

Love and Life

Sex Urge and Its Consequences

By

Don Cabot McCowan, M. D.

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Horace Mann declared that "the spendthrift of health was the guiltiest of spendthrifts"; and he went on to say: "I am certain that I could have performed twice the labor, both better and with greater ease to myself, had I known as much of the laws of life and health at twenty-one as I do now. In college I was taught all about the motions of the planets as carefully as though they would have been in danger of getting off the track if I had not known how to trace their orbits, but about my own organization, and the conditions indispensable to the healthful functions of my body, I was left in profound ignorance. Nothing could be more preposterous; I ought to have begun at home, and taken the stars when it should have become their turn."

P r e f a c e

There have been three classes of books written relative to the sex question. The first class treats the subject in a light and popular vein, appealing to morbid curiosity, and with little respect for accurate, scientific knowledge; the second class is strictly scientific with technical language and detail, uninteresting and difficult to be understood by the ordinary reader; the third class is so voluminous, filled with such a mass of references, quotations and sidelights from every authority under the sun, including those of antiquity down to date, that the ordinary readers become exhausted and satiated with the subject long before they have perused the various volumes.

In writing on this subject, I have endeavored to give accurate knowledge, made plain and easily understood, by almost every reader. I hope that I shall be able to furnish those who desire the truth on this subject just that knowledge which they crave, for their own good and the benefit of their fellow-man. I do not make any apologies for the

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technical terms essential to use in writing about a subject of such intimacy and delicacy. There is a glossary in the back of the book which gives the definitions of some of the words that might be unfamiliar to the reader.

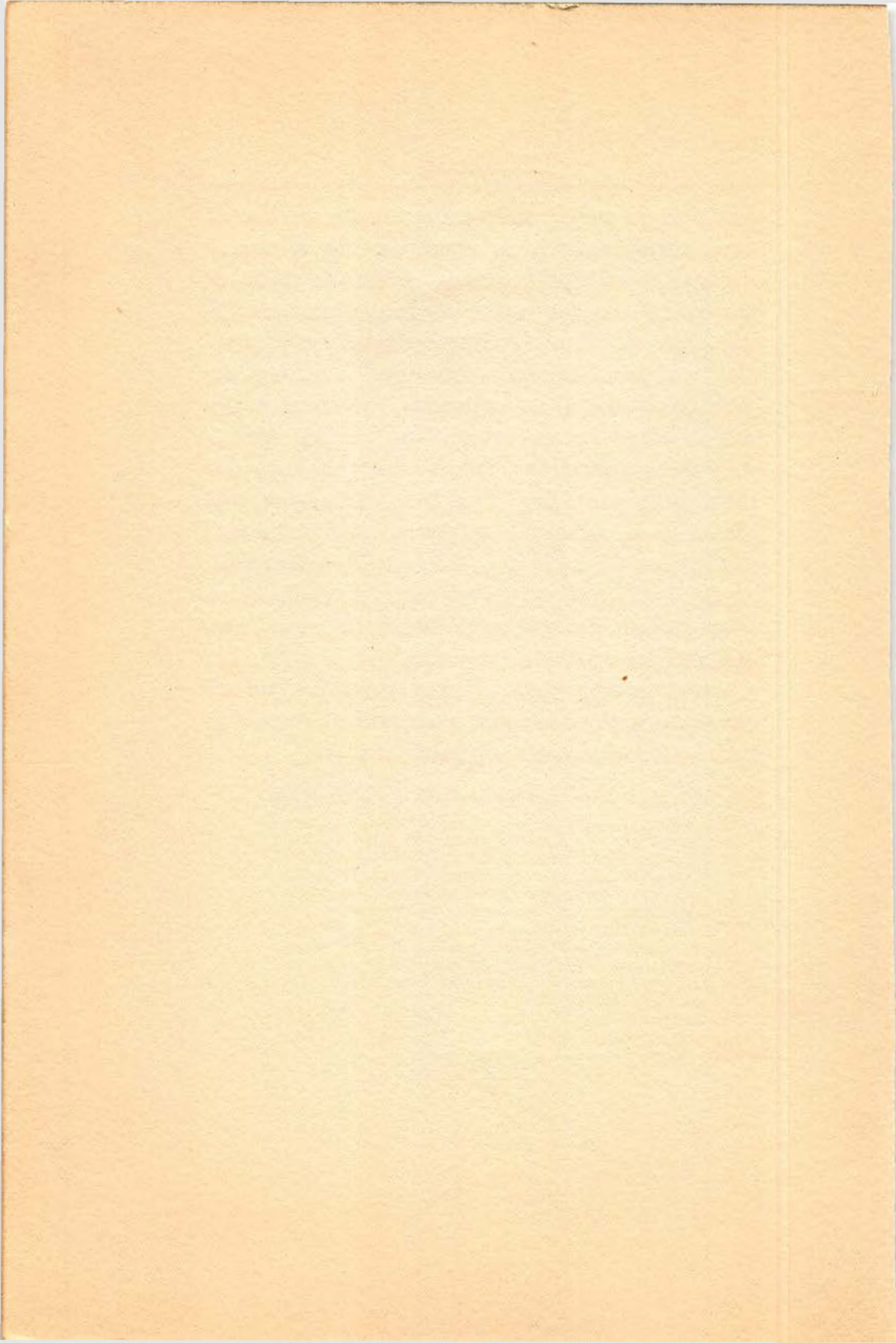
It has been necessary to use plain language in order to make the subject clear and I believe I have given the information in a manner that cannot be offensive to anyone. I also hope that the information contained in this book will be appreciated for its accuracy and real helpfulness in solving many of the problems that come up every day in the lives of all. Many of the subjects are discussed very briefly, that could have been elaborated upon with facts, figures, copious quotations and sidelights from authorities to prove the statements, but for the purpose of brevity, such references have been omitted to save the reader's time and patience. If the reader should desire to go more deeply into any of the subjects connected with this theme, he will find ample references to different authors in the following pages.

There is no doubt that we have, in this age, a universal demand for knowledge concerning the sex urge and subjects intimately related. The sex urge is a primary instinct that forms the foundation for the propagation of the race. Ignorance or innocence

PREFACE

concerning a subject so important to the welfare of the human family is no excuse for the misuse or abuse of this useful function. When one thinks of the sexual diseases, social conditions, unsuccessful marriages, deficient offspring, abnormal sexual practices, and the difficulties encountered in solving the problem of normal sex expression, ignorance on this subject cannot be too strongly condemned. If we strip the sentimentality, false modesty, mystery and the socially prevailing ideas from the subject, and discuss it in an open, outspoken, straightforward manner, on the basis of pathological, physiological, psychological and anatomical facts, we shall arrive at conclusions that will make for the happiness, success and betterment of the race. It is only after extensive study, years of observation and actual practice as a physician, that I undertake to send this book on its mission of enlightenment.

DON CABOT MCCOWAN, M. D.



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Chapter I

THE SEX URGE A COMPARATIVE REVIEW

This subject was suggested because of so much having been written and said about the sex obsession of America and the clamor of the younger generation for more freedom in sex expression.

Primitive man fought for and captured his mate and held her in slavery: he had to continue to fight to hold her as his private property. The first war ever fought between men was probably for the possession of a woman. As the population increased and they were compelled to socialize, personal prowess and eternal vigilance became impracticable. Leaders arose with groups of followers, and as group fought against group, the loss of life and property, principally women, became so great that these groups began to unite and make laws to govern their property. Thus the sacred rights of property became established. The history of early civilization proves this conclusively. The uncivilized and semi-civilized tribes, still existing, are examples of

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primitive life and customs. With very few exceptions, man has dominated and ruled woman, making all laws and enforcing them. Woman's influence has been by personal charm, individual excellence, persuasion and ingenuity. She has never tried to secure equal rights with man until comparatively recent years.

The sex urge is not new, nor does it dominate the mind of man in this age any more than in past ages. It will only be necessary to recall to your mind a few brief instances in history to prove that the sex urge has been a predominant emotion since time began, at least as far back as the history of man is recorded. I cite the comparatively modern history of Europe. In fact, if a complete and true history of the nobility of Europe were written (as in castle, so in hut), it would be justly barred from our public libraries. It would be fit reading only for some old worn out roué to stimulate his jaded energies to new adventures. If one goes a little further back into Roman history, one finds it full of sex scandals. There is Salome, Herod's daughter, who asked for the head of John the Baptist. Why? Because she became infatuated with him and he repulsed her. Go back into Egypt and you have Cleopatra; or still further back to the time of King David, a man who lived at a time when polygamy

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was the fashion and when God, according to scripture, approved of it. King David, simply because he saw a woman taking a bath in the evening and took a fancy to her, desired her in order to satisfy his sex urge and sent her husband to the firing line where he was sure to be killed. One would, no doubt, call his a psychological, rather than a normal urge, for King David was in a position to satisfy any normal urge, with all the embellishments and refinements that his times could supply. In legal parlance one would call his an act of "forethought and malicious intent," in contradistinction to "impulse of the moment". I would pass over, lightly and without comment, the fact that at this time he was the chosen representative of God and continued to be the leader of God's chosen people for some time afterward.

I might mention Solomon with his seven hundred wives and three hundred concubines. History is full of accounts of murder, poisoning, wars, rapine, plots and counter-plots, to satisfy the sex urge. After these few random references to history, showing that we of our age are not alone in having a sex urge, I shall later on review a few of the difficulties encountered in the present day.

We all want our children to grow to manhood and womanhood prepared to live more complete,

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successful, and happy lives than we have lived. Our experience and observation have taught us much concerning sex, but most of us are still too ignorant to impart accurate knowledge concerning this subject so vital to life and happiness, or we are too prudish or prejudiced by false conceptions or sentiments, to transmit this knowledge to our children.

The lower forms of life consist of birth, a short existence, propagation and death. As we reach the higher forms of animal life, the function of generation becomes periodic, until we come to the highest form of life, man, where we find that the sex urge is the principal stimulus that develops those finer attributes, such as love, sacrifice and service.

Sex is a subject of interest to all, manifested in children by curiosity, and in adults by desire. Conversation, books, newspapers and the stage, are full of sex themes. A divorce scandal, especially if centered around sex, makes a big "hit". Sex jokes and plots on the stage, coarse for the vulgar, refined and more subtle for the aesthetic, please the audience. Accurate scientific knowledge is in demand by those who desire to know, and it should be given to them in a clean, wholesome way, and this knowledge should be received, not to satisfy morbid curiosity, but for the purpose of enlightenment on a subject that touches and colors everybody's life.

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In the lower forms of life, the sex urge is purely instinctive, but as the forms of life rise in the scale, we find them manifesting secondary characteristics—cavorting, strutting, teasing, and various other antics—to display themselves and attract and win the opposite sex. These would appear to be almost acts of consciousness. In the human, the sex urge is not only instinctive, but, due to the higher intellectual development, becomes refined and productive of the highest attainments of which a human is capable or debased into lustful degeneracy.

The sex urge, being a basic incentive for the propagation of the entire animal kingdom, becomes, in man, the principal stimulus for good or evil.

A physician comes in contact every day with horrible examples resulting from ignorance, false modesty or the lack of open-mindedness between those who know and those who want to know.

Later on I explain many of the mysteries and clear up misconceptions on the basis of anatomy and physiology, which must be studied carefully in order to obtain a correct understanding of this subject. I also introduce the pathology of the sexual organs, which has an important influence on the sex urge, in an original and unique manner, and apply this knowledge in making clear many of the phenomena connected with sexual impulses.

Chapter II

SEX PROBLEMS OF OUR DAY

We have certain problems to meet that are peculiar to this age which differs, in some respects, from any other period in history. Slavery, for instance, has always existed to some extent up to within the last fifty years, and slaves were used at liberty to satisfy sexual desire. Another means, or outlet, for the overflow of sex expression, was prostitution. Probably at no time in the history of the world has it been made so difficult for prostitutes to ply their trade as at present. Not only is the prostitute lowered in the estimation of society and looked upon as the most infamous and degraded of human beings, but municipal laws make it almost impossible for her to exist. There was a time when the prostitute, under the name of courtesan, mistress, demi-mondaine or concubine, was held more or less in esteem, and some were even shown considerable social dis-

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tion. The law allowed them to exist and even undertook to regulate their practice.

Another problem is venereal diseases. Probably at no time in the history of the world have venereal diseases been so common and universally prevalent among all classes of people. The health commissioners of some of our larger cities have given out reports claiming that twenty per cent of our young men become infected with syphilis, and fifty per cent with gonorrhea, and, of course, there must be a large proportion of the women infected likewise. This knowledge has been disseminated through the daily papers, medical journals and health bulletins, so that the young men and women of our generation are quite familiar with these facts. As there are no laws requiring a thorough medical examination to determine physical fitness and to obtain a clean bill of health in order to be united in the bonds of matrimony, many of both sexes consider long and seriously before assuming the risk of being infected with these loathsome diseases and, no doubt, many postpone indefinitely getting married.

Syphilis is a disease for which no remedy has ever been discovered that will completely eradicate it from the system. There are treatments, to be sure, that will cause the symptoms to disappear and even make the disease impossible to detect by the most

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delicate of laboratory tests, yet, it can still be in the system and liable at any time to manifest its baneful effects in some one of its protean forms. Gonorrhea is even more dangerous to women, from the matrimonial standpoint, as such a large proportion of the men are infected with it in their youth, and it is generally considered of such little consequence. This is a disease that is apparently very easy to get rid of, and most young men think, when the discharge stops, that they are cured. Nothing could be further from the truth, as the gonococci, the bacteria of this infection, may lie dormant in the glandular tissue connected with the genital tract for years, giving no hint of their presence to the host, then suddenly break out with renewed vigor and virulence. Even in the quiescent state they may infect the chaste, pure (physically), innocent bride. Is it any wonder that half the women are physical wrecks after they have been married a while, and a large percentage of them have to go to hospitals to be operated upon for pus tubes or some other pelvic disease?

Polygamy has always been practiced by different peoples in the world's history, but now is practically abolished.

Economics, eugenics and birth control are problems to be solved, that have a direct relation to the sex urge, and are of more acute importance than

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ever before in the world's history. Living conditions have changed. Woman is competing with man. Her economic independence is becoming more secure, and man's chances of supporting a wife and prospective children in the manner that the educational and social environment of today demands, make marriage a hazardous venture.

Eugenics refers to marriage between mates whose mental, physical and hereditary history should meet a certain standard of perfection to insure the right kind of progeny. The necessity is here now, calling for some regulation, but practically no laws are made or machinery set in motion to insure a better next generation. Most young people nowadays know what hereditary influences mean, and so marriage becomes more of a problem. Birth control has always been practiced, but in our age, due to economics, eugenics, and the higher conception of what living really means, and the gradual escape from ignorance, it has become a problem of graver importance than ever before.

The older any civilization becomes, the more classified are its different groups, so that choosing a mate becomes largely confined to a particular social class.

Frigidity and impotence are more frequent and become of more importance under this civilization

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than ever before and the many factors which have brought this about will be reviewed under a special heading. We have dietary problems that have a direct and indirect influence on the sex urge which must be solved and everybody needs some information about them.

Marriage and divorce are becoming a huge problem, and while I do not attempt to solve it, some of the factors connected with this question should receive thorough consideration. Perverts, weak-minded persons and morons are becoming more numerous in this generation than ever before and present a grave problem to be solved.

Chapter III

MARRIAGE AND DIVORCE

Monogamic marriage is, in most countries, the only legal, moral and socially approved method of satisfying the sex urge in this age. It is probably needless to state that the principal object in forming the marriage tie, at least on the side of the male, is sex expression. Most modern marriages are supposed to be love unions, and the bond, that should continue to bind the couple, should be love, but alas, the laws that bind are the civil and canonical. The many mismated couples, as shown by divorce court records, are complete evidence that something is wrong with the love ties after marriage. The old saying that "When marriage comes in at the door, love flies out of the window," seems to hold true. What is wrong? The trouble is that love, as idealized in this age, has been founded and built on fiction. It was not until the twelfth century that love became popularly idealized and civil and canonical laws were enacted to govern marriage.

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Most young men and women get their ideas of love from reading fiction. The lack of uniformity in divorce laws and the complications ensuing therefrom, alimony, the disgraceful revelations, publicity, and the expense of securing a divorce make one hesitate to enter into a contract that is so difficult to dissolve.

The real cause of separation seldom comes out in the divorce trial. Desertion, cruelty, non-support or incompatibility is usually given as the cause, but, if the truth were known, sexual incompatibility is behind it all in probably ninety per cent of the cases. When one considers that one of the prime reasons for entering this lifelong union is to satisfy the sex urge, and especially when one considers that there is but a very small percentage of those who enter into the marriage relation that are really sexually mated, and when one realizes the frigidity in women and the impotence in men, it is a wonder that so many stick together as do.

Count Leo Tolstoy, in writing on love, taught that the sexual instinct was the magnet or central attraction around which all other charms clustered, and, without this attraction or magnet, there could be no love between the sexes as it is usually understood. H. L. Mencken says: "Marriage is not a contract; it is a way of life. Its essence, when it is

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sound, is a complete surrender of many of the natural rights of the individual. It is not comparable to buying an automobile or joining the Elks; it is comparable to entering a monastery or enlisting for war. So long as a man loves his wife and children, there is no need of laws to make him support and cherish them. He will do it at any cost to himself. Contrariwise, when he hates the one, and is indifferent to the other, no conceivable law can wring out of him the full measure, nor even a tenth measure, of the devotion that he owes to them." Imagine a man and woman having absolutely no sexual attraction for each other, with all love gone, and even actually hating each other, being compelled by civil or canonical laws, to live through life together.

Primarily, history teaches us that women were desired by men only for sexual purposes and as slaves. All through the ages of advancing civilization, women have been considered as property, and even today in European nations they are in a measure regarded as such. Even in so advanced a civilization as England, the laws, until comparatively recent times, have considered women largely as property. Many married women, even in this country and in this enlightened age, are, economically, private prostitutes and slaves to their husbands. They may enjoy a few privileges, not accorded to slaves, and, socially

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they are not outcasts like prostitutes.

For fear that some will misunderstand me when I refer to the possibility of a married woman being a prostitute, I shall explain just what I mean. A prostitute is usually defined as a woman who sells her body to a man for money, fine clothes, maintenance or position that he may obtain sexual gratification. It does not necessarily mean that she must also practice promiscuity. Any woman, who marries a man simply for the purpose of being kept, with nothing to offer in return but sexual gratification, and often not that, is a prostitute in the sense in which I have used the word. A woman, who submits to coitus when she does not desire it herself, but because of her economic dependence, or, as some say, "to keep peace in the family," prostitutes herself. A woman, who submits to this act to keep her husband from going outside and spending his money on other women, buys allegiance. There are many women, who think it is their wifely duty and that they are expected by their husbands and society in general to submit to coitus at any time and as frequently as their husbands desire, without any reference to their own desires or their health, whom we would exclude from the above category, not because they are right, but because of their ignorance.

As education, equal rights as to property and the

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franchise and improved opportunities of economic independence have been given to woman, there is no need for her to lower herself to such a degrading position.

Marriage for the purpose of sex expression and a woman's desire for children, companionship and mutual interests, should be her principal incentives. This brings us to the subject of the children. The state should have no interest in regulating marriage, except as to physical fitness, as it is strictly a private affair, but the children are dependents and the future citizens of the state, and, therefore, the state should have something to say about their support, education and training. The state should also have something to say about elderly married women, who are liable to be left as dependents through our present divorce laws, or any that may be made in the future, as, according to the present system, most of the property accumulated by married couples is usually in the possession of the husband. If the state would take more interest in motherhood, instead of compelling the incompatible and unfit to live together, it would confer a real benefit on mankind.

In some countries they have laws, never enforced, which do not allow a prospective mother to work in any of the industries three months before and after

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childbirth. If these laws were made universal and enforced and if they were made to regulate the amount of work in the home, it would be legislation in the right direction. The state should take an interest in the proper nourishment of the mother during these periods, or even longer, to insure a better progeny. The state should have some regulation of whom shall bear children. The moron, the feeble-minded, the sexual degenerate, the syphilitic, the epileptic, the alcoholic and the couple who are always quarreling, seldom produce desirable future citizens. Our present divorce laws practically force married couples to commit some crime against civil or social law in order to secure a divorce. Our laws governing alimony, division of property and control of the children are so complicated and unfair that they create a grave question for those to consider who contemplate entering the married state.

The alimony question is becoming an issue of paramount importance. An extensive study of divorce court records reveals the astounding information that not a few women make a business of luring with all their feminine charms, susceptible, prosperous gentry into marriage with the sole object of securing a divorce and alimony, in some cases quite illegally collecting alimony from three or four ex-husbands at the same time, spending the proceeds in

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riotous living and in entertaining the opposite sex.

Many other women enter the married state with the mental reservation that, if the resultant conditions are not to their liking, they can secure a divorce and substantial maintenance.

If a true account of all the inside facts concerning one of these alimony adventuresses were ever written, it would make very interesting and instructive reading. The story would be more astounding and fascinating than any fiction ever evolved by Boccaccio.

The multitudinous, grotesque laws governing divorce and alimony are driving men and women to deceit, fraud, unlawful practices and even to crime. The propriety of a woman collecting money from a man without rendering him any service in return is an ethical enigma.

Another difficulty to consider upon entering the marriage relation—which is more strenuous in this age than in any other—is the economic question. The higher standards of living, the higher requirements of education for the children, the monopolization of the principal necessities of life and the use of machinery in industries make the responsibilities of providing for a wife and prospective children much more difficult.

Some claim that the reason the economic stress is

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more acute is because the industrial development of this country is in excess of the agricultural expansion; that urban population is top-heavy in comparison with rural; that the necessities required under the present standards of living and the luxuries demanded today are producing the economic strain. Others claim that the rapid expansion of business on paper, the credit system and the methods of banking exchange are to blame, but, be that as it may, there are certainly many of these factors, and others that I have not mentioned, that enter into the increasing struggle for existence. Some claim that the struggle is no greater than it ever was, but let him who makes such claims get married on nothing and raise a family of ten children according to modern requirements and he will be convinced to the contrary.

Due to loss of life in war and the use of machinery by industries, the number of women is considerably in excess of the men. Another big factor that enters into and materially affects the established marriage arrangement, as a means of satisfying the sex urge, is the large number of women that are entering into industries and practically every walk of life as wage-earners in active competition with men, making it increasingly difficult for man to maintain the old family arrangement.

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The family, as a social group, is very ancient, and, as every old established institution is difficult to tear down, or even to alter or regulate, the process of making any changes to meet the exigencies of life will necessarily be very slow and it is probably well that this is so. The family, as an arrangement for gratifying the sex urge and as the basis of a nation, has proved throughout the ages to be the most enduring nucleus ever tried.

There are many persons, male and female, who are unfitted for marriage, as, for instance, the weak-minded, the moron, those of lop-sided mental development, the habitual criminal, the habitual drunkard, the periodic drunkard, the sexual degenerate or pervert, the epileptic, those suffering from one of the many forms of insanity and the many border-line cases of insanity, not to mention those afflicted with certain other diseases, of which syphilis is one, that might be excluded, on the ground that with thorough, persistent treatment, it can be eradicated to a point where it is not infectious or liable to be inherited by the offspring; yet, its baneful effects may be manifested in a constitutional deficiency.

There are some whose temperament, disposition and peculiarities make them absolutely impossible as compatible companions. There are some, whose particular mental make-up, and, one might say, ob-

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session for promiscuity, make them unfit for family life. There are many whose sex urge is so excessive or their passion so uncontrolled that it is impossible for any one person to satisfy them.

Because of the fact that marriage for many must be postponed until late in life and that some are never fitted for marriage on account of the numerous reasons given above, especially if they raise a family in accordance with our present laws, it would seem to indicate that there ought to be some provision legally made to take care of this enormous class of individuals sexually, and yet, preserve the family life from their deleterious influence. There have been very few changes made in the marriage laws, but the laws relative to divorce are about as numerous as there are states and court decisions. In regard to alimony, lawyers' fees, temporary allowance, division of property and provision for the offspring, the rulings are almost as numerous and varied as there are cases. Thus, many are living together without the formality of marriage, many are practicing promiscuity and still many more are married but disregard the laws forbidding birth control.

There is a crying need for uniform just laws to govern divorce, to compensate the parties interested, to provide for the offspring and for some kind of regulation of birth control.

Chapter IV

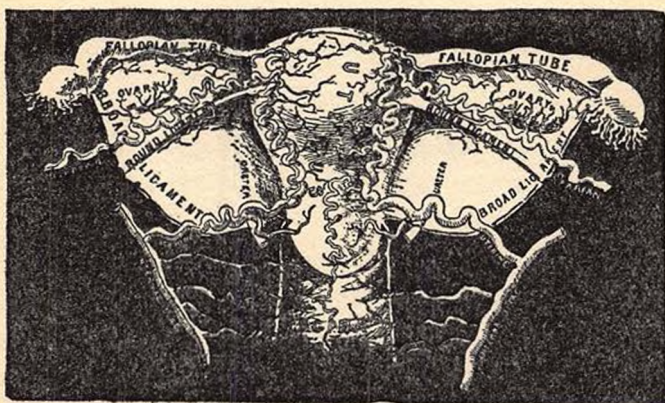
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A brief description of the anatomy of the sex organs and their functions in connection with generation and the sex urge is necessary for an understanding of this subject.

The various parts of the male sexual organs are practically duplicated in the female. The penis of man is the clitoris of woman, the difference is in development, it being much larger in man. The penis of man is from four and one-half inches to nine inches long, and from four to six inches in circumference. The shaft is composed of two bodies, called the corpora cavernosa, and the urethra, arranged similarly to an old-fashioned double-barreled shotgun, the urethra being placed as the ramrod of the gun. The end of the penis is capped by the glans penis, which is slightly larger than the shaft. The posterior border of the glans is marked by the corona or rim, and the urethra passes through the glans and opens as a slit at the end. The penis is

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richly supplied by blood vessels, which become engorged with blood during erection. It is also well equipped with nerves which have a special sexual sensibility, particularly in the glans. The penis is covered by skin loosely attached to the shaft, which



Internal female genitals.

usually extends over, but should not be attached to the glans. The part of the skin that folds over the glans is called the foreskin or prepuce, and is the part that is cut off in circumcision. That portion of the foreskin which is fastened to the glans on the under side, is called the frenum. The frenum being too short, distorting the penis, and the foreskin being too tight are the principal reasons for circumcision.

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However, there are several other good reasons, as the glans just behind the corona of the glans penis secrete smegma that not only becomes very foul-smelling, but irritates the glans penis; also the glans, being kept covered all of the time, is in such a delicate, sensitive condition that when the skin is pulled back in the act of coitus, ejaculation takes place too soon and the parts are very likely to become irritated and even abraded. Often the skin is so tight that it cannot be pulled back or if pulled back, it constricts the penis back of the corona, shutting off the blood supply and venous drainage of the glans. Too much loose skin sometimes acts as a sheath within which the penis slides back and forth during the act of coitus without producing friction on either the female or male.

Under the foreskin is an ideal place to become infected with disease germs. The most sensitive parts of the penis are around the corona and along the frenum on the under side. If the projecting loose tissue is cut away in such a manner as not to constrict the penis behind the corona, or to pull the glans down by a tight frenum, leaving the glans free and uncovered to be exposed to the friction of the clothing, it is kept clean and becomes toughened so as not to be easily abraded or irritated, but will require more friction, and thus both the male and

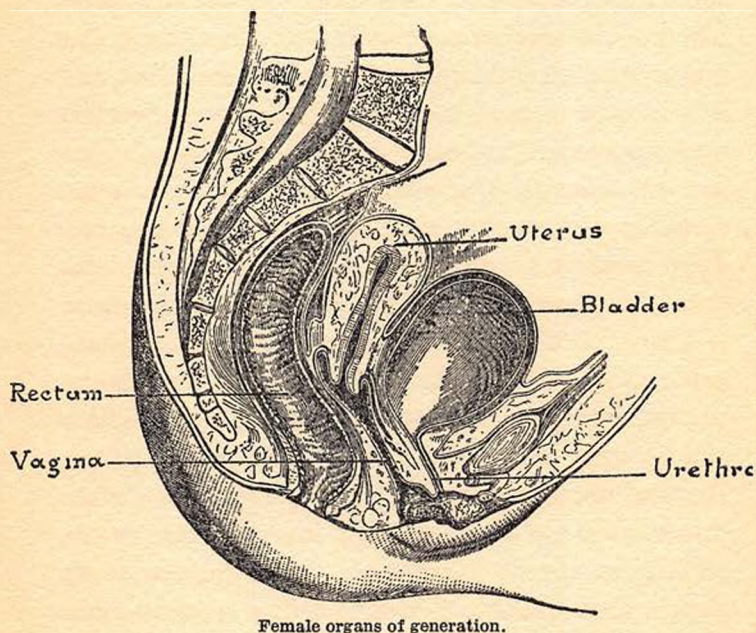
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female will derive more pleasure in the act of coitus.

The clitoris varies from the size of a pea to the size of the end of one's little finger, and is from an inch to an inch and a half long, but it is buried in such a way that its entire length is not apparent. There is no urethra connected with the clitoris, but it is formed by two bodies, the same as the penis, and it is located high in the vestibule between the labia majora, which contain considerable fat that protects it. The clitoris is covered by a foreskin the same as the penis, usually called the hood or prepuce. This hood is formed by a splitting of the labia minora or inner lips. The labia minora are similar to a cock's comb and are composed of mucous membrane only. One fold goes over the top of the clitoris, forming the hood, and the other dips under and is attached to the under side, forming the frenum, much the same as in the male. Very often this hood is too long, too tight and adherent to the clitoris, so that it cannot be pulled back and the clitoris be exposed to normal friction or cleanliness. Around the base of the clitoris are located glands that secrete smegma, and many times when the physician forces the hood back, hard balls of cheese-like smegma that had been held back by a long, tight hood, will be exposed. This secretion had been accumulating there since childhood, irritating this deli-

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cate, sensitive organ. The frenum is often too short, pulling the clitoris down and not allowing a normal erection, and is formed by the splitting of the labia minora, which are often long, thickened,



heavy, pendulous folds of mucous membrane, which still further pull down on the clitoris.

The next to consider is the scrotum in man and the labia majora in woman, which are analogous structures. The labia majora in woman are the out-

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side lips, which are covered with hair and contain considerable fat. In the embryonic formation of the body, it was once split open down the middle, in front, and when it folded in, and the two sides united in the median line, which shows as a white line on the abdomen, it failed to unite these few inches that form the labia majora. In man, this part of the skin is much elongated and unites, forming the scrotum or bag, that supports the testes. Failure of union of the two sides of the body is the cause of cleft palate and harelip. Sometimes this failure on the underside of the penis causes hypospadias, or an opening of the urethra on the under side.

The urethra in woman is very short, being about one and one-half inches long and only represents the upper part of the male urethra. It passes from the bladder just under the pubic bone and just in front of the vagina and opens slightly above the entrance to the vagina in the vestibule between the labia minora. It is separated from the vagina by only a few layers of tissue and is often bruised and injured by rough coitus, and in childbirth by being mashed against the pubic bone.

The vagina of woman has no analogous organ in man. It is a canal which has its opening just below the mouth of the urethra, between the labia minora and has often been called the birth canal because the

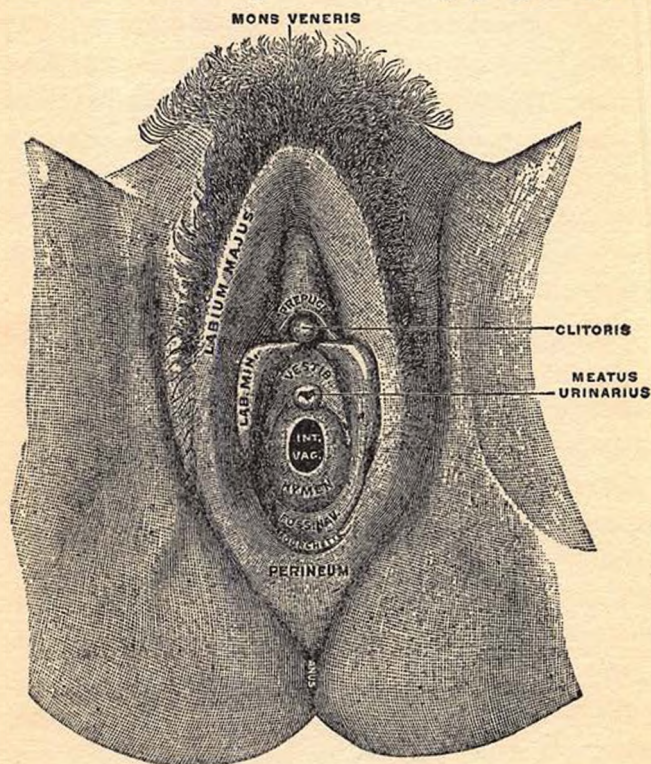
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fetus passes out through it, and it receives the penis of man in the act of coitus. It is rather small at the entrance and is guarded by the hymen, which is a thin fold of mucous membrane partly covering the entrance. It used to be considered that an unbroken hymen or maidenhead, as it is sometimes called, was a sign of virginity, but due to the fact that it is often absent, or imperfect, or has been ruptured by accident, and, even if present, it may have been gradually stretched sufficiently to allow coitus, this old belief has lost its significance.

The vagina extends into the lower pelvis, becoming larger at its upper end, or vault, and lies between the bladder in front and the rectum behind. Projecting into the upper end of the vagina is the uterus, which is a pear-shaped, hollow, muscular organ, about three and one-half inches long, two and one-half inches wide and one inch thick; the small end is called the neck or cervix, and it is this part that projects into the vault of the vagina. At the mouth, or os, of the cervix, is a small opening, usually a little larger than a knitting needle and about one and one-half inches long, that leads into a small cavity in the body of the uterus. The uterus, or womb, is held in place very loosely by inter-abdominal pressure and several ligaments. A full bladder pushes it back; a full sigmoid colon crowds

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it in almost any direction; a full rectum pulls it down and back and many other factors tend to cause it to get out of place. During pregnancy, the



External female genitals. (*Eckley.*)

placenta of the fetus attaches to its inside wall to receive nourishment, and the uterus enlarges to

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accommodate the growing fetus and rises into the abdominal cavity to find room for its gradual expansion. We have its analogy in man located in the floor of the urethra in connection with the prostate gland. It is very small and is called the uterus masculinus. Connected with the female uterus at its fundus, or big end, are two tubes about the size of a large angle-worm, called the fallopian tubes. They expand at their outer extremity, somewhat like a trumpet, with small finger-like projections. These are called the fimbriated ends, which receive the ova, or eggs, from the ovaries, that are carried down these narrow tubes into the uterus by a wave-like motion of the ciliated epithelia, which line the fallopian tubes. The ovaries in woman, and the testes in man, developed originally from the lower end of the kidneys. The ovaries descended and became embedded in the broad ligament, out a little from each side of the fundus of the uterus and are about the size of an almond nut. It is here that the eggs, or ova, are developed and thrown out of the ovaries by rupturing the surface as they become fully matured. By counting the graafian follicles after the change of life, or menopause, it is estimated that several thousand eggs are developed and thrown out during the menstrual life of a woman. The old theory that the phenomenon of menstruation was

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produced by ovulation, has been exploded, as many more eggs are developed and thrown out than would account for the menstrual periods in a woman's lifetime.

The ovaries have a very important internal secretion, which is taken up into the general circulation by the capillaries that permeate the ovaries, that perform several important functions in the body, such as oxidation of fat, activating and energizing the mind and body, stimulating the sex urge and regulating the menstrual periods and flow. Although the menstrual periods seem to be a cyclic phenomenon, yet removal of the ovaries or disease, causes the menstrual periods to cease, or be profoundly disturbed.

The testes of man correspond to the ovaries of woman, but they descend through the abdominal wall, by way of the inguinal canals, which are above and to the sides of the symphysis pubis, and are finally supported by the scrotum, or bag, as described above. They carry with them their blood vessels, nerves and spermatic cords, which all pass over in front of the pubic bone. The spermatic cord is a hollow tube that drops down in the pelvis and empties into the seminal vesicles, which are small reservoirs located on each side of the neck of the bladder, used for the storing up of the seminal

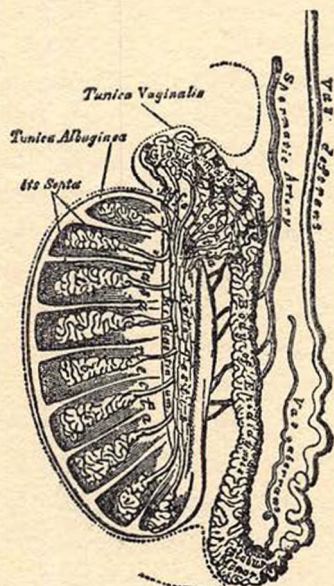
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fluid. They in turn, empty their contents through a couple of small ducts that pass through the prostate gland into the floor of the urethra, when ejaculation takes place. The testes of man have two functions similar to the ovaries of woman. They manufacture the spermatozoa, which are the actual organisms of man that fertilize the ova of woman in the process of generation. These spermatozoa are microscopic organisms, which look very much like tadpoles. They have spear-like heads and long tails or flagella, with which they swim about. It has been estimated that there are about three hundred of these spermatozoa in each drop of seminal fluid from a healthy man, but it is only necessary for one to penetrate the egg of woman to impregnate it.

It might be interesting to follow the route this little organism takes to reach the ova of woman. As it leaves the testicle of man, it passes through a conglomeration of tubes, called the epididymis, which finally straighten out in the vas deferens, or spermatic cord, which runs up in front of the pubic bone and passes through the inguinal canal into the abdominal cavity, where it turns down into the pelvis and empties into the seminal vesicles, where it is stored up, ready to be thrown into the urethral canal during ejaculation. The spermatozoa swim in an abundance of albuminous, serous secretion, partly

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furnished by the testicles, partly by the seminal vesicles, prostate gland and Cowper's glands, connected with the urethra. This secretion is alkaline in reaction, which is necessary to the life of the sper-



Vertical section of testicle. (After Gray.)

matozoa. During the act of coitus, at the time of ejaculation, it is discharged into the vagina. Then the spermatozoa, by their swimming motion, enter the mouth of the cervix of the uterus and find their

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way up into the fallopian tubes, where they come in proximity to the ova of the female. The ovum has a strong attraction for the spermatozoa and they rush toward it, but as soon as one penetrates it, the rest are repelled.

The fallopian tube has been called lovers' lane, or the sporting ground for the ova and spermatozoa. After the ovum is fertilized, it travels down the tube, where it enters the uterus, or womb, and becomes attached to the wall of the womb, where it develops into a fetus. If you have followed the route the spermatozoa take to reach and impregnate the ovum, you can readily see that if disease closes the duct in the spermatic cord, no spermatozoa could leave the man. A simple operation called vasectomy, which is tying off a section of the duct by a couple of ligatures around it about an inch apart or the cutting out of a section of the cord, produces sterility in the male. Likewise, if the mouth of the cervix is too tight, or the canal is plugged up with a discharge, the spermatozoa cannot get into the uterus. Then again, if the fallopian tubes are closed, they cannot get up into the tubes, or if the trumpet, or fimbriated ends of the tubes are closed, the eggs cannot get in, causing the female to be barren. Even if the ovum and a spermatozoon should get together and the ovum become fertilized, it may pass on through the

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uterus and not become implanted on its wall and develop into a fetus, on account of an unhealthy condition of the mucous lining.

Removing the fallopian tubes, or tying them off, would, of course, make the woman sterile. A lot of nonsense about coitus in relation to the menstrual periods, such as a woman having to reciprocate and ejaculate at the same time as the male, is not in harmony with the facts. All that is necessary is that live, healthy spermatozoa be deposited in the vagina, and if the woman's parts are normal so that they can find their way to the ova, nature does the rest, and as there are so many eggs being deposited, with an irregularity that cannot be determined, the time of impregnation is very indefinite.

Located at the base of the labia minora are Bartholin's glands, which, during sexual excitement, throw out considerable secretion to lubricate the parts, and no other secretion has been noted on the part of woman when she has an orgasm. Of course, the uterus and vagina have a normal secretion, the same as all mucous membranes. The testes also have an internal secretion that has similar functions to the internal secretion of the ovaries, in that it acts as a hormone in conjunction with other internal secretions, to maintain blood pressure, energize the body and mind, stimulate the sex urge, etc.

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The prostate gland is a fibro-muscular, glandular body, about the size and shape of a chestnut, which surrounds the urethra in man, just below the neck of the bladder. It has a number of ducts that empty their secretion in the floor of the urethra and also the ducts from the seminal vesicles pass through it. It assists in expelling the semen, and is generally considered a sexual gland. It is often the site of disease and when it becomes enlarged, interferes with urination and normal sexual functions.

This brief and simple description of the sex organs of both male and female, with their functions, ought to clear up many misconceptions concerning them. The prudish may think this is not a subject for free dissemination, but it should be of vital importance and interest to all. The greatest of Greek philosophers, Aristotle, saw fit to write on this subject for the instruction of the people of his time. After giving a rather imperfect description of the sex organs of both male and female, he undertakes in section III of "Aristotle's Masterpiece" to give "A word of advice to both sexes; or directions respecting the act of coition, or carnal copulation." I shall quote it verbatim, because of its beautiful language and the delicate way in which he presents the subject.

"I doubt not that the generality of both sexes, when in a married state, have such a desire to pro-

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duce the fair image of themselves, that nothing can be more welcome to them than these directions, that they may make their mutual embraces most effectual to that end; and therefore, let none think it strange that we pretend to give directions for the promoting that which nature itself teaches all to perform; since it is no solecism for art to be a hand-maid to nature, and to assist her in her noblest operations. Neither is it the bare performing of that act which we here direct to, but the performing it so as to make it conducive to the work of generation. And since this act is the foundation of generation, and without which it cannot be, some care ought to be taken, and consequently some advice given, how to perform it well: and therein I am sure the proverb is on our side, which tells us, 'that what is once well done is twice done.' But yet, what we shall advance on this nice subject, shall be offered with that caution, as not to give offense to the chastest ear, nor put the fair sex to the trouble of blushing. What I shall offer will consist of two parts: first, something previous to it; and secondly, something consequential to it.

"For the first, when married persons desire to follow the propensions of nature, for the productions of nature, for the productions of the fair image of themselves, let every thing that looks like care and business be banished from their thoughts, for all

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such things are enemies to Venus, and let their animal and vital spirits be powerfully exhilarated by some brisk and generous restorative; and let them, to invigorate their fancies, survey the lovely beauties of each other, and bear the bright idea of them in their minds. And it may not be amiss for the bridegroom for the more eager heightening of his joys, to delineate the scene of his approaching happiness to his fair languishing bride, in some such amorous rapture as this:

Now, my fair bride, now will I storm the mint
Of love and joy and rifle all that's in it;
Now my infranchis'd hand on ev'ry side
Shall o'er thy naked polish'd iv'ry slide,
Freely shall now my longing eyes behold
Thy bearded snow, and thy unbraided gold.
No curtain now, though of transparent lawn,
Shall be before thy virgin treasure drawn.
I will enjoy thee now, my fairest! come,
And fly with me to love's Elysium!

“When the act of coition is over, and the bridegroom has done what nature has prompted him to do, he ought to take care not to withdraw too precipitately from the field of love, lest he should by so doing let the cold into the womb, which might be of dangerous consequence. But when he has given time for the matrix to close up, he may with-

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draw and leave the bride to her repose; which ought to be with all the calmness possible, betaking herself to rest on the right side, and not removing without great occasion till she has taken her first sleep. Coughing and sneezing, if possible, should be avoided, or any thing that agitates or causes a motion of the body. These amorous engagements should not be often repeated, till the conception is confirmed. And it may not be amiss to remind the bridegroom that the fair lasts all the year, and that he should be careful not to spend his stock lavishly; as women in general are better pleased with having a thing once well done than often ill done."

When Aristotle said, the matrix must have time to close up, he was evidently laboring under a very common delusion that many people have even in this enlightened age, namely, that the uterus opens up to receive the penis of man during coitus, or at least that it opens up to receive the semen, or has some kind of suction action that draws the semen up into the womb. The fact is, the opening in the cervix of the uterus undergoes no change whatsoever that has ever been demonstrated. The only change in any of the parts is that they become congested with blood, and a cold douche immediately following the act is very liable to prove detrimental to the health of the woman.

Chapter V

MENSTRUATION AND THE MENOPAUSE

Menstruation, called monthly periods, monthly sickness, and various other names, is a phenomenal function connected with the sex organs of woman that needs explaining at some length because of its intimate relation to the sex urge, and of its vital importance to the health of the individual. Menstruation is a natural function which begins in adolescence and continues to the time of the menopause, commonly called the change of life. Adolescence is marked by certain signs in the girl, such as: hair growing on the pubes; enlarging and rounding out of the breasts; enlargement of the hips and psychic changes, such as modesty and reticence. This usually occurs between the ages of twelve and sixteen years, although in hot climates it takes place much earlier, and in cold climates later.

The menstrual flow is marked by a show of blood

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from the vagina, which is the result of a congestion of the uterus, ovaries and fallopian tubes. In fact, these organs become engorged with blood, so that the escape of blood is in reality a hemorrhagic exudate, mingled with more or less mucus, serum and epithelial cells. Practically the entire superficial lining of the uterus is shed at this time, all of which escapes through the small opening in the cervix. This occurs about every twenty-eight days in the majority of women during their menstrual life, except when pregnant or nursing their babes.

The length of time the flow continues varies from two days to seven in most cases. The amount varies from one ounce and a half to several ounces, depending on the individual.

As I mentioned before, the internal secretion from the ovaries probably has much to do with the regulation of this function, and ovulation has very little to do with it. We know that the blood pressure is a little higher at this time, and destruction of the ovaries disturbs this function or causes it to cease. The constitutional symptoms usually experienced are: just previous to menstruation there is a feeling of malaise, a heavy feeling low down in the abdomen; a slight nervousness; a slight tenderness in the breasts, and sometimes a slight swelling. These are normal symptoms which may continue for a day

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or so after the flow is well established, but such symptoms as acute pain, cramps, backache, headache, extreme nervousness, prostration and the complete disability that so many suffer under modern civilization are a positive indication that something is radically wrong. To go into detail and describe all the causes of these abnormal symptoms would occupy too much space. However, I call attention to the fact that if the ovaries are not healthy and properly developed, they cannot produce the internal secretion to bring on this function normally. If the uterus be undeveloped or diseased, so that its narrow outlet is plugged up with mucus, the flow cannot escape and it remains in the uterus, forming clots that are difficult to expel without severe cramps. A misplaced uterus, or a loaded bowel crowding down upon it, catching cold and causing a chronic congestion of the uterus, ovaries and tubes, and many other factors, interfere with normal menstruation.

Every girl should be thoroughly instructed long before this function begins as to just what she must expect and how to prepare for it and how to govern herself during and immediately afterward. She should be taught that this is a perfectly normal function and that pain and disability is abnormal. Certain precautions should be taken at this time, such as: not swimming in cold water, bathing in very

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hot or cold water, sitting on damp, cold ground, taking violent exercise, jumping and heavy lifting, catching cold in any way, getting constipated, or taking physic. Any one of these things would tend to produce excessive congestion of the internal generative organs. The girl should be taught that, if the flow stops because of a cold, a hot foot bath or hip bath will help to reestablish it. Psychic shock often disturbs menstruation. The sex urge is usually strongest just before or after menstruation. Sometimes it is strongly felt both before and after, and even during the time of menstruation. Anything that would tend to excite the sex urge during the time of menstruation should be avoided, as it would increase the already congested condition.

The question has often been asked—should coitus be indulged in during menstruation? It is evident that it would be bad for the female, as it would increase congestion, and aside from common decency and cleanliness, the flow from the female is very irritating and is liable to set up urethritis in the male. The ancient Hebrews considered a woman unclean for seven days after her menstrual period and had severe laws enforcing this belief.

It seems logical to conclude that an impregnated ovum coming down into the uterus, just after menstruation, when it has become softened from

MENSTRUATION AND MENOPAUSE

congestion and has shed its inner lining, would find a more suitable soil on which to become implanted, and develop into a fetus, than at any other time of the month, and that probably is the reason why more women become pregnant just after the menstrual period.

The menopause is that time in life when a woman ceases to menstruate. Some call it the change of life, or climacteric. This usually occurs at from forty-eight to fifty years of age, although there is a wide variation in the age, due to many factors. The prevailing practice of attributing every symptom from which a woman might suffer to the menopause, after she has reached the age of thirty years, is a great mistake. In fact, if a woman be normal she should have practically no severe symptoms during this change.

While the menopause ends her child-bearing period, it does not end her sex life or her capacity for sex gratification.

This change usually comes on gradually by a menstrual period, or even several of them being missed and then occurring again. The flow may be scanty or excessive at these periods. Occasionally a woman will skip a period, and never flow again, yet she may have a few of the constitutional symptoms at the time of her usual periods. The whole being undergoes a fundamental change. The uterus begins

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to shrink, or to atrophy. Changes take place in the ovaries and there is a general readjustment in the entire body.

Excessive and continuous flowing, headaches, hot flashes, cold sweats, sleeplessness, nervous symptoms, dizziness, heart symptoms, digestive disturbances, itching, restlessness, mental disorders, and a hundred and one other symptoms may occur, but there are some other pathological reasons to account for these grave disturbances, and if they occur, a woman should put herself in the hands of a really competent physician to find out what is wrong. A great deal could be said about the changes that take place in a woman at this time. Her sex urge may become excessive or coitus may become very obnoxious to her. Her religious and mental life and habits may undergo a complete change, but again we must point to pathology to account for these radical abnormalities.

Chapter VI

SEX DETERMINATION

Much has been written on this subject and various theories and fantastic notions advanced to account for what determines sex. I shall not attempt to give all the theories, but I shall name a few—war, peace, climate, altitude, food supply, age of parents, virility of parents, health of parents, the planets, passive or active role of parents during coitus and time of conception as to age of the ovum; but none of these will stand scientific investigation. In fact, science proves none of them is true.

In the study of twins, we have two kinds. The one kind where two separate ova are fertilized by two separate spermatozoa. They may look more or less alike and be two boys, two girls, or a boy and a girl, but when born they are enclosed in two fetal membranes and have two distinct placentas. The other kind of twins (identical twins) is always either

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both boys, or both girls. They result from one ovum being fertilized by one spermatozoon. The single ovum divides and develops two feti, which, when born, are enveloped in one membrane and have one placenta. About one-fourth of the twins born is of this type. This proves conclusively that climate, age, food, or development within the uterus has nothing to do with it, but it proves that sex is determined at the time of impregnation.

Taking the cell as the basis of life, the study of the cell and extensive experiments have established the following facts: the cell is composed of an enclosing membrane, inside of which is cytoplasm (a kind of protoplasm), a network of chromatin material, a nucleus, and a certain definite number of chromosomes. All mammals and even lower forms of life are classified, as to species, by a particular number of chromosomes in the original cell. In the male cell the number of chromosomes is forty-seven or forty-eight, that is, one half of the spermatozoa have forty-seven chromosomes and the other half forty-eight, but the female ovum always has forty-eight chromosomes. If a spermatozoon containing forty-seven chromosomes impregnates the ovum, the result will be a male, and if a spermatozoon containing forty-eight chromosomes impregnates the ovum, the result will be a female. In brief, the union of

SEX DETERMINATION

the male cell, containing an even number of chromosomes, with the female cell, produces a female, and an odd number of chromosomes produces a male. The ovum plays a passive part and has nothing to do with the determination of sex. It all depends upon the number of chromosomes in the spermatozoon. It is evident that marriages are not made in heaven, but the determination of sex, which occurs at the time of impregnation of the ovum, would appear to be governed by some all-wise creator, as the birth of males is about one hundred and five to every one hundred female. The above determination of sex applies to all mammals and lower forms of life, and studies and experiments with the freshly impregnated ova, by a large number of different experimenters, seem to prove this explanation to be correct.

Chapter VII

BIRTH CONTROL

Birth control is so closely associated with the sex urge that some information should be given on this vital subject. By birth control we do not refer to abortion, or infanticide, but rather to the prevention of conception. This is a subject to which the best minds of our day are giving considerable thought and there is much controversy about it. State and federal laws have been passed prohibiting any knowledge on this subject being disseminated, or preventives being marketed and even prescriptions from physicians are made illegal; yet it is a subject of vital interest to the individual, family, nation and the future citizen. Some call it race suicide and claim that it is immoral, unethical, an interference with nature and disobedience to the direct injunction of the Scriptures. Let us analyze some of these objections, and we shall choose race suicide first:

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The entire animal kingdom is prevented from over-production by man and the natural laws of the survival of the fittest. They are subjected to a mortality that prevents them from over-running the earth, but man, by his departure from nature, has created a condition whereby, unless there is some way to limit the increase in population, he will soon find himself unable to live under the present civilized environment. It has been estimated that one million abortions occur in this country every year; that one hundred thousand are performed annually in New York City alone. If statistics show this, how many certainly occur that are never heard of.

It is a common experience for a woman to tell her physician that she has an abortion every two or three months or that she has had a dozen miscarriages. The percentage of deaths due to abortion is much higher than in full term natural births. There is much more danger from hemorrhage in abortion and the dangers from perforation of the uterus, retention of the adherent placenta and septicemia, or blood poisoning, as it is commonly called, is more frequent than in natural births. Even if women escape these fatal consequences, they may suffer permanent after-effects, such as a misplaced uterus, sterility, anemia, malignant disease or neurosis.

Among women, who are familiar with preventive

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measures, abortion is much less frequent, but among women ignorant of these means, abortion is very common, so that contraception, or prevention, is a valuable means of avoiding the dangers of abortion; for no matter how many, or how severe, are the laws passed, the abortion doctors flourish, and many of them have no professional standing, are grossly ignorant, and have no conception of surgical cleanliness. And the class of patients that patronizes them are usually the poor and ignorant.

Regardless of their religious affiliations and teachings, their poverty and inability to stand the continuous bearing of children and the lack of means to support them, drive them to this last resort. The open discussion of this subject is taboo, but ignorant ideas are exchanged in the kitchen and on the back doorstep freely.

I once knew of an ignorant midwife who changed her residence every month, but was kept going practically day and night performing abortions.

Prevention of conception would be the greatest force that could be used to do away with abortion, and that is what birth control means in its proper sense. Birth control is not race suicide, as history proves conclusively. It is not numbers that count, but quality, development and fitness to give and receive the benefits of life.

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During the decadence of the Roman Empire and on through the dark ages, there were plenty of people and room for expansion, but for over a thousand years there was no progress in civilization, but rather a retrogression. Living conditions were hazardous, life was not worth living, and the people acted as though they fully realized that fact. At the present time, in densely populated urban districts, under modern civilized living conditions, large families are an impossibility with the great majority.

Who wants to lower his or her standard of living and the upbringing of children and revert to the living conditions of the slums of London or some of our own large cities or hundreds of examples that could be cited in older civilizations? Statistics show that a higher percentage of criminals comes from large families. This is probably due to unfavorable prenatal conditions and to the fact that the parents cannot give that individual attention and training so necessary in producing a law-abiding citizen.

Memory is claimed to be produced by impressions upon certain brain cells and the cells in the brain of a child are more plastic and impressionable than in the adult. It follows that impressions on the child are deeper and more lasting and that habits and behavior must be acquired very early in childhood to account for the adeptness with which things are done

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later in life. Many other phenomena can only be accounted for on the same basis. The moral, ethical and religious aspects of this subject are more or less interwoven and therefore will now be considered together.

It seems strange that so many women, who are against preventives on moral or religious grounds, do not hesitate to resort to abortion when they see fit. It seems reasonable that a method, that would save the woman from being a breeding animal, that is conducive to married happiness, that relieves the economic stress, that insures better educational and cultural advantages to fewer, and consequently better, children, should not be considered immoral, unethical or contrary to the dictates of religion. As for prevention going against the command of the scriptures, where it says to "multiply and replenish the earth," or the ancient Hebrew law against the practice of onanism, one should analyze the question carefully. It does say replenish; yes, but does that imply that human beings are to spawn like fish, or breed like dogs and cats? Some claim that copulation should never be practiced except for the purpose of reproduction. Anyone, who advocates such ideas, has no knowledge of the sex life of human beings. To put it on a par with the lower animals does not recognize the higher mental, spiritual, inspiring

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and sacrificial devotion that is stimulated in human beings by the sex urge. Who would wish to revert to the instinct of the animal and be governed thereby?

Onanism is a practice named from an incident related in the old testament: Genesis, chapter 38, verses 8, 9 and 10, reading "And Judah said unto Onan, go in unto thy brother's wife and perform the duty of a husband's brother unto her and raise up seed to thy brother," "And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest he should give seed to his brother." "And the thing which he did was evil in the sight of Jehovah; and he slew him."

As you have learned from the anatomy and functions of the sex organs, the seed or spermatozoa, of man, must be placed where it will have the opportunity to reach and come in contact with the ova of the woman; therefore, Onan's act was a plain case of prevention. If the seed of man is placed in the vagina of woman, where it is liable to enter the uterus at once, and eggs, or ova, are being deposited at any time, and the seed of both man and woman live for days under favorable conditions, there is no time during a woman's menstrual life that she is not liable to become pregnant. The practice of onanism, usually called "withdrawing" to ejaculate, is very common

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in this day and age, yet we do not hear about anybody being struck dead.

While most of the opposition to birth control comes from the orthodox clergy, not a few have had the vision to see the service that should be rendered to humanity, and the courage to express themselves on a subject so vital to the happiness and welfare of the race. The enormity of the crime of abortion is principally due to the endangering of the mother's life. Continence between married couples and chastity—which are forms of prevention—are approved by the clergy.

Coitus interruptus is another practice that will be discussed later on, as it has an important bearing on birth control.

The last point to analyze is interference with the laws of nature. Response to nature, or instinct, in respect to the sex urge, and letting the consequences follow, would not only be disastrous, but ridiculous advice to give to civilized man. Birth control is interference with nature, or unnatural, the same as wearing clothing, false teeth, eye glasses, cooking food, living in houses, defying gravity by flying in the air, or inoculating our bodies with serums to prevent disease. Plagues, pestilence, famine, drouths, tornadoes, wars, and what not, have materially reduced the population on the earth in the past. They

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used to believe those things were visitations of God, and many still believe in the "God's providence" idea, but that has not prevented modern peoples from fighting against these destructive forces and devising ways and means of guarding against them. There never has been a great invention or useful scientific discovery but that some God was insulted, and there were those who cried out, "You are interfering with nature." Burbank interfered with nature when, by tampering with biological laws he produced the seedless orange. The Chicago river was made to flow into the Gulf of Mexico, instead of Lake Michigan. It makes one feel like crying out, "Oh, consistency, thou art a jewel."

Man's very existence depends upon a continuous battle with nature, conquering and controlling to benefit himself. I mention under "Frigidity and Impotence," that fear of pregnancy is one of the causes of dissatisfaction and discord in married life and should receive some consideration. I also mention that repeated pregnancies incapacitate the woman for conjugal relations, but if that were all it does to her we might not give it much consideration. Too frequently repeated pregnancies, however, break down the constitution and reduce the chances for strong, healthy children, besides shortening the life of the woman and unfitting her for the enjoyment

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of that most desirable part of her lifetime. Woman has a right to demand fewer and better children, with more time to recuperate between pregnancies. Modern civilized woman is not content to be simply a breeding animal. While I am not allowed to suggest preventive measures, yet it is one of the modern problems that will have to be solved the same as many others are being solved to meet the exigencies of this age.

From a late article in the *Red Book Magazine*, entitled "The Moral Revolt," by Judge Ben B. Lindsey, I shall quote a few paragraphs on this subject: "The companionate marriage you are now living in is widely practiced by thousands of perfectly respectable, legally married people today. You and I both know scores of childless couples. They have, most of them, decided not to have children and they have a perfect right to so decide. It is a personal matter. No stigma of immorality attaches itself to these marriages or to yours. Society recognizes them as moral and permissible, but the recognition is tacit. Society thinks it shocking if anybody suggests that the regulations governing this kind of marriage be adapted to the practical necessities of such unions, and that if this were done the companionate marriage could be made a powerful instrument, both for social reform and for human happiness."

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And again, in connection with the laws of most states allowing practically anyone to marry and beget children, without let or hindrance, Judge Lindsey says: "Because of this condition, we continue to build more and more insane asylums, homes for the feeble-minded, hospitals for congenital human wrecks, and prisons for the housing of criminals and other social incompetents. America is losing at least sixteen billions of dollars yearly by the economic and social incompetence of thousands of weaklings and criminals, many of whom should never have been born; and these teeming masses go on reproducing their kind without stint or limit."

The ideas concerning marriage and divorce attributed to Judge Lindsey have been badly distorted by the newspapers and the public in general have a wrong conception of the sexual question he is endeavoring to meet. Some say he teaches trial marriages or couples living together platonically or the dissolution of marriage by either party or by mutual consent. I understand by reading what he has written that he is just as interested in providing for the welfare of the children as anyone in the land. He advocates marriage as the best of arrangements. He recognizes the necessity, under certain circumstances, of birth control. He is in favor of simplified divorce laws that are just to both parties, especially childless

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couples. He is not in favor of laws requiring two people to live together when there is no other mutual bond of union, thus forcing them into misconduct or to conniving and manufacturing fictitious evidence in order to obtain a divorce.

It is not a question of morals or religion, or the right to control nature, but it is a question of economic expediency. It is a question of meeting the sex urge of today. It is a question of providing for our own development and civilization, and that civilization that will follow us. My object in writing on this subject is not only to show the relation it has to our sex problem, but to bring to mind a live issue that requires an unprejudiced consideration, and to present a few facts so that one will not be led astray and be deceived by a lot of foolish notions that are being circulated about preventive measures for birth control.

Chapter VIII

COITUS INTERRUPTUS

Coitus reservatus, or incomplete coitus (incomplete sexual intercourse) is a practice in which one or both of the parties, designedly, or for some other cause, do not reach that climax in which a spasm of pleasure completes the act, which is called an orgasm in both sexes or ejaculation in the male, because at that time he ejaculates, or discharges, the semen. We do not call it ejaculation in the female, as no discharge has been demonstrated at this time, there being no secretion from the female, except from the different glands of the external genitalia, which are stimulated to extra activity during erotic excitement. As mentioned in another connection, it frequently happens that, due to premature ejaculation by the male, and also to insufficient caressing and time necessary for the female to consummate the act, she never reaches the climax. Fear of pregnancy and many

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other psychic and physical reasons may be given to account for her lack of response. The consequences are she does not get that relief from nerve tension, relaxation and detumescence that naturally follow an orgasm. This may result in nervous disorders, chronic congestion of the internal female organs, with female weakness, disgust, dissatisfaction, hysteria, frigidity and many other disturbances.

The willing practice of coitus interruptus is much more usual with the male. This is done to protect the female from pregnancy and to save the strength of the male. There are those, who advocate this practice in both sexes, for the purpose of promoting love and virility, claiming that affection for each other grows and the pleasure is really increased, as the act can be more often repeated with increasing ardor and without the participants becoming satiated; that the secretions, which would be wasted during an orgasm, are absorbed into the system, rejuvenating and energizing the entire body and mind. This may be true to a limited extent and may apply especially to the male, as the male soon becomes exhausted by the loss of semen and the deleterious effects of incomplete coitus are not so pronounced in the male as in the female. However, if the practice be continued for any length of time the male suffers from pain in the testes, congested prostate gland, bladder

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irritability and mental disturbances; moreover, it is a physical impossibility to keep it up for any great length of time, as nature will relieve the tension by spontaneous ejaculation during waking or sleeping hours. Often the over-loaded seminal vesicles will be relieved while straining at stool or during urination. Some men become concerned about this and consult a physician who may tell them they have a seminal weakness and are losing their manhood.

In women the case is quite different. In the first place, she does not lose any of her vital secretions; only her nerve tension is relieved; but the important fact to consider is detumescence, that is, the internal genital organs are relieved of their congestion, which, if unrelieved, have more of a tendency to remain congested and to produce those profound disturbances mentioned above.

It is a well known fact that a passionate female can repeat the act much more frequently than the male and often three or four times in rapid succession without the exhausting effect it has on the male; in fact, many females require two or three orgasms in succession really to give them relief. Herein applies Aristotle's ancient proverb, "that what is once well done is twice done." There may be considerable truth in the idea that, in the intimate physical contact during the act of coitus, there is an inter-

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change of magnetism, or something, that has a soothing, quieting effect upon the nervous system, so that if control be practiced, the highly erotic passion becomes partially quiescent and coitus interruptus takes place with satisfaction and detumescence in both parties, altho an orgasm seems more necessary to produce detumescence in the female than in the male.

Coitus interruptus may help to solve the problem of unequal virility between a married couple, in that, under the law and social usage they are supposed to supply each other's sex urge. For the male this looks like a comparatively easy problem, yet the female should have some consideration for the age, strength and capacity of her mate and use common sense and judgment in her demands. For the female the problem is not so simple. She has her normal monthly physiological functions to perform. Her capacity to respond may be limited by child-bearing, pregnancy, nursing babies, peculiar cyclic physical variation and moods and many other factors. It is true she can perform the act of coitus without any erotic sensation, but it is not at all certain that this can be done without injury to herself. The mechanical irritation, with or without congestion of the more delicate female sex organs, produced by coitus to satisfy the excessive, uncontrolled sex urge of some men, pro-

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duces profoundly deleterious effects on the female. Man should use common sense and good judgment in his demands, as he is the most frequent offender along this line.

It is a striking paradox that a man always desires a passionate woman for his paramour, but is usually unwilling to marry a woman whom he knows to be highly erotic. Probably he wants a wife he can trust; or perhaps it is due to the fact that thruout the ages, man has not treated, or considered, his wife as a partner in pleasure. His wife was his slave and to give him pleasure and bear him children. It seems that the women have "gotten onto" this and are wise enough not to reveal their true nature. Even among women, they deny their erotic feelings to one another, for fear of criticism. In her marriage relations, she represses her feeling, conceals her true nature from her husband and does not give herself up to the act of coitus, and therefore, fails to have an orgasm. Again, not a few women believe, that if they do not have an orgasm, no conception can take place, or that it is essential for both to have the orgasm simultaneously in order to produce pregnancy. While this is utter ignorance, and has nothing to do with conception, as anyone can plainly understand who has read my description of the anatomy and functions of the sex organs, still a lot of

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women practice coitus interruptus, believing it a method of birth control.

Coition is usually indulged in for pleasure. It is not because people consider, or give any thought to sex expression being essential to their health that they allow themselves this indulgence, neither is it practiced for the sole purpose of propagating the race, notwithstanding all the platitudes about the sacredness of this act. Few people, if any, have the temerity to speak about, much less write and acknowledge that coition is practiced mainly because of the supreme pleasure derived from it. As long as pleasure is the principal motive and propagation is a secondary consideration, it will be well to analyze this phase of the subject. The sexual act is utilized but rarely for the purpose solely of begetting a child; in fact, most children are accidents and frequently not wanted.

Sexual intercourse for the purpose of producing offspring should be carefully planned and preparations made for it and the welfare of the expected child should be gravely considered from every angle before the act is consummated, but, as a rule, not as much thought is given to it as is given to the act of buying a new hat. Anyone must acknowledge, who has had any experience at all or is familiar with the facts as they exist in actual life, that coition is

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indulged in principally for physical sexual pleasure. Therefore, some thought and knowledge should be used to make the most of it. Restraint must be practiced, for over-indulgence in anything soon causes one to lose the keen enjoyment and appreciation of it, due to the dulling of the finer sensibilities. Coitus interruptus is a form of restraint which preserves the vigor that would soon be lost by frequent orgasms. If the necessity of good health, a keen sexual appetite, complete reciprocation and mutual gratification, are considered essential to one of the principal pleasures of life, self control must be acquired and practiced.

Chapter IX

PHYSICAL AND PHYSIOLOGICAL FACTS

No one will question the fact that the sex urge is a primary instinct and belongs to the realm of the emotions, which leads to a further discussion of the anatomy and physiology of this particular function. Anatomy classifies two nervous systems according to their functions and location. One is the cerebro-spinal, whose cells are in the head and spinal cord, and whose fibers travel out to the periphery of the body. This system has two functions: motor to voluntary muscles, and sensory, which include the five senses—taste, smell, hearing, sight and touch. The other system is called the sympathetic. The cells of this system are in the lateral chain ganglia, the solar plexus, hypogastric plexus, pelvic, cardiac, pulmonary and other plexuses and ganglia. The fibers of this system innervate the vital organs of the body, such as the heart and blood vessels, the stomach and

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the alimentary tract, all the secretions and excretions of the body, digestion, assimilation, nutrition and elimination, in fact, all the automatic processes.

The brain is the center for intellectual deductions, but the groups of cells in the different plexuses of the sympathetic system are the centers of emotion. Fear, anger, grief, joy, hunger, thirst, sex urge and all emotions and moods, function under the supervision of the sympathetic nervous system. There is a close connection between the cerebrospinal system and the sympathetic system and the former has some supervision over the latter, and the latter communicates with the former and affects it in turn, but they both can act independently of each other. Even though it is the brain, connected with the cerebrospinal system that receives the sorrowful news, one cannot weep without the sympathetic system.

One may wonder what all this anatomy and physiology has to do with the sex urge. This is the foundation, the groundwork on which are based some of the explanations of a few of the phenomena connected with the sex urge.

The sexual organs are one of the places in the body where the two nervous systems meet and blend, the place where the spinal system has a very direct influence over the sympathetic system. Anyone having lascivious thoughts may produce erotic feelings,

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but before one can have erotic feelings, the sympathetic system must function, for it has direct control over the blood supply of the sexual organs. When any part of the body actively functions, it becomes engorged with blood. Take the stomach, for instance, when it is digesting a meal, or the brain, when it is especially active, or the muscles during exercise.

When and what is a normal sex urge, as inherited from probably a million ancestors? In discussing this subject, I cannot say at just what age this urge manifests itself in the life of man. Anyone who is familiar with nursing babes, especially boys, has, no doubt, noticed their erotic condition. Nearly everyone has seen little girls, three and four years old, not realizing what they are doing, practicing masturbation astride their dolls or some other object. Nearly everyone is familiar with the fact that nursemaids often practice masturbation on their charges to quiet them and get them to go to sleep. At least we all know that long before boys or girls are capable of reproducing their kind, they usually have erotic feelings, whether they understand them or not. Many people think that a child's attention must be called to its sex by some other child or someone else, in order for it to know anything sexual. The simple fact is, if any place on your

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body itches, the natural impulse is to scratch it; thus a child's attention is called to its sex organs.

Much sentimentality has been associated with sex expression. People talk about it being a holy communion, the melting of two souls together or the union of two souls cemented in the bonds of matrimony. All of this is very fine and serves its purpose. There is no question but that, associated with sex expression, directly or indirectly, are some of the loftiest inspirations and the greatest efforts put forth by either man or woman. Consider the hundreds of thousands of men, who devote a lifetime of hard work and self denial and take all kinds of risks in order to support a wife and family. Consider an equal number of women, who subject themselves to the monotonous routine of household duties, bearing and rearing babies, even sacrificing the better part of their lives by wearing themselves out with work and dying before their time, all for their husband and children. I would not be one who would say anything against the beautiful things associated with sex, but the fact of the matter is, sex expression is purely a physical sensation just like scratching the back or eating a strawberry short cake, varying only in degree and kind.

It is conceded by all, who have made a study of this subject, that hunger and the sex urge are two

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primary instincts which are very closely associated. The most sensitive of the erotogenic zones, outside of the sex organs themselves, are the lips and tongue. The other zones are the nose, lobes of the ears, breasts, flanks, groins, thighs and buttocks, which are responsive in the child as well as in the adult. There is no doubt that the accidental titillation of different parts of the body stimulates erotic feelings long before puberty. Heavy, hot diapers, too much warm clothing, especially about the genitals, too much bed clothing, condiments and spicy foods, too much candy and starchy foods, are some of the things that stimulate a premature and abnormal sex urge in the child.

Constipation, by the pressure on the internal genitals of women and on the prostate and seminal vesicles of men, interferes with circulation and produces congestion that causes abnormal sexual conditions. The toxins and other poisons absorbed into the system as the result of constipation and poor elimination, affect the general health and produce a particular sensitivity of the nervous system that causes an abnormal sex urge. If everybody could be made to realize the part constipation has on the health and especially its baneful effect on the sexual functions, more thought and care would be taken in selecting a diet and establishing habits to prevent

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this very common condition. The simple, every-day act of evacuating the bowels is a much more complicated affair than most persons realize.

The anus is another place that has a double innervation, that is, it has a nerve supply from both the cerebrospinal and sympathetic systems. At all times, awake or asleep, without one being aware of the fact, the sympathetic nerves control the sphincter muscle that guards the anus and prevents anything from passing out without one's volition. But when one receives a sensation that something must pass out through the anus, it is the cerebrospinal sensory nerves that bring the message. Then, before anything can be accomplished, a message must be sent out over the cerebrospinal motor nerves to relax the sphincter muscle, also, the sympathetic system must be notified to let the muscle relax that guards the anus. At the same time the sympathetic nerves must be more active in stimulating the muscles higher up in the rectum in order to force the contents out.

The common act of blushing is really a complicated affair. One says or does something embarrassing. The fact reaches the cortical areas of the brain over nerves, all of which belong to the cerebrospinal nervous system, but, before one can blush, this knowledge must be conveyed to the sympathetic sys-

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tem that has complete control over the capillaries that supply blood to the face, neck and ears, in fact, to all parts of the body, internal or external. The smell of savory food or seeing a delicious, appetizingly prepared dish of food will cause the digestive juices to flow. The seeing and smelling is under the supervision of the cerebrospinal system, but the manufacture and flow of the juices are under the control of the sympathetic system.

The genitalia are innervated by both the cerebrospinal and sympathetic nervous systems, but these two systems must act harmoniously because they affect each other very materially. It is a well known fact that a person cannot have erotic feelings while badly frightened. Anything that affects one system has a pronounced influence on the other. With this physiological understanding, one is prepared to apply the knowledge of psychological and physical stimuli and their influence on the sex urge. The titillation of the sex organs, accidentally or purposely, will cause erotic feelings and, through the direct connection with the brain by way of the nerves, lascivious thoughts are stimulated. A tickling of any of the other erotogenic areas may affect the brain and sexual organs in a like manner. Kissing and titillating the nipples especially act in this way. Lying on the back, by the pressure and heat to the

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spine from where the nerves radiate to the sex organs, causes sexual stimulation, often with erotic dreams and emissions. Spinal lesions in the same area will do likewise. The effect that irritation of the sexual organs produces and the reflex effect on the mind by pathological conditions of the genitalia will be considered later.

Puberty is the time when the innate sexual nature of the individual is developed and sex hunger becomes a natural craving.

We know that the usual age, in temperate zones, when girls are first capable of reproducing their kind is from ten to fifteen years, and boys from twelve to sixteen. Under present economic conditions and the social and civil laws under which we live, the majority of boys and girls must suppress their normal sex urge until they are from twenty to thirty years of age, or else indulge in some unlawful or abnormal expression. There is a book entitled *The Adolescent Girl*, by Phyllis Blanchard. Its philosophy would apply as well to boys. The author of this book advocates, as a remedy for this long period of sex repression, a sublimation or transmutation of this creative urge into some other creative effort, such as art, literature, music, any line of productive effort, or even utilizing it in operating a typewriter. She calls attention to the many useless, harmful,

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vicarious ways of using up this creative energy, such as dancing, petting, dress, society and racing about seeking thrills in any place where thrills may be found. The giggling, hysterical girls, the thousands of neurotic young women, all point to a vicarious or repressed sex urge. Religious zealots, carried away with ecstasy, are other examples of vicarious sex expression.

Chapter X

CHASTITY AND CONTINENCE

The question naturally arises, can the sex urge be repressed without injury to either mind or body? History is replete with instances of celibacy and chastity. Chastity was looked upon at one time with such high regard that it was made an object of religious rites and became deified. There are hundreds of thousands of nuns, monks and priests and I think it is fair to concede that a certain percentage live chaste lives. Yet, there is nothing to show that, either mentally or physically, they suffer from any more ills than the rest of humanity. Soldiers, explorers and men in isolated posts are presumed to have practiced continence for long periods of time without any deleterious effects. Even married people, on account of sickness of the wife or husband, or for other very good reasons, practice abstinence without apparent injury to their health.

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On the other hand, we have many authorities, such as Krafft-Ebing, Freud, and other noted physicians, clergymen, social workers, philosophers, professors and scientific men, who claim that all degrees of psychoses, neuroses and even pathological changes are produced by continence. It is not my purpose to quote a number of authorities and give their opinions, as they differ so radically, some claiming continence does no harm, while others take the opposite extreme, and some take a middle ground. The trouble with those, who have made a study of this question and have written on the subject, is that they deal in generalities instead of making a personal study of different groups of classified cases. They ignore the frigid, the impotent, the perverts, the masturbators and various abnormal methods of sex-expression. Some claim that permanent and complete abstinence is so unnatural that it has really never existed. If we consider chastity, or sexual continence, as refraining from all sexual acts, including homosexual acts, auto-erotic manifestations, masturbation, sexually perverse practices, erotic imagination, voluptuous reveries and the more subtle, vicarious means of sex expression, it is doubtful if any person ever lived a really chaste life. Even the frigid or impotent may indulge in some other form of sex expression.

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As the need for chastity is becoming more urgent in many cases, and it is forced by circumstances on some, the importance of this subject cannot be overestimated. Chastity and virtue are two very loosely used words. In the usual sense in which they are employed they apply to one who has never indulged in unlawful or abnormal sex expression. Virtue has another meaning, as it is often applied to honesty, truthfulness, industry, etc. Many women call themselves virtuous, when on account of their frigidity, they have never had any sexual temptation. Yet they pride themselves on their virtue and are the first to condemn and scandalize those who fall from grace, when, probably, if they had had the same temptation to meet, they would have fallen also.

As regards chastity, so far as it relates to abstinence from normal sex expression, the weight of opinion is that some, who are especially fitted by heredity and training, can practice it without injury to either mind or body. But the majority, on account of heredity, constitutional physical requirements, or mental make-up, especially the neurotic type and those who are anxious, worried and fearful of the results of chastity are almost sure to suffer both mentally and physically to some degree, and are also led into indulging in some abnormal practices which often lead to excesses.

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As to excesses in abnormal sex expression, anyone can probably recall reading some booklet or pamphlet greatly exaggerating the evil results of masturbation. The physical and mental ills, even to insanity, are elaborated upon until, should one break the hard and fast rule of chastity, or have an emission or erotic dream, one is ready to seek a physician, and usually that is just what the booklet was put out for. It is not unusual for a perfectly normal, healthy, young man to have an emission, with or without an erotic dream, once a month, once a week, or even oftener, without any deleterious effect on his health.

Excessive coition between married couples is probably indulged in as often, and with just as disastrous results, as are caused by abnormal methods, but in either case, a true confession on this subject is so hard to obtain that few cases become known, and the excesses of the married persons are condoned, while those indulging in abnormal practices are censured. I would not have anyone get the impression that I am trying to excuse, or make light of, abnormal practices, as every act in life, not in strict accordance with the laws of nature, will surely bring a penalty, and there is plenty of evidence of wrecked lives through the practice of abnormal sex expression. Havelock Ellis devoted seventy-three pages to

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chastity and continence in his *Studies in the Psychology of Sex*, Volume VI.

Continence is considered by some as being very temperate or only occasionally allowing oneself to indulge in sexual gratification, while others consider it to be complete abstinence. There are many persons who, probably due to some defect or on account of their peculiar nature, would suffer no ill effects nor would it be any special hardship for them to practice continence. Yet one comes in contact with thousands of persons suffering from all degrees of abnormality, from slight nervous afflictions to insanity, due to sexual repression.

It is on record that St. Francis went out into the desert and subjected himself to all kinds of hardships such as living on scanty, uncooked, non-stimulating food, wearing practically no clothing, being burned almost black by the sun in the daytime and half frozen by chilly winds at night, yet he was tortured by the fires of concupiscence and mortified by dreaming at night that he was back in his native city of Assisi lying with nude women. Many other instances could be cited to prove that it is very difficult, if not impossible, to repress completely the sex urge, yet through ascetic practices much has been accomplished in this direction.

The other question to be considered is, can that

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natural creative energy, as expressed in the sex urge, be sublimated and used up in some other way? Physical exercise to the point of considerable fatigue, no doubt, greatly reduces the desire for sex expression, as proved experimentally in animals and man. Great mental effort does not, as a rule, seem to diminish the sex urge. In fact, mental workers, and especially some of our greatest geniuses, noted musicians, artists, authors, actors, statesmen, poets, etc., have been highly erotic individuals. It seems, from the meager information available, that during the time of sustained, great mental effort, the sex urge is diminished, but during the rest periods between such mental efforts is the time when the sex urge becomes active, and the higher and finer the organization of the nervous system and development of the mentality, the more sensitive the individual becomes to psychological influences and physical sensations. Heavy work and complete preoccupation of the mind is, without doubt, a valuable means of controlling the sex urge. A moderate amount of sex expression may reduce mental activity, but the preponderance of evidence would seem to prove it conducive to creative effort, rather than otherwise. Through the ages love has been the stimulus in the production of the world's greatest masterpieces.

The repression of the sex urge is like suppressing

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any other fundamental emotion. It may be kept up for a time, but it is liable to break out of control at any moment, and, as in other emotions, go beyond the bounds of reason.

I spoke of dancing in connection with the manner in which vicarious expression finds vent. Many assert that dancing is a means of exciting the sex urge. In my position as a physician I have had ample opportunity of questioning all ages and both sexes, as to their sex experiences while dancing. I have questioned some of a highly erotic nature, but they have all testified that never once was the sex urge aroused, while actually dancing and keeping time to the music. A few stated that by concentrating on the subject, hugging their partners, and not paying any attention to keeping time to the music, erotic feelings were slightly aroused. As a means of finding relief by sublimated expression, probably the exercise and fatigue, due to the dancing, has more to do with it than anything else, although there is a considerable amount of evidence pointing to the fact that there is a magnetic exchange between two persons of opposite sex when they come into contact. There are many who testify that to look at or hold conversation with one of the opposite sex, gives them more or less sexual relief and satisfaction. But this is dealing in subtilties which only apply to persons

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probably verging on the border line of the abnormal. Much could be said about the magnetic, or some peculiar influence, that attracts or repels two people, either of the same or opposite sex. It is a common experience for a person to meet someone to whom he or she immediately becomes attracted, or a strong antipathy is aroused, without rhyme or reason, in either case. The person may be beautiful, educated, refined and of good character, but for some reason one has a feeling of repulsion, or the person may not have any of the above mentioned charms and, in fact, may be the very opposite, yet one is attracted. This same peculiarity holds true in regard to sexual stimulation. Some people stimulate each other, while others have the opposite effect. This "something" certainly has more to do with sexual compatibility or incompatibility than most people realize, yet it has practically never been given adequate consideration in reference to the sex urge and in choosing a mate.

Chapter XI

NORMAL SEX URGE

What is really a normal sex urge is hard to determine, as there are no data on which to base judgment. There are so few normal people living under nature's requirements, uninfluenced by pathology, or aberrant psychology, that we have no rule by which to go. There have been many opinions handed down to us by sages, philosophers, religious teachers, physicians, kings and queens, but they vary in their estimates of how often coitus should be indulged in from six times a day to once a month. The majority, however, agree that once or twice per week should satisfy the sex urge of the average person. The testimony of those, who have had practical experience, would teach us that there is no such thing as satisfying the sex urge unless indulged in to the point of satiation and that satisfaction is only transitory. Their experience teaches us that the more sex

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expression is indulged in, the more stimulated is the sex urge, and only when persons have exhausted their strength and vitality does it cease, and then the psychological influences continue to function to their further destruction, so that the regulation of this delicate and particular question must be controlled by intelligence and good judgment based upon many factors.

Much depends upon the age and vigor of the individual. Males are usually most amorous from the age of seventeen or eighteen to twenty-eight or thirty. Females are more variable in their amorous age, as some become very much so the first year or so after they begin to menstruate, then become comparatively quiescent until twenty-five or thirty years of age. In fact, women are very variable as to their sex urge, it coming on some quite late in life, even after their menstrual periods have ceased. The age at which over-indulgence in sex expression, whether it be normal or abnormal, does the most harm is early in life, before the individual has reached full maturity. Most of the cases of impotence occurring at thirty to forty years of age, have a history of early excesses. Also cases of constitutional diseases, such as dementia praecox, neurasthenia, chlorosis, melancholia, depressional insanity and tuberculosis, occurring at from twenty to thirty years of age, show

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a high percentage of early sex excesses. Therefore, the control and limitation of sex expression are highly imperative during adolescence and early manhood and womanhood—right at the time when the urge is strongest.

What is normal in one individual is excessive in another. This applies to the female as well as the male. Excesses in abnormal practices of sex expression lead to more dangerous consequences than in natural coitus, but that does not minimize the danger of excessive natural intercourse. The practice of onanism, coitus interruptus, wearing French "safes" or rubber "raincoats," as they are commonly called, is no more dangerous or injurious to the health of the male than natural coition provided it is not indulged in excessively. It is acknowledged that abnormal practices are more liable to be injurious and lead to excesses, due to the extra physical and mental stimulation necessary to bring about an orgasm, than is natural intercourse. The psychic processes indulged in at this time are exaggerated imaginings which tend to become more and more unnatural and lead to excesses and perversions. Excesses in the natural method of sex expression are probably just as common as in unnatural methods, due to the general ignorance on this subject, and the fact that the many difficulties and restrictions drive people to

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think and devise ways and means to satisfy their sex urge. It is a recognized fact that when anything one wants is difficult to obtain, special effort is always made to overcome the difficulty, and when obtained, over-indulgence is the rule.

The Polynesians, many uncivilized and semi-civilized peoples, the American Indian in his native state, and many examples in history where great freedom was allowed between the sexes proved over-indulgence to be very rare.

The founder of one of the world's great religions based it upon three fundamental precepts—Seek not physical pleasure nor satisfaction therein, laying special stress on sensuality and appetite. Seek not nor desire immortality. Seek not nor desire personal possessions. I refer to the philosophy, called religion, founded by Buddha. Another philosopher said: "He who would eat much should eat little," meaning that he would live longer and in the end eat more. I would say: he who would enjoy much should enjoy little, thereby keeping the desire strong and the sensibilities keen and not satiated.

I am reminded of an actual case that came to my notice many years ago, which I shall give to illustrate the point. A young man, whom we shall call George, was the son of a multi-millionaire father. George was brought up with all the advantages and

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in the very best environment it was possible to have. At twenty-four years of age he graduated from Harvard with honors. George had always been a good, steady, studious, athletic chap, who had taken his only pleasure and recreation in good, clean sports, so that at twenty-four years of age he stood six feet, broad shouldered and as fine a specimen of handsome, well-developed, physical and mental manhood as one could find in America. George went to his father and said to him: "I am now ready to go into business." But his father said: "George, you have been a mighty fine boy, sticking strictly to your studies and developing your mind and body for your life's work, and I think I owe it to you and you owe it to yourself to have a vacation before you settle down into harness and become absorbed and worried with business cares. The chances are, when you once become burdened with the cares of business, you will never have the time and freedom to take a real vacation as you have now; besides, you ought to see some of the world and be broadened and experienced by traveling about and seeing what is going on in the world, and I propose that you take a two years' vacation before settling down to learn the business." So it was arranged for George to take a two years' vacation with a greatly increased allowance, so he could go where he pleased and do as he

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liked. George started out to have a good time; and he did not miss anything, as I had it from his own lips. There was hardly a thrill or pleasure offered on the face of the earth that he did not experience to his heart's content. He told me that another young man and himself once hired a high-class sporting house on the north side in Chicago for one week. In this sporting house were kept fifteen of the choicest girls for their exclusive entertainment. Women and wine were indulged in to the limit of human endurance. Of course, this was in pre-Volstead days. When the two years were up, George was having such a good time that he was not quite ready to settle down in business, and he continued his vacation a couple of years more. What was the outcome? The result was that George landed in the Battle Creek Sanitarium a total physical and mental wreck, when he was but twenty-eight years old. His heart only made a weak flutter and his nervous system was "all shot to pieces". He demanded male nurses, as he could not bear the sight of a woman. The finest music drove him to distraction. No one, who has not suffered from nerves, can appreciate his constant agony. In about six months George died. Here was a man who, at the age of twenty-four, had a mind and body that should have lasted him through a life of productivity and usefulness until

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he was at least eighty-four years of age. But before he was twenty-nine he was through. If he had spread his pleasures out, he no doubt would have enjoyed very much more than he did in his short existence.

Those who have read Dorian Gray, supposed to be the "inside" on the life and philosophy of Oscar Wilde, must realize that it was a merry life and a short one which he advocated. Wilde's philosophy was that the more sensations one had in the way of reactions to stimuli the more one lived. Contrast the teachings of Swedenborg, who probably got his ideas from India, which advocate that man's main effort, while on this earth, is to reduce all sensations, mental and physical, pleasurable or disagreeable, to the minimum. These are examples of the extremes, and there is, no doubt, a safe middle ground to pursue, where temperance in all things is the best policy. Saturating the mind with fiction, romance and obscene literature fires the imagination to erotic ideas, which stimulate the sexual desires, so that early and excessive gratification is indulged in. Sedentary habits, not getting out into the open and taking physical exercise and occupying the mind with work or clean sports, have a marked influence in producing abnormal sexual desires. Practically every case cited in literature of abnormal sexual indulgence

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and perversion gives a history of a childhood characterized by reticence, bashfulness, an unwillingness to get out and play games with their own sex, a lack of physical development, a lack of interest in things that should occupy the mind of a child and a desire to lay around and read fiction. They were dreamy and lived in an unreal world. Many parents think, because their children are fond of books, it is a good sign and promises a great future. It depends largely on the nature of the books they are fond of, and if they are interested in healthful play and in what other things they are interested.

Any artificial, purposeful stimulation of the sex urge should be avoided. Abnormal stimulating influences, due to pathology, will be discussed later. We do know that much depends upon heredity, a born constitutional strength and virility, the development and balance of the endocrine glands, diet, exercise, habits of life, occupation and general health.

Chapter XII

SEX PATHOLOGY

In considering the pathological aspect of the sex urge, I may say that the public in general knows nothing, and most physicians know very little, about it. Even Krafft-Ebing in his exhaustive work on *Psychopathia Sexualis*, overlooks the pathology of the many cases reviewed. Havelock Ellis, in his voluminous research, as published in his *Studies in the Psychology of Sex*, filling six volumes of from five to six hundred pages each, does not mention the common, frequent pathology found in practically every case of abnormal sex urge. He mentions almost all other reflex physical stimuli, from odors to the common practice of titillation by kissing, yet he did not recognize or appreciate the most common excitants, which are the pathology of the sex organs themselves.

To come to the point, just what are the patholog-

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ical conditions that produce an abnormal sex-urge? In brief, it is nerve irritation; and the principal abnormal conditions that irritate the sex organs are the long, tight foreskin that covers the glans penis in man, and the clitoris in woman, keeping the part too warm, too delicate to touch, not allowing the natural secretions to escape, binding down and irritating mechanically the sensitive nerve terminals; a tight frenum, the long, pendulous labia minora in women, pulling on the clitoris and being rubbed and irritated themselves; the mouth of the urethra, which is often too tight in men, preventing a free urinary flow, irritating the sensitive nerves of the urethra, and in women, besides being too tight, there are often papillary growths and carunculae, irritating the mouth of the urethra. Also, in women, the entrance to the vagina is often continually irritated by an abnormal hymen, and papillary growths. The mouth of the uterus is also a source of much trouble in women, being too tight, pinching the delicate nerve terminals or torn by childbirth and full of scar tissue which pinches and irritates the nerves.

No one who has not made a study of these conditions and observed the profound and far-reaching effects over a period of years, has any idea what an important part pathology of the sex organs has upon the sex urge. The rectum is recognized by medical

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men as the twin of the sexual organs. They both receive their innervation from the same source, and when there is irritation in one, there is reflex irritation in the other. To name all the conditions, including constipation, that cause irritation in the rectum, is a subject for consideration in itself.

Man has ever been curious about the anatomy and functions of the sex organs and has made exhaustive study and observations on the subject of generation, and gynecology is a popular specialty among physicians, but proctology or the diseases of the rectum and anus is a much neglected subject. It seems appropriate to insert at this point a criticism on the neglect of this important part of the anatomy:

"APOSTROPHE DEDICATORY"

"To all Proctologie"

"Aesculapius, hail and hear!

"Now, as with thee, our studies Anthropologie prove:

"The most humiliating thing the *genus homo* has to acknowledge is his *primae viae*.

"Kings, queens, popes, cardinals, presidents, lords, lordly senators, servile serfs, rich or poor, high or low—all face the daily humbling necessity of evacuating the bowel.

"When and how the bowels move is of greater

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concern to the human race than World Courts or International Felicity.

"Granting now these major premises of the syllogism, it is quite proper to ask again, Why should the spirit of mortal be proud?

"Talk of battles lost for the want of a horseshoe nail; of thrones that tremble and dynasties that totter to a fall and of kingdoms bartered for a woman's love—what historian has ever dared to tell that tragic story of the part in race drama played by Constipation?

"What poet was ever inspired by Muse, Melpomene or Terpsichore to chant in proper rhyme the joy of healthful defecation?

"No man can gain such ecstasy of spirit, so high a culture or so exalted a sense of morals that he is not, like Truth, crushed to earth again, when the bowels move!

"No lady so fair, so beautiful, so pure and good, though dressed in silks and satins rare, with the aura of her sweet perfumes about her, the wealth of a Croesus in her sparkling gems, but ere this sunrise is followed by another, is humbled to the dust, when the bowels move!

"Observe the curl of lip, the lurking sneer of scorn of those self-sanctified ones who read these lines, prone to forget their ever present anthropoidal

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parts, as if 'men would be angels and angels would be gods!'

"And now behold in ages past the wise and learned sage, with tomes at hand and crucible aglow to wrest from out the darkness of our souls, the Truth that ever hideth there.

"Again behold that physician rare who, with cadaver bare, cared or dared to explore this cavernous highway of life, the *primae viae*, while the many were ever eager, seeking out the secrets of the gynecologie!

"Forsooth! Were one orifice of the living the better of another?

"Now all honor to him, who, with every possible skill, cares for that postern gate and guards well its proper function. Let all other elite warders of the human castle preen themselves, the portcullis rise and fall—the gods know best to whom honor most is due!

"Oh, Aesculapius, across the centuries we greet thee."

—Archilocus.

In order that the reader may not think that local pathology of the sex organs is a discovery of mine, I refer to the latest work on *Orificial Surgery*, by Dawson, who quotes freely from Dr. E. H. Pratt, who has been teaching and demonstrating, both in class and clinic, the importance of these local condi-

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tions for the last thirty-eight years, and is known throughout the medical profession as the father of orificial surgery.

Because I have only briefly mentioned some of the pathological conditions that affect the sex urge, one must not think that they are of slight importance. Consider the fact that at least fifty per cent of our women are frigid, and a very high percentage of our men are impotent. One must realize that a high percentage of our men are satyromaniacs and a small percentage of our women are nymphomaniacs and are being driven to ill health, insanity and all kinds of indulgence, through excessive sex urge. The reason I cannot give accurate percentages in the above statements is because there are none obtainable, but in the medical profession they are well known facts, nevertheless.

To make it more easily understood just how nerve irritation produces psychological and physical results, I shall give a few common, well known physical reflexes. Eye strain produces a headache, or stomach disturbance. Indigestion or constipation will produce a headache. Every kind of fever or toxic condition produces headache. Uterine irritation causes nausea, vomiting and pain low down in the lumbar region of the spine. If I went into detail and named all the possible physical reflex results, due to irrita-

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tion of the genitalia, that are produced in the body, it would fill a book and would not interest the ordinary reader. All are familiar with the fact that certain irritations of the sex organs themselves produce erotic feelings and turgescence which are reflex phenomena. A few simple illustrations of psychological reflexes, produced by physical stimuli, will make the irritation of the sex organs better understood. If one be hungry or thirsty, one thinks about something to eat, or drink. If one have pain in any place in the body, one seeks and thinks about relief. If one is cold, one thinks about a warm place or more clothing; so irritation of the sex organs stimulates psychological activity. Professor Angell, in his psychology, especially stresses the fact that every physical or psychological stimulus coming in, arouses a corresponding outgoing reflex impulse, which may be increased or diminished or modified, in some way, by cerebation. If we apply these fundamental physiological and psychological facts to the pathology of the sex organs themselves, we can readily see how a hooded clitoris, with a short frenum and long, pendulous labia minora, constantly pulling and irritating the clitoris, would send in stimuli that would excite the psychological centers and reflex physical centers that produce turgescence and erotic feelings. There is a law in physiology which teaches

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that "Over-stimulation produces inhibition". If applied to the above illustration, the same irritation, if severe and long continued, not only would kill all sensation and produce what, in women, is called frigidity, but also may continue to affect the mind, or be manifested in some abnormal, outgoing impulse.

Practically every baby, male or female, should be circumcised. A thorough examination of the genitalia, by one who is competent, should be made every five years or oftener.

The public is sadly in need of education on the importance of the part pathology of the sexual organs has in producing, not only an abnormal sex urge, but many other grave disturbances of the mind and body. Bed-wetting, and even epilepsy, are often caused by a tight prepuce irritating the glans penis or clitoris. Painful menstruation and backache are very common troubles caused by the pathology of the female genitalia. The many nervous diseases and far-reaching reflex disturbances, resulting from pathology of the sex organs, are too numerous to mention in this condensed chapter on the subject. If I went into detail and named all the diseases, symptoms and reflex disturbances caused by the pathology of the genitalia it would make a text-book in itself that could be read and understood only by one with a medical education.

Chapter XIII

FRIGIDITY AND IMPOTENCE

Frigidity, in woman, has its corresponding condition in man, usually called impotence. While there has been much written on the subject, very little real scientific investigation has ever been made, or any proper explanation given to the public. It is first necessary to understand the physiological changes that take place in the sex organs to comprehend frigidity or impotence. There is what is called erectile tissue in the sex organs, but the main change that takes place is turgescence, that is, the parts become swollen, due to engorgement with blood, a non-inflammatory congestion, produced, indirectly, by either physical or psychic stimuli, which are transmitted to the vaso-motor nerves that control the blood vessels, as mentioned in a previous chapter. Detumescence is the word used to designate relief from turgescence following an orgasm, or when the

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stimulus ceases. Should there be incomplete detumescence, when the orgasm does not take place, or for any other reason, it may become a cause of frigidity, nymphomania, or some other pathological change.

In connection with turgescence, erotic feelings are aroused. It naturally follows that, without turgescence to produce an erection in man, he is impotent and his erotic feelings are weak, and in woman, while she can perform the act of coition, she has no erotic pleasure and is called frigid. As love has such a profound effect on this function, especially with women, the lack of love may cause frigidity.

I shall name a few other theories given as causes of frigidity: an attraction that is called magnetic, that is, two people must be of opposite magnetic polarity to be attracted; color of hair and eyes, facial contour and physical build should be opposites; wearing corsets that crowd the viscera down on the pelvic organs in women; high heeled shoes, tilting the pelvis of women, interfering with the blood supply and venous drainage; fear of pregnancy, or disease, or some other fear; teaching which begins in early childhood and continues on to adult life, whereby anything concerned with sex has been portrayed as low, vulgar, obscene, depraved, unnatural and a sign of low breeding; repression of the sex

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urge over a long period of time; the first experience, often encountered in the bridal chamber, due to the brutality and ignorance of the husband; wearing insufficient clothing on the extremities, causing the internal organs to be congested; constipation; coitus out of season. It is a well known fact that woman is the only animal that will submit to this act, unless desire produces acquiescence.

I could continue enumerating theories for several pages, and they would all have considerable bearing on the subject and some would have very much to do with it, but I wish to write about something more definite, that is, the pathological causes of frigidity. I made an estimate that fifty per cent of women are frigid. Different authorities estimate that from twenty-five per cent to seventy-five per cent are frigid, but the trouble with the statistics gathered is that they have been mostly obtained by physicians, and, of course, acquired from patients, or abnormal individuals, and the uncomplaining are never studied. It is a subject of sufficient importance to receive grave consideration, to say the least. The physical and psychological causes of frigidity will be considered practically together, as they work together.

Abnormal methods of sex expression, of which masturbation is the most frequent, are more gen-

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erally practiced than most people think. This practice begins much earlier in childhood and is continued much longer in our day, on account of the necessity for repression of normal expression. The pathological results of physical irritation and friction—which are bound to become increasingly excessive as time goes on—to produce an orgasm, due to the lack of normal psychological stimuli, produce a thickening, toughening, even a calloused, condition of the sex organs themselves, so that they become incapable of responding to the mild, delicate irritation of normal coition.

Frigidity in women is being especially considered here, but many of the causes mentioned will apply as well to men. Sex expression in women is not so much of a physical act as it is in men; that is, psychological influences have more to do with it. Love enters into it more, caressing, and longer preparation for the act; also, as a rule, more time and loving during the act of coitus is necessary to produce an orgasm and detumescence in women. Consequently, the act is often incomplete and leaves the woman in a disgusted, unsatisfied condition, that may bring on frigidity.

The clitoris is the most sensitive part of the sex organs in women, and if it be completely covered with the hood, which it very frequently is—not only

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is it covered, but it is often adherent to the hood—and if the normal secretion, called smegma, accumulate under the hood, continually irritating the clitoris, the normal friction of coition fails to stimulate. Some women are so fat that it is impossible to touch the clitoris during the act. The clitoris is composed of erectile tissue, and if it be bound down by the hood, or held down by a short frenum, it cannot function normally. Long, pendulous labia minora, rubbing against each other at every step and pulling the clitoris down—as they are attached to the clitoris by the frenum and hood—work together to produce a condition of frigidity by over-stimulation, or may produce an excessive sex urge, called nymphomania. The integrity of the vagina is often destroyed at childbirth, and many women date their frigidity from shortly after the birth of the first child.

I once read a brochure by the late Dr. George Still, in which he discusses the most important operation in the world, from the standpoint of frequency needed, the chain of ills the condition caused and from the universal good results following the operation; and he named perineorrhaphy, or repair of the perineum which forms the pelvic floor. This, very frequently, is more or less torn and the sphincter vaginae muscle destroyed at the birth of the first child. Irregular, thickened, toughened remnants of

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the hymen produce inhibition by their continuous irritation, or a sensitiveness that precludes all pleasure. The uterus is so commonly in such an inflamed, congested condition that leucorrhea, called whites, is very prevalent in women, and a discharge is usually considered the normal thing.

It stands to reason that a healthy uterus, in a natural position, is necessary to normal sexual function. Lack of development of the uterus, called an infantile uterus, is a very common cause of frigidity. Disease of the fallopian tubes in women produces an inflamed condition that extends to the ovaries and uterus, causing frigidity. The ovaries, in women, and the testes, in men, are well known and recognized as the particular organs in both sexes that produce an internal secretion that has more to do with the activity of the sex urge than any other part of the body. If the ovaries or testes be not properly developed, or be diseased, which is very commonly the case, frigidity or impotence is the result.

This brings us to the subject of the endocrine glands. It is a well known fact that the thyroid gland has an internal secretion that works conjunctively with the secretions of the ovaries. It is also well known that the adrenal gland and, probably, secretions from several glands of internal secretion, work together with the internal secretions from the

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genital glands to regulate the sex urge. If there be defective development of any of these glands or a lack of balance of these secretions, we have a cause for frigidity. That is why worn-out roués are having monkey glands grafted, or goat serum injected, into them, to try to rejuvenate their sexual desires. It is a common practice for physicians to feed women ovarian substance and thyroid extract after they have had their diseased ovaries removed by the surgeon.

To go into detail and give a complete description of the different pathological conditions that are responsible for frigidity in women and impotence in men, would fill a book, but I shall point out only a few more of the common causes. Lack of development, or disease, of the testes, as mentioned above, produces impotence. A long foreskin in man, while it is not so common as the hooded clitoris in woman, works in the same manner as in woman. They either, by the irritation, make them so extremely erotic that they become impotent by indulging in excessive sex expression, either by normal or abnormal practices, that their constitutional vigor is diminished and sexual vitality used up, or the physiological law of "over-stimulation produces inhibition," applies.

There is another law governing stimuli, that affects frigidity and impotence, which has never received its due consideration in connection with this

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subject. That is, a given stimulus applied to a given organism, capable of responding with a given reaction, loses its stimulating effect, or in other words, the organism fails to respond by acquiring a toleration for the stimulus. This law applies to psychic, physical, chemical or any kind of stimuli. We have hundreds of illustrations in regard to this law in the giving of drugs. It is a common experience that in giving a certain drug to a person that the dose must be constantly increased to produce the desired effect. A person has been known to acquire a toleration for arsenic to the point where he could take enough in one dose to kill a dozen persons not accustomed to this drug. Physical stimuli act in the same manner. The palms of the hands and the soles of the feet thicken and toughen to withstand the rough physical abuse to which they are subjected. The prize fighter goes through a rigorous course of exercise to harden himself to withstand the effects of the expected battle. Illustrations of this law could be cited indefinitely. Psychological action of this law is illustrated by persons tiring of the graphophone, the radio, the piano, moving pictures, literature on one subject, or sports, such as tennis, golf, baseball, cards or anything else, depending on the amount indulged in and the person's psychological make-up.

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It stands to reason, if two persons live together in the intimate relationship of husband and wife, year after year, for twenty or thirty years, that their early physical responses will gradually diminish, even if one did not consider that the sex urge weakens as years advance. When one thinks of the fact that there are no new or increasing psychological stimuli to excite the sex urge, it is not astonishing if women become frigid and men impotent or, at least, that their responses become greatly reduced.

Another factor, that very likely has much to do with frigidity and impotence, is magnetism. It has been proved scientifically that the male and female are of opposite magnetic polarity in most cases. The imbalance is more marked between some persons than it is in others. It is a fundamental characteristic of electricity and magnetism to become depolarized; that is, they seek a state of equilibrium. The custom of a married couple sleeping together, which places their bodies in intimate contact many hours out of every twenty-four, has a neutralizing effect on their magnetism. All married persons can testify to the fact that when they have been separated from their mates for some time, when they do meet it seems more like the old honeymoon days. How much this factor has to do with determining the attraction between two persons is hard to estimate.

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The effect magnetism has on the responses of married couples is probably much greater than most people realize.

It is a well known fact that acute illnesses, stomach trouble, alcoholism and many constitutional diseases will destroy the sex urge. A short frenum in man prevents normal erection and, when a long foreskin is pushed back in the act of coitus, exposing the delicate and sensitive glans penis—due to being constantly covered—ejaculation takes place prematurely and no satisfaction is possible for the woman. Consequently, she is left in a state of turgescence, dissatisfaction and disgust that leads to frigidity. Bearing children, especially if they are born a year or two apart, due to the call on the mother's strength and vitality, in the development of the fetus and the drain on the mother from nursing her babe, and the daily routine of monotonous drudgery, care and worry of domestic work and looking after the children, soon use up her creative energy and she often becomes frigid.

I have given here only a few of the actual physiological, and a brief reference to psychological, causes of frigidity and impotence. There are many other physical stimuli that affect the sex urge. I referred above to odors and it is a well known fact that certain odors stimulate the sex urge. All ani-

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mals below man are very sensitive to, and profoundly affected by, sex odors. No doubt, man in his earlier stage of development, was more sensitive to sex odors than at present, and artificial odors are resorted to in order to attract the opposite sex and to excite the sex urge. Musk has long been known to act in this way and many of the more popular perfumes of today were introduced into general use by prostitutes, just like the fashion of painting the lips scarlet and the cheeks red. Scarlet lips are supposed to denote passion, and rosy cheeks, health. Color is another physical stimulus, and red and magenta are recognized as being the colors that especially excite the sex urge.

Stekel devotes two volumes to frigidity in women. Ellis devotes one chapter, and if one should want more information on the psychological causes, it can be found in the works of Freud, Jung, Krafft-Ebing and Boris Sidis.

I have shown how pathology of the sex organs produces reflex physical impulses that very materially affect the sex urge; also how it stimulates psychic activity that may increase, diminish or pervert the normal urge, but have purposely omitted going into the vast number of other reflex phenomena, from cold extremities to epilepsy, produced by irritation of the sex organs.

Chapter XIV

SEX PERVERSIONS

It is not my purpose to delve into perversions in great detail, as there are so many cruel, diverse, vulgar and peculiar perverse practices that it would be unfit, if not disgusting, reading for the majority, and, besides, those who are not already familiar with these abnormal practices, would not believe that such methods of sex expression really exist. However, as a warning, and that one may be on one's guard against approaches from sexual perverts, I shall mention a few of the most common perversions.

Fetichism, as for instance, a lock of hair treasured by a man, or a flower, pressed in a book by a woman as a keepsake, is a sentimental custom considered quite normal. But when a man has an obsession for a lady's handkerchief, slipper, hose, undergarments, or hair, even going so far as to clip hair from girls' heads and keeping trunks full of it to revel in,

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giving the fetichist sexual gratification, and even collecting dress shields and smelling them, thereby obtaining sexual pleasure, we call it perversion.

Sadism is a condition wherein a person punishes the opposite sex. It is often manifest in children abusing dumb animals by teasing and tormenting them. The many different form of cruelty practiced by this class of perverts are astonishing and probably account for many of our mysterious, and apparently unmotivated, crimes.

Masochism is the opposite to sadism, in that the persons punish themselves, or desire someone to punish them, in various ways in order that they may obtain sexual gratification.

Flagellation, which is being whipped lightly about the buttocks, some might think was a form of masochism, but it is probably a purely physical reflex phenomenon, as the buttocks are one of the well known erotogenic zones. Some authorities claim that spanking children is a bad practice because it is liable to arouse erotic feelings.

Exhibitionism is a perversion almost everyone is somewhat familiar with, as, in practically every community, there is someone frequently exposing the person. Sometimes it is the genitals, sometimes the entire body or just parts of the body. One might think that in this age all women are slightly affected

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with this perversion. It does not necessarily follow that any erotic feelings are aroused by this act and it may be that they admire their parts so much that they expose them for others to admire, or it may be a hereditary sex reversion, which goes back to the time of hallicism, or sex worship. Most people are probably familiar with the fact that the beginning of religion and worship was based upon the physical mysteries in nature. The sun was deified and worshiped because it caused things to grow; so the sex organs, which had the mysterious power of generation, were deified, and they had the God and Goddess of Love, Eros and Venus. This was not the idealistic, abstract love poets and novelists rave about, but a physical love that was sexual. The legend of St. Patrick driving the snakes out of Ireland refers to his driving out cults of phallic worshippers. The images, amulets, charms, decorative art, and even the architectural designs of churches, cathedrals and ancient temples indicate that sex worship was popular for ages.

Homosexuality is sexual attraction between persons of the same sex. This often occurs between men as well as between women. It may be quite platonic or it may result in the only sexual satisfaction they ever experience, manifesting itself in sodomy, fellatio, or cunnilinguism. These disgust-

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ing practices and many more much worse perversions, such as that of "Jack the Ripper," who cut open women's abdomens and reveled in their intestines as a means of sexual gratification, can be found in Krafft-Ebing's *Psychopathia Sexualis* if the reader be interested in this bizarre phase of the subject.

Most writers make a definite distinction between sexual perversions and homosexuality. A pervert is one who may have been born a normal individual, but his anomalous sexual practices are acquired. Of course, there may be predisposing factors such as a tainted parentage, defective development, or environmental conditions that lead to the perversions. The homosexual practices abnormal methods in the effort, not only to satisfy the sex urge, but to find expression in other channels, and in this effort is often led to extremes in what would be called radical perversions in a normal individual. To comprehend the sexual complex homosexuals have to contend with, one must understand that they are individuals who are partially bisexual. A better description of them would be persons of sexual unbalance.

The older writers on sexology, such as Krafft-Ebing, Freud, Forel, Lombroso, Ellis, etc., acquired their reputation and processes of reasoning and made

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their deductions before the vast amount of experimental and clinical information concerning the functions of the endocrines was so well known; consequently they only considered the part the gonads played in these sexual aberrations and did not seem to understand that other glands of internal secretion, such as the pituitary, adrenal and thyroid, played an important role in regulating sexual functions. They attributed sexual irregularities to hereditary taint such as epilepsy, syphilis, alcoholism, different forms of insanity, neurosis, etc., or else to excessive masturbation or some other irregularity or excess in the individual's life, or to sickness, weakness, or bad environment.

Most everyone is familiar with at least a few persons who are sexually unbalanced. They know boys and men of the "sissy" type. Sexually they are classified as males because of their external genitalia, but mentally and often physically they have many characteristics which mark them as more feminine than masculine. Then again, many are classified as females on account of their genitalia, but have more masculine characteristics in both body and mind than feminine. We also have the over-masculine individuals; these are the brute men. Men who lack the finer sentiments and artistic tastes. Men without emotional feeling and are cruel and unreason-

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able in their selfish desires. We also have the effeminate women. Women, who are so soft and delicate, so lacking in self-reliance and physical and mental stamina that they have no self-dependence. They are afraid of a cockroach. They are so emotional and oversexed that they are short lived. Then we have the third type who are sexless. We might call them the third sex or neuter gender. What is back of all these types? Or what is the main causative factors? Some claim that in the early forms of evolutionary beings, the human was fully bisexual and capable of reproduction and they point to many lower forms of life that are fully bisexual or hermaphroditic, also to the vestigial undeveloped organs as found in both male and female that are analogous. Others claim that the original created human was a bisexual super being that has devoluted into the present male and female. That everyone has a father and mother would seem sufficient to account for the fact that they partake of the mental and physical characteristics of both parents. One often sees a person with the complexion and looks of the father, with the build and disposition of the mother and so we could go on enumerating indefinitely combinations of resemblances back through several generations of parentage. Homosexuality or sexual unbalance is probably many times caused

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by the offspring being born with the genitalia that distinguishes their sex, yet their principal characteristics are of the opposite sex. The importance of the influence the endocrine glands have, not only on the sexual life of the individual, but their influence on growth, development, mentality, muscular activity, disposition, metabolism, masculinity, femininity and many other factors that give a person their particular individuality are being studied and worked out experimentally. The testes and ovaries have other much more important functions than developing spermatozoa and ova. Their internal secretions in conjunction with the internal secretions of other endocrine glands such as the adrenal, pituitary, thyroid, para-thyroid, Langerhans and others, have much more important functions to perform in the body, outside of determining the sexual nature of the individual, but most all of them have something to do with that. The lack of development or the unbalanced development of the endocrines probably has much more to do with homosexuality than psychiatry, psychology, heredity or Mendel's law of reversion to type. While many cases could be cited to illustrate variations in homosexuality, I will give only one, that of a girl who developed into womanhood and up to eighteen years of age appeared to be in all respects a normal female, but, at this age she

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began to develop masculine tendencies. Hair began to grow on her legs and breasts. She began to broaden out in the shoulders and became very muscular and fond of masculine outdoor sports and pursuits. These masculine characteristics grew on her up to the age of twenty-three, when it was discovered through laboratory experiments and tests that she had over-developed suprarenal glands. It was decided to operate upon her and part of the glands were removed, whereupon she promptly returned to her feminine character. Many cases in history could be pointed to showing that some of our greatest geniuses were sexually unbalanced, also some of the worst examples of degeneracy, imbecility and what are generally considered perversions were caused by the same condition. The near future promises humane, scientific treatment for these sexually unbalanced unfortunates. Even now much is being done through endocrine regulation and legally some recognition is given to these abnormals and treatment, instead of imprisonment as criminals, is secured for some of them.

Fixations, or fixed ideas, as I shall now show, are both physical and psychic. They are not necessarily perversions, but often lead to perversions. The two strongest primary instinctive desires are hunger and sex urge. Probably the first love of the child

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is associated with suckling its mother. Not only is the hunger satisfied, but a soothing effect on the nerves is produced. As the lips and tongue are highly erotogenic areas, directly associated with the sex urge, the warmth and caresses of the mother relieve the tension of physical discomfort and the magnetic effect of contact, no doubt, results in a quieting equilibrium.

The child's love for the father is aroused as he caresses it and administers to its welfare and comfort, and, later on he is looked to as the provider of many wants or desires. William J. Fielding says in his *Sex and the Love Life*: "There still may be timid persons who try to deny that there is such a thing as the sexual life of the child, but those individuals pay themselves no compliment when they show a revulsion to that idea. Such an attitude signifies a negation of biological fact; a denial of orderly organic processes; an attempted disavowal of an inexorable law. Such an attitude is obviously stupid."

Dr. Wilhelm Stekel, in his *Peculiarities of Behavior*, stresses the fact that children have serious love affairs before puberty. Sucking the thumb or fingers or the common pacifier or stoppered rubber nipple has a soothing effect on the child's nervous erotic tension and is called "auto-erotic" by Have-

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lock Ellis. The continuation of these habits beyond childhood is probably what leads perverts to fellatio and cunnilinguism.

In addition to the lips, the lobes of the ears, the neck, the breasts, the groins, the buttocks and the inner sides of the thighs are all erotogenic zones, and the clothing and different titillating methods, such as kissing, tickling, rubbing and touching the different parts stimulate the sex urge and lead to masturbation and other abnormal practices.

The love life of the child is awakened very early and, as one can now easily comprehend, principally by stimulation through its erotogenic zones, and, as the mother and father make the unconscious appeal, it follows naturally that its early sex love life centers more or less around them. It has been remarked by many observers that the female, when casting about for a mate, looks for an ideal that corresponds to that ideal which she has formed of her father, an ideal that had its beginning early in her infancy and became well developed long before she had reached the years of mature judgment and critical observation. On the contrary, the male looks for a pattern that fits his impressions of his mother. These quite strongly fixed ideals are called fixations and lead to a great deal of disharmony, disappointment and disillusionment in the individual's love life.

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Most mothers are very indulgent toward their sons. They "baby" them and make them think they are the most wonderful boys in the world. Mother's cooking was the best ever eaten. Young appetites are keen, and a keen appetite makes almost any kind of food taste good. Men expect their wives to duplicate all these, often imaginary, virtues of their mothers. Fathers usually favor their daughters. They protect them and look out for them, so it is natural for the girl to be impressed with the noble qualities in her father and expect them in her chosen mate. Many men and women enter the marriage state with these fixed ideals and probably others acquired by reading fiction; ideals that are doomed to be shattered. Many of these fixed ideals may not be perversions in the sense in which perversion is usually accepted. That is, they may not be sexual perversions, but, if they pertain to ideas closely related to sex, they are very liable to lead to sexual perversion.

There are many other fixed ideas that have nothing to do with sex. Dana, in his text-book on *Nervous Diseases and Psychiatry*, gives numerous cases illustrating fixed ideas, morbid fears and obsessions. I knew a patient who was afflicted with a nervous breakdown. She had the fixed idea that she was in a deep basin and could not get out. She could not

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get rid of the idea that she must go back and start all over in order to recover. Even when she was reasoned with and convinced such a thing was impossible, she could not succeed in dispelling her delusions and she did not rid herself of these fixed ideas until she was almost fully recovered. I have known a certain lady for many years. She is now over fifty years old. Even when she was a baby, her mother could not cover her face with mosquito netting, though she was asleep and the netting would not touch her face, but that she would wake up and cry for air and act as though she were being smothered. All her life she has been unable to have her face covered, or sleep, or even stay in a small compartment of a train or ship, because of a smothered feeling.

Many persons have fixed ideas, based upon good, sound reasons, but not a few have ideas that are really obsessions based on a perversion of logical reasoning. There is the "single track mind". That is, persons who get into a rut in their thinking processes. They practically exclude everything from their mind except that which fits in with their hobby or fixed ideas. Naturally, their conclusions become perverted.

Chapter XV

DIET AND SEX

Diet is a very important subject, but I shall consider it only from the standpoint of the special bearing it has on the sex urge. There are advocates of raw or unfired food; cooking food several hours; vegetarian diet; fruit and nut diet; raw meat diet; milk diet; one meal a day; two meals a day; seven meals a day; fasting from one day a week to three weeks and all kinds of special diets for getting thin or taking on flesh or for some other express purpose; therefore, I shall attempt to give briefly some general information that can be utilized by almost everybody, realizing as I do so, that most people eat what they like and what they can easily procure, whether it be best for them or not, unless they become greatly concerned about their health or for some other very good reason, they are thoroughly convinced of the need for a change in their dietary

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habits. There has been so much written on this subject that most persons are confused as to just what they should eat to obtain the best results. Diet must consist of certain necessary ingredients to maintain and promote life to the best advantage. We divide diet into those compounds conducive to life and health as follows: proteins, as found in meats, fish and eggs—the lean part of meat and the white of eggs being almost pure protein—all vegetables, cereals and milk contain some protein, but peas, beans and lentils contain the highest percentage. The use of proteins in the human body is to build up its different parts and to replace worn-out, broken-down portions from day to day.

Fats, as found in meats, fish, milk, cream, butter, cheese, nuts, oils, lard and suet. The main use for fats is to produce heat and energy, although a considerable amount of fat is stored up in the tissues, for emergencies and as a protection.

Carbohydrates, as found in vegetables, cereals and fruits. All starchy foods belong to the carbohydrates; therefore, rice, potatoes, bananas and bolted flour are almost pure starch. The principal use for carbohydrates in the body is to furnish heat and energy. Speaking in calories, fats produce twice as much heat and energy per ounce as do carbohydrates.

Mineral salts, vitamins, water and roughage are

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the other necessary ingredients to make up a complete diet. Condiments and stimulants are not considered as food, but will be treated later.

The chief requirement of diet is that the different ingredients should be in proper proportion. It is absolutely necessary to perfect health for one to live on a balanced diet, that is, the body needs a certain amount of proteins, carbohydrates, fats, salts, vitamins, roughage and water.

An estimate taken from the army and navy rations of Europe and America, gives a ratio of proteins one hundred, fats one hundred and carbohydrates five hundred, as a well balanced diet. Nothing was said about the mineral salts, vitamins, water and roughage, which are ingredients of vital importance in a complete well balanced diet.

"A man is made of what he eats," holds true to-day as ever. Herein is applied the bearing that diet has on the sex urge. To be normal sexually a person must be healthy.

The Americans have been called a nation of neurotics, because they do not drink enough water. They are also notable for the amount of physic they take. Constipation is the result of not drinking enough water and not eating sufficient roughage. The majority of cathartics act by irritating the mucous membrane of the intestines and, as the bowels, especially

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the rectal part, and the genital organs are twins, the genitalia are irritated directly and reflexively by taking cathartics.

Most people are familiar with the fact that a pregnant woman must be careful about taking physic, because of the danger that it is liable to produce abortion. Few realize the part constipation and cathartics play in producing abnormal sexual conditions. If people drank enough water and ate sufficient roughage with their food, constipation and cathartics would be unknown.

The outer coverings of cereals, nuts and fruits are where the salts and vitamins are stored, and it is also these parts that furnish the principal amount of roughage. The food refining processes of modern times practically discard these very necessary contents. Extensive experiments on animals with vitamins have demonstrated that this ingredient in food has a profound effect on strength, growth and sexual virility. There is more than a sufficiency of vitamins in food, as it comes from nature, but the refining and preparation processes destroy or discard this very important ingredient. The same could be said of the valuable salts and roughage.

Food, taken too frequently or in too large a quantity or in a concentrated form, cannot be digested and assimilated; consequently, it either undergoes

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putrefaction or fermentation. Meats putrefy, producing end-products, that are poisonous and very detrimental to the health, but are especially irritating and stimulating to the sex urge. Starchy foods ferment, making end-products, that are decidedly injurious to one's health, besides being irritating to the sex functions. The process of fermentation converts starch into sugar and then into alcohol. The effect that alcohols and condiments have upon the sex urge should be better known. Drinks, containing a small amount of alcohol, like wine, have been known for ages to stimulate sex activity, but an excessive amount of alcoholic drink or much, taken in a concentrated form, deadens the sensibilities and consequently lessens—if not entirely inhibits—the natural response to normal stimulation.

Spices, catchups, peppers and other hot sauces and condiments, by their irritating effect upon the genito-urinary tract, are especially stimulating to the sex organs. Everyone should be familiar with the fact that giving children too much candy, spicy food, tea, coffee, alcoholic drinks or very much meat is a bad practice on account of the irritating and stimulating effect it has upon the nervous system and especially upon the sex urge.

A person's health and vigor depend more upon diet than upon any other one thing, consequently, a

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diet that maintains perfect health is essential to normal sexual function. A diet that is irritating or whose end-products are excitants of the sex urge, must obviously be avoided.

The many ills that are directly the result of dietary indiscretions, are fully recognized by the medical profession, but the direct and indirect effect on the sex urge is appreciated by very few. Literature abounds with accounts of ascetic practices, describing how persons have lived on a meager, bland, simple and non-irritating diet, to overcome the physical craving of the sex urge. If one be weak in the sex urge, normal health must be established and exhausted resources regained; and diet is the principal recourse. The idea of giving aphrodisiacs to stimulate the sexual impulse is like whipping a tired horse to make him pull. It may make him exert his last particle of strength, but leaves him in a more exhausted condition than before. Men and women who have extracts from the gonads or the gonads themselves implanted in their bodies to restore their jaded energies may receive a temporary stimulus, but when this borrowed power is used up they are left in a worse condition than ever. Tying off the vas deferens for the purpose of conserving the vital fluid of man and to restore or prolong the sexual energy may have some value, but there is not yet

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enough evidence fully to establish this procedure.

John D. Rockefeller was expected to die thirty years ago, due to indigestion, but the other day he celebrated his eighty-eighth birthday, hale and hearty, simply because he had followed a strict dietary regimen.

It is not within the purview of this chapter to go into great detail and outline special diets to obtain particular results.

The American people eat too much meat, and, if a person will eat meat, it should be eaten sparingly and with a large amount of green, leafy vegetables, containing sufficient roughage to leave a residue, because meats are almost completely assimilated.

Avoid eating large quantities of starchy foods, found in carbohydrates, such as refined white flour bread and concentrated starches, as potatoes, bananas, rice, etc., because starches are converted into sugars and should be completely utilized by the body. Sugars, candies and sweets should be limited for the same reason. The natural sugars, as found in fruits and honey, can be eaten freely, but vegetables and cereals of a high starch content should be eaten with plenty of roughage, so that there will be a residue left for the bowels to act upon and to produce evacuation.

All living things soon perish without water and,

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like air, water is comparatively free and the most important compound to consider in connection with diet. Food must be liquefied in order to be digested and assimilated. Sixty per cent of the body is water. All the tissues of the body are aquatic. Water forms the chief ingredient of all the fluids of the body and maintains their proper degree of dilution. Drinking plenty of pure water daily is not only necessary to health, but is imperative if one wishes to maintain that high state of efficiency and normality conducive to productivity and the full enjoyment of life that all should strive to attain.

Chapter XVI

SEX AND CRIME

A crime is an act or omission punishable by a law or laws enacted to govern the conduct of a social group. Inherently any man or woman is a potential criminal, which is manifested by the natural impulses during infancy of crying for what is desired and, later on, by grasping or fighting and screaming to obtain it, because, not being familiar with man-made laws, children act from the fundamental law of the instinctive urge.

Behavior in conformity to modern rules of conduct is artificial. The rules have been gradually evolved during thousands of years by the experience of peoples associated together.

There are two principal forces that cause an individual to act. One is the internal or instinctive, which is ever seeking a means of expression. The other is external circumstances, which cause the first,

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the instinctive, to be repressed, exaggerated or modified. The criminal's ultimate purpose is prompted by the same instinctive urges by which all action is stimulated. It may be modified by reason and external circumstances, but the ultimate motive remains the same, although the proximate motives, to gain the desired end, change to meet the situation. Men have murdered for gold, not for its intrinsic value, but for what gold will procure. It is not usual for a man to kill another for a drink of water, yet it has been done in cases where a drink of water meant life or death.

There are only a few instinctive desires, but they stimulate many secondary desires which are used as a means to an end. Selfishness, envy and jealousy are closely related emotions. It is selfishness that causes a man to over-step the bounds of propriety and infringe upon the rights and privileges of others. It is the "I desire" which is the motive within us that causes us to put forth all effort. If the things which we desire were not limited in their supply there could be no selfishness and no crime.

If we consider crime from a basic standpoint we find that, outside of hunger and the desire to avoid pain, the sex urge is the main-spring of life. It is the basic stimulus that drives us to nearly all attainment.

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The sex urge is a fundamental desire and the things that go with it and are sought after for full expression and satisfaction, include certain necessities and the many luxuries which the ingenuity of man has invented to satisfy that basic urge.

I read a story some time ago, written by Ella Wheeler Wilcox, in which she portrayed a civilization that had been living under laws that compelled all criminals, weak-minded persons, sexual degenerates, morons, epileptics, etc., to be desexed. The criminals then needed no iron bars, locks or keys. They were perfectly satisfied to have three good meals a day, clothing to wear and a comfortable place to sleep. They had lost their ambition to steal, rob, cheat and murder. I fancy such a condition of contentment would be the logical sequence. Sterilization by castration, especially by compulsion, of all defectives, not only for the salutary effect on crime, but for the purpose of preventing the breeding of more morally or mentally deficient children for the benefit of future generations is open to serious objections.

As explained in another chapter, the testes and ovaries have an important internal secretion, that has much to do with normal health, and to rob persons of something so necessary to their well-being would be very detrimental. To deprive a person of one

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of the chief incentives for living would be at least questionable. There is another way of rendering a person sterile, that is much simpler and that is, by tying off the spermatic cords of men and the fallopian tubes of women, which does no injury to their health, but possibly conserves it, which is being advocated by advanced thinkers. This method of producing sterility does not rob one of ambition or any of the sexual enjoyments of life.

It is generally conceded that the greatest stimulus to man's ambition is woman. Position, fame and wealth are sought to lay at woman's feet; and there can be no question that woman's greatest stimulus is man. Beauty, culture, fine clothes and everything with which to make herself attractive are the result of the sex urge. Desire is what leads to crime, and sex expression is the basic desire of all desires, altho many times we do not see the connection.

Because the child is uninformed, or misinformed (for it early receives some kind of information), it indulges in sex abuses and excesses. The result is that, by the time it has reached maturity and is thrown upon its own resources to obtain its desires and perform its duties as a parent and citizen, life-long habits have been established which unfit it for the honest battle of life. The world is full of these human derelicts. Why do such men as Clarence

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Darrow defend youthful criminals and men like Judge Ben Lindsey wish to give them another chance? Because many of our most learned and experienced judges are advocating psychopathic examination and treatment for the majority of our criminals. Why do we have the habitual criminal? A wrong heredity, improper environment, lack of education in the essentials of life and incorrect training, is the answer. If the pathology of the sex organs and sex life of our criminals were investigated, the sex urge would be found to be the fundamental cause of most of their defections.

If one attributes all the finer, higher, sentimental and noble ambitions of life to the sex urge, it is reasonable to conclude that the principal incentives to crime and the baser desires and impulses originate from the same source. It is generally conceded that sexual attraction is the basis of love and that love is the most impelling influence in man's life, which spurs him on to all achievement, either good or evil.

Most authors, who write on crime and the criminal, delve into the history of specific cases, going back several generations. They find their progenitors tainted with syphilis or insanity, epilepsy or migraine headaches, or that they were addicted to alcohol, or had some constitutional weakness or congenital defect. The personal history of these crim-

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inals reveals that they were reared in a poor environment: often they were weak and sickly in childhood and because of this were petted, pampered and allowed to have their own way. All children are wilful and lie and steal naturally. These authors trace the criminals' small infractions of the laws of society on to the little crimes, then to the larger ones as their desires increase and their proclivities develop. All these things hold true in specific examples and some of the factors apply in nearly all, but when one considers that practically all the people from the fisherman to the magistrate and clergyman, who lived along the southwest coast of England, were smugglers at one time, since free trade was established one wonders what has become of them. The same people or their offspring are living there yet, engaged in honest occupations. They have the same shaped heads, noses, chins and ears. They drink liquor, have syphilis, epilepsy, etc. Consider the Fagin family, who ran a school for pickpockets. What has become of the light fingers that used to lift silk handkerchiefs from gentlemen's pockets, since the fashion of taking snuff and carrying silk handkerchiefs in the hip pocket to wipe the irritated noses has gone out of vogue? What has become of the pirates of the Spanish main and buccaneers of the Atlantic coast or the cattle rustlers of the west?

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The only conclusions to come to, are that the ultimate motive for crime is always present and that it is the sex urge. The innate nature of man is to take what he wants. Temptation and opportunity are the final necessary prerequisites in the making of criminals. We do not belittle heredity, maldevelopment or lack of early training, when we make this statement.

That heredity has a marked influence on criminal tendencies there can be no question, but it does not necessarily make a criminal, nor is it imperative to have criminal progenitors to be a criminal. Some stress criminal heredity to the extreme and exhibit pictures of noted criminals, showing irregularities of head, nose, ears, chin, mouth and even peculiarities of hands and feet to prove their contention. It may be true that a person born from a line of ancestors running back several generations given to crime, will be much more likely to become a criminal than a person born from a line of ancestors who were law-abiding citizens. In fact, not a few cases have been traced through several generations in which a large percentage were criminals. On the other hand, different family histories show a high percentage of persons who were honorable and attained high positions in life, but that did not prevent a few members of those same families from becoming what is called

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"black sheep". It is very reasonable to suppose that a person born with a congenital defect or abnormality of development, would be much more liable to develop abnormal tendencies than normal.

Nearly every writer on crime refers to the Jukes family, which is traced through five generations, as a shining example of hereditary tendency. The original Jukes was of Holland descent. He lived in the mountains in New York state and followed the life of a hunter and fisherman. He was known as a jovial hard drinking man, who periodically did a little work. He produced a numerous progeny, legitimate and otherwise. No crime was ever fastened on him and he lived to a ripe old age. Two of his sons married two of the questionably legitimate daughters, of which there were five. The history deals with the offspring of these five daughters and reached the total of about twelve hundred. Out of all the men only twenty ever mastered a trade and ten of those mastered it in a penal institution. Fifty-two per cent of the women became prostitutes as against about three and one-half per cent from a normal population.

In another chapter, I cite the case of a child reared under the very best conditions becoming a prostitute. If a child were born of progenitors, who were engaged in crime, and, who naturally lived and sub-

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jected their minds and bodies to the abuses that are usual with that class, there certainly would be a predisposition on the part of the child to be a criminal. It is like a child born of tubercular parents, in that some claim consumption is hereditary. Tuberculosis has never been proved to be directly hereditary, but, due to the deleterious effect it has upon the parents, they give birth to children who are constitutionally weak and of a lowered resistance, which creates a predisposition or liability to contract consumption or any other disease. Then if one considers the exposure they are subjected to by living and constantly associating with their tubercular parents, it is not to be wondered at, if they develop the disease. Outside of actual maldevelopment, all one can really say in favor of heredity producing the criminal is that it is a very influential predisposing factor. If all the criminals, who have developed from law-abiding parents, were counted and compared with the number of hereditary criminals, it would prove that there was some other reasons for crime besides heredity. Of course, this statement refers to a special hereditary tendency to crime and excludes that universal, natural impulse to obtain one's desires without conforming to established laws and rules made to govern the conduct of society.

Sexual abuses, especially in youth, have a debilitat-

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ing effect on the physical strength of the body, but their most pernicious effects are upon the will power and moral stamina. A child, raised without discipline and but little training in self-control, is much more liable to give way to its natural impulses than one who had received proper training. That is the reason advocates of physical culture lay so much stress upon physical development. They claim that the exercise of the will power, necessary in taking systematic physical culture, not only develops the body to a state of resistance against many detrimental cravings, but develops the will power and disciplines the mind so that it is able to resist many temptations.

As a rule children begin to practice masturbation in their early childhood, then fornication, and in most cases various other abnormal sexual practices are indulged in. The first thing a detective will ask when assigned to run down a criminal is, "What woman or women does he associate with?"; if a woman criminal they want to know what man, or men, she associates with. Every crime that is committed has a motive. Desire is the basic motive and sexual gratification, either directly or indirectly, is usually the principal one.

It is generally accepted that the two fundamental instincts are self-preservation and perpetuation. A man will steal a loaf of bread to appease hunger, at-

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taining his ultimate motive directly, or he will work and earn money with which to buy the bread, attaining his ultimate motive indirectly through several proximal motives such as seeking work, working, saving the wages and buying bread. A man will work, practice self denial and save his wages to maintain a wife and children. He may pursue a thousand proximate desires in order to obtain his ultimate desire which is perpetuation through propagation. The desire to spend a few hours with his sweetheart will cause a man to work overtime so that he can get away from his work, call up a friend to arrange a party, make telephone calls, purchase suitable raiment, forego some other pleasure and what not, all proximal motives to gain the ultimate motive, which is to see his sweetheart.

Occasionally the ultimate motive is apparently lost sight of, or, in a few instances, becomes completely side-tracked. As an illustration: a certain man built up a very large business. No doubt, when he started out to build up that business his motive was to make a living and to support a wife and family. But there came a time when his business had grown to such proportions that he had amassed more wealth than he or his family could possibly spend legitimately during their lifetime; yet, he kept right on working early and late. He was so devoted to his

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business that he would not take time to buy himself a suit of clothes. His wife had to do that for him. He was first at the office in the morning and the last to leave at night. One of his intimate associates reproached him one day and advised that he take a vacation occasionally and enjoy a little diversion and recreation. The great man answered him by saying "You know certain gamblers across the street who play at the gaming-table all day, all night and all day again, forgetting to eat or sleep. This game I am in of making money and building up my business is just as fascinating and entertaining to me, and more so, than any recreation you could possibly suggest. I am having a royal good time every minute. I really begrudge the time I am forced to take to eat and sleep." The miser is probably a case of the motive being completely side-tracked.

It is claimed that ninety-six per cent of all crime is for financial gain, which is evidently a proximal motive. If one should consider the circumvention of laws by big business, the bribery and conniving to secure favorable legislation and the coercion utilized in the employment of labor or the forcing of employers to accede to demands as crimes, the proportion is much higher.

A person, isolated on a deserted island, could commit no crime. Some claim that all action, including

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criminal action, is determinate, due to inherent desires and the peculiar makeup of the individual. Opportunity, temptation, circumstances, preparation or training (or lack of training) is just as necessary. Bootleggers were rare before the Volstead act went into effect making the business a profitable one. Therefore, we have the internal and external excitants to crime.

The doctrine of determinism is a philosophy that holds that a man does not possess liberty of action and that volition is determined by motives and antecedent causes. There are many deep students, among both the medical and legal professions, that hold to this idea. Even if one should accept as a fact that man has no free will, that does not relieve society of its obligation or responsibility of attempting to mend the predisposing factors or to alter environmental conditions. Not that society will be able to remove all temptation or opportunity, but in the way of training and in providing means for self-expression, it can do much.

I think it is fair to admit that a criminal is largely a creature of circumstances which include his ancestors and all subsequent influences. Society must protect itself and all dealings with the criminal should be on the basis of what is best for him and society. The idea of punishment is very much be-

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side the mark. It is becoming more apparent through the study of criminal anthropology that the criminal is the problem and not crime: that he needs medical and re-educational treatment and not punishment. The common defense of insanity and evidence to show lack of responsibility and all the contention over who is responsible and when one is responsible and moral responsibility and legal responsibility, are all questions that do not come within the purview of this book. When an injury or injustice is done to society it is natural that society should react, but, that society should react to that injury or injustice by perpetrating another injury or injustice which results in no benefit to itself or the criminal, seems like a poor attempt at a solution of the problem.

That the gratification of the sex urge is the principal ultimate motive for crime is well expressed by a noted literary criminal when he said in substance, that the criminal looks on the world as an immense brothel to be desired and as an immense gaol to be avoided. The criminal is lazy and incapable of sustained effort. He craves excitement, sexual, alcoholic, or by drugs the plaudits of the mob or anything to give him a thrill. Crime for excitement alone, is probably a form of vicarious sexual expression.

The lack of discipline necessary to train one to obey

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the laws governing human conduct and to meet the hard struggle for existence and to satisfy the desires according to the rules of the game, drives many into a fictitious life. The bizarre, the unusual, the miraculous, the visionary, and the unreal things of life appeal to the criminal and are plainly revealed by his actions, reactions, literature and art. Self-justification has been attributed to the criminal as an exclusive characteristic, but a little retrospection will soon convince one that everybody has this very common tendency.

According to the laws and methods of meting out justice, the punishment is supposed to be in proportion to the enormity of the crime. This is based upon the actual crime committed and proved. It does not take into consideration the possibilities of a crime that might have been committed if circumstances had been slightly altered. Justice has slight concern for the individual or society on which the crime is perpetrated.

Criminologists state that prisons are the principal schools of crime, that the majority of those who have spent much time in prison become habitual criminals. There is a large class of crimes and many degrees of crime, but suppose one considers a crime committed on the spur of the moment incited either by extreme temptation or by especially provocative cir-

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cumstances. The one who commits the crime never committed a crime before and did not premeditate or desire to commit this crime and it is very possible a like incentive would not happen again in his lifetime. Yet, he is sent to prison where he is placed in intimate association with hardened criminals, under whose schooling he soon becomes a confirmed criminal. This is not an unusual instance, but one that happens every day. No good has been done the one who has committed the crime and society has not been benefited; rather, society has created a permanent menace to itself. Of late years some reforms have been inaugurated in penal institutions, in that they are segregating certain classes of prisoners and some attempt has been made at the training, education and teaching of trades to these unfortunates, so as to make them useful citizens. Another move in the right direction is the indeterminate sentence. Many today are advocating that the only object of incarcerating anybody is to protect society and to re-educate and train the non-producer and menace to others to be a useful law-abiding citizen. Venery, drug addiction and crime go hand in hand. In the first place excessive sexual indulgence enervates the system, then drugs and dope are resorted to in order to replace natural vigor and exhilaration. They all work together to break down the resistance in gen-

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eral and the next step is crime. Many crimes are committed under the artificial stimulation of dope.

Unselfishness is necessary where people associate with one another, and the faculty of giving up to others and using forbearance and self-restraint must be exercised. Society is composed of individuals, analogous to the cells of the body, in that each member performs a particular duty, working in harmony to preserve the integrity of the whole.

The state rests upon society, society rests upon the family, and the family rests upon the sexual relationship.

In summing up, we have considered everybody as potential criminals; that maldevelopment makes the predisposition to become a criminal much stronger in some persons than in others; that one of the strongest fundamental desires, and consequently the ultimate motive, is most frequently the sex urge; that environment, which includes early training, temptation, opportunity and all subsequent experiences and personal peculiarities of each one's reasoning processes are the many factors that produce the criminal.

Chapter XVII

THE ART OF LOVE

I mention in another chapter that love, as distinguished from friendship, attachment, admiration or interest, is primarily founded upon the sex urge. No matter what fine sentiment and romance one may weave about it or the dreams and aspirations that may grow out of it, the primary sex instinct is the stimulus that forms the basis of love. I said in my introduction that primitive man captured his woman and there probably was not much sentiment about it. He, no doubt, was brutally frank in recognizing and exercising his sex desires. Most of the lower animals, and especially birds, do considerable courting and love-making. It would be interesting to relate the different methods adopted by both men and women to win each other, from the employment of force to the elaborate wooing of the different ages: the American Indian chasing and catching

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his mate, the troubadour playing and singing under his lady's window, Lochinvar carrying his beloved away on a galloping steed, the child marriages in China, the international marriages of royalty, the bartering and selling of brides, the different wiles and allurements of women to captivate men and the different technique men use to win their women.

No two women are to be wooed alike and no two men can be won by the same allurements, and I do not presume to give rules to govern this fascinating and vital subject, the art of love. Being an art, it cannot be confined to rule of thumb. Man has arrived at a state of civilization wherein the practice of wooing a mate has become almost universal, and the actual process is left to each individual to work out for himself or herself. Nobody is capable of teaching anyone else just how to make love. Even if a certain technique were outlined, it would either not fit the case or the person advised would not be capable of carrying it out. If one's training, education and innate intelligence do not guide one in the right way one is a failure as a lover. As I said in another passage, most men are ideal lovers and most women all that could be desired, before marriage, but it is after marriage that many fail. It is an almost invariable fact that those whom one loves most are those with whom one takes the greatest liberty

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and exercises the greatest freedom to criticize. It is a notable fact that near relatives, especially brothers and sisters and husband and wife often quarrel, due to these causes. One would not presume to take the liberties with a stranger or near friend that one does with a near relative or loved one. That is the trouble with married couples; they presume too much on what they consider their rights and privileges. If more deference were paid to each other's rights and feelings, and especially if that pernicious habit of criticism were avoided after marriage, much friction would be obviated. As I said in another connection, wooing after marriage is just as necessary, for both the male and female, as it is before marriage; and those nice considerations for each other are just as important. Especially is this true in regard to the sex relations.

Taking too much for granted, assuming rights and privileges that infringe upon that most sane, sound and fundamental mode of conduct that has been evolved by the experience of mankind, and has been enunciated by every great philosopher and religious teacher in the world's history, which is, "Do unto others as you would have them do unto you," causes almost all the friction in the world. The wording may be different by the various teachers, but the meaning is the same.

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The many diverse methods of love-making throughout the world and history depend upon geographical location, nationality, race, different social strata, educational advantages, customs and personal peculiarities. From a reliable physician, who spent many years in the Argentine, I have the information that the men of that country make advances to practically every woman they meet and, in the language of the street, "try to make her". The peculiar thing about it is that the women of their country take no offence at these advances, but rather feel complimented; in fact, if a man does not make advances, the woman thinks he is lacking in manhood or that she is lacking in appeal.

It has been estimated that seventy per cent of those who patronize houses of prostitution are married men. It is common knowledge that most married men do not hesitate to copulate with another man's wife. It seems peculiar that a man will consider his wife unfit to live with any longer should he find out that she has had intercourse with another man, yet he will consider it his privilege to be intimate with other men's wives and even prostitutes. Married women have their peculiarities, in that, although they may be frigid and do not desire to satisfy their husband's sex urge, in many cases absolutely refusing to do so except in rare instances and under

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great pressure, yet they will absolutely refuse to allow their husbands to go outside to satisfy their sex urge, even demanding a divorce if they find them out. These are simple facts stated for the purpose of showing the necessity for more knowledge in the art of love. Social custom has a lot to do with this peculiar state of affairs. Of course, a man, because he has married a woman and supports her, feels that he should have the exclusive right to her. And a woman, because she is a wife and probably mother to children, thinks her husband's favors should not be shared with another, even though she has no use for them herself. There are many other factors that enter into this peculiar state of affairs, but in reality it should be solved by the adage "Do unto others as you would have them do unto you."

Some men never show any love for their wives except during the heat of passion, which leads the women to believe that their husbands' love is nothing but lust. As a rule, men enter marriage more ignorant of sex matters than do women, so that it is common saying, "Oh! you cannot understand a woman." Most men marry, thinking a woman's sex urge is about the same as a man's, only "more so," but this is a very wrong idea.

Under frigidity, I mention woman's need for more preparation for sex expression, in the form of

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kissing and petting. Balzac says in his *Physiologie du Mariage* "a man must never permit himself a pleasure with his wife which he has not the skill first to make her desire." Many men, during their courting days, are great lovers, but after marriage they take too much for granted, and as man's erotic nature is usually more quickly and easily aroused than woman's, they neglect that preliminary loving so necessary to women, to prepare them for the full pleasure and gratification of their sex love life. As a rule, the erotogenic areas on the female are more sensitive than on the male and she gets more thrill out of simply being caressed than does man. Her emotional nature is more pronounced and easily influenced and as the sex urge is within the realm of the emotions, the bridal night, with all its mysteries and crudities, shocks her so that she is often permanently deprived of that pleasure that should be hers. The rupture of the hymen and the pain attending the first attempt at coitus by an unskilful husband make a lasting impression on her mind. A husband who does not know enough to take time and use skill in gradually accustoming his bride to coitus is not fitted for that role. The natural modesty and the false ideas many women have concerning the sexual relations cause them to repress their true feelings and responses. This attitude, if carried to the ex-

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treme, deprives them of the possibility of becoming real mates and enjoying that reciprocal pleasure that is conducive to mutual satisfaction.

Man needs to be educated to the fact that he must make love to his wife and take time enough to secure her response before each repetition of coition. He should also remember that sex expression is not simply a physical performance that can be hurried like a disagreeable duty, but that the finer graces, such as love, devotion, sacrificial service, mutual pleasure, happiness, satisfaction and true union are promoted by this intimate relationship. The woman should not assume the attitude after marriage that "he is my man," and all that goes with it, to the neglect of her personal charms, indispensability and those finer responses that hold men and continue to stimulate them to those efforts that make for mutual happiness. Havelock Ellis devotes seventy pages to the discussion of "The Art of Love" in his *Studies in the Psychology of Sex*. I take the liberty of quoting a few passages from Ellis: "The knowledge of women cannot, however, replace the ignorance of men, but on the contrary, merely serves to reveal it. For, in love, the man must necessarily take the initiative. It is he who must first unseal the mystery of the intimacies and audacities which the woman's heart may hold. The risk of meeting with even the

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shadow of contempt or disgust is too serious to allow a woman, even a wife, to reveal the secrets of love to a man who has not shown himself to be an initiate."

While he admits and everyone must admit, who is familiar with the facts, that the majority of women, upon entering the married state, are grossly ignorant of the actual physical facts of the sex relationship and all that it implies, yet she is more adept in the art of love. Again quoting Ellis: "Within the ordinary range we find, at all events in England, the large group of men whose knowledge of women before marriage has been mainly confined to prostitutes, and the important and not inconsiderable group of men who have had no intimate intercourse with women, their sexual experience having been confined to masturbation, or other auto-erotic manifestations and to flirtation."

Probably this accounts for the misconception men have of the sex nature of women. Their only experience has been with prostitutes, who simulate an erotic nature for business purposes, and the act is performed, with an educated art, in a mechanical hurry; or with some one of the few women whose erotic nature is so excessive as to drive her to promiscuity; or in their practice of masturbation, they stimulate themselves by imagining they are with a beautiful, highly responsive woman, and so

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they become imbued with the idea that all women are highly erotic. I would stress the importance of wooing and winning the response of the woman every time the act of coitus is indulged in, calling attention to the fact that woman's nature demands loving attention, and not forgetting the fact that man is always a baby and appreciates a little loving as well as the woman. Probably one of the main reasons some women are so successful in holding their husband's allegiance is because they never cease to baby and encourage them. Praise and sugar should be compared with criticism and vinegar.

In the past, man has usually been the most aggressive and is largely so today. By nature, man is so constituted, while woman is more passive in her role, yet woman plays her part in giving encouragement, and in numerous little ways, making herself attractive and desirable.

Authors who write about the art of love expend most of their effort and go into great detail about love-making before marriage. If one considers that the period of love-making lasts from a few days to a year or two at most, the importance of this period becomes insignificant compared with the many years of married life. That the sex urge is the principal motive for cultivating the art of love before marriage is generally accepted without question. Most

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persons enter marriage filled with romance and the idealistic life they expect to live. At first the fires of passion are burning brightly, and while the sex urge is, in some instances, one of the strongest ties that binds in marriage, yet there are other factors that have a much greater importance. When one considers the reasons given for this in the foregoing pages, it becomes apparent that admiration, respect, association, mutual interests, reciprocal assistance, attachment and becoming accustomed to each other have much more to do with binding two people together for life than the transitory fire of passion that leads them to the altar.

Persons become attached to dogs, cats, furniture and what not. They really love objects. It has been said "the love of money is the root of all evil," and many seem to love money more than their wives or sweethearts. Of course, love strictly speaking in the restricted sense, applies to the sexual attraction. Two old miners, who have gone through years of hopes and disappointments, constantly sharing each other's burdens, form an attachment that makes them inseparable. They may quarrel and not be on speaking terms for weeks, but each would lay down his life for the other and separation would be a calamity.

The many fine points in the art of love are much

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more essential after marriage than before. I have endeavored to stress this fact all along and too much cannot be given along this line. Those fine considerations for each other, that encouragement each should give, the respect of each other that should be cultivated, those responses to one another's desires and all that goes to make for a mutual attraction, should be assiduously developed and nurtured if any lasting love is to be expected. Much restraint must be exercised and sexual virility be conserved if lasting attraction and pleasure are to be maintained. The periodic indulgence should be timely and regulated to meet the exigencies and physical condition of both parties to the act, and, as I have said before, due preparation must be made and some skill exercised if two people depending upon each other exclusively for sexual gratification hope to perpetuate a lasting attraction for each other in this respect.

You marry an ideal, with all the attributes your imagination considers desirable. After marriage your eyes are opened and you become acquainted with the concrete facts. If you do not wish "love to fly out of the window," you will train yourself to shut your eyes to many of these facts and picture the ideal in your mate, convinced that no one ever realized the ideal, and that the best that can be done is to idealize the real.

Chapter XVIII

SEX EDUCATION OF YOUTH

Psychological influence plays such an important part in the sex urge that, even in early childhood, the subject becomes of vital importance. It is generally conceded that the sex life of the child begins at birth, with hereditary and prenatal influence back of it. Volumes have been written about how and when a child should receive instruction about its sex life. Without going into detail and quoting extensively, I shall give the consensus of the authorities, which is, that a child should be taught sexual hygiene as soon as it is old enough to wash and dress itself, and that other matters pertaining to sex should be taught as soon as it begins to ask questions on the subject, which often occurs at four years of age. As a rule, this information should be given by the mother, as she is usually the first to be questioned, and it should be imparted by simple illustrations that

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the child can comprehend. The ridiculous custom of a parent telling some untruthful fairy tale to the child, which will be upset the next day by some dirty-minded school boy or girl, stableman or servant-girl, or anyone imprudent enough to talk about such things before children means that all of the innocent, trusting confidence of the child in its parent will be destroyed in a moment. How many children are told that the stork brought them, or the doctor brought them in his bag, or they were found in a hollow stump, or some other such nonsense? What a shock to the child's confidence when it learns that its parent has lied to it. Years of previous training and all subsequent influence are lost. The child becomes reticent and secretive and ceases to confide in the parent. The garbled, untrue stories of the sex functions which they receive from ignorant sources, often color their whole lives.

Not only should the mysteries of life be taught by illustrations, but the danger of sex abuses and diseases should be taught. The mother should be the teacher, with the assistance of the father, taking the boy into his confidence as he grows older. As most mothers are frequently very ignorant about such matters, they ought to take a special course of instruction to prepare themselves intelligently to impart this delicate knowledge. Even with a proper

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knowledge and training in childhood, some will go wrong on account of pathological influence, aberrant psychology or heredity. Havelock Ellis cites the case of a very young baby, born of a prostitute, being adopted into a highly cultured family, without anyone except the parents knowing that it was not one of their own children. This girl received the same education and training as the other children, but from early childhood she developed instincts unlike the other children with whom she was reared. She lied, she was cruel, she loved to make mischief, she developed precociously vicious sexual impulses and finally adopted the occupation of her mother.

The child should be taught by simple illustrations of things it sees about it in everyday life; for example, things growing from a tiny seed. It can be told that a seed is planted in its mother's body, and, when large enough, comes out into the world; or about the egg being hatched in the nest, explaining that there is a nest in the mother's body where the egg develops into a little baby. It is not necessary to go into detail at an early age, but these questions should be answered in a straight-forward, open manner, in a matter-of-fact way, explaining that it is a subject not to be talked about before everybody, but a confidential little secret between mother and child. Later on, as more questions are asked, and the child's

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comprehension is broadened, it is well to go into detail, such as explaining how the father's seed fertilizes the egg of the mother, the same as the pollen from a flower fertilizes the female part of the flower to produce seeds of plant life. Not only is it thus made a subject for clean discussion, but it explains to the child how its body is blood, flesh and bone of both its parents, which naturally increases that filial union and love which is so desirable.

Curiosity is the most valuable gift a child can possess, and the desire to know, even in the adult, is the greatest incentive to learning and progress that we have. The whole system of education should be revolutionized to some extent and made to fill the demand, "I want to know".

The economic system of our times demands teamwork and our educational system is a classified cramming system, which fits groups for special work, but there is no educational system to fit boys and girls to be fathers and mothers. There has been considerable controversy over whether sex education should be provided in the schools or be given in the home. Considering the fact that it should begin before the child's school age and that the parents are the first to be asked questions on this subject, and, due to the more intimate relationship between parent and child, there ought to be no question as to

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who should give this instruction. The objection that the parents are not familiar themselves, with the necessary information and are not competent to impart it, could be said of most teachers in the schools, and the only solution is that they should be instructed. If boys and girls were instructed in the practical and physical relationship of married life, instead of being crammed with so much fiction, nonsense, romance and idealism connected with love, that culminates at the altar, and leaves them with the assumption that they live happily ever after, it would save many heartaches, failures, and even tragedies. The foundation and true purpose of love should be taught openly and freely from the standpoint of congeniality, physical fitness, eugenics and social equality. What could be more beautiful and interesting than explaining the union of the germ cell of the male with the germ cell of the female, and how, from the fertilized cell, all life develops?

In the human, this single cell divides and forms the morula mass and continues to divide and multiply from the single cell into millions of cells, that finally change their form and become differentiated in their character and function, into bone cells, muscle cells, hair cells, skin cells, etc. And there are those that become nerve cells and fibers, uniting

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and controlling the entire system, similar to a telephone system connecting the different parts of a city. Explain how the embryo becomes attached to the wall of the uterus, that furnishes nourishment, elimination and aeration, until such time as the fetus is developed to a stage where it is expelled, to begin a separate existence.

All this wonderful provision for the propagation of the race and the purposeful utility of the different parts of the body, leads the child mind to admiration of the creator and love of the parents. A girl needs instruction to fit her for her sexual life and motherhood much more than she does for any special talent or occupation, as practically all must solve the former problems, and the lack of preparation is the principal reason of so many failures in married life. The boys likewise need preparation for fatherhood and their sex life.

Chapter XIX

SEX PSYCHOLOGY

In dealing with the psychological influences and abnormalities connected with the sex urge, I shall now refer briefly to psychoanalysis as developed by Drs. Freud and Jung. They claim that a large number of psychoses and even physical ailments are due to sex repression. The patient is often unwilling, or unable, to recall the incident or time when these impressions and repressions took place. So, in order to get at and discover the repression, these men delve into the symbolic meaning of dreams and resort to hypnotism, and, according to their analysis, a large number of maladies are traced to sex repression. The late Dr. Boris Sidis, of this country, who was at the head of a large sanitarium in New Hampshire for many years, with a very wide experience with many patients, used the same methods to discover hidden repressions, but Dr. Sidis does not

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wholly agree with Dr. Freud, as he claims that there are other repressed desires besides sex, that have a profound physical and mental effect, and he cites a number of cases to prove his contention.

Every day more knowledge is being accumulated relative to the psychological aspects of the sex urge. Ever since the classification of cerebration into the conscious and subconscious mind, it is a well established fact that any desire of the conscious mind is transmitted to the subconscious mind, which continues to strive to bring about, or attain, the desired, so that long after the conscious mind has given up all effort, and has even forgotten, the subconscious mind (which, it is claimed, never forgets anything) is continuing to work out the problem. Then again, the subconscious mind, which is first to become aware of these inherent innate desires or urges and transmits this knowledge to the conscious mind to solve through its higher intellectual deductive processes, never gives up, or ceases to pass the problem along for solution, so that the sex problems, which the persons think they have solved and settled for life, are found to be ever recurring in some form or another; often in some symbolic dream, or an indefinite craving, or fantastic reverie, or imaginary ills, or a hunger for sympathy, love, or appreciation, or what not. Few people are able to recog-

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nize, or will admit that the shocks, repressions and desires, that may have had their beginning in early childhood, are expressed by such manifestations. To one, who is familiar with the psychic evidence of the sex urge, these things are plainly revealed by the thousand and one little things that occur in people's lives every day.

The obsession of sex is much in evidence, as shown by a study of the psychology of almost any audience and noticing their approval and pleasure when reference, either jocular or serious, is made to sex matters. If a group of men or women, or even a couple of boys or girls, get together by themselves, it will not be long before the inevitable subject of sex comes up for discussion. Some, who think they are absolutely free from any domination by sex and express themselves disgusted with the subject and claim those who think, or talk, about such things are low, depraved or degenerate, and that there is something radically wrong with their heredity or bringing up, have some of the worst kind of sex obsessions themselves; but they are manifested along some other lines of expression and not always for their own good or the benefit of their associates. Bear in mind that all incoming stimuli, whether they be physical or psychological, produce equal outgoing impulses, and no matter how hard one may try to

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suppress, sublimate or transmute these impulses, there are fundamental laws in nature that man has never been able to conquer or completely control.

Referring again to Krafft-Ebing's cases in *Psychopathia Sexualis*, which cover the entire field of sex perversions, we find that most of them have a constitutional defect. They nearly all had a bad heredity. They were born with an unstable nervous system. They were precocious, abnormally smart children or were dull and poorly developed, mentally and physically. Most of them were bashful, reticent, egoistic, of the inferior or superior type. They did not enter into the ordinary physical sports of their playmates. They were poor "mixers". Their interests were limited and self-centered. Their childhood was marked by ignorance, false knowledge, false impressions and mystery concerning the sex urge. They had no regular occupation or systematic training. We find their perversions were gradually acquired, sometimes taking a long period of time, and while there was, no doubt, a physical basis, it was largely through psychological influence that they arrived at their final sex perversion. How far actual pathology caused this we do not know, as these cases evidently were not investigated along this line.

Anatomy teaches that there are commissural,

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communicating or association nerve tracts that connect the different lobes and lobules or parts of the brain with one another. There are usually a large number of nerve fibers in these tracts and, for convenience, we shall call them association tracts, because they bring the different parts of the brain into close association and direct communication one with the other. Then there are the different nerve tracts that connect the brain with the special senses and all the rest of the body.

The exact location of the psychological center, or the particular part of the brain where the conscious thinking processes are carried on, has never been determined; neither have the memorizing parts of the brain or, as some call them, subconscious centers, where memory is supposed to be stored, been exactly located. We do know that there are seeing, smelling, hearing, tasting and many other centers in the brain that receive information and that send out messages. It does not follow that the destruction of the seeing center destroys all memory of things seen, even though it destroys sight; however, there are centers in the brain which, if destroyed, will also cause the loss of the memory of certain knowledge gained through a particular avenue. It is, therefore, evident that the exact part of the brain, that receives knowledge, is not always the particular portion

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where it is all stored. Many psychological phenomena can be explained on the basis of disassociation of ideas.

Most psychologists agree that a person can actually be conscious of but one thing at a time. The feat of playing several musical instruments at one time, even playing different tunes, is accomplished by the conscious attention of the mind flitting so rapidly from one thing to another that one does not realize that the attention is jumping about. The same thing happens with telegraphers when they receive and send a message and answer the telephone all at the same time. A man may be walking along a level sidewalk, intently thinking about a particular subject, without giving any apparent attention to the movements of his feet and legs. If he comes to a curb where it is necessary to step down, he will do it apparently without giving any conscious attention to the change in his step in order to do so. If he be questioned he will declare that he thought continuously on the subject he had under consideration and that he had no recollection of stepping down at the curb, yet, he must have given the act his momentary conscious attention but, because it was so slight and rapid, his memory was not sufficiently impressed for him to retain the fact.

It is agreed that all we know is acquired through

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the law of association. One compares the unknown with the known. The unknown is associated with the known. It is generally taught that a known fact is a mental "hook" on which new knowledge is "hung". The law of association of ideas forms the basis for all new knowledge and memory.

As mentioned above, every part of the brain is connected with every other part by association tracts. It is, therefore, self-evident that the conscious thinking center must be connected with the memorizing centers by association tracts. It becomes necessary to reiterate what I have said several times and that is, that the sex urge and hunger are primitive instincts in the evolution of animal life, and, in man, they are the two principal primary sensations of which he becomes conscious. It follows that all knowledge is closely associated with these primary instincts.

The process of bringing some particular knowledge from the place where it is stored, namely its memory center, into the field of consciousness, is done by the association tracts. Seeing a red object may bring into the field of consciousness a number of ideas which are associated with red. The smell of lilacs may bring into the field of consciousness some long forgotten incident; something tasted, in fact, anything coming within the field of conscious-

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ness will be associated with facts stored up in the memory that will often come into the field of consciousness also. Many times one wants to recall into the field of consciousness some information stored in the memory and a conscious effort of the will is made, and it may be accomplished almost instantly or it may take some time or one may give up and go on thinking about something else, when, all of a sudden "it pops into the mind". It is a common practice for some persons, who want to recall a name, to think about the letters of the alphabet and, when they come to the letter that begins the name, it will immediately come into their consciousness. Knowledge, that is used and thought about every day, is easy to recall, but information, that is seldom used or thought about, is more difficult to recall to the field of consciousness unless closely associated with something in the field at that particular moment. So it seems that those association tracts, that are constantly used, become more proficient in establishing communication between the conscious center and the memory centers. With this preparatory foundation the reader will be able to understand the law concerning the disassociation of ideas.

Wagon tracks and nerve tracts are dissimilar, but the following example will illustrate the point. Suppose a level, smooth, muddy field is crossed at dif-

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ferent angles by a number of wagons. Some are heavily loaded and some are lightly loaded. Several may go across in the same track. Naturally the heavy loads would cut deeper tracks than the light loads and if several wagons followed along in the same track it would be cut much deeper than the rest. Now if a wagon undertakes to cross the field and follow one of the wagons that made a light track it will have to cross one of the deep tracks made by the heavy wagons. If this crossing be made at a very acute angle the wagon gets into the deep rut and cannot get out and is forced to go on its way in the deep track. The nerve tracts of the brain are subject to these same laws. Thus we have the "single track mind".

Dual personality is accounted for in the same manner. The classical case of the young woman being a little girl and playing with her dolls in the morning and being a young lady playing the piano and entertaining her gentleman friend in the evening is well known. Many forms of insanity are characterized by this same phenomenon. Examples of this could be multiplied indefinitely, even among supposedly normal individuals. Many persons have hobbies; some cannot think about anything but their hobby or something that is closely related to it. I know a musician who has a wonderful mentality,

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but, outside of music, his psychic processes are very deficient. If one apply these fundamental principles governing memory and mental processes to the ideas associated with the sex urge, it can be readily understood why sex is one of the main "hooks" on which much knowledge is "hung". It is also evident that many ideas, associated with one idea, which are constantly used, will produce well-worn nerve tracts and result in a disassociation of ideas concerning this important subject. Not only does that hold true of the sex urge, but it will apply to any other subject. That is why one must consider so many related subjects associated with the sex urge. It also accounts for the many aberrations concerning this question.

Another illustration may make the disassociation of ideas better understood. Consider the central exchange of a telephone system to be similar to the conscious thinking center and all the subscribers or various telephones as the memory centers. If many of the subscribers have four-party lines the analogy will be better. If several persons are talking over one line there will be confusion, yet some one voice will be heard more distinctly than the others. Suppose a heavy windstorm blows down the wires and they become crossed and one undertakes to get into communication with central and some other subscriber answers instead, or central is reached and one

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is connected, but some other number is obtained and someone else answers. So it is with the disassociation of ideas. There are all kinds of complications. A severe shock, mental or physical, a serious sickness, worry, fear or continuous mental effort, especially along one line, may cause a shunting of the mental processes onto certain definite tracts and other ideas that should be associated with well-balanced mental collaboration are disassociated from the field of consciousness. That is why sexual shocks, impressions and repressions of childhood that have been banished from the field of consciousness for years, appear later, seeking expression in some abnormal manifestation and in symbolic dreams. Those who have made a study of the subject psycho-analyze the dreams and assert that they are able to explain their meaning.

If one considers the number of times the consciousness is attracted by, or called to, sex and the many facts stored up in the memory and the many thoughts associated with this subject, it is not surprising if some of the wires get crossed.

The communication between one nerve and another is made by what is called a synapsis. That is, one nerve terminal connects with another nerve terminal similar to one person making contact with another by touching the finger tips.

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One explanation given to account for the phenomenon of sleep, is by a break of the synopsis between nerves that connect the conscious center with other centers. Some claim that the thinking process is continuous in sleep and that one dreams all the time; that the only time one is conscious of a dream is in the twilight state, that is, half awake and half asleep. In other words, there is a sufficient amount of synopsis made to connect the conscious center with the subconscious centers. Others claim all dreaming is done consciously; that the synopsis is so incomplete that the dream is garbled and imperfect; that ideas are dissociated and that unless one is very nearly awake or the dream is very impressive, it will not be remembered. It may be, due to an imperfect synopsis or the lack of use of a number of nerves to connect the conscious center with the memory centers, that it is difficult or impossible to obtain a quick and perfect association of ideas. Again, due to the fact that certain tracts are constantly used, the synopsis is very good and one thinks in a groove to the exclusion of many other ideas that should be associated. A good example of this is twelve jurors deliberating on a case which they are to decide. Seven may be for conviction and five for acquittal, but by having some pertinent fact called to the attention of one of the jurors for acquittal, a fact he

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has forgotten or that is not in the field of his consciousness, because he has his mind concentrated on other evidence, he is made to associate this pertinent bit of information with the rest and he is won over to conviction. Another juror is reminded of another bit of evidence and so on until all the jurors are unanimous in their verdict for conviction. With this understanding of the law of association and the factors governing disassociation of ideas the reader should be able to apply this information in explaining many of the phenomena connected with the sex urge.

It is common knowledge that sensual thoughts, suggestive pictures, literature, plays, conversation and many other psychological stimuli, excite erotic feelings. It is a well established fact that the suppression of the natural physical outlet, that is provided by nature for sex expression, leads to unnatural practices, excesses, aberrant psychology and to pathological changes in both mind and body and that over-indulgence in the natural physical outlet for sex expression will do likewise; therefore, it behooves everyone to know something about a subject that has such a vital bearing on life and its success or failure.

To sum up, we have the normal physical, the pathological and the psychological influences, coupled with a hereditary influence of millions of

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progenitors, a life of dietary indiscretions, lack of exercise, hot house methods of living and economic and social conditions, all going to make up the problem of the sex urge as we find it in our day and age.

Glossary

Glossary

Anemia. Impoverished blood, especially a lack of red blood cells, marked by paleness and lack of energy.

Anus. The outlet of the bowel; approximately the last inch of the alimentary tract.

Aphrodisiac. Any drug that excites or stimulates sexual desire.

Atrophy. Shrinking or wasting away.

Auto-Erotic. Refers to sex gratification practiced on oneself without recourse to another person.

Bartholin's Glands. Glands of special secretion located at the base of the labia minora.

Cardiac. Refers to the heart.

Caruncula. A fleshy eminence; a red meaty growth.

Cerebrospinal. Includes the brain, spinal cord and the nerves that innervate the periphery of the body, both motor and sensory.

Cervix. Neck; the narrow neck-like part of the uterus that projects into the vagina.

Chromatin. The coloring substance within the cell.

Chromosomes. Small rod-like bodies within the cell.

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Ciliated. Having hair-like projections; applies especially to epithelial cells of certain mucous membranes.

Clitoris. A small organ of the female located high in the vestibule between the labia majora. The most sensitive part of the sexual organs of the female; contains erectile tissue.

Coitus Interruptus. Incomplete coitus; coitus without an orgasm.

Contraception. Prevention of pregnancy or conception.

Copulation. Sexual intercourse. Synonyms—coitus, coition.

Corona. The rim; refers to the rim of the glans penis.

Corpora Cavernosa. Cavernous bodies; the two erectile columns that form the main part of the shaft of the penis and the clitoris, which become engorged with blood during erection.

Cowper's Glands. Two glands near the bulb of the corpus spongiosum whose ducts open into the prostatic part of the floor of the male urethra.

Cytoplasm. A jelly-like substance within the cell-body.

Detumescence. Relief from congestion or swelling; refers to the condition of the sex organs after sexual intercourse.

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- Endocrine.* Refers to glands that have no duct through which to discharge their secretion which is taken up directly by the blood.
- End-product.* A product resulting from a particular process, as the process of digestion, fermentation, putrefaction or other bacterial action.
- Epididymis.* A mass of convoluted tubes, attached to the posterior border of the testicle, that straighten out into the vas deferens.
- Epithelial.* Denoting flat scale-like layers of cells that form the skin and mucous membranes.
- Erogenic.* Producing erotic feelings; may be psychic or physical.
- Erogenic Zones.* Areas on the body that, when stimulated, produce erotic feelings.
- Exhibitionism.* A morbid tendency to expose the sex organs or the nude body.
- Fallopian Tubes.* A tube, or duct, that passes through each side of the fundus of the uterus, leads out about two and one-half inches and enlarges into a trumpet-like opening to receive the ova.
- Fetal.* Referring to the fetus.
- Fetichism.* A morbid desire or obsession to possess an object worn by the opposite sex, which excites sexual passion or gratification.
- Fetus.* Unborn offspring; the child in the womb;

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before the third month it is often called the embryo.

Frenum. A fold of skin attached to the under surface of the glans penis and a fold of mucous membrane attached to the under surface of the clitoris.

Fundus. The large end of any organ. Refers to the uterus in the text.

Ganglia. Masses of nerve cells and fibers.

Gonads. The ovaries and testes.

Gonococcus. A minute vegetable germ that causes gonorrhea.

Graafian Follicles. Spherical ovarian bodies that form the nests for the development of the ova, or eggs, of woman.

Gynecology. Treats of functions and diseases peculiar to woman.

Hemorrhagic. Pertaining to a bloody exudate or loss of blood.

Homosexual. Attracted by the same sex. Unnatural sexual constitution.

Hood. The fold of mucous membrane that folds over the clitoris. The foreskin of the clitoris; the prepuce.

Hormone. A substance produced by a ductless or endocrine gland that activates or exerts an influence on other glands or their products. The

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testes and ovaries are included with many others.

It may also exert a constitutional effect.

Hymen. A fold of mucous membrane at the entrance of the vagina.

Hypospadia. An abnormal opening of the urethra on the underside of the penis.

Inguinal Canal. A canal that passes through the abdomen at each groin of the male.

Innervate. To supply with nerves; refers to nerves that supply and govern the different parts of the body.

Labia Majora. The outside lips of the female genitals, covered with skin and, after puberty, with hair and containing considerable fat.

Labia Minora. The inside lips of the female genitals, consisting of a fold of mucous membrane.

Leucorrhoea. A whitish, yellow or greenish discharge from the vagina; very difficult to distinguish from gonorrhoea, except by the microscope.

Masochism. A form of sexual aberration, or perversion, in which the subject requires cruel treatment, or punishment, in order to experience sexual gratification.

Matrix. The uterus or womb. The groundwork in which anything is cast.

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Menopause. Cessation of menstrual periods; climacteric; change of life.

Mons Veneris. The eminence over the pubic bone above the genitals.

Morula. The ovum in the mulberry stage, forming a solid mass of cells.

Neurosis. A nervous disease usually considered functional. There are many causes and many manifestations.

Nymphomania. An excessive sex urge in the female.

Orificial. Refers to the natural openings of the body.

Os. Latin for mouth, os uteri, os vaginae; any opening.

Ova. Eggs or the seeds of the female.

Ovaries. The glands or gonads of the female that produce the ova and have an important internal secretion.

Ovulation. The process of developing and casting out ova.

Oxidation. To be combined with oxygen as in the process of combustion. The burning up of fat and other substances.

Papillary. A nipple-shaped elevation.

Pathological. Referring to abnormal structural or

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functional conditions of the body or those caused by disease.

Pelvic. Referring to the pelvis.

Pelvis. That space bounded by the pubic bones in front, the innominata or hip bones at the sides and the sacrum behind.

Perineorrhaphy. The repair of the perineum, that space between the vagina and the rectum that forms the pelvic floor.

Perineum. The floor of the pelvis. That space between the anus and vagina in the female, and the space between the anus and scrotum in the male.

Phallicism. The deification and worship of the sexual organs of the external genitalia.

Placenta. The afterbirth. A plate-like mass of flesh and blood vessels, that attaches to the inside of the uterus for nourishment of the fetus, which is attached to it by the umbilical cord.

Plexus. A network of nerves or veins.

Prepuce. The fold of skin covering the glans penis or the mucous membrane that covers the clitoris; the foreskin; the hood.

Primae Viae. The rectum and anus; as used in the text the outlet of the bowel.

Proctology. Treats of diseases of the rectum and anus.

Prostate Gland. A gland about the size of a chest-

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nut, that surrounds the urethra, just below the neck of the bladder in the male.

Protoplasm. A jelly-like substance without organization.

Pubic. Referring to the pubis.

Pubis. The area over the pubic bone containing considerable fat and covered with hair in the adult.

Pulmonary. Refers to the lungs.

Pus Tubes. A common term used referring to infection or pus in the fallopian tubes.

Sadism. A form of sexual aberration or perversion in which violent or cruel treatment of another produces sexual gratification.

Satyromaniac. A male who has an excessive sexual desire.

Scrotum. The pouch or bag that contains the testes.

Seminal Vesicles. Small sacs or reservoirs, located on each side of the neck of the bladder, for storing up the semen.

Sigmoid Colon. The S-shaped segment of the bowel just above the rectum.

Spermatic Cord. The vas deferens, a hollow tube that connects the testicle with the seminal vesicles and carries the seminal fluid.

Spermatozoa. Small organisms in the semen of man

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that unite with the ova of woman to fertilize the ovum.

Sphincter. A ring-like muscle that closes any orifice of the body; a muscle that acts like a puckering string to close an opening.

Sublimate. To change one form into another as water into steam; natural sex urge into some other creative activity.

Sympathetic. Refers to that nervous system whose ganglia are situated in the cranium, along the spine, and within the body, and whose nerves supply all the internal viscera, or organs, all the blood vessels and involuntary muscles.

Symphysis Pubis. The juncture of the two pubic bones in the median line in front, forming the promontory of the pubis.

Urethritis. Inflammation of the urethra.

Uterus. The womb; the organ of woman that holds the fetus or babe until time for delivery.

Vasectomy. Tying off the vas deferens or cutting out a section.

Vas Deferens. The spermatic cord that carries the semen from the testicle to the seminal vesicles.

Vestibule. That space above the entrance of the vagina, between the labia minora (see cut in text).

