafft-Ebing would explain satisfactorily only the type of inverts called by Ulrichs *uraniaster*, comprising those who have acquired the inversion and the *uranodioning*, or occasional invert. In other words those who can turn with equal readiness, as it were, to heterosexual and homosexual love may be considered, strictly speaking, bisexual, but they only.

The intermediate stage theory clearly covers only this class of cases. It leaves unaccounted by far the greatest number of inverts, namely those who are exclusively devoted to their own sex, but do not show any physical characteristics of the opposite sex in their make-up. These people who show no physical diver-

gence from type and who nevertheless are bound by an inextricable impulse to love their own sex cannot be considered in any true sense "intermediate." They behave towards their own sex exactly as would a person of the opposite sex, their passion, their longings, their capacity for affection are fully as mature and imperative. They are monistic in their cravings and do not tolerate the intrusion of the opposite sex among the objects of their desire.

Love which concerns itself with the subject's own sex appears to be a paradox almost unique in nature. Not only does such love subserve no useful purpose either for the individual or for the race, but it actually frustrates the provision which nature has decreed for the perpetuation of race and family. It is the negation of the higher order of things, an echo of the form of sexual activity found among the earliest forms of life on the biotic scale where sex has not yet become differentiated. Such form of sexuality corresponds to nothing consciously entering within the circle of an ordinary man's experience, hence the average man's horror and loathing of the perversion.

Among the various investigators who in recent years have endeavored to solve this apparent riddle in the life cycle of some men and women, Iwan Bloch has come close to the true facts by his recognition that in the case of inverts there is a lack of correspondence between the peripheral sexual organs and the centers in the brain which govern the activities of those organs, that between them a third influence makes itself felt "and that this last influence has a peculiar effect upon the central organs altogether independent of the nature of the reproductive glands."

Bloch formulates his theory of homosexuality as follows:

1. "The so-called 'undifferentiated stage' of the sexual impulse (Max Dessoir) may often fail to appear in cases in which the

sexual impulse, either in heterosexuals or homosexuals, is definitely directed before puberty unmistakably towards the members of one particular sex. Especially in homosexuals do we often see before puberty the clear and unmistakable direction of the sexual impulse towards members of the same sex.

2. "A critical theory of homosexuality must also explain the extreme cases; above all, it must also explain male homosexuality associated with complete virility.

3. "The sexual organs and the reproductive glands cannot be the determining cause, because homosexuality makes its appearance in association with thoroughly typical male reproductive organs; nor can the brain be the determining cause in cases of true homosexuality, for, notwithstanding the intentional and unintentional operation of heterosexual influences on thought and imagination, homosexuality cannot be eradicated, and continues to develop.

4. "Since this homosexuality often makes its appearance as an inclination (not as the sexual impulse) long *before* puberty and *before* the proper activity of the reproductive glands is developed, it appears a reasonable suggestion that in homosexuality some physiological manifestation associated with the reproductive glands undergoes a change which results in an alteration of the direction of the sexual impulse.

5. "The most obvious influences to think of in this connection are *chemical* influences, changes in the chemistry of sexual tension, which latter is certainly to a large extent *independent* of the reproductive glands, since it may persist in eunuchs. But the nature of this sexual chemistry is still entirely obscure."

VI. THE CLASSIFICATION OF INVERTS

Casper and Liman were the first to distinguish between those addicted to inversion on the basis of the origin of their impulse.

They conceived that the unnatural desire is not a conscious perversion of the normal sexual desire except in some individuals; that in most the perverted instinct was congenital. This was a distinct advance over the view that prevailed formerly according to which all homosexuals were held to be responsible in like measure for their perversion and subjected to the same rigors of the law, except those who could be proven insane.

This classification of inversion in two categories, congenital and acquired, is no longer tenable in the light of the latest knowledge we possess on the subject. But as it marks the first great step taken towards a rational consideration of the whole topic, the description of those two types as given by the authors is worthy of note. They state:

"In the majority of persons who are subject to this vice, it is congenital; or at any rate the sexual inclination can be followed back into the years of childhood like a kind of physical hermaphroditism. Sexual contact with woman inspires them with real disgust. Their imagination delights in handsome young men, and statues and pictures of the same. In the case of this numerous class of homosexuals [the authors use the word pederasts; this shows ignorance, because by far not all homosexuals are pederasts, the same as not all pederasts are homosexuals] there is therefore no depraved fancy at work, no demoralization through satiety of the natural sexual appetite. Moreover, their congenital impulse explains the fact that very many homosexuals are addicted to what may be termed a Platonic voluptuousness, and feel themselves drawn towards the object of their desire with a warmth of passion more fervent than is common in the relations of the opposite sexes; that in other cases again, they are satisfied with embraces, from which they derive a mutual pleasure. Westphal maintains that this anomalous direction of the sexual appetite is

more often the symptom of a psychopathic or neuropathic condition than most people commonly suppose."

The description by Casper and Liman of what they call acquired sexual inversion is as follows: "People of this stamp sometimes indulge their gross appetites alternately with either sex. I once observed a man, after contracting venereal disease with women, adopt pederasty out of fear of another infection; but he was, it must be admitted, a weak-minded individual. In all the great towns of Europe the vice goes creeping around, unobserved by the uninitiated. It appears that there is no inhabited spot of the globe where it may not be discovered. I said, unobserved by the uninitiated, advisedly. In antiquity the members of the sect had their own means of mutual recognition. And at the present time these men know each other at first sight; moreover, they are found everywhere, in every station of society, without a single exception. 'We recognize each other at once,' says the writer of a report. . . . 'A mere glance of the eye suffices; and I have never been deceived. On the Rigi, at Palermo, in the Louvre, in the Highlands of Scotland, in Petersburg, on disembarking at the port of Barcelona. I have found people, never seen by me before, and whom I recognized in a second.'" Here Casper adds: "Several men of this sort whom I have known are certainly accustomed to dress and adorn themselves in a rather feminine way. Nevertheless there are indisputable pederasts, who present an entirely different appearance, some of them elderly and negligent in their attire, and people of the lower classes, distinguished by absolutely nothing in their exterior from other persons of the same rank."

Persons belonging to this category, Casper believes, have acquired their abnormal taste as the result of oversatiety with the ordinary pleasures of sex. They find, in the exercise of unnat-

ural practices, the pleasures which they crave and which their overwrought psycho-sexual mechanism no longer yields through the usual channels. This viewpoint, inadequate as it is from the standpoint of the more recent information obtained on the psychic mechanism of inversion, at least furnished a starting point for further inquiry. Casper left a number of obvious points unanswered; but he opened the way which enabled others to fill the important gaps.

VII. THE COMMON ATTITUDE TOWARDS INVERSION

Since the knowledge we possess concerning sexual inversion is of very recent growth, the opinions held by persons of all classes are still nothing more than the echoes of old prejudices and the product of the ignorance of the past.

This is true also of the attitude of most people towards the subject as a whole. Persons of culture and refinement, scholars who preserve an open mind towards the consideration of most other subjects express themselves in most vituperative language when referring to this particular form of "vice," perversion or abnormality. So thorough a scholar as Gibbon who has given judicious consideration to the most varied array of topics as illustrated in history expressed himself as follows: "I touch with reluctance and dispatch with impatience, a more odious vice, of which modesty rejects the name, and nature abominates the idea." If this is the way in which a scholar like Gibbon circumlocutes the subject of sexual inversion it is not surprising to find lesser lights in the world of scholarship exhibiting violent rage whenever it becomes necessary to touch on the subject at all and it is not surprising that they should touch upon it reluctantly and glide over it "with impatience."

It is significant that while the mention of almost any subject

relating to sex is an unpleasant task for many writers, this particular abnormality rouses their ire as no other reference to sex does. Inversion, of all sexual irregularities, is the one which attracts upon itself the greatest opprobrium.

This attitude of mind has become habitual as it has behind it all the respectability of long age. So widespread is this traditional reaction of abhorrence against inversion that it has interfered with a cold and calm consideration of the subject and has delayed the beginning of a scientific inquiry. Only within recent years have a few investigators found sufficient courage to brave public opinion and disclose the fact that sexual inversion has claimed their disinterested attention as men of science interested in anything pertaining to human welfare.

VIII. MANTEGAZZA'S CONFUSION OF HOMOSEXUALITY WITH PEDERASTY

The pathology of the love instinct has been studied from the broad standpoint of anthropology by the well-known Italian investigator, Paolo Mantegazza, who combined with it the viewpoint of a physician and physiologist. In fact, the chief contribution of Mantegazza to the subject is his emphasis on the physiological aspects of inversion. It is a well-known fact that the nerve supply of the anal region is closely associated with the innervation of the sexual parts. The two regions are contiguous, sensations in either region are readily spread over unto the other. Starting from this fact Mantegazza conceived that the anomalous passions involved in inversion are conditioned by a fusion of the sensations in the two regions. In some individuals the pleasurable sensations belonging to the sexual part are referred, on account of peculiarities of structure, to the rectum and adjacent parts. Indeed, instances of voluptuous excitation originating in

the rectum are not uncommon among such individuals. The ordinary functions of defecation and attending to the toilette of the parts arouse in some individuals sensual emotions. This has been known by careful observers everywhere. Seneca, in his Epistles, mentions several cases manifesting this peculiarity; and it is an equally well-known fact that certain women are insensitive to the pleasures of sexual intercourse unless they accept *aversa Venus*.

Mantegazza distinguishes three categories of sodomy: (1) pericheral or anatomical; this is the typical form, caused by faulty innervation; (2) psychic, a peculiarity found in "intelligent, cultivated men, frequently neurotic"; about this class of persons he offers no particular explanation, beyond stating that with them the custom is not due to vice, but passion. Lastly (3) the plainly lustful who choose the anal route as being more satisfactory than what Mantegazza calls "*la desolante larghezza*" of the female.

The physiological conception of Mantegazza is far from covering all cases of inversion, as his own classification clearly shows. The Italian investigator commits the serious error of considering the overt sexual acts, the unnatural manner of coition an integral part of inversion, a misunderstanding for which he is severely rebuked by Krafft-Ebing.

It is certainly time to cease employing the names "pederast" and homosexual as synonymous; such a use of the words shows gross ignorance and is a libel on thousands of homosexuals who never indulge in pederasty.

IX. DISTINGUISHING MARKS OF THE INVERTS

There are no outward signs whereby sexual inverts may be distinguished from their fellow men. A certain number of them do have a strikingly feminine appearance and indulge in small

peculiarities characteristic of the other sex. But the popular belief that the 'unmanly passion' is written in their faces is wrong. The majority of men addicted to sexual inversion betray nothing of their peculiar perverted instinct in their appearance, dress, or physique and to the uninitiated do not differ from the rest of mankind. They go about their affairs as other men do with the same masculine bearing as their more fortunate associates who are not burdened with the perversion. From outward appearance no one can tell the sexual invert, although those with considerable experience in the diagnosis of the condition may be led to suspect it on the basis of incidental and minute peculiarities which betray nothing to the average observer. Even so, appearances, in this as in all other matters, are often deceptive.

The tendency towards inversion may be expressed in incidental peculiarities of conduct long before the subject himself is aware of the direction towards which he is tending and the suspicion if expressed under such circumstances will shock these subjects as much as it would any person truly innocent of any abnormality. So long as men harbor *unconsciously* certain cravings it is manifestly unfair to draw any conclusions merely from their appearance. Many persons whose physique, general appearance or peculiarities of conduct seem somewhat suspicious and perhaps incriminating are wholly unaware of what cravings they may possibly harbor and are fairly successful in keeping 'within the law.' Such persons may be even totally ignorant of the existence of unisexual passion as a definite emotion and would be shocked at the mere mention of such an unnatural thing.

It is true, however, that those addicted to inversion who are conscious of their craving have a way of easily discovering each other. Inverts who travel declare that they have no difficulty in discovering 'comrades' wherever they may happen to go, but

they constitute a special class, inasmuch as their perceptions are peculiarly keen in regard to the characteristics of the perverts.

X. THE CHARACTER OF THE INVERTS

Popular fancy conceives the sexual invert to be a male of depraved, inhuman, despicable character, one incapable of ordinary human and generous thoughts, a pariah in fact as well as in name. It is thought that the inverts are a species of degenerates coming from the ranks of the lowermost strata of society, the vilest among the scum of the earth. These notions are fanciful and idiotic. The lower strata of society furnish a large number, but are by no means the only source from which inverts are recruited. Greek history shows that in the past inversion was a vice to which members of all classes of society were addicted in large numbers. Observers have found that this is also true in modern times. "Among the men who are subject to this deplorable vice," states Stieber, in his *Praktisches Lehrbuch der Kriminalpolizei*, "are quite intelligent, talented and highly placed persons, of excellent and even noble character." Mantegazza, who has been one of the pioneer students of this problem, declares: "Nor is this infamous abomination confined to the vilest classes of our society. It soars into the highest spheres of wealth and intelligence. Within the narrow range of my experience I have known among the most scandalous sodomites a French journalist, a German poet, an Italian statesman and a Spanish jurist; all of these men of exquisite taste and profound culture." Symonds declares: "It would not be difficult to draw up a list of English kings, bishops, deans, nobles of the highest rank, poets, historians, dramatists, officers in the army and navy, civil servants, schoolmasters in the most fashionable schools, physicians, members of Parliament, journalists, barristers, who in their lifetime

were, as Dante says, *d'un medesimo peccato al mondo lerci*. Many belonging to the past are notorious; and no good could come of mentioning the names of the living." The testimony of many other observers supports the conclusion that the abnormality is widely distributed among all classes of society; it is clandestinely practiced among the high and low, rich and poor. Social station, degree of culture or natural refinement has no bearing on the extent and prevalence of this unfortunate error of Nature. But blackmail and imprisonment are not the proper remedies for it.

The Male and Female Transvestite

She was a striking looking woman. And she did not wear her hair bobbed. To wear abundant masses of hair is now a sign of independence, just as a few years ago the demonstration of an independent spirit was a bobbed head. I entertained myself with her on various subjects, the weather, theater, and so on—and all the time I did not suspect that there was anything wrong with my new acquaintance. And then she said: You evidently don't suspect that I am a man? I confess I was shocked for a moment. Yes, she was a man, *a perfect man anatomically*. Yet his—or should I say her—soul was the soul of a woman. In every respect. And I would challenge any of our sleuths or vice-squaders to detect that she-he was a man when she-he walked in the street dressed in female clothes. The abundant mass of hair was of course a wig. And when asked why go to the extra trouble of wearing a wig when so many women wear now their hair cut short like men, the answer was that bobbed hair did not seem to him (her) *feminine* enough; he disliked bobbed heads, and he insisted on wearing his hair like a true woman.—I had here before me a perfect type of Transvestite.

What is a Transvestite? A Transvestite is a person who has

an irresistible desire to wear the clothes of the opposite sex. And just as there are men who must wear female clothes, so there are women who feel utterly wretched and miserable unless they can put on male clothes. The term was coined by Dr. Magnus Hirschfeld and has now gained universal currency.

Some of the transvestites are not satisfied unless they can change their apparel completely so as to be taken for members of the other sex. Some, however, are satisfied with half-way compromises. Thus, certain male transvestites will satisfy themselves with wearing fine female undergarments, long silk stockings, a fine silk petticoat (under the trousers, of course), etc. This permits them to attend to their business, not to run the risk of arrest, and still feel that they have some of the female belongings on them. With the compromises in dress that some female transvestites make we are all familiar. Then others make compromises as to time. That is, they will be dressed all day, while in their story, office, school or factory, in their normal clothes, i.e., clothes belonging to their sex, but in the evening when in the privacy of their home, they will quickly discard their habiliments and deck themselves out in the clothes of the opposite sex. Many of the transvestites (those who are not homosexual; I'll touch upon that point presently) are married and in many cases their spouses help them to indulge in their, let us say, peculiarity.

I just referred to transvestites who are not homosexual. It is an error commonly made by the uninformed to confuse transvestites with homosexuals, to hold the two as synonymous. Not at all. Transvestites may be homosexual, and homosexuals may be transvestites; but just as there are homosexuals who are not in the least transvestites, so are there transvestites who are not at all homosexual, but strongly heterosexual. Their abnormality

expresses itself only in the urge towards clothes of the other sex.

And right here I want to touch upon an important point. As is well known, our, in many respects, blessed country is the most "liberal" in the world in regards to sexual abnormalities. Nowhere in the world are the slightest sexual peculiarities so viciously prosecuted, so brutally punished as they are in our United States. Nowhere has the blackmailer such a rich field, nowhere does he reap such a rich harvest.

I discussed with one of our liberal lawyers the case of a man who was given six months in prison because he was discovered wearing female attire. At the trial his lawyer pointed out to the judge that the defendant had the urge from his childhood, from the time he was seven or eight years old. But the ignorant judge who had never heard of such a thing as transvestitism ruined the man's life, by sending him away for six months. And the "liberal" lawyer with whom I discussed the case found the sentence perfectly proper. "We cannot permit crazy whims and vices to flourish." Is an urge which exists in a man from his early childhood and which leads him to *commit suicide* if he is unable to satisfy it just a whim or a vice? (For not a few transvestites have committed suicide on account of their inability to "live their life.") Is it not rather something inborn, something which is stronger than themselves, stronger than their "will-power," stronger than their fear of disgrace and of punishment? A peculiarity—or call it abnormality if you wish—that is so powerful needs to be treated differently than by brutal prison sentences.

And whom does it harm if a man wears woman's clothes or vice versa? The disease is certainly not infectious. No normal man or woman will want to don the clothes of the other sex because some transvestites are permitted to parade in them.

PART IX
MISCELLANEOUS SEXUAL TOPICS

GENERAL INTRODUCTION

THE word Miscellaneous is generally taken in a derogatory sense. Things that are unimportant, of little significance and that cannot be properly classified are put under the rubric Miscellaneous. This is not the case with the articles in this section of the book as far as importance is concerned. We consider them as important and as significant as those in any other part of the volume. It is only because they did not lend themselves to a proper classification that they have been put into the rubric of Miscellany. But they deserve as careful a perusal as the rest of the pages.

MISCELLANEOUS SEXUAL TOPICS

What Are Sexual Problems?

What Do You Understand by Sexual Problems? is a question we are often asked.

Sexual Problems are the problems, questions, difficulties or dilemmas connected with the sex life of men and women, boys and girls.

You do not, I trust, deny that there is such a thing as sex or sex instinct. Well, those who have given the subject careful study assert that the sex instinct plays an enormous, a paramount rôle in the life of practically every civilized man and woman, and gives rise to numerous very delicate, very difficult, very complex problems.

What, for instance, are some of those sexual problems?

The problems are very numerous. Some of them are purely physical or medical, some are psychic, some are distinctly ethical, and some are social, because they concern the community and the race. To mention some of these problems: Masturbation, sexual impotence, venereal diseases, venereal prophylaxis, birth control, abortion, prostitution, love, jealousy, marital incompatibility, divorce, the single or double standard of sexual morality, unqualified strict monogamy, modified monogamy or free unions, homosexuality, sadism and the other sexual perversions and perversities, and last but not least, eugenics.

Each one of these problems is a problem of enormous scope,

many of them demanding for their proper solution the coöperation of the physician, psychologist, ethicist and sociologist.

To solve them with a sneer, a frown, a shrug of the shoulder, an obiter dictum, a medieval curse, a fine, a jail sentence—the last resource of the ignorant reactionary—will not do. For two thousand years the reactionaries have been trying to solve these problems by those brutal blundering methods—with what success everybody knows. And as these problems affect the happiness, health and very lives of millions of people, it is time that the attempt at their solution be put into the hands of men who, while not superhuman, will at least go about their task with a mind free from bias and prejudice, men who have not forgotten that they have been young once, men with soft hearts, generous impulses, and human understanding.

Sexology—Different Conceptions of Its Scope

Of course, the word Sexology, without any limiting adjectives, embraces absolutely everything relating to sex—the anatomy, physiology, pathology, history, ethics, perversions, etc., etc. And yet a person's character can pretty well be limned from a consideration of those phases of sexology which attract his chief or exclusive interest. I, for instance, am deeply concerned only in those divisions of sexology which have a direct and undoubted influence on the weal or woe, happiness or unhappiness of living men, women and children. Thus I am profoundly, ceaselessly interested in the manifestations of the normal sex instinct, in jealousy, its causes and cure, in sexual ethics, i.e., in the double standard, the right or wrong of illicit relations, in the effects of masturbation, in sexual impotence, sexual neurasthenia, the re-

sults of abstinence, venereal prophylaxis (I am even more interested in the prevention of venereal diseases than in their cure), birth control, the ethics of abortion, the experiments in rejuvenescence, and in cognate problems. Why? I have given the answer. Because every one of the above problems has a direct relationship to the health and happiness, the physical and mental efficiency of practically every human being.

But take Dr. A. or Mr. B. They are also sexologists. What do they write about? Almost exclusively (the "almost" may be left out) their themes deal with subjects of such vital importance as the following: Phallic worship among the ancients (a favorite topic), the rites of prostitution in ancient temples, extremely rare cases of sadism, masochism, coprolagnia, necrophilia and bestiality, the various methods of coitus among the Egyptians and Hindoos, and last but not least, just smutty stories, all of which though it may make "interesting" reading for old roués, I humbly submit, possesses no value, because it has no practical application to anybody's ills.

The Psychology of Sex

The more deeply the author delves into the study of sexual psychology, the more marital misery he is called upon to alleviate, the more conjugal entanglements he is asked to disentangle, the more convinced he becomes of the tremendous importance of the sexual instinct in every sphere of our life, the more imbued he is with the idea of the necessity of studying this problem thoroughly from every point of view.

The author has no hesitation in stating that at least half of the world's misery is in some way, directly or indirectly, con-

nected with the sexual sphere. The people themselves may not be aware of it, but if they studied the matter deeply, they would find that the underlying trouble is of a sexual nature.

And matters will not improve until we are permitted to discuss the entire domain of human sexuality freely, openly, without beating about the bush, and without the specter of a censorship before our eyes.

"Not a Bit Interested in Sex"

A man, who after looking at the titles of a number of sex books, sniffs and says contemptuously: "I am not a bit interested in that sort of stuff," is either (1) a congenital impotent or (2) a liar. Also, perhaps, (3) he is simply a narrowminded ignoramus. No normal, wideawake person can truthfully say that "sex" has no interest for him whatever. He may object to a certain sort of book—that is a different matter altogether. But to assert that he despises all books dealing with any phase of sexology—that surely stamps the man as belonging to one of the three above-named categories.

Children and Sex Matters

If some of the fathers and mothers who consider their children sweet saints and angel pets, utterly innocent and ignorant of anything pertaining to sex, could accidentally overhear them discuss among themselves certain topics—what a shock they would receive. The blow would stagger them, they would be temporarily stunned. But on coming to, they would calm down, for they would perceive that the children were just as bad or just about as good as they were themselves when they were children. It is

no use being foolish, and it is time for parents to recognize that there is very little in *rebus sexualibus* that a boy or city girl of twenty does not know. Some of the knowledge is distorted and perverted, but that is not the boy's or girl's fault. Not receiving the information from proper sources, they get it from the sources that are accessible to them.

We said "twenty"; we could subtract three, four or even five years, and what we said would still hold true.

Our Insane Overvaluation of Physical Virginity

Certain things, in order to make an impression, must be iterated and reiterated and reiterated, and therefore we wish once more to call attention to the brutal and stupid attitude of Society towards the girl who through an imprudent act or even through brutal force has lost her virginity. Every male skunk and scoundrel considers such a girl fair prey to his lust and feels a sort of indignation when such a girl still shows some dignity and independence. And while the attitude of men is generally brutal, the attitude of our sanctimonious women is much more so. It is they generally who hound her, who make her life miserable and prevent her from again leading, if she wishes, a decent and respectable life. The result is that the girl who through imprudence, passion or even violence has lost her physical virginity, is often forced to lead a life which is loathsome to her.

All this brutal conduct, on the part of both men and women is due to our insane overvaluation of physical virginity in the female, and this attitude will not be changed until we learn two important facts: *First*, that a girl who has lost her physical virginity is thereby no more ruined, no more degraded than a young

man who has had sexual intercourse; and *second*, that a girl with an intact hymen may be more unchaste mentally, psychically, nay, even physically, than a girl who through the force of circumstances is no longer a virgin.

The Sex Instinct and Other Instincts

One of our sex book authors, who writes with one eye on rationalism and the other on Mrs. Grundy, speaks of the *holiness* of our body and the *sacredness* of the sex function. Times without number he repeats the fatuous and futile statement that if we wish our boys and girls to grow up with clean, pure minds, so that they may not only abstain from sexual relations but even abstain from *thinking* about them, we must imbue them with the idea that our body is something holy, and the sex function is the most important and most sacred of all functions, because our own health and the perpetuation of the race depend upon it, and it must therefore not be abused or used (until we have a legal license to do so). And then further on, in order to convince the youth that the use of the sexual function is not at all necessary to our health, and that abstinence is quite an easy matter, he says that the sex function is not a vital instinct, that it cannot be compared with the function of nutrition, but is to be compared with the instinct of *micturition* and *defecation*! It is simply an annoying condition that the system wants to be relieved of.

Thus our hypocrites, who really know better, will pervert the truth in order to please Mrs. Grundy, and to obtain the acceptance of their books by the Y. M. C. A.'s, school committees, Sunday schools, etc.

The man does not see, apparently, in what ludicrous contra-

dictions he involves himself. On the one hand he claims too little and on the other too much. If the sex instinct is merely to be compared with the instinct of defecation and micturition, what is there sacred about it? Of course to me the whole talk about the sacredness of our bodies is nauseous. It is important that we be in good health, and our body needs to be taken care of, but there is nothing sacred in any part of the body, except perhaps the brain if you wish to apply the term sacred to something wonderful and mysterious. But even our silliest sex book writers will not claim that there is anything sacred in the processes of defecation and micturition. Then again, if the sex instinct is to be compared with the two instincts just mentioned, why not admit also its imperiousness? What would the author say if anyone claimed that the acts of micturition and defecation must not be performed except after the obtaining of a legal license to do so?

It is a disagreeable subject to write about, but in fighting stupidity and hypocrisy you must deal occasionally with disagreeable subjects, and the only way to stop our hypocrites from attempting to befuddle the brains of our young men is to show them the ludicrous inconsistencies of their positions.

An Old Man with a Young Wife

I cautioned him and cautioned him. But he would not heed my warning.

He was fifty-six years old, and very well preserved, to all appearances. He had been a widower for ten years, and had decided to remarry. His intended was a girl of thirty. The disparity in the ages alone would not have been a barrier. Many marriages with such and even greater disparity turn out quite happily—

as happily as most marriages. But he had noticed lately that he was not so well sexually, and so he came for some treatment prior to taking the definite step. When I began to examine him I noticed a very hard bounding pulse. This made me cautious, and on taking his blood pressure it was found to be 210. While we do not ascribe the same sinister significance to blood pressure that we did a few years ago, still we do not like to see blood pressure above 180 or so. The heart was hypertrophied and the compensation was good. The urine showed a trace of albumin. Under the circumstances I thought it unwise, very unwise, for him to marry; to marry anybody, even a woman of his own age, but particularly a robust young woman. Sexual relations are a dangerous thing in high blood pressure, and particularly so when the indulgence is almost sure to be excessive.

And I told him so. I strongly advised him against the step. But people usually take your advice when it is the advice they want you to give them. If your advice goes contrary to their plans and inclinations, they will find a thousand good reasons for not taking it. No, he could not think of following my advice. He thought too much of the young lady. And he would decidedly prefer to live five years with her than twenty-five without her. And so he got married. But it wasn't "five years with her." It was just about three months after, when I saw in *The Times* that Mr. X died suddenly of apoplexy. I learned that he died what the French call a "sweet death."

The Arabian and Chinese proverbs are the wisest. The Arabs have a proverb which reads:

*The worst enemies of an old man
Are a good cook and a young wife.*

Very true. It certainly proved true in the case of my patient. One might say: fifty-six is not old; true; but if a man is as old

as his arteries, then this patient's age was seventy-six and not fifty-six.

A Broken Leg vs. Syphilis

Two young men, both of them college students, came home for their Christmas vacations. One evening they went out to visit a young lady "friend" who had been recommended to them by another friend. It was drizzling and snowing, and the ground was frozen and slippery. The dinner had been generous, in addition to the wine there had been cocktails before and liqueurs after, and both friends were in high spirits, though not too steady on their legs. On stepping out from the taxicab, one of the friends slipped and fell, and on getting up found himself unable to walk. The non-fallen friend sent the fallen friend home in the taxicab, while he himself went in to spend the evening with the young lady.

A doctor who was sent for found that our young friend had broken his knee-cap; he had to spend about six weeks in bed, and now he is walking somewhat stiffly and with a slight limp; he may be weak on one leg for the rest of his life. The non-fallen friend developed, about three weeks later, a suspicious sore, which proved to be a chancre. He has before him about five years of tedious, disagreeable and somewhat painful treatment. And he is grumbling at fate why it was his friend and not he who had broken his patella. He would have been willing, he says, to suffer a fracture of both legs. And I believe him.

For he full well knows the gravity and the possible consequences of the scourge which we call syphilis. And he was aware of them before he went to visit the lady friend. Why did he go? And why didn't he use the prophylactic which he had in his possession?

Because the young lady was so nice in every way, and he was sure that she was all right. And what is more, the young lady herself had no idea that there was anything wrong with her. She was a "respectable" young lady, she only went with "nice" men, whom she knew to be clean and decent. Yes, except once; about two months before she went with a man, whom she did not like very much, and who seemed to be rather tough. Most likely it is that man who infected her. . . . People are surprised at the stoical, almost cheerful attitude exhibited by our friend who broke his knee-cap. Well, they don't know what he knows, and what we know.

A Story with Two Morals

A married couple has just left my office. They have been married eight years and they have no children. It would have been worth while to have a good painter paint their faces when I, after a thorough examination of the husband, told them that it would be an absolute waste of time and money for them to have the husband treated, as under no circumstances could he beget children. The criminal on whom a judge pronounces a sentence of life imprisonment or of death could not have a sadder, more pitiful, more suffering expression. I was the final authority and when I pronounced the verdict, as I had to do, it was like condemning them to hopeless, cheerless, lifelong misery. The eager expectancy with which they were awaiting the verdict while I was making the necessary microscopic and other tests was truly pitiful to watch. They walked out without as much as saying a word.

As I stated before, in certain classes of society, particularly among the poor and particularly among certain races such as the

Jewish and Italian, childlessness is considered the deepest disgrace and the worst misfortune that can befall a married couple. And as long as such feeling prevails among millions of couples there is no danger of "race suicide," even if the knowledge of prevenience should become universal in the real sense of the word. All the fears of our reactionary anti-preventionists are groundless. This is the first moral of the story.

But there is another moral to this case. The woman has been married eight years. She was treated, as she told me, by at least a dozen physicians, for she began to seek medical advice three or four months after being married. The doctors straightened her imaginarily anteflexed or retroflexed uterus, dilated the imaginarily pin-hole cervix, scraped her imaginarily pathological endometrium, tamponed her and what else they didn't do—and not one of them asked to have her husband examined. The merest tyro of a physician, one even who is incapable of making a microscopic examination of the semen, could, by merely examining the atrophied testicles, at least have suspected it was the husband and not the wife that was at fault. The seminal vesicles could not be felt, showing that they were entirely empty. This alone, unless it occurs very soon after intercourse, is in itself a suspicious signal. I had the man bring his "semen" in a condom, and it showed a complete and absolute azoöspemia. And still the poor wife was bothered and badgered for eight years.

In cases of sterility we should refuse to look at the wife until we have examined the husband. In more than fifty per cent. of the cases it is he and not the wife who is at fault.

Again: Husband and Wife and Sterility

Mrs. X. had been married five years and for the past four years she had been going to physicians, off and on, for treatment. She

had been to four different physicians and also to a midwife who was reputed to be very good for such things. Her cervix was dilated once and the uterus was curetted twice. Also, she had been treated with tampons and was given internally various brands of ovarian substance. Not one of the physicians consulted suggested that the husband have himself examined. About two weeks ago Mrs. X. attended one of a course of lectures in which she learned for the first time that in cases of sterility it was not always the wife that was to blame; that now and then, say in fifty per cent. of cases, the husband was to blame. She went home and told her husband that she had an appointment with her doctor for to-morrow, but instead of her it will be he who will go. He objected, but she was persistent, and when a woman wants a baby she will have her way; and the husband went. And, as is so often the case, the fault was found to be his. His semen was altogether devoid of spermatozoa. And in a private conversation he recollected, after a little urging, that he did have a "touch" of gonorrhea (how many people have just "touches" of gonorrhea! They don't mind confessing to a "touch" but they dislike admitting that they had a full well developed case), and after a little further urging he recollected that he also had a mild swelling in the testicles. But that was so long ago and he didn't think that anything was or could be the matter with him.

I told him that it was he who was to blame in the matter, and whether he would ever improve or not, it was entirely useless to subject his wife to the expense and the unpleasantness of uterovaginal treatment. His wife was not any happier on learning the result, but at least she felt less humble. It was Mr. X. who felt humble.

Non-Sexual Life and Happiness

I do wish the readers of this book would peruse the case that follows with particular attention.

One hears and reads so much on one side of the question that one forgets that there is also another side. In fact the vast majority of people do not know there is another side.

It is agreed by all rational sexologists that satisfactory sex relations contribute enormously to the fullness, richness and happiness of married life; but it is never mentioned that there are some couples who after a period of sex life of varying intensity and varying duration—ten—twenty or thirty years—give up sexual relations absolutely, and are not any the less happy, but often more happy, on that account. A good deal of misery would be avoided if certain couples could be made acquainted with this physiologically and psychologically important and well-established fact.

And here is a very brief case report.

They are a highly intellectual and artistic couple. Mr. A is fifty-two and Mrs. A is fifty. They are husband and wife, but they are more than that; they are very good friends, good pals. They go everywhere together, they are inseparable. They are the envy of their friends. But it has not always been thus. For about ten years, between the ages of thirty-five and forty-five, theirs was a life of strife and disharmony. Quarrels were frequent; there were two or three temporary separations, and there was even talk of divorce. On looking backward and examining the situation unemotionally, on analyzing the causes of their disharmony, they find but one cause: their sex relations. Neither of them was strongly sexed, particularly so Mr. A. Towards the end of his thirties he would have gladly given up all sex

relations; he had no need for them, no desire for them, and they gave him neither pleasure nor satisfaction. He thought that perhaps the wife was at fault and he tried extra-marital relations a few times; but they afforded him even less pleasure or satisfaction (there is a difference between the two terms when speaking of sex relations). As just stated, he would have gladly given up all sex relations, but as it unfortunately so often happens, the wife at that time became more sexual than she had been in their early married life, and to satisfy her he kept up relations.

It took them a long time, but they finally noticed that for two or three days, and sometimes for a whole week or longer after such relations, they both felt miserable. He felt weak and irritable, she had a pain in the back and was even more irritable. But it took them even longer to find out that the sexual relations were the real cause of their disharmony and strife. They thought, as was natural, that the reason why sexual intercourse afforded them no satisfaction, but on the contrary made them feel wretched, was because they no longer loved each other; it did not come to their minds that they did not love each other because they had sexual relations. Though they had not been strangers to books on sexology, they had not come across such cases, nor had they ever seen a statement that in certain weakly sexed men and women sex relations may have a disastrous effect on the love relations. Usually the contrary is the case.

When enlightened as to their true status, they decided to give up relations together. Almost immediately their mutual relations improved; gradually they both became calm and serene; their physical health improved and their working capacity became increased.

It is seven years now since they have made their decision to live a non-sexual life, and they haven't had any quarrels since, there

has been no talk of separation, and, as stated in the beginning, they are the very best of friends. Genuine friends, who enjoy each other's presence, who feel uncomfortable in each other's absence. They are eager for each other's company as much as they were during the first years of their married life—with one exception. They do not desire, nor do they feel any the worse for the lack of, physical union. Psychically they are more married than ever.

The Pornographic Mind

What is the psychology of the pornographic mind? Why will people pay exorbitant or even fabulous prices for books which deal just with smut, and contain nothing of value except obscenity? There are certain people—no sooner do they learn that a book has been suppressed because it contains some smutty stories, a description of an orgy in the nude, a vivid depiction of an act of rape or some vile scatologic stuff, than they must have that book. And the harder it is to get the book, the harder they want it. And I have known people in very moderate circumstances to pay fifteen and twenty-five dollars for books which to me appeared utterly worthless. I can understand paying high prices for books which contain valuable information, but to pay fancy prices just for smut, vulgarity and obscenity—that is above my comprehension. I know quite well that to some people, who have no sexual life, this is the only surrogate. Again, I know that some people, whose libido and voluptas are below par, find in pornographic literature the only means for inducing tumescence. The nude female is powerless in this respect. They need a pornographic paragraph or picture as a preliminary stimulus to normal coitus. It is their mental cantharides. Of all this

I am as well aware as anybody. But I am referring to people who are normal sexually, and live a normal sexual life, and nevertheless gloat over pornographic filth and are ready to pay fancy prices for it. Why?

Obscene Pictures and Sexology

A gentleman came to see me the other day. He had no appointment and I was so busy, and my first impulse was to send word that I could not see him, he should come some other time. But his engraved card bore so many initials after his distinguished name, and he had come from such a distance, from out of town, that I agreed to see him.

After the preliminary greetings he opened a portfolio, removed therefrom and quickly arranged a large number of photographs of dazzlingly beautiful women. Yes, they were beautiful, but they were absolutely nude and in the most obscene imaginable positions; they were lewd and lascivious. But they were not the worst; on a number of the photographs there were men and women in the most "remarkable"—some would call them horrible—positions of normal and abnormal coitus; and many represented the most grotesque perversities as well as the vilest perversions. The owner of these pictures—they numbered about three hundred—was very proud of his collection. These pictures, he said, "are the *crème de la crème* of obscenity. There is nothing like them anywhere. I spent years in collecting them, some are photographs I took myself. You will not find anything like it in Paris, Barcelona or Havana." And he was willing to part with his collection at ten dollars per photograph. He would let the whole collection go for two thousand dollars.

I told him that I was sorry, but that I would not pay ten cents a piece. He became ruffled. Did I think they were not good enough? "Too good, but I am not interested in such things." "Well?" "Well what?" "Are you not interested in all sex questions and sex subjects?"

I had to explain to him that I no more considered vulgar obscenity or common pornography a legitimate part of sexology than I considered a wart on a man's face a legitimate part of his face. I was interested in sexology because I was interested in solving the complex sex problems which confront men and women in civilized society and which cause such an enormous amount of anguish and suffering, suffering physical and mental. Obscene pictures, photographs representing normal and abnormal coitus and sexual perversions will not help solve any sexual problems. On the contrary, they may aggravate them by leading to sexual perversions and by acting as sexual excitants. And as I said many years ago, in Altruria, the sexual instinct is strong enough without being in need of artificial excitation. Obscene pictures can only act injuriously, both mentally and physically.

"But some people, quite a few in fact, derive great pleasure and satisfaction from a contemplation of such pictures."

"If they do they are welcome to them, I do not advocate the establishment of any censorship—except in the case of the young—I would not arrest or send to prison people who handle those things, but I am not interested in them. Good day."

I fear that my visitor went away with the impression that I was a prude—the worst thing that one could be guilty of in the eyes of some people.

It can't be helped, but I must reëmphasize that I am not interested in obscene pictures and erotic books, and I pity the

people who pay fancy prices for the former or the latter. Some of them are truly obsessed.

And I will take this opportunity to repeat that sexology is a serious study of the sex instinct and its variegated manifestations, normal and abnormal, and its purpose is to solve problems and to prevent and cure misery. It has nothing in common with pornographic pictures, erotic books, barroom jokes or smoking-room smutty stories.

A Thousand Dollars for an Obscene Book

I presume that all men and women who are known to be interested in sexology are honored now and then with offers of rare books dealing with sexual subjects. Hardly a week passes that I do not receive some catalogues, circulars or confidential letters offering great bargains in rare books dealing with sexual subjects in word and picture. Very few of these books are of any scientific value, because books dealing with sexual subjects from a scientific point of view are well known, are announced through the regular channels, and need no personal or confidential circulars. The books are practically all of an extremely low, pornographic and obscene character, and the illustrations, which are in some instances of a very high artistic quality, made by eminent artists, deal with sexual perversions and with other matters that cannot be spoken of here.

The writer has recently been offered a collection of books ranging in price from ten to a thousand dollars each. The character of the books you will have to imagine. He has also been offered a museum or collection of obscene objects, which collection has been the life work of a leisurely gentleman. This collection, which comprises books, pictures, engravings, oil paint-

ings, statues, vases, snuff-boxes, etc., all presenting varieties or perversions of the sexual act, is offered at the modest sum of twenty-five thousand dollars in American money.

Undoubtedly there are purchasers for all these things, because there is no supply unless there is a demand. I am certainly not prudish, but in all earnestness I wish to ask, *cui bono*? Of what use, of what benefit all this obscenity? It is of course the veriest hypocrisy to claim that it has any scientific object in view or possesses any value. To my mind, it shows nothing but an empty, idle mind, both on the side of the litterateurs and artists who indulge in these things and on the part of their purchasers.

The author repeats that he draws a deep line of demarcation between the scientific study of sex, i.e., sexology, and pornography. For the merely pornographic obscene he has as much detestation and contempt as any puritan can have—nay more, for the puritan, on account of his sexual repression and abnormal sexual life, often has a lurking secret liking for the pornographic. The author has neither a secret nor an open liking for smut or filth of any kind.

Why They Are Acquitted

My opinion may seem strange and far-fetched, but I might say that this is an opinion not strictly original with me or held by me alone. No, it is now shared by most scientific sexologists and psychologists. The reason why, in this country, vicious females are acquitted if they kill the men with whom, usually at their own solicitation, they have had love affairs, is because the sex-obsessed jury is filled with vicious envy towards the man. The men on the jury may not, most likely do not, give themselves an account of the underlying motives for their verdict. They prob-

ably think, if they think at all, that they are acting in the cause of morality, in the cause of humaneness—but all the time it is envy, envy. This is particularly the case if the victim was a married man. Then acquittal is a foregone conclusion. And that's why those women, who are morally vastly inferior to the street-walking prostitute, so frequently take the law into their own hands and commit premeditated, coldblooded murder. They know that our sex-obsessed juries will acquit them.

Our Courts and Ante-Marital Chastity

Our courts have held that if a wife was unchaste before her marriage and has concealed the fact from her husband, this concealment does not constitute such a fraud as would entitle the husband to the annulment of the marriage. But if in addition to the unchastity the party was also suffering from a venereal disease, which subjected the innocent spouse to the danger of infection, an annulment of the marriage would be granted, provided the innocent party refused to continue to live with the guilty party on learning of the true condition of affairs. This is very good public policy, and the courts' decisions meet with my entire approval. The mere lack of ante-marital chastity in a wife should not entitle the husband to annulment, no more than the lack of chastity in him would entitle her to an annulment. But where there is uncured venereal disease, the case is entirely different. Nobody has a right to subject another human being to the danger of infection with a serious and often horrible disease.

Woman's Underwear Advertisements

The words of a Catholic priest are quoted in a medical journal, to the effect that the advertisements in our magazines about

corsets and underwear for females, representing female figures in seductive poses, have a very pernicious influence on our youth. From the knowledge acquired in the confessional, the priest states that those advertisements are in many cases the cause of masturbation, and he therefore feels obliged to remove all the advertising pages before putting magazines in the hands of a boy or young man.

I can corroborate the priest's statements. But how can you avoid the temptations? Some are led to masturbate by the exhibits of female figures, of underwear, shoes, etc., in the show windows of our department stores. Shall we prohibit such exhibits?

Suicide Among Women

Statistics of 1800 cities in this country show that the suicide rate is becoming gradually higher. But the figures from this country as well as from European countries show that there are three times as many suicides among men as there are among women. This raises a very interesting question: Why?

If, as is generally claimed, woman's condition is more wretched, more pitiable, more humiliating than that of man, why should the suicide rate among men be so much greater than that among women? Some would say that the reason is that man is on a much higher plane intellectually and spiritually than woman is. It is of course admitted that the lowest races and the lowest strata of society are not so apt to commit suicide as are the higher races and the higher strata, but I am not willing to accept this explanation.

Chaste and Honest

It is discouraging to see the manner in which the words "chaste" and "moral" are used by presumably intelligent people as if they were synonymous or interchangeable terms. The word honest is also used in this manner, as if it were synonymous with chaste or abstinent. And if abstinent is equivalent to honest and moral, then non-abstinent is equivalent to dishonest and immoral. Now, I submit to all decent and thinking people, that it is time that this idiotic misuse of the English language be put a stop to. It is time to throw off the shabby, threadbare cloak of hypocrisy and to admit the truth of the statement that a person's sexual continence has absolutely nothing to do with his or her morality and honesty. A man may live a celibate life, or may if married strictly abstain from extra-marital relations, and be nevertheless the lowest specimen on the moral ladder. He may be a cheat, a grafter, a fraud, and all his life may be devoted to useless or anti-social acts. A woman may be strictly chaste, and be a common shrew nevertheless, without a generous instinct or a kind feeling in her shriveled heart. And vice versa, there are men and women whose code of ethics permits them to have "illicit" relations, to whom our artificial man-made morality is the acme of falsehood and hypocrisy, and who are nevertheless the salt of the earth, devoting their lives to humanitarian work, and who are really models of honesty and morality in every human relation. It must be impressed upon the minds of the common herd and its hypocritical ignorant leaders that chaste is not synonymous with moral, and abstinent is not equivalent to honest.

One of our commonplace sex book writers in referring to a certain public man stated that he led a "clean moral" life. The man was a common politician, always ready to prostitute his con-

victions, if he had any, at the bidding of bosses, or according to the dictates of selfish advantage. There was not a noble streak in the man's makeup. But because for certain reasons he abstained from sexual relations, he was said to lead a "clean moral life." If this is not a profanation, a debasement of the English language, I do not know what it is.

Again and again I repeat: It is time that this common vulgar confusion of chaste and moral, abstinent and honest be discontinued.

Some Funny Things Happen There

Some things happen in the country that was formerly Russia that could not happen anywhere else on the face of the earth. An engineer employed in the construction of a railway bridge was killed by an accident. His wife from whom he was separated but not divorced (the question is, why?, one can have a divorce there for the asking) put in a claim for 150 roubles a month as widow's pension. The engineer was getting 300 roubles a month, and a widow's pension in such cases amounts to one-half the husband's salary. The pension was about to be accorded her, when a young girl, claiming to be the dead engineer's sweetheart or mistress, put in her claim for a hundred roubles a month; for was she not the de facto wife of the deceased?—The court in its truly Solomonic wisdom decided that the pension should be divided equally between the two ladies, the illegitimate one, however, to receive her pension only until she got married or found steady employment.

The railroad management was not satisfied with the decision and carried the case to a higher court. The superior court confirmed the decision of the inferior court, with the slight change

that the sweetheart or unwedded wife was to receive the pension only until she had finished college.—Now what do you think of that? And is there another country on this globe where such a thing could have happened? And when you look deeper, can't you see a sort of crude justice in the decision of those unlearned-in-the-law judges?

The Real Motives of Our Actions

That the obvious, apparent motives of our acts are not always the real, true motives, has of course been known long before Freud, but to Freud and his school belongs the credit of having investigated the subject more deeply and in greater detail and of having brought a great deal of light to bear on it.

Very often the reasons which a person gives for his acting in such and such a manner are entirely different from the real fundamental reasons—and not only different, they may be diametrically opposed to the reasons given. Giving reasons for one's acts or behavior is termed "rationalization," and the reasons given may be very plausible, very logical, and yet may not be the true reasons. And the point which I want to emphasize is that the person may be himself entirely unaware of the true motives of his actions. If the person is aware that the reasons he gives to the world at large are not the true reasons, then he is a hypocrite, and this is a different matter. I am not dealing with that class of cases now, I am dealing, I repeat, only with those cases in which the person is sincere in believing that the reasons which he gives are the true reasons, and which, however, are quite untrue. Let me give a few examples.

A man, aged thirty, married about ten years, never known to be very courageous or pugnacious, throws up his job and enlists

in the A.E.F. He burns with patriotism, is filled with hatred against the "Hun," and is ready to give his life to save the world for democracy. People applaud his patriotism, he himself is convinced that he is a patriot and that he is guided in his action by the highest and most altruistic motives. But that isn't the truth. The truth of the matter, which came out later, was that he hated his wife, disliked his humdrum job, and wanted to run away from the whole thing.

And if all our soldiers who enlisted in the War voluntarily were psychoanalyzed it would be found that a very goodly proportion of the patriots volunteered for the same reason. I am not going to the silly extreme of maintaining, as some do, that every single person who volunteered in our War was actuated by certain sordid motives; the motives of some were unquestionably noble, uncontaminated by any concealed sordidness or expectation of rewards. But that a great many of them were, of that I am convinced. And what is true of the young men is true to the same or even to a much greater extent of our young women who rushed across to France. Many of them themselves knew that they were going to get a man, or at least to have the opportunity denied them at home of indulging in illicit relations. And quite a large percentage of them were successful in getting what they went for. And even the activity of our young women here, at home, in the Red Cross, etc., was not purely one hundred per cent. patriotism. Some were sincerely convinced that it was. But an analysis would have shown that it was not—that it was again the hope of coming in contact with men, wearing a pretty uniform, having a prominent position, and so forth.

Another example. A middle-aged man suddenly decides to devote his life to fighting pornography, to uprooting obscenity, to cleaning out our literature. The Freudians maintain that all

vice crusaders, all pornography hunters, or, as Mencken calls them, smuthounds, are essentially pornographic and obscene, and they go into their work in order to be able to see and to read and to handle every form and kind of obscenity, obscenity in words, pictures and things even more sordid than that. I do not go to such extremes. I believe that there are sincere men who are opposed to obscenity. I mean not only sincere because they believe in their own sincerity, but sincere in the sense that there is no hidden or masked motive behind their action. But that many of our obscenity hunters are dangerously, essentially obscene, and use their anti-obscenity work as a defense-mechanism, against their real deep-lying obscenity, of that I am also convinced.

Another example. A middle-aged spinster suddenly decides to devote all her time and money to fighting prostitution, to close up the houses, to drive all the prostitutes out of the city. She believes that she is guided in her action by the highest motives, that she wants to do something for the glory of God. But the real truth of the matter is that she is burning with jealousy, that she is envying every prostitute her opportunities of having as many men as she wants to, while she herself has not been able to get even one. And there is another reason—the curiosity present in most women—I mean in most decent, respectable women, good wives and mothers of children—of seeing the prostitutes with their own eyes, of being able to visit their houses, of being able to talk with them and find out how they live (for the purpose of course of trying to convert them and lead them into the path of righteousness).

And I might say that according to some Freudians, there is hardly a woman, even of the saintliest variety, who does not occasionally wish herself, for ever so short a time, in the place of

a common prostitute or at least a courtesan. This fact is well known to sexologists and psychoanalysts.

Another example. A young girl suddenly determines to leave the little town where she was born and brought up to enter a co-educational university in a large city. She does achieve her object after considerable opposition on the part of her parents, she does enter the university and she does study and make most excellent progress. It seems to be unfair to look for another reason except the apparent one, but the truth is that the real hidden motive, hidden even from herself, was to be able to come in contact with men, to enjoy men's company and to find if possible a mate. And as a matter of fact she did before the end of the year was out find a man, a very excellent man, whom she married. And then she was no longer interested in continuing her studies.

A case was recently tried before a jury in which the two principals were an old man and a young woman. It came out that the young woman had been the man's mistress for several years. The District Attorney worked himself up into a fury, fumed and raved at the immorality of the man, and though the man's relations with the woman were not a part of the case, demanded an exemplary punishment. An assistant in that District Attorney's office, who has been and will remain an assistant for many, many years because he does not aspire to a high position—he could not maintain a high position because he does too much thinking and reading—that assistant asked his chief why he worked himself up into such a fury. Of course the answer was because society had to be protected against immorality. The assistant, who was very friendly with him—he was older than he and had known him as a youth—asked him to look deeply into his interior and to see whether there was not another reason for it.

They discussed the matter, and the District Attorney had to admit that it was more than a desire to protect society against immorality; that it was really envy, envy and a desire to possess that young woman.

And psychoanalysts and sexologists have known for a long time that in cases between men and women, where the man is middle-aged or old, and the woman is young and beautiful, the punishment of the man or the acquittal of the woman is not usually motivated by justice, by the facts of the case, but by the feelings of envy and downright lustfulness. The feelings may be in the subconscious, they may be hidden, but they are there.

Another and final example. I had a patient, a police official, who was very strenuous and zealous in fighting prostitution. He had taken an oath to drive every prostitute out of the town of which he was the official head. And he seemed to be very sincere, that is, outsiders did not suspect that there was any hidden motive in his crusade.

But the fact was that he used to be a very frequent visitor at houses of prostitution; as police official he had free entrée to any of them; only several years after he contracted a severe gonorrhea which resulted in gonorrheal rheumatism, which crippled him to a certain extent and caused him very severe pain off and on, did he become a holy crusader. The man is not a hypocrite, he believes that his motives are purely altruistic; he might perhaps say that he does it because he wants to save others from a fate like his, but when he talks of the matter you can see that the real mainspring of his activity is anger and revenge.

The hidden motives in the examples cited have been of a sexual character; but although the sex motive is the most important one, it is not the sole one. And many of our actions for which nice, plausible and altruistic reasons are given, would if analyzed be

found to be caused by motives of an entirely different character. The mainsprings instead of gold would be found to be of brass or rusty iron.

And this, the searching and finding of the true reasons for our actions, is one of the merits of Freudianism. Some would be inclined to say that it is hardly a merit, that it is rather a demerit. Why dig beneath the surface? Why scratch off the varnish which makes the statue look so polished and clean?

Because we must know the truth. The truth alone will make us free. The appearance of the naked, unadorned truth may shock us at first, but eventually it is the truth that will be our salvation. "Know thyself" was an injunction given us by that noble pagan Socrates more than two thousand years ago. But it has been neglected. And psychoanalysis more than any other philosophy is forcing us to know ourselves.

It is impossible to omit the word "unconscious" in conversation or writing, and I am not going to make the attempt. But I want it known once for all that I am using the word unconscious in a different sense from what the orthodox Freudians are using it. It's hard to give a clear-cut definition, and the best I can do is to say that I use the word unconscious in the sense of not conscious at the moment, covered or hidden, yes, covered, but uncoverable, easily brought to the surface by a little self-analysis, by a desire to look deeply into one's own heart.

Intercourse on a Par With Burglary and Murder

Dr. Howard A. Kelly is a famous gynecologist. He is also a good pious Catholic and is of course opposed to any kind of governmental license, regulation or supervision of prostitution. One reason of his opposition is that regulation does not prevent vene-

real disease; another reason is that it is not fair to arrest the diseased prostitute and to let the diseased man free; those two reasons are old and well-known and have been shown to be wrong and fallacious times without number. But one reason advanced by Dr. Kelly is rather unique and original. Here it is in Dr. Kelly's own words (*italics, ours*):

"One great and serious difficulty, inseparable from all licensing, is this: that it seeks merely to obviate the *penalty of sin*, the *natural punishment* visited upon it, and not only takes no cognizance of, but plans to facilitate the commission of the *criminal act* itself. The attempt to deal with the question of regulation is *equivalent* to saying that *thieving* and *murder* would be all right if *the thieves and murderers could only escape punishment.*"

Now, what do you say to that? What can you hope for, what can you expect, when a prominent physician—and a physician is supposed to be a scientific man—plainly states that the contraction of venereal disease is a natural punishment for a sin, when he naïvely shows that he seriously considers the satisfaction of a natural and all-powerful instinct on a par with stealing and murder? For men indulging in the crime of illicit intercourse to escape venereal infection—it seems to him just as bad as if thieves and murderers escaped punishment for their crimes. What can you hope for, what can you expect?

And these be our leaders, these be our teachers!

I have said so before, and I will repeat here: A man may be a great master in his line, he may be a great sculptor, painter, musician, actor, physician, engineer, etc., and still when it comes to logic, to analytical reasoning, he may be on a level with the man who works in the sewer. He may be very eminent in his profession, and still possess the brain power of a little infant.

It is sad, but true.

Love and the Number of Children

"The duration of their love is shown by the fact that she bore him eight children."

I find this sentence in a book entitled "Marriage and Efficiency," by Dr. C. Ramus (p. 230).

Very fine proof of love! I know a wife who bore her husband twelve children, and not only was there no love between them, but actual hatred, particularly so on the part of the wife. She begged us to give her something to prevent her from having another child. For should she get in the family way again she would surely crack his—her beloved husband's—head, or her own.

Yes, rather strange to bring the number of children as a proof of the extent of the love that exists between a couple. An inverse proportion would be nearer the truth. Some of the vilest brutes who do not know what love means and to whom one female is as good as another keep their wives in a constant state of pregnancy.

Pregnancy From Rape During War

The World War was the first real war that I lived through and I therefore cannot say how things were in former days. Maybe things were just as bad then, or worse. But one factor stood out in all its ghastliness, and that is the enormous amount of rape that was committed in the last war in all the invaded countries.

Of course thousands of pregnancies resulted from these brutal rapings. What the feelings of the mothers must have been who carried in their wombs children whose fathers they must have hated with every fiber of their souls can be better imagined than described. Some said that many of these mothers were on the verge of insanity, while others actually went insane.

The question what to do with these mothers-against-their-will became so important that its discussion was taken up not only by special publications such as medical and legal journals but even by daily papers. Some maintained that in view of the exceptional circumstances the law against abortion should be abrogated, and all women who became pregnant through rape by soldiers should be permitted to have the hated fetus removed. Others said: No, abortion is wrong under all circumstances, nothing can excuse it, and the mother should be forced to bear the fruit to term. To this some objected, stating that even if she bore the child to term the mother would hate it, and how could she bring up a child properly if she hated it and loathed it? But the reply to this was that the state would take care of all these children, that all a mother would have to do was to declare that the child she was pregnant with was the result of rape by an invader, and then at term the state would take care of it and bring it up at its own expense, and the mother would not have to see it.

But here another objection arose. Such children, of which there would be thousands, would form a class of pariahs whose lives would be miserable, and because hated and insulted by those around them, they might form a dangerous anti-social class. Those, however, who believe that abortion is murder under all circumstances were not dismayed by any objections. They said a mother is a mother, and even if the act of conception was accompanied by loathing and terror, still when her child was born she would love it and bring it up as if it were a regular legitimate child.

A corporal in the French army, whose wife was impregnated by a "barbarian," was asked what he would do. He answered that he would leave it all to his wife. If she should insist upon

having an abortion produced, an abortion would be produced. If she preferred to carry the child to term, he would be glad to have her do so. And after the child was born if she wanted to bring it up as their other children, he would have no objection. If, however, she should hate the child and refuse to bring it up, then he would take it and carry it "back" to Germany and by some means deposit and leave it there, so that its compatriots might take care of it.—I believe this was a very sensible way of looking at the thing. The mother is after all the one who should have most or everything to say about the disposition of her child.

The Two Worst Enemies of Mankind

He who says that war is a necessity, that war is biologically inevitable, that war is useful, that it brings forth the noblest qualities of the race—he who says that is a scoundrel and an enemy of mankind.

He who opposes birth control, claiming that it is immoral, unnatural, degrading, degenerating and what not, is an imbecile and an enemy of mankind.

Briefly, in my opinion, the militarist (which does not necessarily mean the soldier, for an editor can be a worse militarist than the man who carries a gun) and the opponent of birth control are at present times the two most vicious, most pernicious enemies of the human race. You will generally find that both of them are also fanners of racial hatreds and religious antagonisms.

A Bit of Female Psychology

In the Berlin newspapers I came across the following news item. A young salesgirl, seventeen years of age, Edith Papst

by name, was found in the woods unconscious and dying from a bullet wound. Near her was a note in labored handwriting, addressed to her grandmother, stating that she had decided to commit suicide and asking forgiveness for the act. She was brought back to consciousness and both the nature of the wound and the fact that no revolver was found near convinced the police that this was not an act of suicide, but an attempted murder. An investigation disclosed the fact that she had been having relations with the twenty-one-year-old son of a magistrate and that while in the woods he fired a bullet at her either in a fit of anger or in the desire to get rid of her. Wishing to avert all suspicion from the one she loved, she scribbled the note with the utmost effort, while in a dying condition.

This heroic act throws a flood of light on the psychology of the female, and it would be interesting to know if there are cases on record, in which, the rôles being reversed, the male acted in a manner similar to that of the poor salesgirl.

As to the young man, when he noticed from the window a police officer coming to arrest him, he fired a shot at himself, which proved immediately fatal.

Paying to Be Infected With Venereal Disease

When military service was a greater hardship than it is now a practice prevailed in some European countries of people paying to be crippled or infected in order to avoid becoming a soldier. It was thought that that was ancient history and that similar practices would never be met with again. That was a mistake. It seems almost incredible but it is true that in the recent war the soldiers would pay to be infected with venereal disease in order to avoid service in the trenches.

Mrs. Hornibrook, who was attached to the Australian Expeditionary Forces, writing in the *New York Medical Journal*, stated among other things:

"During the latter part of the war venereal disease had to be classified as a self-inflicted wound. *Diseased women were known to charge more for sexual relationship than clean women.* Such was the state of mental distraction into which some men were driven by the ordeal of battle that *they actually paid diseased comrades to infect them for the purpose of securing a temporary release from the firing line.*"

Just think of the state of mind of a person who will deliberately have relations with a diseased prostitute or will pay a comrade soldier to infect him with gonorrhea or syphilis in order to avoid the horrors of the battle line. What a wonderfully noble institution war is. How it brings out everything that is great and noble in the human soul!

The Illegitimate Mother

Of all the unhappy creatures in the world, the illegitimate mother has certainly been the unhappiest; no human being has been made to feel the sting of scorn so acutely as she has; a murderess has not been considered more criminal, more disgraced, more impossible. Fortunately all over the world a kindlier, gentler, more humane feeling is making itself felt. We are beginning to recognize that very often she is not to blame; she is only to be pitied and sympathized with. In Germany many societies are working hard to create a more humane sentiment towards the illegitimate mother and the illegitimate child, and we were extremely pleased to find a good word for them in the well known but now unobtainable report of the Chicago Vice Commission.

The commissioners had the courage to say that:

"A large number of maternity cases, especially where the child is the first born, often represents *a most lovable type of woman* who gives herself for love's sake, not counting the cost. She sometimes sins through her better nature and her higher impulses, and if her child were legitimized, and she herself had the family recognition, *a woman of this type would rapidly rehabilitate herself. . . .*"

The report further calls attention to the Norwegian law in accordance with which an illegitimate child has equal claim on its father and mother; it may bear its father's name; *it has the same rights of inheritance as his legitimate children*; it has the right to an education within the means of the *wealthier* of the parents; it may live with its mother or can be placed elsewhere to board. Whichever parent has not the care of the child must pay for its support and education. The mother's confinement expenses must be borne by the father, and he must also pay for pre-confinement expenses if her condition has incapacitated her for work. He must in any case pay her expenses six weeks before her confinement, and three months after, or nine months after if she nurses the child. If several men are implicated, all must pay their share.

Everywhere the fate of the illegitimate mother is becoming less cruel and the attitude towards her more humane.

Are All Men and Women Polygamous?

It has been emphasized that a great many men and women are polygamous in their sex instinct,—are naturally varietistic. To draw the conclusion that all men and women are polygamous,

have a yearning for a change, a desire for more than one man or woman would be a great mistake. Of course statistics are unobtainable, to state percentages is impossible. But it is beyond any question or doubt that there are many men and women who are strictly monogamous,—monogamous not only in their acts, which is of little importance, but in their feelings, which is much more important. There are men who when they fall in love with the proper woman remain true and faithful to her for life—and again I wish to emphasize that I am not using the words true and faithful in their vulgar sense only; no, they really have no desire, no use for any other woman; and some remain true even to the memory of their beloved. And the same is true, perhaps even more so, of women. There are women who when they are in love with a man have not only no use for, but have a kind of aversion for all other men. The touch of any other man is distasteful or obnoxious to them. And should their man die, they may mourn him for the rest of their lives, never thinking of any other man. Yes, there are many one-woman-men and many one-man-women. And the statement that all men are polygamous in their instincts and all women are polyandrous is as false as most general statements are, as false, for instance, as is the statement that all men and women are bisexual.



PART X

NOVELS AND SEX BOOKS

*Review of the Most Significant Novels and Books
of Recent Years Dealing With Sexual Problems*

GENERAL INTRODUCTION

Among the best, most significant novels of recent years are *An American Tragedy* by Theodore Dreiser, *The Case of Mr. Crump* by Ludwig Lewisohn, and *The World of William Clissold* by H. G. Wells. They are novels that will live; live not only as great novels, but as great human documents, as mirrors of the times. The Social Student of one hundred or two hundred years hence wishing to get a picture of American and English morals of the first quarter of the twentieth century will find no better material than the pages of the above three novels; the picture therein presented is a faithful one. Mr. Wells' novel is also, in great part, devoted to social and economic questions: those do not concern us here; and we are devoting our review to the sexual part of it.—*Gentlemen Prefer Blondes*, trifle though it is, gives a good picture of the sex life of a certain class of American Society and is worth including here.—*The Private Life of Helen of Troy* and *Galahad* by John Erskine are not only delightful novels of the highest literary value, but contain the most powerful attack on our conventional sex morals that is to be found anywhere. Such books are an unmistakable sign of the times.

NOVELS AND SEX BOOKS

An American Tragedy

Dreiser is one of my significant authors. He who has written "Sister Carrie" and "The Genius" is not likely to be guilty of piffle. And, when I saw an announcement of a new novel by him I sent for it. And I do not regret the time spent on the 840 pages contained in the two volumes of "An American Tragedy."

First as to the reality, the truth of the types. The types, whether playing an important rôle or just flitting across the stage, are all, without exception, real living men and women; you can see them, feel them, you come to know them as if you were actually acquainted with them, as if you came in daily contact with them. Whether it be common bellhops like Hegglund, Ratterer, Doyle, Kinsela, Higby or the rich factory owners, Samuel and Gilbert Griffiths, the District Attorney Mason or the lawyers for the defense, Belknap and Jephson, vulgar salesgirls like Louise, Greta, Kittie, a wretched vicious little strumpet like Hortense Briggs or a vain, selfish, utterly empty-headed society girl like Sondra Finchley—they and dozens and dozens of others all stand before you, walk before you, play before you as large as life, and talk!—You can imagine you *hear* them talk. And they all talk the genuine ordinary American language, such as we hear it everywhere in the United States.

And a word here about the style of the book, in this and Dreiser's other books. I know that some reviewers and art-for-

art's sakers object to Dreiser's style in his other books:—It is too common, they say, too ordinary; no beauty in it. Well, to *me*, this is one of the beauties of Dreiser's writing. The style is simple, unadorned, conversational, such as people employ in their daily intercourse with one another.

In my humble non-professional opinion such a style is more honest because more real, more true to life. Dreiser does not spend hours in polishing his phrases, he does not make his people talk in long, compound, highly rounded and skillfully constructed sentences; he makes them talk in a language such as we all hear. There is no artificiality in his dialogues, and his pages are not studded with words for which the ordinary man needs a glossary. *Absence of style is the best style, and the simplest language is the best.* "The language of truth is simple."

And the story of the tragedy is also simple. Clyde Griffiths is the ill-fated "hero" of the book. His parents conduct a mission and preach at street corners, where he has to accompany them to join in singing religious hymns. His existence is drab, dull and dreary. He sees the life of the city—Kansas City—around him but he can taste none of it. First, because they are very poor, second, because his parents' strict religious ideas made all pleasure sin. At the age of about 16 he gets a position in a drug store as a soda water helper and then as a bellhop in Kansas City's best hotel. There he sees the luxury, the show, the idleness, the ease and, what seems to him, the romance of the city's élite and sporting element, and of the guests from other cities. The other bellhops show him the "life" of the city, he is introduced to some girls—salesgirls principally—and he falls deeply in love with one Hortense Briggs, a low type who does not love him but who gets all the money out of him that she can get. One of the crowd with which he goes takes them out for a joy ride in his father's

employer's car, a little girl is run over and killed and the car smashed. Fearing that as one of the participants in the joy ride he might be arrested, he runs away, struggles hard until he lands a position again as a bellhop in the Union League Club, Chicago. His father had a brother, Samuel Griffiths, a millionaire collar manufacturer in Lycurgus, New York. He meets that uncle at the club who, taken with his pleasant manners, agrees to have Clyde come to Lycurgus and give him some position in the factory. On his arrival there he is put into the hands of Samuel's son, Gilbert, who runs the business and who at once conceives a deep antagonism towards him. First, because he is a Griffiths, second because he looks very much like him, but is better looking, and third because he fears that his father will try to do too much for him, will perhaps want to take him into the firm; also, being his cousin, it may be necessary to introduce him into their social world, etc. He therefore treats him very shabbily—he does not want him to think too much of himself on account of his relationship with the Griffiths—and puts him at the most menial work in the basement, at 15 dollars a week. The family forget about him, only once at the suggestion of the father, who is more decent than the rest but is too busy a man to think of small matters, he is invited to their home to dinner. And then he is forgotten again. And he leads a dull lonely life.

Some eight months after Clyde's arrival, Samuel Griffiths making a tour through the factory finds him still working in the basement. He thinks it unfair, and tells Gilbert to give Clyde a better position, as head of some department.

Gilbert does it with very bad grace, but he does it, because after all it is the father who owns the factory. Clyde is put in charge of the stamping department where hundreds of girls stamp the style and the size of the collars. There he meets a girl,

Roberta Alden, a sweet and noble type, in fact the only decent and lovable character in the book. She is 22 years old, the daughter of an unsuccessful farmer, and she has decided to come to the city to create a place for herself and to help out her parents financially. Clyde (who is now 20) is drawn irresistibly to her. His is a strong sexual nature, and of course stronger because repressed. They gradually fall in love with each other; his is mere passion, hers is pure love, whole, unalloyed. There are secret outings, kisses, embraces, but when he demands sexual relations she refuses. Her entire bringing up is against it. But then he brutally leaves her, and pays no attention to her when he sees her in the factory. She cannot bear to lose him, she cannot live without him, and so she eventually yields to him. Did he promise to marry her? No, not in words. But she took it for granted. Otherwise, why those assurances of deep love, and why those demands for sexual relations? After a while she finds herself pregnant.

In the meantime he meets Sondra Finchley, a girl of the millionaire smart set. He falls deeply in love with her, and she gradually, though not deeply, with him. To him she represents the highest attainable bliss: youth, beauty, dash, wealth, high social position, automobiles, motor launches, casinos, country clubs, everything. A paradise on earth. He loses interest in Roberta, and when Sondra agrees to marry him, his only obsessive thought is to get rid of Roberta.

Sondra is the typical rich American flapper—brainless, heartless, thoroughly selfish, whose only interests in life are clothes, clothes, clothes, dances, drives, outings, flirting and superficial sexual contacts. But to him of course she represents the highest type of womanhood. He has no thought for anybody but her. She promises, in case her parents object to their marriage, to elope

with him as soon as she has reached her majority, which is to be in a few months. In the meantime Roberta, almost entirely forsaken by him—he finds different excuses for not coming to see her—has tried in vain to have an abortion produced, and now insists that he save her and her parents from disgrace, and marry her, though she promises faithfully to divorce him and let him go his way as soon as the child has been born. But he does not want to marry her, for he fears by so doing to lose Sondra who represents to him everything worth while in this world. By all means he must get rid of Roberta, and the devilish thought comes to him to repeat an accident of which he had read in a newspaper, to take her out on a lonely lake and drown her, and, by letting his hat float on the water, make believe that he was also drowned; and the scene on the lake where he wants to drown her and yet can't and where eventually she is drowned, is, for dramatic tenseness and psychological subtlety, one of the finest in all literature; fully worthy of the magic pen of Dostoyevsky, whom I consider the greatest psychological novelist of all times (and he who has not read Dostoyevsky's principal works or at least his "Crime and Punishment" can lay no claim to a knowledge of literature). Clyde's arrest, his trial—a remarkable piece of realism—the deathhouse and its inmates, his feelings while there, the execution, all this is wonderfully well done and will constitute a permanent addition to the world's literature. We have cause to be proud of our novelists, among the most significant of whom I place Theodore Dreiser.

I have told briefly, very briefly, because you can't condense 850 pages into one, the story of "An American Tragedy." But to stop there would be doing the book an injustice. For it isn't just a story that Dreiser wanted to tell. The book possesses a deep significance. If it didn't, I would not be spending so much

time and space on it. The principal lesson that Dreiser wished to teach—and as the true artist he teaches it without any moralizing—is that a man may be a murderer, a murderer not only legally but also morally, and yet not be a murderer. For though Clyde committed or practically committed murder he was not a murderer. And to the very last day he himself felt that in spite of what he had done he was not a murderer, and, at any rate, did not deserve the electric chair. I know that it sounds vague and misty, to be a murderer and yet not be one; but if you read "An American Tragedy" you will understand what I mean, and you can understand it in no other way. And to the question, Should Clyde have been electrocuted? you can give no proper answer without knowing all the circumstances. When you read Roberta's pathetic letters which she wrote to Clyde while she was in distress and in fear that he was going to abandon her and do nothing for her to get her out of her trouble, you feel as if no punishment were too severe for him. But when you know all the circumstances, his childhood and youth, his terrible infatuation for Sondra, etc., you think that a term of imprisonment, taken together with all the agony he had already undergone, would have been quite sufficient payment. He was not a murderer by nature and it is quite certain that sent back to liberty he would never have committed another crime.

The problems that the book suggests are numerous and a volume could be written if I wished to discuss them in detail. I shall touch upon one or two of them. No doubt most readers were deeply touched by Roberta's condition when she takes the emmenagogue pills—fraudulent and useless—for which the druggist charges six dollars a box and which only make her deathly sick to her stomach, and when afterwards she goes all alone to a doctor begging him to produce an abortion which he refuses. Only

a man with a heart of stone can fail to sympathize with Roberta or even to shed tears with her. I know I have. But has the thought come to anybody's mind—I hope it has—that this terrible American tragedy would not have occurred at all if our laws against abortion were not so medieval, so brutally Draconian? If our laws about abortion were more humane, more rational, Roberta and her unborn baby would not have been at the bottom of the lake and Clyde would not have had to go through months of agony and, finally, suffer the hair-raising horror of electrocution. Roberta's life would have been saddened and darkened, but she would have gotten over it—her nature was a buoyant one—and eventually she might have found a man to marry, and to love and honor her. For she was a fine type. And it isn't as if our laws against abortion prevented the procedure absolutely; it is only the poor and the friendless that find it practically impossible to procure an abortion. The rich have no difficulty whatever. That same Dr. Glenn who gets up on such a high moral horse when despairing Roberta (who, he sees, is friendless and moneyless asks him to save her, did perform abortions, but only when there was a good fee and when the patient, married or unmarried, was of good social position. Pity the poor! Always and everywhere they bear the heaviest burdens. Pity the poor!

And "An American Tragedy" corroborates as strongly as anything can the truth of my frequently made statement that if abortion is a crime, there are cases in which not to induce an abortion is a much greater crime than to induce one. It was so in Roberta's case.

And now another problem: Is it ever morally justifiable to say something which the person knows not to be so, in plainer words, to tell a lie? A dear friend wrote me once that a person who

would under no circumstances tell a lie must be a horrid and detestable creature.

I don't know. But let us see. While Clyde is in the deathhouse there comes to him a clergyman, one Dr. Duncan McMillan, a man of genuinely high and fine character, broad and humane. He had met Clyde's mother who asked him to visit and console Clyde.

He takes a liking to Clyde, feels a genuine interest in his fate, visits him often, reads to him the bible, prays for him. He wants to bring him to contrition and confession. Clyde finally tells Rev. McMillan the whole truth. On the trial he claimed (he was so instructed by his lawyers, and he himself saw that to tell the whole truth would be fatal to him; in fact there would be no defense) that when he took Roberta out on the lake he had no intention of drowning her; that it was an accident due to the upsetting of the boat. When Rev. McMillan hears the whole truth he is deeply shaken, but none-the-less he consoles Clyde—that is, tries to—telling him that the mercy of God is equal to every sin, that he sent His own son to die for the evil of the world, etc. Very well.

When the Court of Appeals rejects the application for a new trial, there is but one thing left to do: to appeal to the Governor for a commutation of the sentence from capital punishment to life imprisonment. Rev. McMillan and Clyde's mother, an unshakably religious woman (she was the real soul of the mission and of the street preaching), go to see the Governor.

The Governor was deeply moved by the mother's plea, but according to his understanding he could not permit himself to be moved by sentiment. The Rev. McMillan he knew would tell the truth. He therefore turns to him and asks him if he, personally, from his long contact with the prisoner knows of any material fact not introduced at the trial which would tend to

invalidate any of the testimony offered at the trial? Had the Rev. McMillan answered yes, the Governor would most likely have commuted the sentence. But the Rev. McMillan cannot lie. He considers any lie a sin. Thus addressed, he hesitates, and then replies: "As his spiritual adviser, I have entered only upon the spiritual, not the legal aspect of his life." And from the hesitation and the response, the Governor rightly concludes that the Rev. McMillan is himself convinced of Clyde's guilt. He refuses to interfere with the course of the law, and Clyde is led to the death chamber.

Now, was the Rev. McMillan right or wrong? Supposing that upon his answer the life of Clyde actually did depend, did he do right or wrong in refusing to tell a lie? I cannot answer the question. But the question worried the Rev. McMillan a good deal, when, almost fainting, he left the death chamber. "Clyde's eyes! That look as he sank limply into that terrible chair, his eyes fixed nervously, and as he thought appealingly and dazedly upon him and the group surrounding him.—Had he done right? Had his decision before Governor Waltham (Whitman, who was Governor at that time. I forgot to state that the drowning episode is based upon facts which filled the newspapers a few years ago) been truly sound, fair or merciful? Should he have said to him—that perhaps—there had been those other influences playing upon him? . . . Was he never to have mental peace again, perhaps?"—Yes, it is a hard problem which I leave for my readers to answer.

The question of the repressed libido, of the obstacles which in the United States are put in the way of decent, natural and sanitary sex contacts, as elements in numerous American Tragedies, could be taken up now, but that would lead us too far.

As it is, this review has come out longer than I expected it

would. And besides I have discussed that question several times elsewhere.

I hear that the book is a great popular success, which means also financial success. I am glad of it. Dreiser deserves it. He has remained all those years true to his art, refusing to put out pot boilers which he could easily have done.

Another American Tragedy

Yes, another American tragedy. Another one of the million American tragedies. But this time the rôles are changed; it is the man who is the victim, it is the woman who is the villain or villainess.

Ludwig Lewisohn had written a novel—"The Case of Mr. Crump"—which definitely marks him a novelist of the first rank. In it he tells the terrible tale of the marital misery of a young artist. There is no question that Lewisohn's pen in writing this book was dipped in the acid of concentrated resentment against the type of the Vampire Woman, of whom he presents a remarkable, unforgettable picture in Mrs. Crump. And if Mrs. Crump was as Mr. Lewisohn pictures her, if she did all those things that the author says she did, then indeed she was what under great provocation Mr. Crump told her she was: "the most black-hearted bitch in the whole world."—The woman was nearly twenty years older than Mr. Crump. At the time she met him he was twenty-two and she was forty-one or -two; she was married at the time to a Mr. Villas, ten years her senior, and was the mother of three children. She took a liking to young Mr. Crump, tricked him into having sexual relations with her, tricked him into believing that it was on account of him that she had to leave her husband and

children, by trickery got a divorce from her husband and trickily trapped Crump into marriage with her. And as soon as she was married she proceeded to make life a hell for him. He had fine, gentle parents, he himself was of a refined, sensitive nature, while she was coarse, vulgar, unclean, slovenly, with an enormous pugnacious jaw, full of malice, and low cunning, and he felt altogether unequal to the task of standing up against her. She wanted him only sexually, and as he never loved her, and with the passing of the years was unable to conceal his indifference to her, his dislike of her, she became a vengeful Megera with but one aim in view: to make him as miserable as possible, to prevent him from snatching a moment of repose, a breath of happiness. If he was invited to refined and rich houses—Mr. Crump is a talented musical composer and conductor—where she was not invited or was not over-welcome, she created scenes, so that, in order to avoid a repetition of them, he himself ceased to be invited. Even with his male friends she tried to embroil him, slandering him most viciously; and all the time she was spending his money most dishonestly. No matter how his earnings increased, there never was enough, for she was a waster, a slattern, gave money to her children (from her first husband; from Mr. Crump she had none), and spent a good deal of it on detectives to follow her husband around, and keep her informed of every step of his. And of course there was surreptitious hunting through his desk and papers, stealing of letters, engaging shady lawyers, etc., etc., with all the filth and sordidness that a vicious, utterly unprincipled, morally perverted woman can conceive.

Are there many women like Mrs. Crump? I trust not. I haven't met any. If there were, there would be a good many more suicides and murders than there are now. But that there are many modified, attenuated Mrs. Crumps who often drive their

unhappy husbands to the verge of despair, of this there can be no question. And a very gentle and gentlemanly man may under the continuous taunting, nagging and persecution of such a woman become quite ferocious—for a time at least. Even the gentle Mr. Crump was twice, during his married life, provoked into striking Mrs. Crump full in the face.—And though they hated each other, she demanded sexual relations from him, even when he felt disgust for her. She will not be a discarded wife. Oh, no. "Let me tell you that right now. You just try your matinée idol tricks with some filthy slut that ogles you when you are conducting. I'll disgrace her and you from one end of the country to the other, if I don't fill you chuck full of lead first!"

Why didn't he leave her? Because he was a weakling. Because he hated scandal. Because he detested newspaper notoriety. Because he did not want to lose his position as musical instructor or musical conductor; because—at first—he wanted to save his gentle parents the pain of a public scandal. All of them poor, puny, insufficient reasons, but have we the right to condemn Mr. Crump for what seems to us his weakness and cowardice? And don't you know that weakness is the strongest of all powers? I confess I cannot help some feeling of very deep irritation against Mr. Crump for not having left that vile woman as soon as he became aware of her utter moral rottenness; but I have not the heart to judge him too harshly. What may be easy for one, may be difficult or quite impossible for another. Judge not, and ye shall not be judged. But it remains true that because of this weakness or cowardice thousands and thousands of men remain tied to women who are utterly beneath them, who crush them and hinder them in their work. And this is, of course, also true, though to a slighter extent, of women.

I believe I can give no better idea of the characters and the

ideas of Herbert Crump and his wife and of their "harmonious" lives than by reproducing a little conversation they had in a Greenwich Street restaurant. But the bitter irony of Mrs. Crump's high moral attitude can only be fully savored if you bear in mind that she herself was by nature a prostitute, that before and during her first marriage she had diverse men, and that she claimed to be "broadminded" on the subject of sex.

The papers were then full of the case of poor Prof. Harry Thurston Peck, who was eventually forced to commit suicide. His name in the book is Thomas Thorpe Wick. Mrs. Crump asks Mr. Crump if he followed the Wick case. He answers: Yes. And here is her comment:

"It just goes to show," she said, "that men can't always get away with their dirty lechery. What right had that girl to take Wick away from his wife? He says he stopped loving his wife twenty years ago. A fine excuse, I must say. I wonder Mrs. Wick didn't sue him for desertion long ago. If he had known he'd lose his job he might have gone back home before he had a chance to meet this dirty little trollop. But women are so slavish. They make me sick. He wanted new flesh, I suppose. That's about the size of it. Well, how do you know Mrs. Wick wouldn't have liked that too? But did she take a lover? No! She was too decent. Oh, I think men are disgusting." That is the way the old prostitute gets up on a high moral horse.

Crump felt depressed. "A hopeless chill pervaded him. . . . He watched Anne. The powerful jaw-bones moved dourly under the rouge and flabby flesh; the eyes had their look of stone; that concentrated frozen fury of determination to make her will, her desires, herself prevail—a determination that knew neither hesitancy nor scruple, neither shrinking nor quarter, that never stopped at anything nor ever would." He felt it was useless to

talk and yet—perhaps. So he spoke. A musical friend of his was a close intimate of Prof. Wick, and so he got some insight into the real facts of the case:

He said: "Long ago Wick turned over all he had in the world to his wife; long ago there had ceased to be any love or good or blessedness in their union. Say it was the fault of both or say, if you prefer, that it was a fatality and the fault of neither. Now why should either one of these human souls want to wound or disgrace or hound the other? Why should either want to rob the other of such flickers of happiness as may still come? Should there not be peace for each other in both their hearts? Why, because mortal words were once spoken over two people which fate and their own characters could not make true—why should one of them, guilty or guiltless, desire to crush the other? Isn't life difficult and tragic enough without such things? What does it profit Mrs. Wick to ruin two lives? She is no less alone. Do you think her loneliness happier for what she has done?"

Anne looked up. Anne spoke. "You're very eloquent, Bertie. And maybe you think I don't see through you. But your subtleties don't confuse me. Men like that ought to be driven out of human society and out of life. He's to gallivant about with his mistress! What has she left in life? Well, at least she has her revenge. She can live for that. As for me, if you want to know it, I would have followed him and the woman in person. I would have seen to it that they hadn't a place to lay their heads, that no one spoke to them or gave them a bite of bread or a drink of water and I would have moved heaven and earth and appealed to the decency of all men and women to strip and to beat that vile adulteress within an inch of her life! Aren't there men enough in the world? Did that slut have to take another woman's husband? Well, let anyone try to take mine. Let her try. That's

all I say." Here you have a faithful portrait of Mrs. Crump. What was Herbert Crump's reaction to these words? Read the following beautiful passage:

"Herbert bowed his head. Anne had spoken. And curiously enough there, in that restaurant in Greenwich Village, with plates and broken food between them, there came to him, unbidden and unsummoned, a vision of a white road somewhere in the East along which walked a man, a tall grave man, who had eyes of an unbearable strength and sweetness. Beside the road was a palm and a saint's tomb that mark a well in that land, and under the palm, in the straight shadow of it, crouched an old woman holding a jar of water. The tall man turned aside from the white burning road and held out his hands to the woman in a gesture that was half a gesture of beseeching and half of benediction. The woman sprang up and hurled her earthen jar against a great stone so that it broke and the water was spilt. She tossed back her dark shawl from the forehead and jaws and eyes of Anne and spat full into the unbearable sweetness of those eyes. . . ."

Mr. Lewisohn's novel is not only an artistic work of the highest rank. There is also a high motive behind it. Our code of sexual and marital morality, so-called, is the hardest and most hypocritical in the whole world. As Lewisohn says: "In the present state of public opinion in America and of a man's professional and economic dependence on that opinion, the wife holds dice so heavily loaded from the beginning that any vulgar and unscrupulous woman may unresistedly ruin any man whom, by any means, she can lure or force into a marriage ceremony." That is true. I do not belong to those who find everything in our own country bad and everything in Europe sweet and lovely. I have lived and traveled in Europe quite a bit and many things are managed better in the United States. But not when it comes to sex or marriage.

In this respect we are both savage and stupid. Our judges and juries, on account of their repressions, positively lose their heads, become vertiginous, at the sight of a pretty skirt, particularly when draped around a trim figure, with a pretty face above it; especially so, when that face is illuminated by two large limpid baby blue eyes, that can be made pleading and tearful to order.

In Europe the man stands an equal chance with the woman, and a man does not lose or jeopardize his private or public position on account of an act which is more or less contrary to the accepted sexual mores. Madame Curie did not lose her professorship at the Sorbonne because her love affair with a certain professor became public, some of her letters being published. In Continental Europe it is generally held that sexual matters and marital difficulties are private affairs and do not fundamentally affect a man's fitness or unfitness for his job or position.

Will Mr. Lewisohn's book accomplish anything outside of the satisfaction that the writing of it gave him? Hard to guess. Depends upon the circulation. But this I must say in conclusion: Our descendants will find it hard to believe that there was once a time when on account of social pressure or economic conditions, as well as because of the law, a man could be practically forced to live with a wife whose very presence he loathed, and a woman could be compelled to live with a husband whom she found brutal and repulsive.

I have entitled this review *Another American Tragedy* because tragedies of this character are typically American, being more common in the United States than in any other civilized country in the world. * * *

And one prediction I wish to make: Mrs. Crump, whether true to life or a product of the author's artistic imaginative power, will live; the name will become a household word. Instead of

characterizing certain wives as Xanthippes, one will say: She is a regular Mrs. Crump.

The World of William Clissold

I consider "The World of William Clissold" one of the greatest novels that have ever been written. Besides being a novel it is also a complete politico-economic, religious, social and sexual Credo. Here, in this book, we are concerned with the latter only.

As to Wells' ideas on sex and sex morality, I fear that the pure, 100 per cent. iron-clad monogamist will be horribly shocked. Though deeply engrossed in science, in scientific metallurgy, and a director in an enormous metallurgic concern with ramifications the world over, Wells' hero led a most intensive, promiscuous sex life. He confesses it and is not ashamed of it. But he recognizes, as most thinking sexologists have come to recognize, that the purely physical demand for contrectation plays but a minor rôle in man's love affairs. Perhaps I will do best to reproduce a certain passage. "I have been," says William Clissold, "what the eighteenth century called a rake. It is natural for me to find redeeming characteristics in a rake, to plead that he is at least obliged to be personally clean and fit and seemly, and that he must needs be of some imaginative activity and responsiveness. And also that no mere force of physical desire makes a rake. Grossness is no incentive to change and exploration; there is no need in modern life for a simply lascivious man to betray that quality to the world. The house of ill-fame is the natural resort of the man of good repute. But to me such conveniences, such imitations, have always been shameful and abominable. *Bodily desire has been the least part of this business to me* (italics mine). Whatever else I have desired, invariably the leading thing I have desired

has been personal response. And the next thing to that has been something hard to name, a kind of brightness, an elation, a material entanglement with beauty." He always sought a complement in a woman, a completion. But he says: "I have never found that completion. For me at any rate it has been no more than a sustaining illusion. But I do not repent of my love experiences. I am glad old Nature put that *ignis fatuus* into my wits and nerves to lead me the dance I have had. All these affairs have been touched by imagination and have revived my imagination. I have nothing to reproach myself in them. I have never prostituted a human being in any of them, I have never cheated, made dishonest promises, nor wilfully inflicted humiliation. If I have lied at times I have lied in small matters to mitigate or reassure; I have escaped essential and fundamental lies. I am a rake unrepentant and unashamed."

Clissold had been married, led an unsatisfactory married life for a year and a half, his wife left him for another man, but, because he also began to have liaisons (after his wife left him), he could not get a divorce. He might then give in exoneration for his varietism that he could not get married again, "but, he says, if I am to be frank with the reader as with myself, I am not sure that if I had been married and tied to almost any one of the women I have known intimately, my life would have been essentially different from what it has been. I understand how deeply husband and wife may trust one another, but there must be excitement in love and a sort of magic and adventure. It must be difficult to sustain the excitement, magic and adventure year after year, with anyone whose every gesture and intonation one knows by heart. A separation and then a homecoming to dear familiar things? That is a different story."

He had many affairs which overlapped, sometimes he lived

with two or three women at the same time—but that did not cause him to neglect his scientific work and his immense business interests. I do not know if there are many scientists and business men of the kind of William Clissold, but at any rate, that's the way Mr. Wells pictures him. And that will do for Mr. Wells' hero.

Now a few words about Mr. Wells himself. Wells is not only one of the world's most useful citizens, but his mind is perhaps the most acute, most eager, most fully alive to the problems of the day of any man living. Nothing that is human is beneath his interest. Well might he take as his motto: *Nihil humani a me alienum puto*.

Shaw is a genius, but within a limited sphere. Of science, for instance, he knows no more than an American fundamentalist. All the marvelous scientific advance of the past half a century has passed him by. His ideas about animal experimentation, for instance, are about as intelligent as those of a member of the W.C.T.U.

Not so Wells. Wells has followed the gradual steps of progress in every domain of human thought, in every field of human activity. Truly he belongs to Humanity's Intellectual Élite. And it is in the growth in numbers and influence of Humanity's Intellectual and Moral Elite that the hope of humanity rests. There is no other hope.

In conclusion: If books are to be measured by their value, by their usefulness, then this is one of the most useful, most valuable books published.

No, I cannot conclude yet, for I see I have omitted to present Clissold's views on birth control. I have always said that a man's views on war and on birth control are the acid test, the touchstone by which a man can be judged. All those for war and against birth control belong to forces of darkness, are enemies

of the human race; all those against war and for birth control are with us, belong to the forward-looking part of humanity. I was told that I was too dogmatic, that it is too simple a method of separating the sheep from the goats. Well, Clissold or Wells takes the same definite stand.

Says Clissold: "Birth control is indeed essential—nay, more, it is fundamental—to the conception of a new phase of human life that the world republic will inaugurate. I would make birth control my test of orthodoxy between liberalism and reaction. All who are for birth control are with me and essentially for the new world; all who are against it are against the progressive revolution."

And does the diminishing birth rate in England frighten him? Read: "It does not alarm me in the least that the English birth-rate for 1925 is the lowest on record. With a million and a half unemployed in England, I wish it could be lower. I hope it will be. I hope the time is not far off when every child born in England (and throughout the rest of the world) will be born because its parents fully meant it to be born and because they wanted it and meant to rear it. A time will come when all the world will have passed through and out of this slum phase in the development of a large scale economic life, and when birth control will be universal." Amen. What I have been saying, hoping and praying for for fully a quarter of a century. But the battle for birth control is being won!

A Novel With a Difference

"Rue With a Difference" by Charles Recht is not all what the jacket and Mr. Recht's friends say it is, but it is a much finer novel, I cheerfully proclaim, than I thought the author capa-

ble of. By the way, literary critics should never be personally acquainted with any authors. It is practically impossible to be entirely free from every trace of unconscious bias. If the critics are the author's good friends—particularly if they are under some obligation to him—they will praise the book unduly—perhaps just a bit more than it deserves. If the critics dislike the author, if they have some reason to get square with him, they will damn it utterly, or damn it with faint praise. The same is true of dramatic critics. I defy any dramatic critic to be perfectly impartial towards a beautiful young actress from whom he is receiving or wishes or hopes to receive sexual favors. It can't be done. However, as I do not belong to Mr. Recht's *cercle intime*, and certainly nurse no animosity against him, I am able to discuss the book without bias. The novel is clever, interesting and I read it with pleasure; which is more than can be said of a good many best sellers.

The story is the old one—love and jealousy.

Homer Satterlee, in spite of being an advertising man, making his living by boosting suspenders, vacuum cleaners, breakfast foods, corsets and creams, and rubber tires, is a highbrow; he is a radical (though nobody knows it), writes poetry, is familiar with the world's literature and reads all naughty books. He is in love with Gloria, a very beautiful chorus girl, full of grace and charm, but lacking two little things: a brain and a heart. She likes Homer Satterlee, well enough, but not sufficiently well to want to belong to him exclusively, and her morals are such that she cannot see why she cannot have several men at the same time. I don't see either. But Homer Satterlee manages to become furiously jealous, and his life becomes a perfect hell. I know that there are some good people who rather enjoy the discomfiture of gentlemen who are in hell because of the antics of their young

inamoratæ. In my opinion all people, young, old, or middle-aged, men or women, who are stricken with the disease of jealousy deserve our deepest sympathy, for it is doubtful if there is any greater, more real torture in the spiritual domain than that caused by that demon.

Yet, my sympathy for the hero of Mr. Recht's novel is qualified by two considerations. First of all, Satterlee had no right or no d—— business to be as jealous as he was. We know now that the principal, the most painful element in jealousy is the inferiority complex, the feeling that one was not good enough for the beloved object, and that it is for that reason that he or she chose a superior rival. But that is only true when one is thrown over altogether. This was not the case here. Gloria did not close her apartment to him. She let him come whenever he wanted—provided she was not otherwise engaged. So the inferiority complex played here no rôle. Of course, there is the jealousy of the exclusive possessionist. But try as I may, I cannot experience any deep sympathy for the person who is in hell because he wants the woman (or the man) entirely to himself (or to herself). We are becoming too civilized for that. The exclusive possession of a human being is going to go out of fashion as much as chattel slavery has gone out.

My second consideration which qualifies my sympathy for Satterlee is that the man did nothing whatever to combat the demon of jealousy. The trouble with Homer Satterlee is that he is a supreme egoist, caring for nothing and nobody but himself, and glorying in the fact. His radicalism is but a thin veneer, and the world-pain and the suffering of mankind touch but his intellect; they do not penetrate his very soul. Hence when he found himself in individual trouble, he found no outlet, no door open to him.

Marion Rogers, the only decent female in the book, whom

Satterlee treated most shabbily, knows him very well, and she tells him: . . . "You can plead your honesty as your defense. I could, however, call it your conceit and selfishness. You once said that it was very difficult for you to see the other person's point of view, that you were so filled with your own ego, that there was no room in your mind for the consideration of anyone else. But may it not be that you never wish to stop long enough in your thinking to admit those considerations? That you conceive this to be the proper pose and permit no arguments?" Yes, the trouble with the hero of this novel was that he was a supreme egoist, and had no love for anybody in particular (except for Gloria, which was not love but just sensual passion), nor for humanity in general.

Now, I have known several men as good as or better than the hero of Mr. Recht's novel who had the misfortune of being caught into the clutches of the jealousy-demon, because they were thrown over by the women they loved—in some cases fine women, in others just pretty sluts and strumpets. They did not lie down, they did not become drunkards or drug addicts, they did not blow their brains out nor did they steal in at night and strangle their girls with their silk stockings. No! They plunged into work, work of self-culture (Satterlee at thirty-two had yet a lot to learn), and work for the benefit of suffering, blind, groping humanity.

There is no cant in this. The forces of darkness and cruelty are so powerful and so widespread that there is plenty of work for every decent, mankind-loving man who has some talent for work and the will to use it. How many hands and brains, for instance, the movement to abolish war and to bring about genuine international understanding could use!

I say, they plunged into social, humanitarian work, literary and

scientific work, worked incessantly and self-forgettingly, until they could see the real pettiness of their petty troubles, and could think of them with indifference, or a smile. Others were blessed with nobler and worthier loves, loves of mates who were their equals, and who besides pretty bodies possessed also souls: brains and hearts.

Because Satterlee's jealousy was caused by his savagely primitive desire for sole and exclusive possession, and because he had no social instincts and did nothing to combat the demon, my sympathy for him is qualified. But my sympathy he has, though he does not need it now.

Yes, there are many clever things in the book; the cleverest, I think, is chapter XVIII, in which the twelve jurors who are to try Satterlee for the murder of Gloria are described in blank verse in the style of the Spoon River Anthology. This is really excellently done.—All in all, an extremely original novel.

Galahad

"Galahad," by John Erskine, is a thoroughly delightful book. It was midnight when, getting under the sheets and blankets, I picked up the volume, intending to read an hour or so. When I looked at the watch it was 4 a.m. and I was more than two-thirds through. It requires genius to take legendary people from Arthur's Round Table and, while preserving the sixth century milieu, make them palpitate with life and engage your interest so deeply that you forget to say to yourself: Oh, what does it matter, those people never existed. The fate of Elaine grips you as intensely as if you knew her personally. And the treatment of the sex entanglements is thoroughly modern. For it is, of course, a modern book. And it makes delightful reading.

The Private Life of Helen of Troy

If John Erskine is as clever, as sparkingly brilliant in his ordinary conversation as he is in his books, it must be a great privilege to know him. It is a most delightful book—quite different from “Galahad” except in its delightfulness. Immoral? From the point of view of conventional, statutory, hypocritical morality it is. From the point of view of high, advanced, modern (or rather future) morality it is a highly moral book. For it advocates sincerity, frankness, honesty, and it flays the conventional, cruel respectability of the conventional, respectable female gossip. In short, it is a book of delight for people of mature minds.

Gentlemen Prefer Blondes

I do not know if all gentlemen prefer blondes. Some, I believe prefer brunettes; some like Titian colored ones, and some, I am told, prefer even gray-haired ladies. But this is not the point. I am taking this best seller by Anita Loos as a text. The book is clever in spots; and in some spots—quite large spots—like, for instance, the story of the diamond tiara, with the alleged doings of the two French lawyers—it is silly, forced, farcical, just in order to cause horse laughs in the gallery.

But as I said, I am taking the book merely as a text, in order to point out a lesson and adorn a tale. From one point of view, that is *per se*, the book is of no significance; but from another point of view it is quite significant, because it presents a pretty faithful picture of American life. The book deals with the doings of two girls—the one who writes the “diary,” and her friend Dorothy. They are so corrupt, so morally rotten, that in com-

parison with them ordinary prostitutes, common street-walkers, are as pure as St. Theresa. They are brainless, ignorant, illiterate, vulgar, thieves, drunkards, steeped in every possible vice, blackmailers, liars, absolutely idle, unfaithful to the men who keep them, and capable of every sort of moral and legal crime. The ideas of honor, decency and fair play are entirely foreign to them.

In short, they are not only prostitutes—there are some very decent prostitutes—but they are vicious, corrupt prostitutes. Not vamps, but vampires. And yet, because they have pretty faces and are always for hire or for sale, they have a multitude of gentlemen friends who keep them in sybaritic luxury, in expensive apartments and spend thousands and thousands of dollars for them on diamond bracelets, pearls and necklaces. And they know that there is no love, no affection, not even a pretense at romance, just—sale and barter—which shows that something is rotten in Denmark, that our social structure is rotten. And it is rotten for two reasons. First, there are many men who “earn” more money than they should and that they know what to do with, and second, our perverse immoral code of sexual morality with its numerous repression puts the men in such a mood that they become hypnotized at the approach of a skirt and epileptic at the sight of a pretty face.

In a normal civilized state of society men will not earn so much as to be able to throw away ten thousand dollars for a night with a pretty prostitute, and women will not be brought up in the conviction that their sex is their only stock in trade and that men exist only to be exploited. There is one country already in which doings like those retailed in “Gentlemen Prefer Blondes” could not happen.

And of all men in the world the American male is the most gullible, and falls most readily for a pretty face. The French

demi-mondaines would find it considerably more difficult to pay for their apartments and for their expensive clothes if it were not for the Messieurs les Américains.

The Intellectual Male and the Vulgar Female

The story of Francis and Barbara is the story of hundreds of thousands of men and young women of the present day. "She was selfish, thirsty for pleasures of the most vulgar sort, liked to bask in an atmosphere of erotic admiration, amused herself by collecting adorers and treating them badly, was stupid and a liar,"—that is the way Francis Chelifer (in "Those Barren Leaves," by G. Aldous Huxley) describes Barbara. He felt it an indignity to be the slave of such a mistress, but he was, because she had a "dazzling and mysteriously lovely face." The same old story—a man of the highest intelligence and culture the slave of a woman unworthy to blacken his shoes. He suffers atrociously when he finds she deceives him with a coarse vulgarian—but why shouldn't she? People seek their own level. Consciously or unconsciously they resent superiority—and Barbara stupid as she was felt that Francis was too high, too good for her. She wanted a common coarse animal like herself. She was incapable of appreciating and was bored by romance and poetry in her sexual relations; the physical act was what she wanted. The intellectual and cultured man is too delicate, too romantic, and the vulgar woman has no use for the refinements of the spirit.—Fine men should leave vulgar strumpets alone. But this, I fear, will always remain an advice much easier to give than to follow.

For all our counsel of perfection, intellectuals and geniuses of all sorts will probably continue to fall victims to the allurements of a beautiful face for ages and ages to come.—Stupid Nature.

Can the Truth About Sex Be Told?

An able physician who has written several successful books on non-medical topics, recently also wrote a book on sex.* The book is feeble and unsatisfactory. And the reasons for it are revealed by the author himself, perhaps unintentionally, in the opening paragraphs of the book. He says that his publishers frequently appealed to him to write "the truth about sex," and that he hesitated. "There is a reason." And these are the reasons given by the author for his hesitancy. "The truth about sex is a large order. No one knows the whole truth, and if he did he would not be allowed to tell it. Church, convention and commerce do not want it and will not have it. Were I to tell as much of the truth as I know about sex, society would frown at me, the postal authorities would forbid its printed circulation, some self-constituted censor would hail me before a tribunal, and were I dependent upon patients for a livelihood, want would soon stare me in the face."

Let us see if the above are valid reasons, worthy of our respect and consideration, and if the obstacles in the way of writing a complete and completely truthful book on sex are really insurmountable.

"The truth about sex is a large order." Of course it is. One of the very largest in the domain of thought, of ethics and psychology, and touching most deeply every human relationship. But the very largeness of the task should act as an incitement, as a stimulus to our best endeavors; as it is the enormity and many-sidedness of the subject that make the study of it so fascinating—when it isn't tragic. As to the importance of "Sex" on human happiness or misery—no other subject is more important. Yes,

* "A Doctor Looks at Love and Life," Dr. Joseph Collins.

sex is a "large order." So much the more reason for devoting our best energies to a study of its various phases, so much the more reason for the highest courage in telling the truth about it.

"No one knows the whole truth, and if he did he would not be allowed to tell it." This sentence contains two propositions and we shall consider each one separately.

"No one knows the whole truth." No one knows the whole truth about anything. There is not a single subject about which the whole truth is known. We do not know the whole truth about electricity. We do not even know what electricity is. That does not prevent us from teaching everything we do know, and from trying to find out more. We certainly do not know the whole truth about disease; in reference to several diseases we are still quite in the dark; but this does not prevent us from teaching our students all that is known up to the present time, from giving the people the benefit of our knowledge, and from working indefatigably in order to learn more and more. The same with sex. The whole truth is not known, but a good deal is known, and that good deal we must share with the people, while trying to learn more and more.

"And if he did (know the whole truth) he would not be allowed to tell it." "Allowed" is not correct. There is no preventive or preliminary censorship in the United States, nor in France, England, Germany, Austria, etc. And there is no sort of book that cannot be printed in any of the above countries. In some of the countries mentioned, the circulation of some books is prohibited, but that is another matter to which we will return. "Church, convention and commerce do not want it and will not have it." Of course church and convention won't have the truth about many things, but if we were influenced in our speaking and writing by

what church and convention want or don't want, very little truth would be told about anything.

Jesus most decidedly defied church and convention when he preached his gospel, and so did Copernicus, Bruno, Galileo, Luther, Voltaire, Helvetius, Paine, Knowlton, Owen, Feuerbach, Haeckel, Darwin, Huxley, Bradlaugh, and other pioneer, without whose courage and defiance we would still be groping in the darkness of the Dark Ages.

"Were I to tell as much of the truth as I know about sex, society would frown at me." He who wishes to tell the truth, to spread enlightenment, should not mind society's frown. The frown of society is often the greatest compliment that can be paid to a new idea. It shows that the idea is really new, that it is shaking society out of its rut, where it has been resting comfortably in somnolent repose. "The postal authorities would forbid its printed circulation, some self-constituted censor would hail me before a tribunal." These are more serious matters, but the danger exists only if an attempt is made to give the book a large, indiscriminate circulation. This is not at all necessary. One may be a radical democrat and libertarian, and yet recognize that certain books are not appropriate for indiscriminate reading. There are certain books which the vast mass of the people can neither understand nor profit by. They are likely to misunderstand and therefore be injured by them. It is not that we approve of a censorship; we merely state that the fact that some books can be circulated only under certain restrictions is not an unmixed evil. As it is, all great new ideas are first assimilated by the élite few, and only gradually percolate to the other layers of society. And if a book telling the "whole" truth about sex—or as much of it as is known at the present time—were printed for private circulation, and distributed to certain classes of society only, under defi-

nite restrictions, there would be no interference on the part of the postal authorities, nor would there be any danger from self-constituted censors.

This is not theory, but fact. Several books of a very radical character have been printed and circulated under the conditions outlined above, and there has been no interference on the part of anybody. Even the postal authorities and the self-constituted censors—except now and then an especially ignorant one, or one bent on personal revenge—know the difference between a serious sex book intended to remove people's ignorance, and pornography whose sole purpose is to make money for its ignoble author.

It is thus seen that not one of our author's objections to telling the whole truth—as far as we know it—about sex, in a printed book, has any real validity and that none of his obstacles is unsurmountable. A truthful book about sex can be published and, under certain safeguards, circulated.

Who will write such a book?

Our readers know that we have had the idea of such a book for many years. Several years ago we announced in *THE CRITIC AND GUIDE* that we were working on an Encyclopedia of Sex. A good portion of the material has been written, and some of it published, but the task is an enormous one, and will require a good deal of time and labor for its completion. In the meantime all our energies have become engaged in studies of an entirely different character, and we find the new subject even more interesting than the study of sex. And yet it is hard to give up altogether a subject to which one has devoted a third of a century of theory and practice. So perhaps, after all, we shall write such a book.

Yes, the Truth about sex can be told. And not only a part of the truth but the whole truth, as far as it is known to the

deepest students of sexology at the present time. But it is inconvenient and inadvisable to tell it all in one volume, under the covers of one book.

It is inconvenient for two reasons. First, it would make too bulky a book, uncomfortable to handle, and it would be so expensive that many people in need of it would not be able to afford to purchase it.

Second, it is *inadvisable* to have all the truth about sex in one book, because certain portions of sexual science are too technical, too difficult and would neither be grasped, by nor would they interest great numbers of people. Then again there are certain questions dealing with sex perversions, etc., or with ethical points which neither could be nor should be circulated indiscriminately.

For these very cogent reasons, it is best, that is, most convenient and most ethical, to have the Truth about Sex, or The Art and Science of Sexology in several small instead of in one large volume. People can then choose—or it can be chosen for them—the volumes which are most appropriate to their condition, to their mental development, and which would both interest and benefit them most; while the advanced and specialized portions of sexology can be reserved for special students of the subject.

We feel quite certain of the correctness of our attitude, and we feel almost as certain that this attitude will be approved by all liberal minded people, by all sane radicals.

The Book of Marriage

"A New Interpretation by Twenty-Four Leaders of Contemporary Thought," arranged and edited by Count Hermann Keyserling.

The best, cleverest and truest thing in this pretentious book is Shaw's paragraph refusing to contribute to it. When the Editor invited him to be one of the contributors, Shaw replied: "No man dare write the truth about marriage while his wife lives. Unless, that is, he hates her, like Strindberg; and I don't. I shall read the volume with interest, knowing that it will consist chiefly of evasions; but I will not contribute to it." And the devilishly clever, far-sighted Shaw was right. The book does consist chiefly of evasions. Evasions plus metaphysical moonshine, oriental mysticism and theologic anachronisms.

Nobody would for the moment dispute the high standing and serious purpose of the writers, but as far as practical value is concerned, the result is almost nil. The Editor says in his introduction that since the book "answers all fundamental questions relating to matrimony, it also contains the key to the solution of every individual problem arising in married life." To this statement I must take *decided* exception. Quite the contrary, I should be inclined to say, that it does not answer *any* fundamental questions, and it certainly does not solve any problems in married life for which people apply to the physician or psychologist for solution.

Several of the contributions are well and ably written, but they present no new viewpoints, and, once more, they answer no practical questions. With all due respect to the authors of "The Indian Ideal of Marriage," "The Chinese Conception of Marriage," "Marriage as Mystery and Command," "Marriage as a Sacrament," etc., they contribute nothing to remove the difficulties that beset modern marriage in Western Europe and in America. The same is true of most of the other articles.

No, the book is a disappointment. The only two articles that I would except from my criticism are those by Beatrice M. Hinkle and by Havelock Ellis. They do contain something solid, tangible,

something that one can utilize practically. The rest is words, words, words. Perhaps I should say too many words for too little substance. And even the substance has been presented, and better presented, several times before.

A Panacea for All Marital Ills

All those who stand aghast at the constantly increasing number of divorces, all those who are distressed at the restlessness of husbands and the sufferings of wives, all those who are appalled by the number of unhappy homes, should take courage. A panacea has been found which will raise all husbands and all wives to the highest pinnacle of bliss, will lift them to peaks of extreme happiness, will make every home the abode of love and harmony, will permanently uproot any desire for extramarital relations, will as a matter of course instantly abolish prostitution, and will naturally make divorce a thing of the past.

The man who has discovered this panacea which will take away the greater part of human unhappiness and will increase the modicum of bliss which humanity enjoys at the present time a millionfold, the man who has thus made himself immortal, is Mr. Wilfrid Lay.

Perhaps it is wrong to say discovered—for it isn't really a discovery—the thing has been attempted and practiced a century ago, and no doubt much earlier than that, it has been dropped and brought to notice again a number of times, and Mr. Lay is the latest rediscoverer of this erotic secret. A popularizer often deserves as much credit as the original discoverer, and if Mr. or Dr. Lay (Mr. Lay is not an M.D., but a Ph.D.) succeeds in his attempt to popularize the method which he advocates in his

book, he will deserve a bronze monument just as if the discovery had been original with him.

But what is this wonderful method which is going to work a revolution in the homes of millions and millions of people, and which is going to convert millions of restless, dissatisfied, polygamously immoral men and millions of unhappy, restless, polyandrously inclined women into paragons of virtue, exemplars of buoyant health and never diminishing erotic bliss?

It is nothing more nor less than the nasty, pernicious, injurious method of coitus interruptus, prolongatus et non completus, variously known as the Karezza Method, Zagussent's Discovery, Male Continence, the Oneida Community Method, etc. The method, briefly, consists in prolonging the sex act to the utmost without causing an emission or ejaculation in the male. It is a sort of prolonged masturbation, without the final step. This method is supposed to produce the most ecstatic bliss in the woman, and by practicing this method the man is supposed to dominate the woman so completely that she has no other thoughts and no other desires of any kind, she becomes the man's abject slave erotically, and therefore cares nothing for any so-called egotistic-social privileges, while the man at the same time raises his eroticism to undreamed of and unimaginable heights.

Let me first state my opinion, that only an insignificantly small percentage of fanatical and generally somewhat abnormal people can practice this method. Second, the method, when practiced, has in the vast majority of cases a pernicious influence on the man, leading eventually to impotence and to neurasthenia. Third, to many women this method is extremely distasteful, while to others it is maddening. Unless the man's complete orgasm with ejaculation takes place synchronously with their own, they remain irritated and unsatisfied.

But my principal objection is this: The author throughout the book talks as if it were merely a matter of wanting. All a man has to do to prolong the sex act is to will it. That shows the ignorance of the author and the perniciousness of the thing when laymen try to meddle in medical matters. Any sexologist, by which term I mean a physician specializing in sexual disorders, and not merely a layman who calls himself a sexologist, erotologist, psychoanalyst and what not, or any general practitioner with a large practice knows that premature ejaculation is one of the commonest conditions affecting the adult male population in any civilized community. And it is no more possible for a man suffering from lack of erection or premature ejaculation to cause an erection himself or to prolong the sex act, than it is possible for him to raise himself by his boot straps. In the vast majority of men, probably ninety-nine out of every hundred, the act of ejaculation after a certain stage is no longer subject to the will. It becomes an involuntary act, and it is no more possible for the man to stop than it is possible for him to stop his breath or his heartbeat. It simply cannot be done. And it is only after prolonged treatment which, in spite of our psychoanalysts and lay self-styled "erotologists," is principally medical, that an improvement can be induced in the man's erections and premature ejaculations.

To say that any man can learn to prolong the act indefinitely, that any man can himself derive the highest bliss from this method and induce the highest bliss in any woman, is sheer nonsense. Just ignorant, irresponsible twaddle.

The Oneida Community is often given as an example of the possibility of "male continence." First, we do not know exactly the sexual *modus operandi* of that community. Second, the Oneida Community was a special selected class of religious fanatics, and probably only those who felt equal to that method

joined that community. And third, if this were such a wonderful method, which caused such inexpressible, indescribable, bliss in both the man and the woman, why did it not survive? Why did it not continue to the present day?

That there are a few people that can practice this method is not denied. But what one in a thousand can practice is not a method for the community at large. The Hindu fanatics can practice stunts which are utterly beyond the power of ordinary normal men. The same applies to the Karezza Method, which we hoped was dead, but which Dr. Wilfrid Lay is evidently trying to resuscitate.

That there is such a thing as psychic impotence, and that in cases of psychic impotence suggestion or autosuggestion often proves of great value, is not at all denied. But first of all, the percentage of purely psychic impotents is very small, and second, this is not at all what Dr. Lay has in mind.

I might add in conclusion that the method recommended by Dr. Lay whether it includes or does not include eventual ejaculation, is responsible for a great many cases of prostatic and urethral congestion.

To summarize briefly: The panacea rediscovered by Dr. Lay is a panacea impossible of application in about ninety per cent. of all men; and where it is applicable, is apt to lead to disastrous physical, if not psychic, results.







