

KENNETH MACANDREW'S

ENCYCLOPEDIA OF SEX

AND

LOVE TECHNIQUE

RENNIE MACANDREW'S ENCYCLOPEDIA
OF SEX AND LOVE TECHNIQUE

By the same Author

LIFE LONG LOVE
FRIENDSHIP, LOVE AFFAIRS AND MARRIAGE
APPROACHING WOMANHOOD
APPROACHING MANHOOD
COURTSHIP BY POST
THE RED LIGHT

Etc.

ENCYCLOPEDIA OF SEX AND LOVE TECHNIQUE

IN SEVEN PARTS

by

RENNIE MACANDREW

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This book is dedicated to the reader in the hope that he will do his utmost to further the knowledge it contains, for that knowledge giveth life and that which giveth life cannot die

‘ If any here be ignorant of love,
‘ Let him read this, he shall a lover prove.
‘ To sail swift ships, in chariots to ride,
‘ Require an art ; no less is art love’s guide.’

Publius Ovidus Naso.

Born 43 B.C. Died 18 A.D.

PREFACE

If I have been frank and outspoken in this book it is because I consider these qualities essential. I believe that I have a message to convey and have tried, therefore, to be as clear as possible, avoiding sentimentality, subtlety of style, tedious medical terms and so forth, preferring simplicity of expression, which can be readily understood by all.

The book is planned as an easy work of reference. It is divided into sections, each of which is complete in itself, and the chapters are again divided under appropriate sub-headings. Many years of patient study and research have gone towards the making of the book, and the idea behind it is to supply one comprehensive work without which numerous others would have to be consulted.

Where I have drawn upon other people's experiences or quoted extracts from case histories I have invariably sufficiently altered the text, without changing the facts necessary to illustrate my theme, to make identification with any particular individual impossible. Moreover, in view of the encyclopedic nature of this work the use, here and there, of portions of material contained in some of my earlier works has been unavoidable.

It has been my object to provide knowledge of love and sex throughout the span of human life. Even the solitary sexual manifestations of the infant are not omitted, while the chapter on sex and love in old age will prove, I hope, of interest to many.

Many authors devote themselves exclusively to sex in the married or to the psychology of love, forgetting that the single are not sexless and that the physical side is of equal importance. That is why I have tried to give as wide and balanced a view of the subject as possible.

Where I have analysed the innermost recesses of the mind, (what Freud calls the 'underworld' of the mind), exposing what goes on there, I have not done so from any inquisitive, or ulterior, motive, but because it is in this way that man is enabled to understand not only others but also himself.

Details of the new Knauss method of birth control without the use of contraceptives are included, and the political significance of population limitation, based on Knauss's discovery, is examined in the light of modern conditions. Apart from this political digression, and a section dealing with the future of marriage and the possibility of a 'safe' form of marriage in this country, the Encyclopedia makes no claim to being a theoretical work. It is, in fact, the opposite.

Thus, I have said less under such headings as Sex and Christianity, Sex Determination, Inheritance, Abortion, Prostitution, Nudity, Divorce, Perversion and the Sex Organs than on Intercourse, the Cure of Impotence and of Premature Orgasm, the Development of Feminine Passion, the Technique of Love Affairs and Prevention of Venereal Diseases. This is not because I believe the former to be less interesting, but because the latter is of greater practical value to most of us. Women readers will, I hope, find the chapters on Dress, the Double Standard of Morality and kindred subjects, especially helpful.

Briefly, the contents can be summed up in the words of Ovid, written approximately two thousand years ago:—

'If any here be ignorant of love,
'Let him read this, he shall a lover prove.
'To sail swift ships, in chariots to ride,
'Require an art; no less is art love's guide.'

Finally, I wish to acknowledge my gratitude to those apostles of liberty and freedom, of psychology, medicine and science, together with the hundreds of thoughtful people, who have given me helpful suggestions and ideas and all of whom, in their own way, have made the writing of this volume possible and pleasurable.

I especially desire to mention the following for their kindness. Messrs. J. M. Dent & Son; Wm. Heinemann, Ltd.; The Hogarth Press; Penguin Books; Sampson Low & Marsden, Ltd.; and Watts & Co., Ltd., all of whom have permitted me to quote extracts from their publications. My sincere thanks also to Messrs. Oliver & Boyd, Ltd., for their courtesy in allowing me to use extracts from Professor F. A. E. Crew's classic 'Organic Inheritance in Man' and to any whose names I may have omitted.

I am also deeply grateful to the author, who prefers to remain anonymous, of a lengthy essay on women (unpublished). His generosity in freely permitting me to quarry in the manuscript and

to appropriate whatever parts I desired illustrates the essence of his exceptionally fine character.

To my wife, my two assistants, the printers and, lastly, but not of least importance, to my publishers, I am greatly indebted, for without their patience, encouragement and co-operation this book could never have been completed.

R.M., London.

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SEX CULTURE AND THE NEW CHRISTIAN OUTLOOK.

- (a) INSIDE THE ADOLESCENT MIND.
- (b) CASE HISTORIES AND FALLACIOUS SEX TEACHING.
- (c) ADVISING THE YOUNG.

RENNIE MACANDREW'S ENCYCLOPEDIA OF SEX AND LOVE TECHNIQUE

PART 1

CHAPTER I

INSIDE THE ADOLESCENT MIND.

- (a) *Sex experience between a boy and a girl.*
- (b) *Boy's fear of being a father.*

The purpose of this section is not so much to plead for sex education, of which today there is an abundance, but to try to divert that education into healthier and more natural channels.

The task is not easy; prejudice and false modesty have still to be attacked and broken down, and I trust that I shall be able to play some part in winning this battle, so that my readers, at least, will no longer be content to allow their children, or those in their charge, to receive instruction which may cause as much harm as good in adult life.

"But", I can hear many parents objecting, "I have been very modern and have taught my children everything about the facts of life. I started with the analogy of the bee and the pollen and continued with the biology and sex life of plants, fish, birds and animals. Surely, that is enough?"

My reply to this is, "No, it is not enough, because it is not good enough".

For too long sex teaching has only just skimmed the surface of the problem, without ever attempting to get to the root of it, with the result that it has been of little real value to those who most need it, namely, our children and young people. Indeed, it has often created more problems than it has solved.

The reason is that those who have tried to impart knowledge to young people have themselves been victims of fears, inhibitions and a sense of shame. They have sought to apologise for mentioning a subject which, in their heart of hearts, they have felt to be unmentionable. Consequently, their own sense of guilt has been communicated to those whom they wished to enlighten, with results far from favourable and often disastrous.

Almost daily, in the course of my work, cases occur which indicate that mistaken teaching in this matter is as bad, if not worse, than allowing a child to grow up in complete ignorance. As an illustration of this I will relate the case history of a boy of twelve, whose unusual experience provides striking proof of the fact that a little learning is a dangerous thing.

When I was called in it was ostensibly for the purpose of finding out what ailed the lad in a physical sense. For some time past, he had been in a low state of health, nervous and subject to fits of moodiness and irritability. He had been doing badly at school, and, for the last few days, had been in bed, complaining of a severe headache. Yet the moment I saw him I realised that here was no case of physical illness but of psychological maladjustment. It was obvious that the boy had something on his conscience, and this was confirmed by his opening words and unfriendly attitude towards me.

"I can't tell you anything", he began abruptly, "I've got a headache and I never want to get up. Please go away and leave me alone."

"I know how you feel, John", I returned sympathetically, "you feel as if the bottom had fallen out of your entire world and that life just isn't worth living any longer."

He regarded me with suspicion for some time, and I was just beginning to think that it would require all my skill and patience to win his confidence when, suddenly, he exclaimed:

"Yes, that's exactly how I feel. How did you know?"

"Ah", I said, "I've met lots of boys who've looked and felt just as you're looking and feeling now."

"Really?" He seemed reluctant to believe that anyone else could have suffered quite so acutely as he was suffering at that moment.

"What's more important", I continued, "is that I've usually managed to solve their problems. So why not let me try to help you?"

"I don't think you could", he demurred, "you see . . ."

"Yes?"

"Oh, it's no use. I can't tell anyone", he cried, burying his face in the pillow.

"If", I said, watching him closely, "you're afraid of your father, you needn't worry. I shall not say a word beyond the fact that you're slightly run down and need a holiday. Nothing you say to me will be passed on."

He looked up. "Do you mean that?"

"Certainly. I'm not in the habit of breaking my solemn promise."

An expression of profound relief crossed his face; then, suddenly, he began to sob, as boys often sob when suffering great mental anguish. I waited for him to quieten down, and then said:

"Now go back to the beginning of your trouble and let me hear it all. Leave out nothing."

"Well", he began, when he had recovered himself, "I'm in such a fearful muddle about sex. No one has ever told me the truth about it. What I do know I've picked up from other fellows. But they haven't told me what I really want to know, so I'm just as much in the dark as ever."

"Mother used to tell me about plants and things, and then when I got a bit older and began to question her she got all red and embarrassed and just said sharply that children were sent to married people by God. So she not only contradicted herself, but she lied, because a few days later I overheard her saying that our servant, who isn't married, was going to have a baby through going out with a sailor."

"Well", I said, "if that's your only trouble, perhaps I can explain."

"Oh no", he interrupted, "it's much worse than that."

"Worse than that?"

"Yes." He flushed. "You see, I'm afraid I might be a father, too."

My surprise on hearing this may be imagined, but I cloaked it beneath an air of sympathetic interest and said:

"I'm sure you're not going to be a father, John, but, anyway, tell me what happened."

This was his story:

Sexual Urge in Children.

A family called S. lived about a mile away from John's people. Mr. S. was a solicitor, and had three daughters, of whom the youngest, Marjorie, became John's particular friend. She was quite a tomboy and joined in all the boys' games and pranks.

Amongst the crowd of playfellows there were two, named Bill and Janet, who were older than the rest, and were generally considered sweethearts by the others. One day, Bill, Janet, Marjorie and John were exploring a cave. While they were in there,

Bill suddenly announced that he had used all the matches. John did not believe this, but could not very well disprove Bill's words.

It was pitch dark and somewhat eerie; the girls began to get excited and to cling to the boys. All at once, John was aware that Bill was kissing his companion. This was followed by screams of "Stop it!" and "Take your hands away from there!"

John wondered what was happening, and then, imperceptibly, he found himself thinking what fun it would be to kiss Marjorie; but, of course, he was much too shy to do so.

This event made a great impression upon the boy's mind. A few days later, he recalled what another boy had told him, namely, that Bill and Janet were "sleeping together". John had no idea what this meant, but connected it with what had happened in the cave.

Two months later, Mr S. was appointed to a post in London. John was depressed about this, for it meant the termination of his friendship with Marjorie. A few days before they were due to leave, she asked him round to play, adding that her parents and sisters had been invited out for the evening and that she would be alone in the house. John again recollected what had taken place in the cave, and secretly made up his mind to kiss her. He knew that his mother would not have liked him to spend an evening alone with Marjorie, so he let her think he was going out with some boys.

It turned out a very wet night, and when he arrived Marjorie announced that she had permission to make some toffee. The two repaired to the kitchen, and, when that was over, went into the lounge, where John started a pillow fight with cushions. In the midst of the fun, he pushed the girl on to the floor and kissed her.

While they were struggling, he began to undress her. Marjorie screamed and fought, but John was stronger. After a few minutes, she ceased to resist. When John had taken off most of her underclothing, he undid his own and pressed himself against her. He thought this was what was meant by "sleeping together", and assumed that if Bill and Janet did it there could be no harm in following their example. But this mood did not last for long. Soon, he began to feel frightened and decided that he had gone too far. Abruptly, he rose, tidied himself, said good-night and left. He never saw Marjorie again.

So long as the family remained in the district he was worried lest Marjorie should break her promise and reveal what had hap-

pened that evening. Once they had gone, however, his fears left him until about eight months before this talk with me.

As his narrative came to an end, I gave him a searching glance.

"When did the S— family leave?" I asked.

"Just a year ago", he answered, "and for four months I have worried myself sick because I am sure I have given Marjorie a baby. A fellow told me that's how babies are started. But I always thought you had to 'sleep together' dozens of times. I never knew a girl of thirteen could have a baby, and we only did it for fun. Every morning I wake up expecting to find Marjorie and her father arriving here with a baby. It would be terrible. My father would kill me." At this juncture, John broke down again.

"I understand why you are ill", I said, "what an unnecessary load of worry you have been carrying on your mind. In the first place, if you had given her a baby you'd have heard about it after a few months, and the baby would have been born three months ago. So you see, you needn't worry on that score."

The boy's face brightened.

"Well, that's something", he remarked.

"That's everything", I said, "in fact, you've escaped serious trouble and ought to be deeply grateful. It will be a lesson to you."

I thereupon explained the sex act, emphasising that from what he had told me not only had his male organ never entered the vagina but that he had not even experienced an orgasm, thus rendering conception impossible.

With this, John sat up and informed me that already he felt much better. He thanked me profusely, and remarked that I had no idea what a relief my advice had been.

John is grown up now, and when we meet in the street we always exchange a knowing look.

Parents Should Enjoy Children's Confidence.

It is scarcely necessary for me to explain how this boy could have been spared months of anxiety had either of his parents enjoyed his confidence and had they accurately instructed him in sexual matters.

Incidentally, this story is incomplete, for we do not know the young girl's side of it. It is safe to assume, however, that she underwent similar mental strain and recrimination.

The moral of this true story is that even boys (and girls, too) of from eleven years and upwards have quite strong sex feelings.

The boy who appears to be most innocent and uninterested in sex is very likely anxious about some phase of his sex life; a quiet and sympathetic chat would remove this anxiety.

The late Havelock Ellis has stated that during adolescent years probably nothing so much occupies and worries the minds of the young as fears and questionings concerning love and sex.

It is not surprising that many believe adolescence to be the most trying period of life, and that during these years school work is bound to suffer. Certainly, in all too many cases this occurs. The tragedy is that it need not do so.

Adolescence should be the most carefree, joyous period of life, consisting of several years of cheerful irresponsibility before events force us into other, and more serious, channels.

It is for parents, through understanding, sympathy and knowledge to gain the confidence of their children. Such knowledge is available elsewhere in this volume, and its application requires only common sense.

CHAPTER II

CASE HISTORIES AND FALLACIOUS SEX TEACHING.

- (a) *Conflicting opinions of "experts."*
- (b) *Effect of German Impotence injection trick.*

It is important that the reader, no matter whether he be medical man, social worker or layman, should realise that the case histories which I shall describe in this volume are not isolated examples, for such would only be of interest to the specialist. Each represents an ordinary human problem, which is shared by many others in all parts of the country.

These case histories are selected from the many thousands with which it is my privilege to deal, and they show, as nothing else could, the woeful state of ignorance in which numbers of normal and healthy people are living to-day, that is to say, in these supposedly enlightened times of the nineteen forties. Correct instruction in youth on all matters pertaining to sex, and, in particular, on that vexed question, masturbation and psychic impotency, would have spared countless people much unhappiness and misery.

Moreover, matters have been aggravated by the mass of complicated and contradictory advice given by certain alleged authorities. Indeed, it has often been my experience that fear is increased, rather than allayed, by frequent recourse to the conflicting opinions of "experts" and pseudo-experts. Far from clarifying matters, such opinions only tend to confuse and bewilder the layman, whose condition is thereby rendered ten times worse than it was before. This view is confirmed by a case which recently came before me.

A young man—I will call him Brown—was suffering from psychic impotence. He had consulted doctor after doctor without success, and when he came to me was in a really pitiful state bordering on suicide.

He felt completely impotent, had been unable to work for fully a year, and suffered from a perpetual headache. To describe his nights as sleepless is to give an utterly inadequate impression of the horror which nightfall meant for him, for he had reached

the stage where he feared to go to sleep in case he should experience the hideous dreams which often afflict the mentally sick. All sensation and feeling had left various parts of his body and it was possible to stick a needle into them without obtaining any reaction.

He apologised for troubling me. I reassured him, and, gaining his full confidence, heard everything.

"About a year ago", he began, "I was in love and intended to marry, so I bought a book on sex. It was by a well-known writer, who said that masturbation, if practised to any extent, resulted in impotence and that, in time, the whole constitution was undermined, while marital relations became impossible. Now, the point is that I had masturbated, on and off, since the age of twelve. You can imagine my state of mind on reading this. It got on my nerves so much that I broke off my engagement.

"You believed what you read?" I queried.

"Why, yes, of course I believed it", he exclaimed in surprise, "after all, the writer is considered an authority."

"Well, Brown", I said, "it may interest you to learn that I happen to know the author of that book, and that he finds it exceedingly profitable to give what passes for psychological treatment to those whom his own book makes ill."

"Is that the truth?" returned my astonished patient. "But what a fool I am! Why, I have already been to him!"

"And what happened?" I enquired.

"Well, after failing to help me, he recommended a specialist, who also did me no good. After that, I went to at least a dozen doctors and spent over £600, which included a long course of psycho-analysis. Not one of them was able to cure me, although I must confess that they were most reassuring and exceedingly sympathetic. Fortunately or unfortunately, I then read several other books by well-known authors, which seemed to confirm what the original writer said about masturbation."

"When I showed these to the various doctors I consulted, they admitted that the writers were well known, but added that their conclusions did not apply to me, as my case was different, because I had a sound constitution, and that it was only a matter of time before I could expect complete recovery. However, I was not convinced, and," he added, turning to me, "would you have been convinced?"

"I would not", I replied emphatically, "before you tell me the titles of the other works you have read, I will tell you the titles of

some that you haven't read—*The Psychology of Sex*, by Havelock Ellis; *The Power to Love*, by Edwin Walter Hirsch; *The Technique of Sex*, by Basil Havil; or my own book, *Life Long Love (Healthy Sex and Marriage)*."

"No, I certainly haven't read them", he admitted, and proceeded to name the others which had been the cause of his anxiety and neurosis.

I was able to explain that of these works four had been written some years ago, when the science of sexology, as we know it to-day, was in its infancy, and that of the remainder, several were written by people of literary eminence and ability, who could not truthfully claim, however, any specialised knowledge of this intricate subject. Finally, one book was the work of a writer whom I happen to know has an axe to grind.

Cure for Psychic Impotence.

In order to allay Brown's anxiety, and thus to form a basis for his cure, I explained that there were two schools of thought on the subject of masturbation, and that this practice was no longer considered a danger by the enlightened school.

I advised him, therefore, to consult some of the books which I had mentioned, so that he could prove for himself the consistency of my words.

A few days later, he returned with the news that he had carefully studied my book, and one other, and that his fears were now in process of elimination. He was confident of eventual recovery.

To my surprise, this visit was followed by one from his former fiancée. I found her a most charming girl, who explained that before renewing their engagement, Brown had insisted upon her obtaining my confirmation that all was well with him and that she would not be taking an undue risk in marrying him. I reassured her, stressing the nature of his illness and the cure and describing the part which she might have to play for the first few weeks after marriage. I told her how common similar illnesses were, and how, if properly treated, recovery was certain.

I heard nothing more from them until last Christmas, when I received a letter, signed jointly, telling me of the great success and happiness which had attended their union. It was a most satisfactory ending to what can only be described as a quite unnecessary illness.

For Brown's illness there was some excuse, but there was none, in my opinion, for that of young X, since he was the son

of a doctor. It is comprehensible that the layman might find difficulty in instructing his son, but what can one think of a doctor who thus neglects his duty? But I will let X's letter speak for itself:—

"I am worried and very miserable and need your advice badly. I have masturbated rather excessively since I was nine, having learned to do so at school, and this habit has continued until now, when I am 22. I look and feel tired. My face is pale, but if I give up for a while the effect is like a tonic, I look and feel grand. . . .

"I believe I could conquer this bad habit if only I were sure that I had done myself no physical harm. This great and constant fear makes me feel very inferior to others and prevents my using self-control as I always have to carry on to make sure I am all right.

"Will you please answer these questions :

"1. How can I tell if I have suffered any permanent harm or have damaged myself for marriage?

"2. Do you consider mine a very serious case?

"3. There are two veins which stand out in my thigh and hurt me. Do you think they will disappear when I give up masturbation?

"4. My digestion has suffered lately, and I don't sleep very well.

"I might add that my father is a doctor. Of course, I have never approached him on this subject and would not dream of doing so. Question 1 is the one that haunts me day and night."

Comment : Is it not a pitiful state of affairs that any boy, but, in particular, a doctor's son, should have been left in such ignorance that all his waking and sleeping hours were filled with such anxiety as this?

Many are in a similar plight. They suffer in silence until they reach breaking point, when, if they are fortunate, they find a sympathetic confidante; and, if unfortunate, develop into sexual anxiety cases, possibly going through life uncured.

In the case mentioned above, fear had become so embedded in the lad's mind that he was attributing such troubles as varicose veins, which can now be treated by injections, and indigestion, to masturbation. The truth was, of course, that his indigestion and low state of health were both induced by mental anxiety.

This youth was easily cured after a sympathetic talk to the effect that all normal boys practise self-relief to a varying degree, and that instead of doing himself physical harm he had probably

done himself good by refusing to deny and repress his normal sex urge. He was completely convinced when I showed him an extract from an earlier work of my own:—

“Normal self-relief produces no ill health or disease, otherwise not only would there be but few readers for this book, but the author would not be able to write it.”

The whole trouble originated in this boy's mind from reading and hearing untruthful statements regarding the effects of masturbation, and a careful explanation enabled me to place one more young man on a satisfactory sexual foundation for life.

The German Impotence Injection Trick.

The cases of which I have so far described were caused, so to speak, by accident, through ignorance, parental negligence or reading unscientific books. I will now describe a case in which psychic impotence was deliberately induced in British prisoners of war by means of suggestion. This trick was played by sadistically minded German soldiers during 1914-18.

It has a particularly topical interest at the present time and will serve as a warning to members of His Majesty's Forces who may have had the misfortune to become prisoners of war in Nazi Germany. For undoubtedly the same trick will be played again in the present war. If the Germans of twenty-five years ago were capable of it their Nazi successors are doubly so.

One afternoon, a tall, well-built, healthy man in the early forties came to seek my advice. For the last few years, he explained, his potency had been irregular. He would approach his wife and try to make love, but, frequently, to use his own words, “nothing happened”. He had consulted several doctors, but without success.

“When did you first notice this difficulty?” I asked.

“Only during the last few years”, he replied. “But I have been afraid of impotency since the Great War. At the age of 19 I was taken prisoner and put into a large camp. Conditions were bad and filthy, and after we had been there for a few days we were all inoculated. When this was done, the German soldiers told us that the injection was given to make us impotent.

“Ever since then I have been trying to convince myself that the injections were not for that purpose, but I have worried so much that now my virility seems to have petered out almost completely.”

It should be added that the German authorities did not give the injection to create impotence, but as an anti-epidemic precaution. But it was a common pastime on the part of the Kaiser's

soldiers to infer that it was an impotence injection and to watch, as a cat watches a mouse, for the effect of this contemptible inference.

I shall not describe here my method of treating this case, for that belongs to later pages. All I will say is that I stressed to the patient how amazing it was that his virility had not failed within a few months of the injections. For a man who had worried so much and had had such bad luck, the very fact that he was still partially sexually effective proved exceptional virility.

CHAPTER III

MODERN GIRL'S SEX IGNORANCE DESPITE SOPHISTICATED.

(a) *Feminine fears concerning the hymen.*

(b) *Feminine relief.*

Neglect in sex education in our time is not confined to boys. A nurse whom I knew once said to me: "It is surprising to find such appalling ignorance on sex matters in the modern girl. Although she is so sophisticated in appearance, she lacks a knowledge of all the fundamental facts of life." And I am sorry to say that my experience confirms her words. I am continually being consulted by girls whose lives have been harmed by faulty and ignorant teaching, and who, as a result, have undergone much unnecessary suffering and mental anguish.

Perhaps one of the greatest evils of our modern civilisation—so far as women are concerned—is frigidity, or sexual coldness. Much, of course, can be done to cure this condition, but it is far more profitable to direct all efforts towards preventing its occurrence.

This duty, in my opinion, falls largely on parents, teachers and clergymen, for a frigid woman rarely consults a doctor. Yet this unnatural condition is certainly an illness, and should be treated as such—each individual case meriting special and expert attention. Competent authorities estimate that over fifty per cent. of women are less passionate than they ought to be, which, from the point of view of health and happiness of the woman concerned, is an unsatisfactory state of affairs, and one which could, in my opinion, easily be prevented if sex education were properly taught.

Unfortunately, owing to social customs and habits which have prevailed over centuries, the sex-guilt complex is now deeply implanted in the female mind. Therefore, before any woman undertakes the task of helping and guiding a girl through the pitfalls of sex, she should first ascertain that her own knowledge is based on a scientific conception of sex, otherwise she will only cause trouble and anxiety to those whom she wishes to help.

In my opinion, every woman school teacher should make a complete study of sexology before embarking on her profession. I am glad to be able to say that this subject is now-a-days increasingly studied by teachers as well as parents and social workers. Nevertheless, in spite of this increased knowledge, for every enlightened person there still seem to be half a dozen whose mental outlook is bounded by the past, and who are subject to outworn prejudice and conventions, which, if passed on to those in their charge, would cause endless suffering and misery.

It is during the formative years that the true foundations of future happiness and understanding are laid. Therefore the influences to which a girl is subjected during the first twelve years of her life are important, and their effects cannot be over-estimated. An unthinking word from a teacher, an erroneous impression given by a parent may wreck a girl's happiness throughout her entire life.

Headmistress's Rebuke Stultifies Girl's Sex Life.

Not so very long ago, I learned the story of a young woman who had suffered for years owing to a stupid remark made by a headmistress.

One day, when she was ten years old, she was in the garden with the headmistress, helping the gardener with some work.

Childlike, she dashed off to the school lavatory, which was situated near at hand. Shortly afterwards, however, the headmistress called her aside, and lectured her on the unsuitability of choosing that particular lavatory, the flush of which could be heard by both the gardener and herself. She also emphasized, much to the bewilderment and shame of her pupil, that everything pertaining to sex should be shrouded in secrecy and privacy. As a result of this ridiculous rebuke, the girl, for many years afterwards, adopted a repressive attitude of guilt towards sex, which proved most injurious to her health and happiness.

As, however, she was fairly highly sexed, she often found it necessary to masturbate—which is customary and natural with many girls. Each time she experienced a strong desire, she underwent terrible mental remorse before, to quote her own words, "I gave in." Afterwards, of course, there was retribution, and the feeling that she had "let herself down and sinned against God".

At the age of twenty, however, she had more or less conquered what she termed "that disgusting habit". But she had paid the price. Her feelings of inferiority were so great that, before going to a dance, she would spend an hour weeping and

wishing she had declined the invitation. Indeed, by successfully suppressing her sex instinct, she had even forgotten the sensations of sex.

In other ways, the girl was completely normal and healthy, and in addition, very good looking. Fortunately, her beauty saved her, and some years later she met an Irishman who fell in love with her. This man showed great tact and patience, and after asking her to marry him—and being refused many times—he persuaded her to spend a day with him at the seaside. During the time they were together, this good-hearted Irishman took the opportunity of explaining to her the part that sex played in true love.

From that day onwards, a revolution, slowly but surely, took place in the girl's mind. The harrassed expression on her lovely face disappeared, she became less nervous and irritable, and she no longer spent her time in self-recrimination. Her future was, in fact, assured.

This example is a very common type of case. Sometimes it is a careless word from a teacher, or at other times, an idle remark of a parent, which sets up sexual anxiety; but in each case, the patient would have been saved years of recrimination had she been properly instructed.

Here is another example of the same sort of case, only, fortunately, this time the results were not so severe. The following is an extract from a letter written to me by a girl of seventeen:—

“Since I was fourteen, I have experienced strong sex desire, and have longed for a man's love. As I am too young to think of marriage, and my mother doesn't like my going out with men, I have always had to create a fantasy lover, and while masturbating, imagine that he is fondly making love to me.

“I am ashamed to admit this, but I have been doing it for over two years, and am now worried because I feel it is immoral and lustful. A girl friend tells me that I will damage my hymen, so that if I do marry, my husband will discover that I have masturbated.

“Can you please tell me if this is true and if I am doing a very great wrong. I trust these questions will not sound silly to you.”

The case was a simple one to treat. I hastened to assure my correspondent that nearly all boys, and the majority of girls, practise masturbation, and that most of them also create a fantasy lover. I also told her not to worry, and only to practise self-relief when the need was urgent. I pointed out that sex was a

natural and healthy part of life, and could never be a sin unless sinfully exploited; that God had not made man for sex, but sex for man to use and employ. And then, at the end of my letter, I dealt, in some detail, on the matter of the hymen.

Feminine Fears Concerning the Hymen.

This preservation of the hymen—that is the piece of skin, often, but not always, found partly covering the entrance to a young girl's vagina—is one of the oldest, and most deep-rooted of all sex bogies; and many girls have questioned me about the matter. Apparently, they all fear that this useless piece of skin may have been damaged by masturbation, or a rather wild flirtation, in which, at some time, they have indulged.

It is therefore necessary to go into the subject in detail, so that it may be fully understood by all women readers.

The hymen is really the female counterpart of the male foreskin. At birth, a boy's penis is covered by the foreskin which generally adheres to the bulb-like fore part of the glands of the penis. In time, the average boy, by masturbation or perhaps while micturating, stretches this skin until it becomes loose. This description, of course, does not apply to the circumcised, as with them the foreskin is removed by operation. The purpose of the foreskin is unknown, unless it is to prevent the child from feeling strong sex sensations, thus reducing the desire for active sexuality until the organs are properly developed.

In the female child, the chief sex organ—the vagina—is similarly protected by the hymen. Probably its original purpose was the same as in the male child, with the additional one of acting as a deterrent on any male attempting rape on a partially developed child.

Certainly, however, the usefulness of the hymen ends at puberty.

Nevertheless, in ancient times, when women's bodies literally belonged to the men of the community, and they were sold, or taken in marriage by capture while yet in the teens, the hymen was something which was expected to be intact.

Indeed, among certain communities, it was customary, after marriage, for the relatives proudly to parade the bed linen with the stains of blood lost during the initial coitus, in order to prove pre-nuptial purity.

If this was impossible, the bride was open to suspicion, and liable to punishment. As a result, a woman, in those days, resorted to all sorts of deceptions if there was the slightest doubt

of her virginity. One of the principle stratagems was to insert some animal's blood into the vagina, before the unsuspecting male initiated his bride in her conjugal "duties". Intercourse was regarded as a "duty" in those days.

Once again, the Bible had much to do with instilling fear in connection with the hymen. Here is an astonishing extract from Deuteronomy.

(Deuteronomy. Chapter 22, verses 13-21.)

"If any man take a wife, and go in unto her and hate her, And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid :

Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate :

And the damsel's father shall say unto the elders, I gave my daughter unto this man for wife, and he hateth her;

And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid : and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city.

And the elders of that city shall take that man and chastise him;

And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel : and she shall be his wife : he may not put her away all his days.

But if this thing be true, and the tokens of virginity be not found for the damsel :

Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die : because she hath wrought folly in Israel, to play the whore in her father's house ; so shalt thou put evil away from among you."

What men and women of those days did not realize (and the same misconception is prevalent to-day) is that the presence, or absence, of the hymen proves nothing.

Indeed, a girl might easily have intercourse with Y, whose vital organ was small enough not to perforate her hymen—for there is normally an aperture of varying size in this piece of skin

—while the organ of her husband, X, could conceivably be of larger girth, so that in his first intercourse, the hoped for drops of blood appeared.

Conversely, there are a hundred different ways, from masturbation or horse riding, to a fall, in which the precious hymen can be perforated, and as a result, on the bridal night, no blood will be seen. Indeed, no husband could possibly learn anything of his wife's previous love affairs by this means, for nowadays, owing to modern customs and habits, it is more than likely that this useless piece of skin will not be intact.

I have treated this subject at length because of its great importance to women. There is, however, an additional reason for dwelling upon it.

I have already mentioned—and it is confirmed by all competent authorities—that feminine masturbation, while less common, perhaps, than male, is indulged in by 60 per cent. of women as an occasional substitute for intercourse before marriage. This is usually practised by rubbing the sex parts, and taking care not to allow the fingers to enter the vagina for fear of damaging the hymen.

This is regrettable for two reasons. Firstly, a psychological fear of anything entering the vagina may be set up. Secondly, with the late marriages which civilization enforces upon the young, self-relief practised externally is apt to create an erogenic zone outside the vagina instead of inside, as is normal and natural.

This may make the early months—and perhaps even the first years—of marriage unhappy from the point of view of intercourse, for the sex sensation ought to be experienced both deep in the vagina, as well as around its outer lips and membranes.

So far as the first point is concerned, it is not easy for a girl, having believed for years that any insertion in her body is evil or harmful, suddenly to switch over her mind to the opposite point of view. It is, in fact, impossible, and that is why so many women find that their honeymoon lacks the anticipated thrills.

As regards the second point, there is an important physical side to the matter. External self-relief having been employed as a means of gratification for years, the entrance to the vagina, i.e., the outer lips and clitoris, becomes easily stimulated and tends to become the nerve centre of erotic feeling.

On the other hand, if the hymen bogy were dissipated, or, as in the case of some girls, absent, then the masturbation would take place more normally; so that at marriage, there would be no need for any change in the erotic zone.

I think it is Hirschfield who tells us that in the East, artificial male organs are to be seen in the shops; and no one will deny that more is known of love in the East than in the more materialistic West. Presumably, these artifices are bought by unmarried girls; and this is surely proof that self-relief is neither harmful physically nor psychically, for sex neurosis and frigidity are completely unknown in the East, where healthy sexuality is the rule, rather than the exception.

CHAPTER IV

MODESTY AND SEX.

- (a) *The double standard of morality must go.*
- (b) *The purpose of flirting.*

In my opinion, sex enlightenment should be universal, but this will never be the case until questions of what is moral—or immoral, modest or immodest—(so far as sex is concerned) are examined without bias and openly discussed by our leading thinkers and teachers.

It is quite time that the double standard of morality was abandoned. Convention ought not to sanction the sowing of wild oats by the young man, while it condemns similar practises in women. Indeed, in the U.S.A., there are signs that such a thing has already occurred, owing to the spread of contraceptive knowledge over the radio.

Do not believe for one moment, however, that I am recommending the sowing of wild oats by the young of both sexes; but I do think that there should be some distinction between wantonness, which is both physically and morally harmful, and behaviour which will bring happiness, freedom and health to those who practise it.

Only a short time ago, a girl wrote to me: "Albert and I have been friends for many months, and though he has asked me to marry him, I have refused because I am not at all sure that he is the right man for me.

"He seems to me to be a most complex man. In some ways he is exactly the sort of man I would like to marry—our life interests are similar and we have never had any quarrels—and yet in others, I frankly disagree with him.

"He is, I am afraid, very passionate, and I have told him I do not think it is right to go so far before marriage.

"It is not that he wants actual intercourse—on that point we both agree that it is only right to wait till marriage—but he tries to fondle me in the most intimate places. When I object, he becomes cross.

"The last time we went out together, I told him that I thought he was too crude, and that his behaviour was ungentlemanly. When we parted, I told him that, in future, he could kiss me, but nothing more.

"His answer made me wonder if he really loved me for he said: 'Perhaps it would be better if we ended our friendship.' We still have one more date fixed, and I should be most grateful if you would give me your opinion on my conduct as soon as possible.

"Don't you think that if I allow him to fondle me in such a manner, he will consider me lacking in morals, and that I will soon lose his respect? I shall have to reach a decision soon, otherwise our relationship will be broken."

I have no idea whether the girl considered my advice suitable, for I have not heard from her again. I told her that she was entirely in the wrong, and since the man did not desire to anticipate marriage his intentions were obviously honourable.

In addition, I pointed out that she was expecting too much from a young man, and that by limiting him to kisses she was really following the line of love as it is portrayed in the majority of our films and widely read novels, rather than as it occurs in real life.

This is not the first time I have emphasized this point, nor, I suppose, will it be the last, but the romantic nonsense, so widely publicised to-day, is bound to attract many who will possibly live to rue the day that they imagined this spurious love-making was the right basis from which a satisfying partnership would emerge.

In the case just described, we have a man and a woman who seem to be well suited to each other. The man naturally wishes to be sure his girl is also physically suited to him. She, on the other hand—not because she dislikes him, or finds his fondling distasteful, but because she feels it might be thought cheap—denies her lover the slightest intimacy.

While inherently desiring his advances, she refuses simply because they are unconventional. Nor can we blame her, because for years she has been told that it is immodest to display any part of her body—unless, strangely enough, she is in a bathing suit—and that any intimate flirting on the part of the man is vulgar and nasty.

By following the conventional practice, the girl was pursuing a form of fraud, in which she was the principal victim. Not only was she running the risk of losing a lover, but she also became involved in the greater danger of losing her true self, and develop-

ing into a frigid and narrow woman; for it is a fact that, if one continues to disobey the natural impulses, they may, after a long time, become atrophied. Man's instincts do not die unless he himself kills them. Fortunately they are not easily killed.

Sex Education of Women—Past and Future.

The study of feminine morality and sex education in the past is interesting. If it is examined closely, it will be seen to be a gigantic hoax, for women have ever been told only what men wanted them to know.

By sexual jealousy, one generally means that women are jealous of men, and of the male sex life, because of its greater freedom. But, in my opinion, there is more in it than just a striving for equality and liberty.

Down the ages, for political and selfish reasons, men have preferred to keep women in ignorance. The double standard of morality suits them well, for it permits, in a young man, pre-marriage sex experiences, and, in the older man, extra-marital adventures, both of which are denied to a woman.

The strict sexual morality laid down for women by men, is not on account of any ideals on the part of the masculine sex, but simply because most men loathe the idea that the woman to whom they are engaged or married may find the former paramour a more expert exponent of love's art than themselves.

Platonic love is, of course, recommended by the experts, who, so far as I am aware, are always men; so that when the high and mighty man does condescend to marry, he will have the satisfaction of knowing that his woman is completely virginal.

And so it goes on. This negative teaching of women is widespread, and many of our nicest girls suffer unnecessarily from its rigid principles and narrow outlook. Indeed, tragedies can only be averted by positive instruction on the part of parents and all who love humanity.

Much of it is, of course, sound, for it is necessary that young women should realise the danger of impregnation, venereal disease and the risk of losing one's head and heart too easily.

But women need a broader outlook than this. They need helpful and positive advice if they are to avoid the calamity of accepting as true the confused nonsense which is written and spoken about love affairs and platonic love.

They certainly ought not to be given the impression that the sexless, aloof path in the single leads to happiness, and that the right man will turn up as if produced by some magic wand.

Women must be made to realise that many of the former standards of chivalry and so-called gentlemanliness which gave man freedom while they were ignorant and subdued, have disappeared. The squire who looked upon it as his right to take the village maid at will is no more, and nowadays the business man who has a wife at home and a mistress in the City is considered one of life's failures.

As part of her sex schooling, every girl ought not only to be told the things which she must not do, but also those things which she may do, and which will enable her to reach the heights in the art of loving and of making a success of her emotional life.

It is surely the duty of everyone to teach such positive knowledge to girls in their charge. This tuition cannot be given in a day, but must be interwoven with other teaching, when the time becomes ripe.

Explanations of biology, physiology or anatomy of sex are necessary, but insufficient. Those who would teach well must delve deeper and impart their knowledge in a sympathetic and kindly manner.

A girl will listen when her mother speaks of her own experiences. She likes to feel that her mother, too, was young once, and to hear of her mistakes and successes in affairs of the heart.

In our teaching, it should never be forgotten that standards of morality are short-lived. For instance, yesterday, it was considered right to wear a dress which exposed a woman's breast. To-day, for some reason or other, no girl must show her bosom, but if her bathing suit shows her navel and stomach, no-one complains.

Indeed, although on the beach she may wear a bathing suit which may be little larger than a fig leaf, yet if she were to put her feet on the mantelpiece in such a way as to expose above the knee, she would be considered fast.

The most undressed girl seen on the stage to-day is less exposed and certainly exudes less sex appeal than her sister, doing the Can-Can dance, in the supposedly pure Victorian era.

In Japan, parts of Russia and some other countries, it is considered correct for men and women to bath together. But this is not a modern custom, for communal bathing was practised in the ancient world.

Modesty in Young Girls.

The point I wish to make is, that while it is right to teach our girls modesty, it is also right to define exactly the meaning of the term.

To be modest does not mean being a slave of convention. The dictionary defines the term as: "Restrained by a sense of propriety." But this is scarcely what most people mean by the word.

If one asked the average girl to give her opinion on the subject, I think her answer, after some mental fumbling, would be rather like this.

"Oh, let me see, modesty. . . . Well, a modest girl always sits with her legs crossed. She keeps her skirt over her knees and, of course, is never too daring in dress." And if she were very honest she would add: "A modest girl tries, so far as is possible, not to show either by word or deed what she feels towards the other sex."

That, then, is the sort of modesty we teach, and it is surely wrong. We have seen that what was modest yesterday is now considered immodest—in other words, that modesty is merely a fashion, and one which is liable to enslave many girls into mistaking it for virtue.

This is one of the tragedies of England. A large percentage of our women spend their time trying to hide their true feelings, while another section—the bolder—have thrown aside all bonds, and is little credit to itself.

I do not mean to convey that the majority of our women are immoral and immodest in the conventional meaning of these words, but I think it is no exaggeration to say that a large percentage use their sex as a means to an end.

That, to my way of thinking, is both immodest and immoral. Another writer has suggested that a great number of married women are but "legalized" prostitutes, who marry for what they can get out of the conjugal state, rather than for what they can put into it.

Such a state of affairs is due to our superficial teaching of love and sex. We discourage sex feelings while teaching romantic love. And as a result, girls who believe that sex is sinful obtain little, if any, romance. No wonder so many of our women are disillusioned in their marriage, and try to compensate themselves by money and position.

Then there are the majority of modest good girls. They have kept to the narrow path, but as a result, may have married the wrong man.

By being too straight laced there is always the risk of disaster. The reserved girl allows no abandoned love-making, so that before

the wedding she is quite unaware of her fiancée's sexual potentialities. Halos worn too tight are unhealthy.

We must therefore teach that modesty, morality and chastity are age-old virtues, and that time does not change these things, except superficially. They are inherent, and the modest eye sees no immodesty where none exists. The conventionally and immaculately dressed girl, who takes all she can get from her men friends—and is moral in the worldly meaning of the word—is, in reality, less moral and more indecent than the girl, who, believing she loves a man, allows him to fondle or kiss the more intimate parts of her body, in the privacy of her London flat.

CHAPTER V

SEX AND CHRISTIANITY.

- (a) *Misinterpretation of Christianity.*
- (b) *Church beginning to lose ancient prejudices.*

Love Basis of Christianity but not Always of Christian Teaching.

The modern psychologists who hold that sex is the central and dominating force in life are merely re-discovering what is obvious to anyone who cares to study the Bible.

The Good Book contains a mass of material pertaining to marriage and sex matters. It is my intention to quote extensively in this chapter and elsewhere much of its wisdom, as well as the sayings of Jesus, which are of great interest to us but many of which are rarely seen or heard to-day.

The basis of Christianity is love, yet, paradoxically, no religion has done more to foster difficulties and problems pertaining to the physical side of life and love than Christianity itself.

This is not the fault of the Christian faith but is due, in a great measure, to the persistent misinterpretation of its doctrines. Indeed, too many teachers in the past, knowing fear to be an excellent weapon, used it as a means of power for their own selfish ends.

I am not alone in my condemnation of the Church's attitude to sexual matters, for as recently as 1941, speaking at the Malvern Conference of the Archbishop of York, the eminent authoress, Miss Dorothy L. Sayers, is reported to have said :—

"If every man living were to sleep in his neighbour's bed it could not bring the world so near shipwreck as that pride, that avarice and that intellectual sloth which the Church has forgotten to write in the tale of its capital sins.

"Suppose that during the last century the Churches had devoted to sweetening intellectual corruption a quarter of the energy they spent in nosing out fornication, or denounced cheating with a quarter of the vehemence with which they denounced legalized adultery. But one was easy and the other was not. . ."

Miss Sayers is to be congratulated on making these outspoken remarks, although if they refer to the modern clergyman they are,

in my opinion, somewhat exaggerated. Nevertheless, it is undoubtedly true that many churchmen have greatly neglected their duty of urging commercial and social, as well as moral, integrity. Well can I recall in my own youth various ministers who spent more time attacking the sins of the flesh than those of the mind or spirit. Fortunately, however, owing to the increased knowledge of psychology and sexology the future promises better than the past.

Among others who have attacked the Church's attitude to sex is Kenneth Walker. In that most readable little book, *The Physiology of Sex*, he says:—

*“And it is not only in our judgments as private individuals that we have shown a lack of understanding. The Church and the Law are equally uncharitable in the harshness with which they punish any offender against their code of ethics. It was the Church that till recently looked upon sexuality as a sin and taught mankind to regard marriage as a concession to man's frailty. It is the Law that still continues to view sexual deviations as vices, the only treatment for which is imprisonment. Pulpit and Bench are equally severe in their judgment of sexual offenders, equally ignorant of all that science has learnt of the nature of sex and its manifestations. In his summary of the Commandments St Paul puts 'Thou shalt not commit adultery' before 'Thou shalt not kill', and the majority of churchmen still regard love outside wedlock as more reprehensible than hate inside it.”

He then goes on to say:—“There are also indications that its official attitude to sexuality is changing. Even such a ponderous and conservative body as the Lambeth Conference of 1930 asserted that 'the sex life is a primary part of a process of soul-education by which we grow towards the fulfilment of God's intention for all His children'.”

This confirms my own view that improvement is on the way, although progress is slow.

Onanism—A Lie.

If one is to infer that the amount of adultery, fornication and evil living is related to the literature on the subject, in the Bible and elsewhere, then one can only conclude that there is much less lust and bad living now than in the past.

Even in comparatively modern times one has only to recall the licentiousness of the Restoration and Regency periods, coupled

* From Kenneth Walker's "Physiology of Sex," by kind permission of the publishers, Penguin Books, Ltd.

with the extent of prostitution and brothels in this country, to note the vast improvement in our morality. Since, however, this improvement has only taken place comparatively recently it cannot be credited to the fear-inspiring doctrines of former religious leaders. It is due rather to the enlightenment of the times and the public in these matters. But the ideal of universal fearlessness and culture in matters pertaining to sex is still a long way from being realised.

The mere fact of my receiving numerous letters and requests for advice from people who express unnatural fears of masturbation—which I prefer to call self-relief—is proof, if such were needed, of our shortcomings in this field. If one analyses these sexual fears one finds that fundamentally they often arise from Christian teaching or misunderstood Christian laws, rather than from what I shall call pure Christianity.

Early religious and medical writers have often referred to self-relief as self-abuse, and yet there is not one word in the whole Bible condemning the practice. The truth is that in those days early marriage was the rule, so that the question of self-relief did not arise.

Yet, seeking to connect masturbation with something in the Scriptures, the priests of old have referred to self-relief as Onanism. Scrutiny of the relevant passage in *Genesis*, Chapter 38, verses 9 and 10, proves, however, that Onanism has nothing whatsoever to do with self-relief. Here is the excerpt:—

“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 displeased the Lord.”

It will thus be obvious that Onanism is really “withdrawal”, or *coitus interruptus*, and one can safely assume that what displeased God was Onan's adultery; yet certain people, for their own ends, have placed the other interpretation upon it.

Once again, I should like to emphasise that the whole question of self-relief is allied to late marriage, since self-relief is but a substitute for the normal satisfaction that is denied to the majority of men and women in the late teens and early twenties. For social and economic reasons, late marriages being now the rule.

Sincere and well-meaning people would do well to spend some, or all, of the energy with which they attack masturbation in attempting to change the conditions which create the necessity

for this practice, namely, in advocating higher and better wages for the young.

I believe that in certain industrial concerns and other undertakings it is a cast-iron rule that male employees shall not marry until they reach the age of thirty. Those responsible for such a cruel regulation deserve horse-whipping. Men might as well be slaves as have their private lives dictated to them by a few affluent directors of commercial undertakings. It is time that employees' associations and unions took a firm stand against this high-handed attitude, for it is one that may well ruin the life-long happiness of those whom it affects.

I hope I shall not be considered irreverent when I say that the psychological harm which has resulted from the teaching of the Old Testament is colossal and, in fact, is diametrically opposed to the teaching of what I call pure Christianity, or, preferably, the teaching of Christ.

It is regrettable that the only apparent reason for all the negative thoughts and messages concerning marriage and sex in the Old Testament lay in the fact that the priests employed them as a means of creating fear and submission among the tribesmen.

Remnants of this psychological harm exist to-day among many good men and women, particularly the latter. Evidence is revealed in shyness, a sense of inferiority, frigidity, impotence and, in more serious cases, insanity of a religious nature.

Much of the Old Testament is devoted to these negative and harmful statements, a few of which I shall enumerate. In the following extracts from *Leviticus*, Chapter 15, verses 18 to 26. It will be noted that the intercourse fear is implied in the first verse, while the rest of the passage is concerned with the menstruation fear:—

“The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.

“And if a woman has an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

“And everything that she lieth upon in her separation shall be unclean: everything also that she sitteth upon shall be unclean.

“And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

“And whosoever toucheth anything that she sat upon shall wash his clothes, and bathe himself in water, and be unclean until the even.

"And if it be on her bed, or on anything whereon she sitteth, when he toucheth it, he shall be unclean until the even.

"And if any man lie with her at all, and her flowers be upon him, he shall be unclean for seven days; and all the bed whereon he lieth shall be unclean.

"And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean."

A general fear is implied in the fifth verse of Psalm 51:—

"Behold, I was shapen in iniquity; and in sin did my mother conceive me."

Similar comments appear throughout the Old Testament and from such exhortations it cannot be wondered at that fear and the thought of uncleanness have become almost a tradition in human society, especially among those whose task it is to preach religion.

The New Testament, on the other hand, is less concerned with the sinfulness of sex, although Paul seems to have been unable to break entirely away from such teaching. For example, he said (*Galatians*, chapter 5, verse 17):—

"The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

He seems to have been confused and perplexed, for later he changes his views with the following words, which speak for themselves:—

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

"For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church." (*Ephesians*, chapter 5, verses 28 and 29.)

"Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." (*Hebrews*, chapter 13, verse 4.)

"There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." (*I John*, chapter 4, verse 18.)

Fortunately, the New Testament adopts a more enlightened attitude towards sexuality, and, indeed, had it not been for the Old Testament men and women would probably have escaped much unhealthy mental agony. But, as I have said, the damage

is often caused by misinterpretation, intentional or unintentional, of Divine teaching rather than by the teaching itself.

Here is an illustration of this view : we have frequently heard the Commandment, "Honour thy Father and thy Mother", but how many of us have heard St Paul's sensible words to fathers, "Fathers, provoke not your children to anger, lest they be discouraged." (*Colossians*, chapter 3, verse 21.)

This was emphasized by Jesus when he said : "For I come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." (*Matthew*, chapter 10, verse 35.)

Admittedly, Jesus meant to convey in these words that the children of evil parents should break away from them for His sake, but whether intentionally, or unintentionally, we rarely hear of this saying from the pulpit.

Similarly, in sexual matters, we hear more about the deadly sins of the flesh than about forgiveness of them. Jesus Himself was more lenient than many of His followers, as is shown by the following passage :—

"Verily I say unto you, that the publicans and the harlots will go into the Kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not, but the publicans and harlots believed him." (*Matthew*, chapter 21, verses 30—32.)

Enlightened as the New Testament is, I always regard it as a pity that our Lord Himself did not say more on the subject of the marriage relationship, for, as it is, we have to depend largely upon others for the interpretation of His wishes, and, alas, for interpretation is all too often misleading.

Again, I will quote from Walker's *Physiology of Sex*, for this great thinker adroitly sums up the position when he says :—

*"Unfortunately the great spiritual leaders of mankind, Christ and Buddha, spoke little about sex, and what they said is often difficult to interpret. Moreover, the crux of religious teaching on the subject of sexuality has been lost—namely, that sex might be sacrificed in order to attain a certain spiritual state. Whereas the earlier Christians willingly accepted chastity, with its transmutation of sex energy into energy of a higher order, as a means to an end, their successors too often look upon the giving up of sex as an end in itself. If a man, for the sake of his own ideal, sacrifices his sex willingly and with understanding, well and good; he sacrifices the lesser for the greater. If, on the other

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hand, grudgingly and without understanding he allows to be imposed upon him from outside a doctrine to which he does not subscribe, he will reap nothing but conflict and frustration."

For the Saint to sublimate his sex for things spiritual may be comparatively easy, since the kind of life led by the ascetic does not encourage the functions of the sex glands or bring him into contact with erotic stimulation.

But for the rest of us, in the present state of human evolution, to attempt to lead such an unnatural life would not only be unhealthy, but, I submit, would be contrary to the true teaching of Christianity.

The combination of the Virgin Birth and the fact that Christ remained unmarried have probably played a greater part than anything else in the creation of sexual repression throughout Christendom. We do not find sex anxiety conditions among the followers of certain other religions, such as Mohammedanism, for example, and this is due, no doubt, to the fact that Mohammed not only enjoyed marriage once but several times.

Fortunately, after almost two thousand years of prejudiced thinking and negative teaching the Church is at last beginning to adopt a broader, saner outlook. What was strictly taboo is now open to discussion. We read in the Press of clergymen advising instruction for those about to be married, while others have actually contributed to books on sexual hygiene. I wish I could say that all their attempts in this direction were as laudable as their intentions.

In time, improvements will occur. It is the duty of parents, of doctors and especially of clergymen to give thought and take counsel.

Men must no longer be taught that "the flesh lusteth against the spirit" but that passionate love and spiritual love have this in common, that no man can truly love his woman, and *vice versa*, with the one without the other, for in the words of the poet, "No heart is pure that is not passionate, and no virtue sincere that is not enthusiastic."

Inconsistency, it has been pointed out, is a proof of sanity. Only the madman for ever retains the same view. I believe that the power for good and against evil which is embodied in Christianity will stand or fall by the ability, so lacking in the past, of our Church leaders to eliminate mistaken teaching from their theology and provide mankind with that understanding, enlightenment and tolerance which surely form the quintessence of His message.

CHAPTER VI

ADVISING THE YOUNG IN SEX MATTERS.

(a) *Suitable books for adolescents.*

(b) *The right method of sex instruction.*

Modern authorities are agreed that the best way to advise the young in sex matters is to answer their questions, without embarrassment, as and when they arise. The parents are, of course, the most suitable people for the task, and I do not think it matters which one undertakes the instruction. In most cases, however, it is the mother who is the more adept at gaining the child's confidence, since it is she who has had charge of his physical welfare since birth.

Others, again, feel that sex instruction ought to be given by a qualified doctor, either individually, or as a part of the school curriculum.

There is something to be said for both these theories; but there is a third method which, on the whole, I believe to be the best of all—to allow the child to obtain its own knowledge. With this end in view, some years ago I wrote two books—one for boys and the other for girls—which could be handed to the children themselves at the approach of puberty. This varies, of course, from child to child, but it is usually safe to allow the child to study the subject between the ages of ten and twelve. The ideal time would, of course, be the moment when the child himself is in need of information, but that is not always easy to judge.

The books* were the most difficult I have ever written, but I can truthfully say that I have had no reason to regret having done this work. Numbers of boys and girls have told me—entirely of their own free will, for, in many cases, their letters have come from boarding schools—how lucky they consider themselves to have read my books, because I have answered all the little points which have been worrying them.

There are, however, many parents who prefer to give this instruction themselves; and in this case, it is utterly essential that

* "Approaching Manhood" and "Approaching Womanhood."

they should be free of any prejudices or complexes, otherwise these may be imparted to the child. Also, they must have the necessary scientific and physiological knowledge—such as is contained in this encyclopedia—or their instruction may prove harmful to the child.

This method has many advantages, the chief one of which is that the education can be given slowly over a period of years, and therefore without any risk of shock to a sensitive child. Usually, it will be found that the child, from the age of two onwards, will ask what the old-fashioned refer to as awkward questions. Actually, this curiosity is natural. These early queries are simple to deal with, and should be answered truthfully. The parent or guardian need not fear that too much will be asked, and that any explanation of the intricacies of sex will be necessary at such an early age.

If the child asks where he came from, the reply should be, of course, that he grew inside his mother. If he wants to know how he got there, he can be told that God sends, through Nature, little children to men and women who love each other; and although, at first, they are tiny, they grow inside mother until the time comes for them to be born. If any more involved questions are asked—as is unlikely—it would be wiser to postpone any explanation until later. The child can be told that he will be instructed in these matters when he is older.

It is no use trying to hoodwink a child, for he will certainly become suspicious; and in this way, confidence between teacher and pupil will be lost for ever.

With these early queries, to save embarrassment, it is advisable to tell the child to ask when it wishes to know anything about intimate matters. It should be emphasized, however, that they are personal, and need not be discussed before guests and strangers, any more than the other functions of the body, such as relieving the bowels. The child should be made to understand that there is nothing wrong or evil in such things, but, as they relate entirely to the individual, they should not be spoken of before strangers.

The "Awkward" Age.

When the child approaches, or reaches, the early teens, serious difficulties are liable to arise. By this time, other influences, such as older companions or others, may have had an adverse effect. Owing to knowledge gained from outside the home, the child may have become shy and awkward about sex

matters, so that—and this is very important—the negative attitude of merely waiting for questions may not be enough.

It is then time for the parent to broach the subject, and supply, in a friendly talk, the knowledge which the young person is bound to require. In the case of girls, many mothers often wait until they have had their first period before mentioning the subject. This is harmful, because it does not require much imagination to realize that to the uninitiated, the appearance of the menstrual blood is a tremendous shock. The girl may imagine that something has gone wrong internally, and will bear a grudge for not having been forewarned. The boy, too, is likely soon to experience sex manifestations, about which he should be told in advance.

From what has been written of masturbation, the critic might be inclined to imagine that all the serious difficulties arise in those who have practised self-relief. This is not the case. In quoting those cases which have come to my notice, I have merely adhered to my policy of giving the most typical.

By far the greater proportion of young people have practised self-relief at one time or another, and there are few who have been completely continent. Therefore problems arising from continence are rare.

When they do occur, their manifestations are usually less dramatic, for those who have succeeded in sublimation are free from the guilt complex. To this class belong the excessively shy, and very often self-righteous. It is usually on marriage that their difficulties mature. For so long, they have regarded the marital state as a purely platonic and spiritual relationship, and anything pertaining to the body as crude and evil, that a transmutation to normality is not easy. Fortunately, with encouragement and good will, it is usually possible for such people to recapture sensations and feelings of love which have been made dormant for many years.

The disadvantage older people experience in imparting knowledge to the young, is that they can rarely remember their own problems in youth; nor is it simple for one generation to be in complete sympathy with another. The fact that so many parents have successfully instructed their children on this subject is ample proof, however, that it can be accomplished.

The secret really lies in keeping abreast of the times. The parents who play golf or tennis occasionally with their children, and retain that comradeship and sense of equality essential to love and understanding, will not experience difficulty in speaking of intimate matters. Children resent being spoken 'down to'.

The Right Age for Sex Instruction.

A year or two before the teens is usually the safest time to convey sex knowledge.

Great detail is unnecessary, though any questions which the child may ask should be answered. The outline should be complete, and should cover the sexual development from childhood to manhood. A brief explanation of the sex organs of both sexes is necessary, as well as the relationship of intercourse to love, marriage and motherhood. Venereal disease should also be mentioned, and it is wise to emphasize the point that some people are more highly sexed than others. The child can be told that marriage is an outlet for the adult sex urge, but as social conditions make it impossible for couples to marry when they reach physical maturity—which can be as early as twelve, or as late as twenty-two—a boy or girl may find the sex urge very clamorous. It should be pointed out that there is nothing evil in this, and that an erotic dream, in the case of a boy accompanied by an automatic emission of semen, is often Nature's way of gratifying the sexual instinct. Not every boy or girl has such experiences; but should they occur, there is no need to be alarmed. A girl, of course, experiences no ejaculation.

Sometimes young people find they have to use their hands to help them to get rid of this urge. This is known as masturbation or self-relief. It should be explained that, while it is sensual to encourage oneself in this respect, it is far better to experience occasional gratification—not more than once at one time—than to be continually repressing and fighting against Nature. Masturbation should not become a habit, because if excessively indulged in, it is an abuse. Many young people find that a few times a month is all that is necessary, otherwise the energy needed for games is used up.

It should only be considered as a substitute for intercourse until marriage, when sex becomes quite a different thing.

There are many older people who believe that such a talk might be the means of starting an interest in sex and masturbation, which might otherwise not arise for years. Strangely enough, the opposite is the case.

Nothing stirs up sexuality like curiosity. It is well known that on marriage, sex finds its own level, and becomes a considerably less intrusive part of life than before. In other words, curiosity is satisfied. A similar thing occurs so far as boys and girls are concerned. While an intelligent understanding of the great mystery is not, of course, the same as real experience, the child is no

longer occupied with trying to discover the matter for himself.

To reinforce this point let me quote from a letter recently received: '. . . All the warnings of my teachers of the terrible consequences, now and hereafter, for those committing impurity, as they called it, failed to prevent my masturbating. Since reading your book, however, I have found it easy to control and ration desire. I personally attribute the habit of excessive masturbation to being kept in the dark'.

Some children will show little interest in such a talk at the age of twelve, and it can therefore be made short. The fact that the parent has opened the subject makes it possible, at a later date, for the child to ask anything he may wish to know.

In the case of a child who shows great interest, it is obvious that, if he had been kept in ignorance, he would have found other, and less satisfactory, methods of securing information.

While not directly connected with sex all children ought to be warned of the danger of retaining urine too long. Owing to shyness or for some other reason children (or adults) occasionally fail to micturate when nature calls. The serious risk of this should be impressed and no diffidence or false modesty should prevent the person asking to be excused no matter what company he, or she, happens to be in.

Another matter instructors frequently overlook is that of keeping the intimate parts clean. They should be carefully bathed with soap and water daily to prevent irritation and nasty odours.

It will therefore be seen that, on the whole, it is both safer and wiser that the child should be enlightened, and that to leave him in ignorance usually invites disaster.

CHAPTER VII

THE DANGERS OF PSYCHO-ANALYSIS.

- (a) *Freud's researches into sex manifestations of abnormal.*
- (b) *The art of mental healing.*

A reference to psycho-analysis falls within the scope of this work because, though becoming less fashionable, the treatment is still frequently given in cases of sexual troubles even when of a physical nature.

The world owes a certain debt to the founder and exponent of this technique, the late Sigismund Freud, because, owing to his work, much of what goes on in the human mind has been learned, tabulated and made available. It is true that very little of the knowledge gained is new, for the workings of the mind have been known to the Yogis for thousands of years. But Yogi philosophy was little studied in the West until recently so that our debt to Freud stands.

As Havelock Ellis portrayed the sex manifestations of the normal so Freud portrayed those of the abnormal, or, to be precise, of what we regard as the abnormal, for in a surprising number of cases the erotic behaviour of the abnormal is similar to that of the normal. This knowledge of the sex instincts is, in my opinion, all that the world owes to Freud.

For I do not believe that psycho-analysis has ever cured anyone. In fact, I would go so far as to say that many are worse after the treatment than before. True, there have been a number of cures, but, as I hope to show, such cases were not cured by the treatment but as the result of it, which is a different thing.

A course of psycho-analysis means that a patient suffering from an anxiety neurosis undergoes a highly skilled and technical treatment, which may last from several months to several years.

The idea behind it is that by re-living, or bringing to the surface, and so releasing, all the emotions that caused the illness the cure will ensue. In order to achieve this, the patient may have to undergo each day an hourly period in the consulting room for perhaps as long as four years, and even so the method is not claimed to be infallible.

To clarify the matter I will give an example.

A man suffering from shell shock was psycho-analysed. Now "shell shock", so called, is a strange condition in which there is no apparent damage. The type of man who suffers from it is usually the one who has to summon up great courage. He may, indeed, win the Victoria Cross, but, in so doing, he overstrains his emotions, so to speak. There is a conflict between what he does and what he would like to do. In other words, he advances into danger when all his instincts tell him to retreat.

Another type of man in a similar position does not suffer any ill-effects. With him, there is absolutely no mental conflict. His mind is clear. A less imaginative fellow, he loathes the enemy; he is willing to die for his country and glad to take his chance. In other words, he does not care a tinker's curse what happens. This man runs no risk of "shell shock".

The treatment which the more sensitive man received was as follows: The psychiatrist requested him to lie on a couch, rest and allow his mind to travel back to the battle front. In a state of semi-consciousness, the patient recollected his experiences and spoke every thought as it entered the mind. Imagination was allowed to run riot.

Incidentally, in re-living former experiences, men have been known to leap to their feet in horror, believing themselves to be in battle again. In my friend's case, not only was the actual calamity, supposedly the cause of the breakdown, re-lived, but so also were all other frightening experiences throughout his life.

(It is of interest to note that under the treatment many people are said to recall experiences which go right back to the early months of babyhood. But the memory can play such tricks that I do not regard these as authentic. I believe them to be the products of a strong imagination or what the patient has heard from others, rather than true recollections.)

My friend made an excellent recovery. In all such cases, the cure is supposed to be achieved through the liberation of the emotional content, or grip, of the particular experience.

But what I believe has escaped the psycho-analysts is that the patient must previously have re-lived his terrifying experiences many times on his own account without deriving any benefit from doing so.

A Psycho-Impotent in the Consulting Room.

Here is another case which recently came to my knowledge. This, on the other hand, failed to yield to a lengthy psycho-analytic treatment by an eminent specialist.

A young man on attempting intercourse found that he ejaculated before the act took place. Disheartened after many trials, he eventually became physically impotent. He went the round of doctors but nothing availed him until, one day, he was advised to place himself under a psycho-analyst.

It was then explained to him that his physical failures were due to some sub-conscious fear which, though he was unaware of it, hindered the physical expression of his love. The analyst put it well when he said: "Your premature orgasm and impotence are merely Nature's way of saying 'No' to something which your subconscious mind will not sanction. Whenever we release these inherent fears you will find yourself cured".

Full of confidence, the patient placed himself in the doctor's hands. After a few weeks of treatment his potency returned, and, delighted, he looked forward to complete recovery. Science certainly appeared to be triumphing over Nature.

Unfortunately, many months passed and still the hasty ejaculation continued. Finally, not only did the patient's impotence recur, but he began to abandon all hope of improvement. It was in a sorry state that he consulted a medical friend of mine, who, using other methods, effected a cure. These methods belong to another part of this volume, however, and will be dealt with under the heading *Virility*.

These two cases prove something. The shell shocked patient recovered after his analysis and the impotent man did not. Psychological treatment is very subtle, but I believe that the shell shocked man was cured by faith in the treatment, and by faith alone.

In the second instance, it could not have been the eradication of emotional conflict, the exposure of what Freud calls the mental "underworld", which renewed the potency, for otherwise that removal would have been of a permanent character. The moment the patient realised that his hasty orgasm was not improved his potency waned again; in other words, the loss of faith caused relapse.

I regard the curative value of psycho-analysis to be due entirely to the patient's faith in the doctor and his methods of treatment, and totally independent of the release of pent-up emotions.

I base this statement upon knowledge of many cases. Indeed, I believe that the large number of doctors, usually most able men, who specialise in psycho-analysis, could better employ themselves by using a more direct mental treatment, such as I have described

elsewhere,* namely, the removal, and not the re-creation, of worries. Such a change in methods of treatment would benefit many sufferers, who, instead of spending large sums of money on a complicated course would find themselves on the path to recovery far sooner and at infinitely less cost.

Another reason for the popular interest in analytic treatment is the mystery of it all. Psycho-analysts talk about the subconscious mind and the harm it can do to the conscious mind. All this talk about mental conflict and complexes is confusing to the layman, so I shall explain just what the sub-conscious is.

To clarify, the ordinary mind could be referred to as the obvious mind and the sub-conscious mind as the obscure mind. For instance, I might meet a man in the street, and say to him, "So glad to see you, Smith", whereas my sub-conscious mind might be saying, "Confound my meeting Smith, to-day, he'll be wondering why I haven't sent him that cheque".

The sub-conscious mind is merely the part of the mind which operates underneath, it acts as the storehouse or memory box of things which have happened in the past, and, of course, it is unhealthy if there is a conflict between it and the ordinary mind with which we make day-to-day decisions. But there is certainly nothing mysterious or bewildering about it and those who imagine otherwise are making a mistake.

Removing the Stigma of Insanity.

In spite of scientific enlightenment the man in the street still regards any psychological disturbance with something akin to horror. This attitude towards psychosis is most detrimental, being a survival of the idea that the invalid is possessed of devils. I hope that my readers will use their influence to dissipate it. Removal of the stigma would be the first step towards improvement.

Doubtless, there will be much scepticism when I say that this stigma retards and prevents the recovery of many of the inmates of our asylums. My words, too, may be challenged when I further suggest that many more could be cured if they were to receive more skilful and enlightened treatment.

These are outspoken words, but I utter them because I believe them to be true. At the same time, they must not be misconstrued as a malicious attack on the medical profession, which is, on the whole, honourable and well meaning. It is rather an appeal to

* "Life Long Love."

break down the conspiracy of silence and secrecy which surrounds even a nervous breakdown.

We do not talk about these things, but it would be better if we were to do so. What reason is there for shame if, through some maladjustment, some poison in the system, some temporary defect in the mental processes, a sufferer finds himself in need of a "rest cure"?

After all, these illnesses are not confined to the more stupid members of the community. Eminent doctors of divinity and medicine, great thinkers and artists have not infrequently suffered from these temporary derangements. Far from sustaining any permanent harm they have actually gained in understanding and insight as a result of their illness.

Not until mankind takes a broader view of so-called insanity, in the realization that it can often be cured, will the day come when our medical schools devote sufficient time to the study of the mind. Then will men and women move forward in the knowledge that fears, obsessions and inhibitions lose their power if matched by men chosen and trained in the art of mental healing.*

* In spite of modern methods the number of registered insane persons in Great Britain has been steadily increasing during the last twenty-five years, the approximate figure now being no less than 175,000. Their annual cost to the country is about £15,000,000. These figures include the mentally deficient, of course, but they are nevertheless startling.

CHAPTER VIII

THE MEDICAL PROFESSION EXAMINED.

(a) *Nature's own curative powers.*

(b) *The New Deal doctor.*

In this attack on doctors, I do not wish it to be thought that I have singled out a noble profession merely to have the pleasure of libelling it. Indeed, I number many doctors among my friends, and I consider that there is less shady dealing in the profession of medicine than in any other. The standard of medical integrity is, in fact, above reproach; and I must ask my readers to accept this fact, despite what others may say—or write—to the contrary.

But medical schools and many practitioners of medicine are by no mean guiltless. They have, indeed, one basic fault—an implicit belief in their own powers and methods, and, consequently, a positive aversion to any new theories or treatments.

This conceit—for that is what it really amounts to—is perfectly comprehensible. The medical student—usually in his early twenties—absorbs great masses of information, both theoretical and practical, during training. He then receives a hospital post, and is responsible for patients, who, in most cases, are utterly ignorant of physiology, psychology and medicine. These patients are, of course, completely dependent on, and have implicit faith in, the doctor. Is it to be wondered, therefore, that most medical men acquire a conceit of their profession, and a belief in the infallibility of their methods?

However, people should realize that it is usually Nature (except, of course, in the case of a malignant disease, necessitating surgical attention) which cures them; and that she can even fortify the body—if care is taken not to violate her rules—against bad illnesses, or even bad treatment! If men and women were less dependent on doctors, and had more faith in the ingenuity of the human machine, and the healing power of time, there would be

fewer conceited young doctors walking our hospitals. Well has it been said that "Nature is wiser than her sons".

The excessive self-confidence of the young student leads, in time, to the narrow outlook, and excessively prejudiced attitude of the well established practitioner; who—thanks, in most cases, to Nature's amazing curative powers—has built up a large and remunerative practice. In nine cases out of ten, the ordinary G.P. will never admit that his patients would probably have recovered without his help—for if he did, where would his living be? Nevertheless, as may be imagined, such a faith in his own powers is hardly helpful towards developing a progressive attitude.

On the whole, however, the blame for this state of affairs—especially with regard to sexology—lies in the Medical Curriculum of our universities. Indeed, only in very recent years, has any thought been given to this fundamental subject.

Of course, it must be remembered that it is a comparatively new science. Although there were several earlier writers on the subject, most of the pioneer work was done at the end of the last century, and the beginning of this. Even then, the conclusions reached by the pioneers were not similar, and it is only now that certain fundamental facts are accepted by all those who are masters of the subject.

And these conclusions, if they formed part of a doctor's training, would prove of immense benefit to humanity, and save endless suffering, for it cannot be denied that sexual troubles—due, in most cases, to faulty early instruction in the subject—can, if neglected, cause serious illness.

Instead, however, the student's attention is centred upon examinations and degrees, which, as the years pass, become more difficult to obtain, so that, in my opinion, seventy-five per cent. of our young doctors have obtained their qualifications at the expense of their initiative.

They leave their universities with minds exhausted by overwork, and with original ideas and thought obliterated by being forced to accept the conclusions of their teachers. The alternative is, of course, failure to obtain their degrees.

Plea for Preventative Medicine.

Some day, perhaps, an apostle of healing will arise who will be able to convince the University authorities that common sense is a better qualification than a medical degree; that prevention, understanding and explanation of illness is superior to secrecy. I refer, of course, to the secrecy purposely encouraged by the modern

interpretation of the Hippocratic Oath*, and the continual invention of new names for old illnesses.

A new and better time will come when our Medical Schools abandon the examination system, and teach that the mind can cure the body far oftener than the body the mind.

The system should be altered from one of mainly curative treatment to one of preventative treatment. Doctors should realize that in keeping their knowledge from others; they have kept it from themselves, for enlightenment reflects enlightenment.

Nor would they be the losers. The real loss would be borne by the manufacturers who produce those endless so-called remedies for every known disease, and to those quacks and charlatans who practise under the names of mediums and clairvoyants. They, indeed, would have to close down, which would be an excellent thing, from the public's point of view.

But no sphere of medical science would benefit more from the preventative method than sexology. So many of the modern sex troubles arise from faulty teaching, that if only medical practitioners were recognized authorities on the subject—and could be consulted at will by parents anxious to instruct their children—the youth of our country would grow up with a healthy, normal and sane outlook on love.

As it is, of course, parents rarely ask the advice of a doctor as to what they should tell their children—indeed, they might not be much wiser if they did—and by the time the children become adults, and in a position to take professional advice themselves, the harm is already done.

Prevention is better than cure. And in my vision of the future, the New Deal doctor would be a man you could trust. He would be paid to keep you well—as in China—rather than to try and cure you after you were ill. We would consult him, if, say, one of our parents had suffered from tuberculosis, or kidney trouble, in order to learn how to prevent a similar condition arising in ourselves.

New fields would, indeed, be open to medical men. Instead of a newspaper article being considered as a personal advertisement by the B.M.A., and punished accordingly, it would be highly commended as a means of spreading preventative knowledge, and the writer rewarded. And there are a hundred and one different ways in which the modern doctor could place his specialized knowledge at the service of the community.

* Though not formally sworn to-day, the Hippocratic Oath is implied. The oath is to the effect that a doctor will not divulge any of his learning to anyone outside the profession.

If this chapter has demonstrated something of the stupid and ill-informed attitude of our universities and doctors towards love and sex, it will have achieved its purpose. To a great extent, the modern medico takes the place of the priest. If he is to succeed in his high purpose in life, he must teach mankind the finer points of the whole great art of living, for, in the words of Havelock Ellis,* "the art of living is finally the art of loving, in which one becomes a master too late".

* From "My Life," by Havelock Ellis, Published by Messrs. Wm. Heineman, Ltd.

PART II.

HEALTHY FUNCTIONING AND MECHANISM OF SEX.

- (a) THE MALE AND FEMALE SEX ORGANS.
- (b) OVULATION, MENSTRUATION AND CONCEPTION.
- (c) HEREDITY, PREGNANCY AND THE "CHANGE OF LIFE" IN
MEN AND WOMEN.

CHAPTER IX

THE MALE SEX ORGANS.

- (a) *"Girl" who became a father.*
- (b) *The penis and its functions.*

As sex is fixed at the time of conception, the sexual development of the unborn child is of little interest to the general reader. In the case of a baby boy, however, it is always important to make sure that the organs are correct, and that the penis and two testes are normal. In the infant, these organs are tiny, which, strange to relate, often surprises the mother.

I remember one woman remarking that she could not imagine how her child would ever be able to perform the sex act, with what she described as a penis smaller than her little finger. This observation, of course, merely illustrated her ignorance of sex development. It is rather the completeness of the male organs which matters.

Few books deal with the question of the undescended testicle. This, as Eccles points out, is really a misnomer, for, as the unborn child lies feet uppermost in the womb, the testicles really make an ascent.

Theoretically, these organs, which are naturally tiny in the newly born boy, should have left the abdominal cavity and reached the scrotum, or sack, in which they are carried. It sometimes happens, however, that one, or both, of these glands are obstructed somewhere in their passage from abdomen to scrotum, and this is a serious condition.

Owing to the smallness of the organs and the scrotum, it is too early at birth to ascertain accurately if they are in their proper position. In the first year or two of life, they seem to lie just inside the body, so that, on examination, it is impossible to predict whether or not normal development will take place.

But by the time a boy has reached a few years, there should be no difficulty on palpating the scrotum gently with the fingers, in confirming that all is well. This should not be done in cold weather or after a coldish bath, as a low temperature shrinks the

skin of the scrotum, and it might be impossible to ascertain if the glands were in their proper position. If one, or both, are absent, then a doctor should be consulted. There is a popular belief, even among certain doctors, that this matter is of little importance, because with puberty the organ or organs will descend of their own accord. Unfortunately, this is not the case, though it does occasionally happen.

It is important that both testicles should reach the scrotum, for if they are obstructed anywhere their development and functions are generally impaired. For instance, such an individual with neither teste descended, usually remains sterile, while psychologically he is likely to be gravely affected in later life. In this respect a parent has a most definite duty to his child.

Medical science has a variety of cures for this condition, on which it is unnecessary to dwell, except to say that endocrine therapy or massage will sometimes remedy the case. Other times, however, an operation known as orchiopexy is necessary, and the testicle can also be transplanted from that part of the body in which it has become lodged into the scrotum. The important point is, that the child should be taken to a medical man for advice and treatment, if there is any fear of an imperfect descent of one, or both, glands. According to the best authorities, there is great possibility of a complete cure. But even if the matter has been neglected and the patient is older, he need not, by any means, abandon all hope. Of course, many men lead entirely satisfactory lives with only one testicle, or even a part of one, but owing to risk of local illness or accident, everything ought to be done to get the two glands into the scrotum.

Nature's reason for providing the scrotum is an interesting one. As a rule, the testicles will only function properly in a temperature lower than body heat, and that is why the scrotal skin is of such an elastic nature. In cold conditions, the testicles are drawn up into the fork, while in warm conditions, the scrotum stretches perceptibly, and the organs are permitted to lie an inch or two away from the body.

Hamilton Bailey, in "Diseases of the Testicle", tells of an experiment carried out by Carl Moore of Chicago, in which he covered the testicles of a ram with a sort of tea-cosy. In eighty days, not only had the ram become sterile, but the testicles themselves had atrophied. Such, however, is Nature's healing power that, when the "tea-cosy" was removed, the ram regained its virility and all its male qualities. This case is a warning to all those athletes who wear a stout suspensory bandage for any length

of time. On the other hand, the thin, open knitted silk bandage, worn by sufferers of varicocele is harmless, as is proved by the fact that millions of men wear them without ill effects.

Another interesting case reported by Bailey is that of a man who, believing himself sterile as the result of undescended testicles, committed suicide. At the post mortem it was found that living sperms abounded!

The "Girl" Who Became a Father.

The following must also have been a case of undescended testes.

Some years ago, a child was sent to a girls' school in Switzerland, and it was noticed that she excelled at games. At about the age of fourteen she disappeared, to the surprise of the other girls. Some years later "she" visited the school again, only this time in the clothes of a young man. A romantic touch was added by the fact that "she" married a former classmate, and is now a happy father of several children. Fortunately, such cases are rare.

Physically, the development of the external sex organs from birth to puberty—that is to say, ten to sixteen—is comparatively slow and unobtrusive. But in these childhood years there is another matter about which some knowledge is advisable in the case of parents.

The average adult has completely forgotten anything of a sexual nature which may have taken place in the first six or eight years of his life, and as a result it is commonly supposed that the infant has no sex sensations or interests. Modern psychologists who have studied such matters, however, have proved that this is not so, and that sex plays an important part in the life of a child.

Freud maintains that even while sucking at the breast, the babe is showing a sexual tendency in the obvious pleasure it derives from the motion of sucking. Certainly, a dummy teat will often change a crying child into a happy one, though there is no apparent reason why, if the desire was only for food, an empty comforter should satisfy. Be that as it may, there are undoubtedly manifestations in young children which are certainly due to sexual causes.

In the first few years of life, babies have been observed handling or rubbing their sexual parts in order to obtain gratification. Most parents do not associate this with sex, and believe that the child is merely dispelling irritation. This is just as well, for

unless excessive or morbid repetition prevails, it is better that such infantile manifestations should be ignored. They are not harmful, but if interfered with, might easily set up psychological difficulties later on.

The child, of course, does not realize that his behaviour is in any way connected with sex. But it is an established fact that, in the early years of his life, he unconsciously obtains pleasure of an erotic nature. Knowing nothing of intercourse or orgasms, the child soon learns that the emptying of the bladder or bowels is accompanied by sensations of pleasure, and will deliberately encourage these reactions. Long before sexual maturity—perhaps even at the ages of three or four—boys and girls will delight in looking at themselves in a mirror, or even running about naked, obtaining a perverse pleasure in doing something they know is forbidden.

Parents should treat such occurrences lightly, and never threaten to smack a child. Indeed, some psychologists even assert that a taste for sadism and masochism is inculcated in this manner, although such a theory has not yet been decisively proved. It is known, however, that children who are frequently whipped will inflict a similar punishment on themselves in an effort to obtain a measure of sexual satisfaction. It will therefore be seen that in these early years, the infant's sexuality is directed inwards towards itself, and this is known as the self-love stage of development.

With puberty, the onset of which varies from one boy to another, sexual maturity establishes itself. The first signs usually appear during the early teens. Then the problems of sex become more familiar, for most of us can recollect those later years. But before discussing the internal and psychological changes, we must describe the male productive organs themselves.

The Sex Organs in Man.

In the diagram on Page 79 a general illustration of the male sex organs is given. Perhaps it is because the testicles are the most important organs of sex, that Nature has placed them out of harm's way. These two glands, when mature, are each about the shape and size of a walnut; and as everyone knows, are situated in the fork of the legs and lie suspended by the scrotum. They have two important generative purposes—to manufacture the spermatozoa or seed, and, equally vital, to produce internal secretions which are absorbed by the body.

It is from these internal secretions that man obtains his "maleness". Until quite recently, it was believed that the only purpose of the testes was reproduction, and there are still many people who are ignorant of this second function. With puberty, however, it becomes obvious that a sudden change occurs in the boy. The testes grow in size, and, as maturity approaches, they begin to function strongly. As well as the manufacture of sperms, internal secretions are now liberated in increasing quantities into the blood stream, and the development of what is termed the secondary sexual characteristics is due to this latter cause.

These characteristics include the breaking of the voice from childhood treble to tenor bass, the growth of facial and pubic hair, and, in fact, the transformation from boyhood to manhood.

The penis consists of a root, body and head, which is known as the glands, covered by the foreskin or prepuse.

For anatomical reasons, reproduction could not be carried out if this organ always remained flabby or soft. It is therefore composed of a spongy material which is capable of filling out, not with air, but with blood, for that is how erection is attained.

The function of erection does not result from any direct message from the higher centres, but comes about through stimulation of an erotic nature and is referred to as a reflex action. When fully congested with blood, the penis is temporarily enlarged both in length and circumference, and becomes firm and rigid.

Until quite recently, it was thought that the most virile and highly sexed man was the one with the largest male organ, but modern knowledge proves this is not always the case. Organ size varies from man to man, just as do other parts of the anatomy. At puberty, the pubic hair and under-arm hair begin to grow abundantly, and here again it was considered that ample hair in the genital regions denoted sexual potency. Statistics, however, prove that before virility can be assessed, a more complete knowledge of the man is necessary.

It might be assumed that the man with the strong beard, the deep voice, well developed genitals and a hairy body was highly potent, but this is not always the case. It must be remembered that the mind plays a great part in such matters. Sometimes it is the little effeminate looking creature, whom no-one would suspect, who is the most virile. The life-long mental attitude towards sex often influences the development and maintenance of potency almost as much as physical inheritance.

Before studying in detail the functions of the male sex organs, we must briefly examine the other, and subsidiary, parts. The epididymis is a tube attached to the testicle which acts as a base for the live sperms. It is connected with the seminal vesicles by a tube known as the spermatic cord—shown in our illustration—through which the sperms pass on their way to the seminal vesicles. The latter are fluid producing glands which also act as store houses for the sperms until ejaculation.

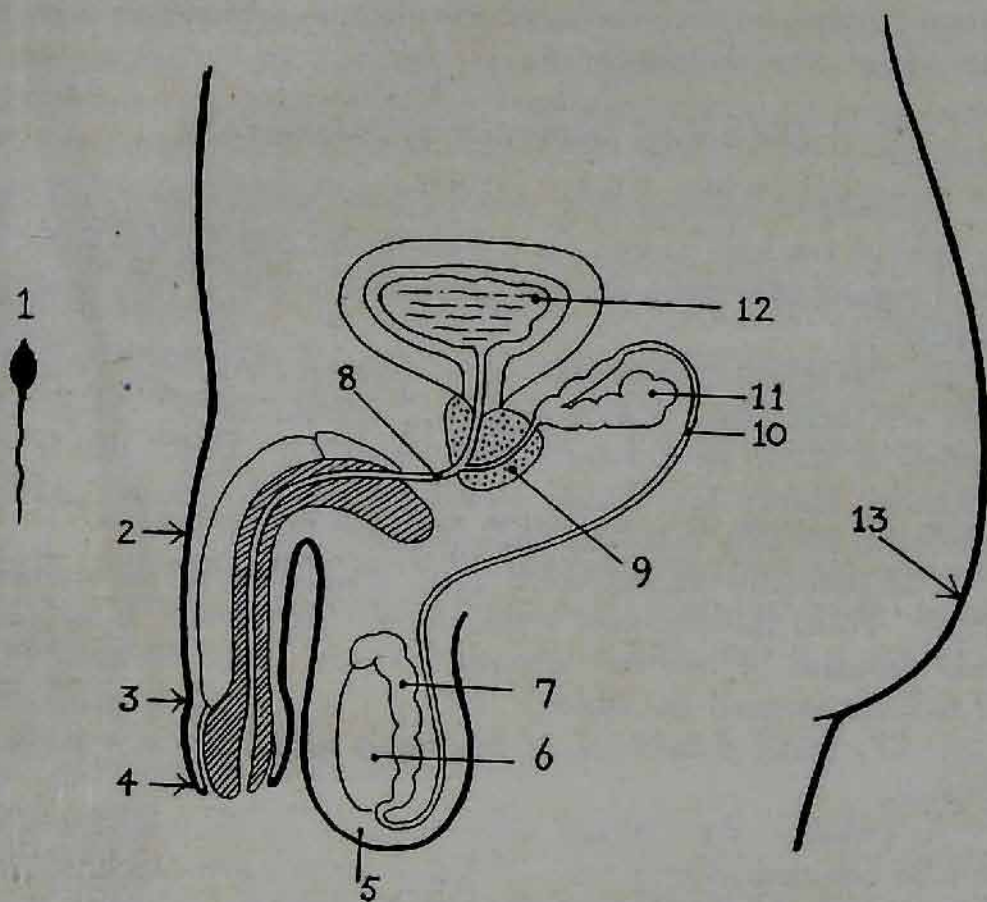
The prostate is another important gland. From it comes the prostatic fluid, the purpose of which—it is thought—is to add bulk to the semen and enable the sperms, after ejaculation, to have some substance in which to swim and live.

Another small gland of some importance is Cowper's gland. Along with other tissues it is responsible for lubricating the inside of the urethra, and thus facilitating the passage of semen. In some men, when highly stimulated, the products of these glands overflow and lubricate the bulb-like head of the male organ. This was formerly, but erroneously, thought to be a leakage of semen before ejaculation. Indeed, many men, at the appearance of the lubricating fluid, are rather frightened and feel that they are not functioning properly. The above explanation should set all fears at rest.

Finally, there is the urethra itself. This tube which runs from one end of the penis to the other, and up through the prostate gland to the bladder, serves a double purpose—that of emptying the bladder and as a passage for the semen at the time of ejaculation or emission. What is termed the urethral crest, is situated at the base of the prostate gland. Here, during sexual excitement, all the various fluids congregate prior to ejaculation.

This somewhat brief outline should enable the Reader to understand the functions of the male sex organs. With stimulation, there is a rush of blood into the veins and spongy material of the male organ, in order that it should become rigid enough to permit penetration of the vaginal canal.

For a long time, an explanation has been sought as to how erection is maintained. Some authorities claimed that it was due to a valve operating at the base of the male organ, while others believed that it was controlled by some sort of muscle. The latest data on the subject shows that this extraordinary phenomena is caused by stimulation. Certain parts of the body—notably the penis in the male and the clitoris in the female—are composed of muscular tissues which, during stimulation, encourage the supply of blood, and, after it ceases, allow it to flow out from the organs.



THE MALE SEX ORGANS.

1. Male sperm (greatly enlarged).
2. Penis or Phallus.
3. Glands.
4. Foreskin.
5. Scrotum or sac containing testicles.
6. Testicle.
7. Epididymis.
8. Urethra.
9. Prostate gland.
10. Spermatic cord.
11. Seminal vesicle.
12. Bladder.
13. Buttock.

Following erotic excitement, the various glands secrete their contents in the urethral crest until it is full. Then, under suitable conditions, and as a direct result of mental and/or physical stimulation or pressure, the process of ejaculation—which only lasts for a second or two—is completed.

The Sexual Difficulties of Adolescence.

It should be realized that, with puberty, which occurs between the ages of ten and sixteen, or a little later, and the development of the organs and processes just described, a boy is fully matured sexually.

Psychologically, of course, many changes will still occur, but these will take place over a period of several years. Male adolescence is apt to be a difficult time for a boy. Unless he is told something about his sexual development, he cannot possibly understand his new reactions and outlook.

It is generally during these early teens that sexual curiosity occurs. From the self-love state, where his interest in sex was either dormant or directed towards his own body, he now finds his feelings aroused by others. This period of transition is often beset with many difficulties, if the boy's attitude is not properly adjusted.

At puberty, the average boy requires more enlightenment than he commonly receives. There is no need to acquaint him with intimate details, but at least he should be instructed in sex and told of the part it plays in marriage. The strength of the sex urge must also not be overlooked, and the boy should be warned that he will have to show considerable self-control, and develop the habit of inhibition. Despite his bodily cravings, he must be made to understand that every attractive girl cannot be a sexual object, as is the case with females in the animal world. A high ideal of human marriage should be provided, and it should be pointed out how chaotic social conditions would be if men gratified their sex urge promiscuously. Care must be shown not to arouse fear of sex itself in the boy's mind.

At this age the sexual urge of the average healthy boy is strong. Sex sensations become less diffused; and even without instruction, most boys discover that the male organ is responsive to handling, and it is in this way that self-relief first occurs. After puberty, the thoughts which accompany masturbation are not directed primarily towards the boy's own body, but towards some ideal woman. Sex instruction, however, does much to reduce morbid curiosity, so that interest is no longer centred around sex,

but left free to cover all the other things which the awakening conscience is beginning to grasp.

It might almost be said that before puberty, the child is sexually unaware, while after it he is cognizant of his reactions. He soon ceases to despise girls, and a woman's body has a new significance for him. Pornographic photographs in magazines or advertisements have now an appeal for him, while at the pantomime, he is more interested in the thighs of the chorus girls than in the antics of the clown.

It is mainly the mystery which rivets a boy's attention to sex, and that is why it is so necessary to give him some explanation. If he understands the reason for the attraction of the feminine body, and knows something of the intimate anatomy of a woman, sex will become less obtrusive until he is old enough to fall in love.

It is no use thinking that ignorance will protect the growing youth from sex, nor is it at all helpful to expect him completely to suppress or sublimate the normal urge. Some compromise must, indeed, be effected, if he is to be happy and healthy.

CHAPTER X

THE FEMALE SEX ORGANS.

- (a) *Secondary sex characteristics.*
- (b) *Woman's ignorance of own anatomy.*

The female sex organs are perhaps more wonderful and complicated than those of the male. Whereas the male organs are mainly externally placed, those of the female are situated largely internally. This is natural, as in the case of a woman, protection against damage during pregnancy is imperative.

We will first consider the counterpart of the male testicles, namely, the ovaries. These generative glands, each of which is about the size and shape of a small plum, are placed well inside the body, above, and one either side of, the uterus or womb. The part they play is similar to that of the male testes. The ovaries produce the ovum or egg cell; but, normally, only one is produced at a time. This process is known as ovulation, and will be further discussed in the next chapter.

Generally, one ovum is cast off by each ovary every two months, that is to say, each ovary produces an ovum every alternate month, thus the production of one ovum approximately each four weeks forms the total. In size the ovum is no larger than a grain of pepper, being hardly visible to the naked eye.

It is technically inaccurate to refer to an ovary as producing or manufacturing an ovum at all, for at birth the ovary contains many thousands of immature ova, or egg cells, and it is from this number, when ovulation is due, that the egg cell is drawn. To digress slightly, it should be known that this process of ovulation only commences with puberty, that is, usually in the early teens, although with some girls it occurs earlier or later, there being no precise age.

As is the case with the male testicles, the ovaries have the additional and important purpose of manufacturing internal secretions, which, on liberation into the body, are indirectly responsible for the development of the adult sexual characteristics.

With puberty many internal changes arise, and, of course, following ovulation, menstruation begins.

Other developing secondary sex characteristics in the adolescent girl include enlargement of the breasts, the growth of pubic hair and changes in the bodily structure itself, such as the widening of the pelvic bones.

These developments are directed to two ends, namely, that of fitting the body for motherhood, and, secondly, of making the girl more attractive to the male. After puberty, she loses something of her lanky schoolgirl gait; while, as a further result of the internal secretions, her face and physical appearance improve and become more sexually attractive. She now begins to acquire what is nowadays termed "sex appeal".

At this time, psychological, as well as physical, changes occur. The teens are a time of dreaming and of contemplation, and almost every idle thought is a romantic one. "Love is of man's life a thing apart, 'tis woman's whole existence". Like a boy, the adolescent girl becomes more interested in sex, and particularly in the opposite sex, than she would readily admit.

Nowadays, many girls' romantic attachments centre round film stars, and, to the adult mind, often appear silly and sentimental. But it should be realized that behind the girlish giggling there may be much mental anguish and suffering, which no amount of harshness or derisive laughter will cure. Indeed, a highly emotional girl can make herself genuinely ill over an imaginary love affair of this kind. A case came to my notice recently.

On the death of a famous film star a girl of fifteen, who was at a boarding school, broke down completely. She wept incessantly, refused to eat and maintained for some time an obstinate silence on the cause of her trouble. Eventually, it transpired that she had been in love with the actor and had cherished hopes (no doubt quite vain, but none the less real to her) of meeting him at some future date.

To all intents and purposes, her imaginary romance was as intense as that of an adult woman having a genuine love affair. It was certainly difficult for her to recover from its sudden termination.

The Womb.

As everyone knows, or should know, the womb, or uterus, is where the unborn child is nourished. This organ is normally about the size and shape of a pear, and is composed of muscular tissue capable of increase in size, so that when pregnancy is advanced expansion occurs, making room for the growing foetus.

The uterus lies above, but not in direct alignment with, the vaginal canal, as can be seen in the simple diagram on page 85; in fact, the neck, or exit from the womb, fits directly into the top part of the vagina. Higher up, the ovaries are attached to the outside of the womb by two tubes, which lies on either side of it.

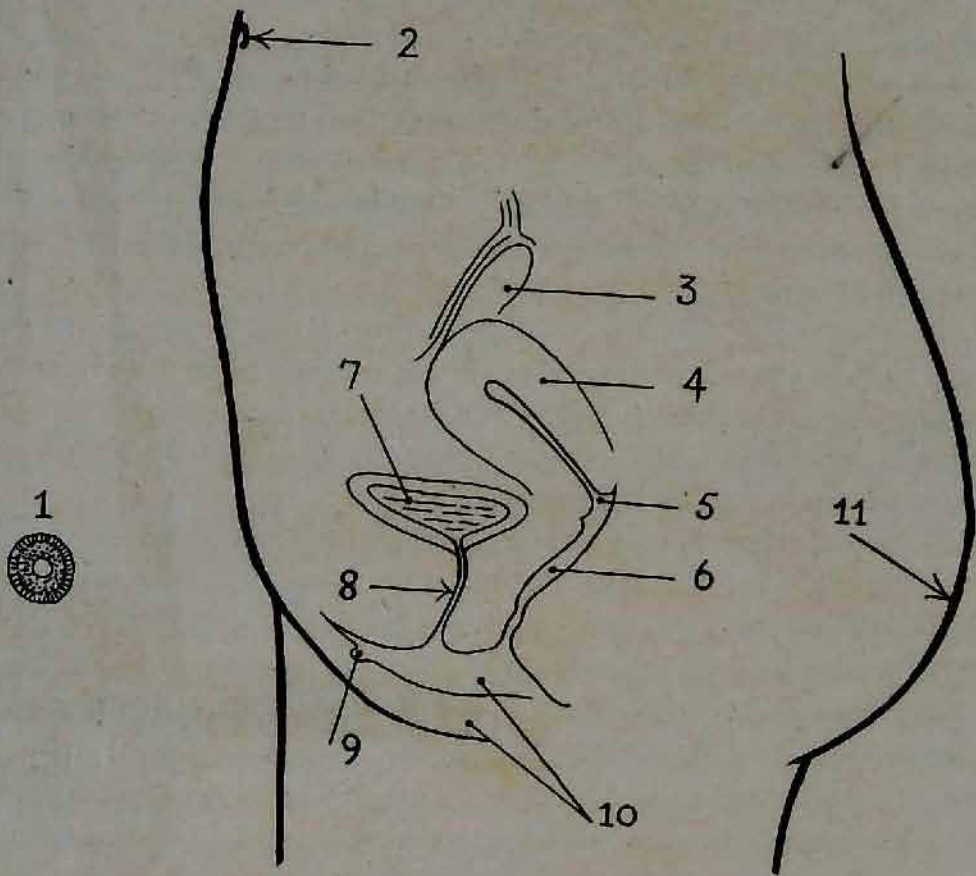
These are known as the Fallopian tubes, or oviducts, but it would be scientifically inaccurate to describe them as being connected to the ovaries, since actually there is, for some unknown reason, a space between the ovary and the oviduct. This, however, is of little practical importance, for at the time of ovulation the egg is sucked into the oviduct, through which it slowly passes into the womb itself.

The remaining important organ is the vagina, or female passage. This is situated between the anus and the urethra. The urethra is the exit from the bladder. (It is often considered that Nature has erred in so placing it, and it certainly seems a pity that the organs of excretion are so near the site of physical love. But Nature ignores man's aesthetic tastes).

The vagina is a narrow opening of about four inches in depth, which, like the womb, is capable of stretching. It is composed of mucous membrane and, as I have said elsewhere, to the touch resembles the inside of an orange. During intercourse it can accommodate almost the entire male organ, but the latter does not, as some people imagine, enter the womb itself. Near the vagina there are small glands which, on erotic stimulation, secrete a quantity of fluid, the purpose of which is to lubricate the entrance to, and interior of, the female passage, thus facilitating the introduction of the male organ during coitus.

Now we come to the entrance of the vagina, known medically as the vulva. This is an oval-shaped opening composed of two sets of lips, known as the outer, or greater, lips, and the inner, or smaller lips. It is possible that in primitive times the purpose of these lips was to create sexual attraction, but to-day they are of no known use. Owing to the pubic hair and their general situation they are not easily visible. This is fortunate, for, as most people will agree, the sex organs are not in the least beautiful in themselves.

In the virgin, the actual entrance to the vagina may be largely covered by the hymen; and around the entrance there is a ring of muscular tissue. Most women cannot consciously control this, but it automatically comes into action during coitus and slightly grips the male organ.



THE FEMALE SEX ORGANS.

1. Ovum or female egg (greatly enlarged).
2. Navel.
3. Ovary.
4. Womb.
5. Entrance to Womb.
6. Vagina.
7. Bladder.
8. Urethra.
9. Clitoris.
10. Outer lips of Vaginal entrance.
11. Buttock.

Finally, at the top of the entrance to the vagina (see line drawing, page 85) is the clitoris, which is the tiny counterpart of the penis; immediately beneath is the opening of the urethra.

Many women are extraordinarily ignorant of this part of their anatomy. Here is an illustration: a woman, already the mother of several children, desiring to prevent further conception, yet unwilling to adopt scientific birth control, boasted of a "most satisfactory" method, namely, that of micturating immediately after intercourse. She spread this false notion and several others followed her example. Needless to say, before long, each one found herself pregnant.

It is obvious that the misconception arose because they believed that the vaginal passage and the urethra were identical, and thought that in making water the seminal fluid would be automatically expelled. But, as the diagram on page 85 shows, the urethra is distinct from the vagina.

While on the subject of these organs I should like to add that numerous women, although scrupulously clean in every other way, fail to pay attention to these intimate parts. It is a simple matter while bathing to insert the fingers into the vagina and cleanse it. In this way, body odours can be prevented and a woman smell as fresh and sweet as a woman should.

CHAPTER XI

OVULATION AND MENSTRUATION.

(a) *Connection between the two only recently understood.*

(b) *Effect of mind over matter.*

Contrary to popular belief, ovulation precedes menstruation in women and does not coincide with it. In the animal world it is not so. We talk of an animal being on heat, and, as is well known, it is only during this time that the female will allow the male to approach her sexually.

In the female cat or rabbit, for example, ovulation occurs at the same time as heat, but comparisons between animals and mankind are not always scientific. Apart from certain members of the ape tribe, animal heat is in no way comparable to the menstrual cycle of woman. For one thing, it is not a monthly cycle but occurs only a few times a year. It is believed that the small amount of fluid which oozes from the sexual parts of the female animal only serves the purpose of creating a scent to attract the male.

With mankind things are different. In woman, the first ovulation occurs with puberty. This means that physically a girl can now become a mother. In Eastern countries, where girls marry in the teens, they become mothers at an early age, and, in such cases, child birth is generally very easy. Late marriage in this country is responsible for some of our maternal mortality.

It is only in recent times that the connection between ovulation and menstruation has been discovered. This is not surprising, because ovulation takes place internally and few women are aware of it. The exceptions are certain sensitive women who report a peculiar internal feeling coincident with the time of ovulation. What happens is this: the Graafian follicle, a part of the ovary, enlarges and bursts just before ovulation, ejecting the ovum into the abdomen, where it is caught up by the oviduct on its way to the womb.

Thanks to the investigations of Professor Knaus, late of Prague University, and Dr. Ogino, of Japan, working independently of one

another, it is possible to explain the connection between ovulation and menstruation.

In the woman who has not become pregnant, exactly fifteen days after the egg cell leaves the ovary, menstruation starts. This knowledge of ovulation is of the greatest use in determining the beginning of pregnancy and as a means of controlling conception.

Knaus's discovery enables the menstrual cycle to be correctly understood. We can now say that it is really an ovulation as well as a menstrual cycle.

For menstruation depends upon ovulation and directly results from it. In the normal woman, from the age of puberty to forty-eight or thereabouts, until she experiences the menopause, or "change of life", ovulation occurs every three, to five weeks, that is to say, at intervals varying in the individual from twenty-one to thirty-five days. In some exceptional cases, the intervals are longer, but the average is approximately twenty-eight days. Some women can forecast to within a few hours the time of ovulation, while others are more irregular. It may occur, for instance, after a twenty-six day interval one month, and after twenty-eight days the next.

While the interval between ovulation differs with the individual, the relationship between ovulation and menstruation is the same in the case of practically every women. Menstruation commences exactly fifteen days after ovulation. This illustrates the fallacy of the statement, often heard, that a woman's period was, for example, "two days late". What is really meant is that ovulation was two days overdue and consequently menstruation two days delayed.*

In the days before the onset of the period the tissues and lining of the womb are filled with blood and become congested. If conception has not taken place, then clearly something must happen in the womb which Nature has prepared for conception; that something is the bursting of the congested tissues and small blood vessels so releasing the blood and other waste matter (including the unused ovum), which compose the menstrual flow.

For several days this fluid oozes out of the uterus via the vagina. In some women, the flow may be slight and only last for two days, while others have a more copious issue, continuing for six or seven days. If the flow lasts over seven days a doctor ought to be consulted.

* When the ovum is fertilized, and during breast feeding, menstruation is generally in abeyance. In this chapter we are concerned with women who are not pregnant.

Slight individual variations are common, however, and a woman may have a scanty flow one month and a profuse one another.

Menstruation is a natural function and ought not to be painful, although the majority of women feel slightly unwell and irritable during the height of the flow and, in some cases, for a short time preceding it, when the slightly swollen and tender breasts herald its approach.

Superstitions and Fallacies.

Owing to the fact that until recent years there has been very little real knowledge of this vital feminine function much fear and superstition are still attached to it. Books are available in which menstruation is confused with animal heat and those desiring conception are recommended to have intercourse just before the period or during it, in the belief that ovulation occurs at that time. As I shall prove later, conception is established just after ovulation.

Another fallacious idea is that the discharge is a means of cleansing the system of impurities. The result of this is that many a girl with a scanty issue has imagined herself to be unhealthy. Actually, a slight flow is possibly more healthy than a heavy one.

Sometimes a girl will imagine herself into a serious condition. Cases are known in which girls, fearing that they had too small a flow, have worried to the extent that the menstruation stops altogether. They reason thus, "I have a small flow, so maybe I am abnormal in some way and will perhaps never be able to have a child". Continual worry soon upsets body processes. The man, for example, who worries about the smallness of the quantity of his seminal ejaculation will quickly have cause to worry, for he will find that his glands cease to produce any semen. That is what happens to the girl. The worry upsets glandular activity. The cure for both the man and the girl lies in giving up all worry. The girl must realize that the small quantity of the flow is not unhealthy and is perhaps more healthy than a copious one. Her cure may occupy several months, because, once upset, it takes time for natural processes to re-establish themselves.

Certain women have a copious flow for several periods, followed by a slight flow during the next periods of the cycle, which has given rise to the belief that had they conceived during the former months a boy would have been born and a girl during the latter. There is, of course, no truth in this, for the sex of the child is determined by the sperm at the time of fertilization.

Again, it is untrue that a child conceived during the menses time will have birth marks.

Such old wives' tales have helped, and still help, to turn a natural function into a mysterious and supernatural phenomenon and are liable to upset the nerves and create apprehension.

Another depressing idea, based on the Old Testament, is that a woman, during the menstrual period, is unclean. Nothing could be calculated to create greater fear than the following typical passage from Leviticus, chapter 15, verses 27 to 31 :—

“And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.

“But if she be cleansed of her issue, then she shall number to herself seven days, and she shall be clean.

“And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

“And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the Lord for the issue of her uncleanness.

“Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them.”

It is from such ancient codes as this that our inherent fears of sex and everything connected with it arise, and it is hardly surprising that woman has shown such ability in hiding the fact of her period from all around her.

So much shame is still attached to this natural function that frequently a boy living in the same home is quite unaware that his sisters menstruate, unless he happens to have read about it. I often feel that we should understand one another better if we were less ashamed of our bodies.

I recall a bathing party when one of the girls declined to go into the sea. This annoyed her boy friend, who exhorted her not to “funk it”. A talk with him later confirmed that he knew nothing at all of women's regular courses.

Fifty years ago, it was the custom for a woman to spend a day or two in bed at the beginning of the period. Nowadays, it is unusual to do so. This is not because the modern girl is stronger than her Victorian sister but because menstruation to-day is not regarded as an illness but as a natural, if somewhat inconvenient, function. This is the correct attitude. To be considered an invalid

for two or three days every month causes a girl unnecessary anxiety.

There is no doubt that a rational and scientific explanation of menstruation helps to reduce the suffering which accompanies it, just as modern sanitary protection does much to eliminate the inconvenience.

Minor Menstrual Disorders.

On the other hand, it should be realized that apart from anticipated, or imaginary, distress there are disorders, often of a minor character, which accompany menstruation.

Frequently, menstrual discomfort is due to the congestion of the uterus or to insufficient development of the tiny exit from the womb. In the case of congestion, this may be caused by tight corsets, which the normal girl may well dispense with. The narrow body belt is less restricting and more convenient, but, even so, if there is much pain the belt should be removed just prior to and during menstruation.

A total of anything from one to eight ounces of menstrual blood passes each month. At first, it is usually a brownish colour, but later appears more blood-like, while towards the last days it may revert to brown. If there is any congealing, the blood, in leaving the small neck of the womb, can cause much pain.

If the pain is due to too small an opening from the uterus, this impediment can usually be corrected by a doctor. Again, if there is excessive clotting a professional examination can disclose whether there is any womb trouble.

Often a woman who has had pains before marriage finds that they disappear afterwards, especially after childbirth. The improvement in those who are married, but have not had children, is due to the fact that the general health usually benefits from marriage. Moreover, the wife is probably leading a more normal life than that of working in an office or shop all day.

But in the single, living under modern conditions, some slight discomfort is almost inevitable. In more primitive communities this is not so; the women have a scanty flow and appear to suffer neither inconvenience nor discomfort. But since most of the women of this country cannot claim sufficient exercise and ideal living conditions, they have to make the best of a bad job and do what they can to minimise the pain.

Thus, many girls find that if a little extra rest is taken during the period of lassitude which precedes the onset and for the first day or two until the "crisis" has passed, they suffer less. Again,

when the pain resolves itself into backache and headache it is a good thing to take an aspirin or two and to have an early night in bed with a hot water bottle over the abdomen.

Menstrual health is closely allied to general well being. Overwork, late hours, excessive drinking, all contribute towards menstrual irregularities and should be avoided. Since the pain is usually due to congestion of the pelvic region, it follows that constipation, especially just before the onset of the menses, should be treated.

No woman need allow herself to become hypochondrical and imagine herself ill when she is not. Naturally, only the very robust would go swimming during the period, but, on the other hand, the average girl can lead a perfectly normal life so long as she avoids excessive exercise.

The mind plays so great a part in regulating health that there is no better advice than this. Unless something untoward occurs, in which case a doctor should be consulted, the "curse", as it is called by the modern girl, should be forgotten. Pain will thus be reduced to a minimum.

Just what the mind can do to disturb the mechanism of ovulation has often been demonstrated by the unmarried girl who has indulged in sexual intercourse. Frightened lest she should be pregnant, she worries so much that ovulation does not occur, nor, inevitably, does menstruation follow. She thinks her worst fears are realized. She may, of course, have conceived, but, on the other hand, she may not have done so. Anxiety may be the sole cause of the cessation. The doctor will soon be able to enlighten her. The 'quack' will exploit her financially.

In other cases, women with a strong maternal instinct, longing to have a child, have missed a period and have thus imagined that conception has occurred, only to be disappointed by the reappearance of the flow a month or two later. Again, the mind has affected the body.

A change of climate or severe mental anguish may temporarily disturb this natural function in the normal girl who has neither had intercourse nor a special longing for motherhood. This omission of an occasional period need cause no alarm, unless it be repeated; then medical advice should be sought. Incidentally, the delayed appearance of the menses can often be corrected by taking several warm hip baths.

It is unwise to worry over trifling irregularities. But if they are accentuated—for example, if the flow is becoming progressively less, or progressively more—then the matter may be more serious.

There are chemical extracts, containing hormones, on the market which help to stabilize the function, but should only be taken under medical advice.

Another case calling for medical aid is that of the girl who has reached the age of seventeen without the appearance of the flow.

In some women there may be inter-menstrual bleeding. A discharge occurs between the periods. This is due to a variety of causes, some of which may be serious. The discharge should on no account be considered a menstrual irregularity, for it might be due to some other cause altogether, and this is why prompt medical advice is advisable.

Sanitary Protection.

There are so many sanitary pads on the market that little need be said about them. A young girl should be told to wear protection at night as the menstrual flow does not cease then. The pads are comparatively expensive, and their durability can often be increased by sewing on a piece of absorbent cotton wool.

Cotton wool is also a very suitable material with which to improvise a pad if caught unawares when far from shops. It can be wrapped inside a silk net, muslin, or any other suitable material in such a way that it can be inserted into the vagina and, after use, withdrawn. These pads, of course, require frequent renewal.

A very ingenious protection, sold under the name of Tampax, has met with great favour. This is made of long-fibred cotton wool and in shape is somewhat like a short pencil. Its insertion into the vaginal passage is all that is required. Attached as it is to a piece of cord, withdrawal and frequent renewal are a simple matter.

These protections are so small that usually a virgin can use them without difficulty, since the normal aperture of the hymen allows entry and removal. Probably, however, they are mostly favoured by the married, and, of course, if they prove insufficient to absorb the flow at its height then an ordinary sanitary towel can be used instead.

If chafing is to be avoided the entrance to the vagina must be cleansed with soap and water, but an athletic girl should use talcum powder.

Science cannot remove woman's eternal problem, but it can do a little to help her.

CHAPTER XII

THE MECHANISM OF CONCEPTION.

(a) *The moment of conception.*

(b) *Conditions necessary for twins or triplets.*

Fertilization or conception is the creation of new life. It is a function formerly surrounded by mystery and superstition, which science has now removed.

A proper, if brief, understanding of this subject is necessary, if the latest knowledge of birth control, inheritance and other interesting matters is to be intelligently understood.

The male seminal fluid contains many millions of spermatozoa or live sperms. In fact, in one ejaculation, which is less than a teaspoonful, it is estimated that there may be anything from one hundred to six hundred million sperms, each one of which is capable of fertilizing the female ovum. Under a powerful microscope it is possible to see the sperms swimming about in the fluid at a surprising speed. They appear silver in colour, and very active. An illustration of the sperm can be found on page 79.

The counterpart of the male sperm is the female ovum or egg. The egg, on the other hand, after it is "laid" by the ovary—at ovulation—remains more or less stationary, having no motive power, such as the tail of the sperm. But it does possess the astonishing quality of magnetism, or ability to attract, so that the sperm cells at once assault it vigorously in their attempt to impregnate it.

A parallel can be drawn between the man and woman. The fundamental sex characteristics of the man are to be found in the activities of the vigorous sperm, while the more passive qualities of the woman are seen in the functioning of the ovum.

Let us trace this process of conception from the beginning. Following ejaculation, a small quantity of semen is deposited in the vagina, normally at the top near the entrance to the womb. And that is the end of man's part in reproduction.

In a few seconds, the seminal fluid mingles with the vaginal secretions, so that the whole top part of the lining inside the

vagina is inhabited by millions of living sperms, each intent on fertilizing the ovum.

It would therefore appear that impregnation of the ovum was a matter of certainty, but this is not so in practice. Fertilization depends on a variety of factors. For instance, if the total quantity of a particular ejaculation of semen was very small, even though it contained numerous sperm cells, none of these might succeed in reaching the ovum. Again, if the mucous membrane of the vagina is too dry for the sperms to make sufficient headway to reach the ovum, conception might not take place.

Sperms must have a certain temperature and sufficient moisture if they are to live and move freely. Heat is detrimental to their longevity, consequently the glands which produce them—the testes—remain outside the body, so that they are kept below body temperature.

It must not be thought, however, that conception is a very difficult matter. There have, indeed, been cases of women becoming pregnant even though no semen has been deposited in the vagina itself. If the man has withdrawn, and the ejaculation has taken place outside the vagina, a small amount of semen may get on to the lips of the vaginal canal. Under perfect conditions—if the vagina is well lubricated by secretions—some of the sperms might manage to make their way into the womb.

But to return to the normal processes of conception. From the vagina, a number of these sperms squeeze their way through the constricted opening between the vagina and the womb. Once inside the womb they move along its lining until they reach the fallopian tubes, or oviducts, leading from the ovaries. It is normally in these tubes that conception takes place, provided that there is an ovum, or female egg, waiting to be fertilized, or that one will arrive within a short time. This subject, however, will be discussed more fully in another chapter.

The Moment of Conception.

Conception occurs when the sperms meet the ovum, and one of the strongest and most active succeeds in penetrating its surface. At this moment, a change takes place in the surface of the ovum, which prevents further sperms from entering it.

Although scientists have made great progress in the study of this subject, nobody as yet knows exactly what sex is. The great mystery of life and continuity of the various species is not solved by a statement of how it works. For instance, we do not know why Nature has chosen this intricate method of reproducing, nor

do we know how it is that two specks of protoplasm invisible to the naked eye, when joined together, become a new being.

The mystery of identical twins or triplets can, however, be solved. It sometimes happens that the impregnated ovum divides into two or more sections, so that two, or more lives are created. In such cases, the sex is always the same, and the resulting children, physically at any rate, are very similar, although external circumstances may, to some extent, create differences as they grow older.

In other cases, twins, not identical, though possibly of the same sex, are due to two ova being shed at the same time, and fertilized by different sperms. And inasmuch as the sperms and ova are not the same, such children will be no more alike than other members of the family. Identical twins are fed from the same placenta, but ordinary twins are fed from two different placentas and through two separate cords.

From this, it might be deduced that twins do not run in the same family. Nevertheless, while they are obviously not inherited, it has been proved that certain families have a tendency towards the simultaneous production of ova, or the splitting of the ovum.

Nature's methods of perpetuating the race are indeed wonderful. She is not content to supply only a few dozen sperms in the hope that one will reach the ovum, but takes care that each ejaculation contains millions. She prefers the shot-gun to the rifle. If one ejaculation is not sufficient, Nature arranges that man will again be drawn to the woman, and that some other conception will probably take place.

CHAPTER XIII

SEX DETERMINATION.

- (a) *Sex fixed by male sperm at time of conception.*
- (b) *Utopian schemes for rearranging sex ratio.*

The question of how and when sex is determined has been puzzling mankind for thousands of years. All kinds of theories have been advanced. It has been thought—and the theory is popular even to-day—that the ovum from one ovary produces a boy while that from the other will create a girl.

Again, many women imagine that sex is not determined until pregnancy is well advanced, and that consequently the influence of diet will arrange the sex of the unborn child. Gluttony, says one mother-to-be, will produce a boy, while a sparse diet will result in a girl. The next woman will argue exactly the opposite.

It is also widely held, and there seems to be some foundation for the idea, that a woman who conceives following intercourse of a passionate nature is more often presented with a boy than a girl. If we accept this, then it is obvious that parents who desire a boy should only approach one another when the wife is highly voluptuous, for at such times there is greater abundance of vaginal secretion in which the sperms can swim, and it is believed the male sperm swims more quickly than the female. Conversely, if a girl is wanted it should, according to this theory, be more likely to result from intercourse when the woman is not excited or stimulated.

Superstitions and fallacious beliefs vary endlessly, and credence is naturally given to one or another because, quite often, when the baby does arrive it is of the expected sex. On the other hand, we all know the woman who "knows" it will be a girl and we also know how frequently she is disappointed.

Yet in spite of all the theories, nothing can be done to guarantee which sex will be born. The ability to predetermine sex would be of the greatest benefit to many people, from the noble family desiring an heir to the ordinary couple who wish their many daughters to have a brother. Then, too, there are the animal

breeders, whose requirements are so often limited to one particular sex. In the animal world, of course, man has employed castration to offset his inability to create gender at will, but the day may not be far off when science will be able to play a more useful part than is possible at present.

Meanwhile, much light has been shed on the subject by numerous investigators such as Professor F. A. E. Crew, of Edinburgh, and Allen of America, in the latter's great text book, *Sex and Internal Secretions*.

The theory that sex is determined by one or other ovary, however plausible, is adequately disproved by the fact that the woman who has lost an ovary through illness and operation is capable of giving birth to children of both sexes. It is, in fact, now generally accepted that the mother plays no part whatever in determining the sex of the child. To put it more simply, the ovum or egg cell is neutral or sexless.

Sex is determined by the male sperm. Microscopic examination shows that each ejaculation, as I have mentioned before, contains several million sperms, and it has been proved that exactly half of them are male producing and the other half female producing.

Working from this basis, it should follow that equal numbers of boys and girls were conceived, but statistics do not confirm this. Investigators sought an explanation, therefore, and found one. It was discovered that the male producing sperm is slightly smaller than its female counterpart. From this it was deduced that the male sperm, being smaller, could move faster than the female and so reach the ovum sooner. But this is not conclusive, since a salmon is larger than a minnow, yet it can cover distance in less time.

Be that as it may, it cannot be denied that if approximately every second sperm is male, then approximately every second conception should produce a boy. Records, however, all confirm that this is not the case, and the concensus of opinion is that approximately 120 boys are conceived to every 100 girls. Then why, it might well be asked, do we hear so much of surplus women, even apart from the loss of men due to accidents, emigration, war, and so forth?

The answer is largely to be found in the fact that there are more still-births, or miscarriages, among boys than girls, reducing the ratio to about 105 to 100. While adult man is muscularly, and, many of us believe, intellectually, the stronger sex, organically or inherently he seems to be the weaker. As a general rule,

women outlive men, and it would seem that feminine longevity applies equally in foetal life.

Men are, of course, more liable to accidents, especially in early life, but, other causes apart, by the time manhood is reached the ratio is even less favourable to males. That is one argument in favour of rearranging sex ratio if it were possible. A counter argument is advanced that were sex determination feasible war-like nations would encourage male births for their own ends.

Whether or not the male sperm can travel faster on account of its size, or because it possesses some extra power in its "tail", it remains true that it does reach the ovum to fertilize it more often than the female sperm, and on this is based the whole theory of sex determination.

Various suggestions have been made, notably by Wells and Huxley in *The Science of Life*, to the effect that it should be possible to segregate the male from the female producing sperms. Thus separated, it would be simple, by means of artificial insemination, to create the desired sex. Practical difficulties supervene, however, and this is comprehensible when we realize that the cells to be segregated are so infinitesimal that a few hundred millions of them could be placed on the surface of a sixpence.

But scientific investigators work hard, and, assuming that the male sperm is capable of greater speed, one Unterberger maintains that by douching the vagina with bicarbonate of soda the male sperms travel still faster and so reach the ovum and impregnate it before the female sperms get there. It is believed that an alkaline solution facilitates the journey of the spermatozoa.

Unterberger claims success for his method, but so far it does not appear to be generally accepted, since other authorities disagree, as authorities often do.

While the near future may bring forth enlightenment, the practical difficulties of predetermining sex remain. And this raises the query: is it worth while? After all, would it not be wiser to let Nature play her own tricks?

CHAPTER XIV

HEREDITY AND EUGENICS.

- (a) *How the hereditary characteristics are passed on.*
- (b) *Practical conclusions regarding mental and physical inheritance.*

Most of what has been written on the subject of heredity comes from eminent scientists and geneticists, but these brilliant people usually lack one quality which I hope I possess—that of reducing technical matter into simple phraseology, which can be understood by the layman.

In this chapter, of course, I can only touch briefly on the most outstanding points, and Readers wishing to study the subject at greater length should obtain "You and Heredity", by Amram Scheinfeld. In this work, the author has indeed made what might have been a very dull subject, extremely interesting and absorbing. The serious student, wishing for a more detailed and scientific work, should read Professor Crew's "Organic Inheritance in Man".

It was the monk, Mendel, who, nearly a hundred years ago, originated the now famous Mendellian laws of heredity. By studying ordinary peas, he discovered that inheritance was based on certain fundamental principles. These Mendellian laws, however, differ from ordinary laws in that the result cannot always be definitely forecast. For instance, if a white rabbit were crossed with a brown one, the young rabbits might all be brown, but if the progeny were again interbred, brothers with sisters, some might be brown and some white, but none would be black because there was none of this strain in the original parents. In the vegetable and animal world, the greatest use is being made every day of the knowledge we possess in regard to heredity. The farmer mates his good milking cows, and allows his poorer strains to die out. The poultry breeder likewise fills his incubators with eggs from his best layers, so keeping the stock up to a high standard.

Among humans, so many factors—psychological, physiological and environmental—are involved, that until recently such knowledge of human inheritance as had been available has been of little practical value. One can, however, take a more optimistic view of the future, and certainly individually, if not collectively,

much can, and will, be done to eradicate racial and family defects. Much has, of course, been attempted—by the employment of birth control—to improve the race from the eugenic standpoint. This has mainly been an unsuccessful attempt to prevent large families among those least able to afford them, and in certain cases—with great success—to enable mothers whose health has failed to cease childbearing. But poverty and sickness are scarcely inherited characteristics, and the brains and ingenuity exercised to prevent the poorer classes from breeding might well be turned to evolving a system whereby a working class man could afford to keep a large and healthy family.

I will now explain something of the laws of heredity. The Darwinian theory of evolution is already known to many, but for those who are ignorant in this respect, the following facts will be of interest. If we could see into the past, many millions of years, to the time when the first living matter was on earth, what would we find? That all life to-day must originally have seceded from this first living matter. It is generally agreed that at the dawn of life all organic matter was single celled, and in order to increase, that cell merely divided into two or more parts, which is still the method of reproduction among the ordinary earthworms.

Darwin's theory of natural selection postulates that, with the process of time, slowly and gradually, during many millions of years, Nature found certain disadvantages in unicellular life, so that, eventually, separate sexes were evolved. Again, these new cells divided into different species, or branches of life. In this manner evolved the dog species, the horse species, the human species, etc. Many people imagine that Darwin believed that man's ancestors were apes, but this is not the case, nor did he say that the ancestors of the apes were human.

What he proved was, that through a process of natural selection and survival of the fittest, single cell life, through millions of years, evolved into various different channels of life, including the human one. It is therefore certain that man and monkey have arisen from the same root, but they are separate branches or offshoots.

This selection process is so distinct that different species cannot be interbred, thus it is not possible to cross a stallion with a cow. This is not necessarily for any structural reason, but because the egg cells will not fuse and become an embryo.

Yet certain animals of the same family can be crossed. The horse and the jackass, for instance, produce the mule, so useful for work in hilly country. So much man can arrange, but when

trying to cross two mules, his endeavour fails, for these hybrids are sterile.

That, then, is a brief history of evolution. Firstly, a single celled unit, increasing in number by division, then increasing in size by multiplication of cells. The process is similar to that of the fertilized ovum. After conception, the ovum grows by adding cells to itself, until it becomes the millions of cells which constitute the child. Furthermore, in the process of growth, the cell passes through all the primitive stages of man, for it is known that the embryo breathes through the gills, as was the case of the protoplasm, or organic matter, from which man evolved. Also, the embryo at first possesses a tail and a hairy body, as early man is supposed to have done, which are later discarded as a useless appendage.

As may be supposed, when Darwin produced his theory of evolution, the religious beliefs of many were shaken. Here was a man who dared to contradict the story of Adam and Eve, the Garden of Eden and God's creation of the world. Before long, however, the origin of man ceased to perturb Christians. They accepted this new theory, and contented themselves by taking the rational view that the Biblical tale was allegorical. This, however, did not in any way alter the teaching of Jesus Christ, for, as the theologians pointed out, it does not matter from what man descended so long as his ascent is assured. It is not from where man has come, but to where he will go that is important.

Man inherits much from the distant past, but he also inherits more from the recent past. It is therefore interesting to examine the discoveries of geneticians and recent investigators, on the way in which our traits are handed down from generation to generation.

We have previously explained that it is through the sperm that sex is inherited or determined. It should also be noted that it is impossible to differentiate between the sexes in the early months of the life of the fertilized ovum. It would be truer to say that although sex is predetermined at the moment of conception, the first weeks of embryonic development are occupied by a bi-sexual struggle. The results of this are obvious in later life. The useless nipples of the man, and the clitoris, tiny counterpart of the penis, in the woman, are proof of the bi-sexuality of us all. This subject, in all its aspects, will be discussed more fully elsewhere.

How the Hereditary Characteristics Are Passed On.

Just as the human embryo grows through the various developments of man before birth, so it is believed that man inherits all those primitive instincts, hunger, fear, sex, etc., which are so

obvious in the baby before its higher centres play their part in exercising self-control.

We have already mentioned that the size of the sperm is infinitesimal, yet, despite this fact, it contains twenty-four chromosomes, each of which, in turn, is made up of numerous genes. The easiest definition of a gene is the factor determining what will be passed on from the father. In the same way, the ovum carries twenty-four chromosomes, in each of which are numerous genes, which contain the mother's contribution to the inheritance of the child. We are thus able to consider the fertilized ovum as two half-cells which have fused into one. The father, therefore, contributes the same amount to the child's heritage as the mother, and the fact that she nurtures the unborn child has no direct bearing on inheritance, though naturally a healthy mother will bear a more healthy child than a diseased one, but that is due to the environment of the child in the womb, breast feeding, etc., and cannot be attributed directly to inheritance.

To avoid misunderstanding it should be appreciated that while each parent contributes a half share towards heredity, it does not necessarily mean that the child will be an exact parental replica bearing fifty per cent. of the good and bad points of each parent. The inheritance genes embrace more than mere parental idiosyncracies, and each parent contributes the qualities and defects of all his ancestors right back for thousands of years. There is, of course, a selective process, and, as we shall see later, certain of the genes possess a dominant character which prevails over others—known as recessive and hidden—and which may be transmitted by an individual, who, though not possessing such characteristics, can act as a carrier to future generations.

And while it is known that bodily characteristics can be transmitted according to certain known laws, it may also be assumed that psychological traits can be handed down from one generation to the next. It should be remembered, however, that environment influences are bound to affect the psychological constitution of the individual; consequently it is exceedingly difficult to formulate laws on mental habits and dispositions.

In the physical sphere, it is known, for instance, that the high bridged nose is dominant over a retroussé one. Thus the children run a double chance of inheriting high bridged noses; and even though the parents possessed retroussé noses, provided some of the forbears on even one side of the family had high bridges, then the children may still inherit the latter type of nose because the dominant gene is present in one of the parents. In a similar way,

black hair is dominant over blonde. A blonde woman mated to a black-haired man will, as a rule, produce more dark children than blonde. Two blondes, on the other hand, will most likely have blonde offspring.

Diseases Cannot Be Transmitted.

Fear of heredity can be the cause—often needlessly—of a great deal of anxiety. Many people wonder what they have inherited and what they will pass on to their children. The threat of tuberculosis, for instance, is a common source of worry, but as we shall see later, this illness cannot be inherited. We shall also mention certain other diseases, or more correctly, the tendency to contract them, which are handed down from one generation to another. Luckily, however, abnormalities, or poor inheritance "cards," tend to diminish, and in course of time become extinct. Many believe that all the bad points predominate in future generations, but this is not the case. Nature, indeed, takes good care that the best characteristics should prevail. Health is a positive quality, and ill-health a negative one, and if the human race is to survive—and that is usually Nature's guiding rule—the positive must predominate over the negative. And this salient fact should be borne in mind by all those who worry over this point.

Some physical or mental failing common among our very remote ancestors, therefore, need not cause undue alarm. It may not have been due to inheritance at all, but even if it were, new blood in the family has probably eradicated the taint. There is, of course, always the risk of what the breeders call a "throw-back", in which this failing might recur. Disease genes in a family might be likened to a bottle of red ink emptied into a flowing stream. The further away one gets from the point at which it was emptied into the water, the less it can be seen. And a disease which attacked your distant ancestors is not likely to affect you.

In the field of practical eugenics, the knowledge most people seek is:—(a) What tendencies have been inherited? (b) which of these may be passed on to the children? (c) whether to have children? (d) if so, what type of mate should be chosen?

It must be remembered that, so far as the physical side of inheritance is concerned, some foreknowledge of what is likely to occur enables man, as distinct from the animals, often to prevent the inherited tendency from developing. It should also be understood that even with a dominant gene, disease itself is rarely transmitted, only the likelihood or susceptibility. For in-

stance, baldness, as can be seen from the list given later, is dominant, and peculiar to one sex inasmuch as it is not transmitted to the female. Yet no boy is ever bald, as this only sets in later in life.

If male baldness predominated in both sides of the family, theoretically, the majority of the male children would become bald after reaching manhood. In practice, however, it frequently happens that a man, being aware of the family tendency, will take special care of his hair, massaging the roots and keeping it in good condition, so that he may retain it till late in life. And the same thing occurs with teeth, to which I can bear personal testimony.

From both sides of my family, I inherited the tendency towards soft, easily decaying teeth. Indeed, this weakness is so marked that each one of six close male relatives has broken his front teeth at an early age.

On the other hand, the girls, presumably by taking greater care, have not damaged any of theirs. In my youth, little importance was attached to teeth. This is not the case now; and had modern knowledge been available, I do not doubt that my mother would have taken care that my diet included ample hard rusks, fresh fruit, etc., to help to harden the teeth.

I have mentioned this matter in order to emphasize how much can really be done to offset susceptibilities and predispositions which we may have inherited, or have passed on. Bearing this in mind—that disease itself is rarely inherited, only the tendency—let us see if we can now be more explicit regarding the dominant and recessive genes. It is known, for instance, that certain disease tendencies are dominant, and that probably half the number of children of parents with these strains would eventually develop the trouble unless preventative action were taken. Other disease susceptibilities are recessive, and here the chances of inheritance are small, unless both parents are carriers of the hidden gene.

It has been said that we are all carriers of some undesirable traits, but unless we happen to marry someone who also is a carrier of the same trait, the chances of its being handed down to the next generation are remote. On the whole, then, our inheritance is a less frightening matter than some sensitive people imagine.

The following is a brief list of diseases with inheritable tendencies taken from Professor Crew's "Organic Inheritance in Man" and other authorities. Those marked with a star are taken

from the latter, although they, also, will probably be found in the Professor's work, as well as many additional diseases.

Inheritable Characteristics.

Adiposity	Dominant.
Asthma	Dominant.
Atrophy of the Auditory Nerve	Dominant.
*Birth Marks, which are due to abnormal development of veins.	
Baldness (early)	Dominant, sex controlled, males.
Clubbed Fingers	Dominant.
Club Foot	Recessive.
Compulsive Insanity ...	Dominant.
Deaf Mutism	Recessive.
*Deafness, feminine, developing in adult life.	
*Dementia Præcox, a form of insanity affecting young people	Recessive.
Diabetes, a certain form of	Dominant.
Epilepsy	Dominant (Recessive, sex linked).
Flat Foot	Dominant.
Freckles	Dominant.
Gallstones	Dominant.
Goitre	Dominant.
*Hæmophilia, i.e., continual bleeding from a wound due to lack of congealing qualities in the blood ...	Dominant, but only inherited by male children. Fortunately very rare.
Hay Fever	Dominant.
Hysteria	Dominant.
*Longevity	Dominant. Most authorities maintain that long life runs in families.
Neurasthenia	Dominant.
Rounded Back	Dominant.
Sclerosis	Dominant.
Scoliosis	Dominant.
Stammering	Dominant. Irregular.
Suicide	Dominant.
*Tendency towards having twins.	
Valvular Disease of the Heart	Dominant.
White Forelock (White Patch of hair)	Dominant.

The subject of heredity is beset with difficulties. For instance, it is not easy to distinguish who are carriers, owing to lack of data on the subject; and then it is difficult to decide whether an illness is acquired or inherited, for if the former it is not transmittable to the progeny.

We are told, for example, that adiposity is dominant. Yet although I am an observant man, I cannot recollect having ever seen a fat coal miner, a fat ploughman or a stout regular soldier. It is interesting to note that, with the formation of the Home Guard, it has proved impossible to secure uniforms for some of the stouter men. The authorities say that outsizes are unobtainable. No doubt the supply will soon be made to meet the demand, unless, of course, the active training causes the demand to meet the supply first!

Perhaps, however, only inherently thin men follow the professions we have mentioned, although it seems scarcely possible. In my opinion, in ninety-nine cases out of a hundred, stoutness is due to good living, and is often the accompaniment of a successful middle age. However, there is always the exception which proves the rule, and the plump boy and girl in the school—invariably nicknamed "Fatty"—no doubt owe their stoutness to some hereditary malfunction of the glands, in which case medical science ought to be able to provide an antidote.

These facts have been mentioned in order to illustrate the difficulties facing geneticists. In the animal world, of course, the method of breeding is more straightforward. The racehorse, for instance, is the result of the most careful selection of animals whose pedigrees are kept for generations. Very often in-breeding, when the members of the same family are mated, animals which are almost as like as identical twins, are the parents of the foal. Naturally, after many experiments to find pure breeds, it becomes a simple matter to prearrange the type required. Doubtless, if we could, for generations, mate only the finest physical specimens of humanity, a perfect strain could be evolved. But it would be a dangerous experiment. We all know that the pretty girl is often stupid, and that the physically perfect man is not usually renowned for his brains. The man who achieves fame in the world of sport rarely does so in any other sphere.

But to return to the examination of the list of diseases of which we inherit the tendencies. The hereditary basis of baldness disproves the common belief that it is due to frequent hair cutting. Indeed, this only increases hair strength, as is proved by the fact that a beard grows stronger as the result of shaving. It is well

known that women prefer a man who has never shaved his moustache, because it is much less prickly. I know a man who at first sign of baldness used to shave his whole head. Although this meant wearing a hat at all times, he thinks it was worth it, for now he has a prolific crop of hair. I do not guarantee this cure.

In my opinion, the reason why baldness is peculiar to the male is that man, owing to his beard, has a greater area on which hair has to be produced, and consequently there is less "strength" available for ordinary hair growth.

Conditions such as club feet, freckles, hay fever, and white forelock are so rare that we need not go into further details.

The tendency towards suicide, hysteria, neurasthenia, and other forms of mental trouble, however, are more important. Here we enter the realm of the mind, which is susceptible to outside influences. I have received so many letters from people who are worried about mental inheritance, that I feel it advisable to deal with this subject at some length. For instance, one man consulted me because his father committed suicide, and another because a sister became a religious maniac. And while it is generally agreed by the authorities that congenital feeble mindedness is due to inheritance in many cases, it must also be remembered that prenatal accidents, and accidents which occur in the early months of life—of which the parents may be unaware—might also be the cause. These points ought to be borne in mind when trying to assess one's inheritance factors, but what I wish to examine here are those instances of mental trouble which develop in later life.

I do not think even the most enthusiastic believers in heredity would disagree with me if I said that before an opinion could be expressed on the causes of mental trouble, full details of the case are necessary. This means an almost complete analysis of the patient's family history and traits; and inasmuch as psychology and the study of the mind are new sciences, these are usually not available. Of course, if it were known that the members of a certain family for many generations frequently lost their reason, then one might assume that the cause of the trouble was hereditary.

Mental Diseases Not Necessarily Hereditary.

But often cases of mental sickness or serious nervous breakdowns could easily be due to coincidence of environmental factors, and should, I feel, be regarded as acquired, and therefore neither transmitted nor transmittable.

Here, for instance, is a case which recently came to my notice.

In 1914 "John Smith" was a commercial traveller of thirty years of age. He was happily married and had four healthy children. When the war came, he volunteered at once, and eventually found himself in the Air Force. His bravery and courage were, on several occasions, commended by his superior officers, and then one day, when engaged in a dog fight over the enemy lines, he was very seriously wounded in the legs, arms and chest. Once in hospital, his life was despaired of, but owing to his strength of will he eventually recovered sufficiently to return home. As the time passed, however, it became obvious to him that he would never regain his health; and, after many anxious moments, he decided to take his own life, rather than be a burden to his family.

At the inquest, a verdict of "suicide while of unsound mind", was returned. Of course, people talked and gradually Smith's children gained the impression that their father had suffered from some mental illness. They were too young, of course, to appreciate the mental anguish he had endured before making his tragic decision.

Soon after his death, his small savings were exhausted, and his wife decided to move to a poorer district in order to cut expenses. Life became more and more difficult, and a few years later, during an influenza epidemic, her strength sapped by anxiety and overwork, she died after a short illness.

Her four children were then left on their own resources. However, the elder daughter, Marion, who was only nineteen, bravely shouldered the responsibilities of her mother. Not only did she work during the day, but attended evening classes in order to better her position. Indeed, she was so resourceful and energetic that, by the time she was thirty, the family's financial position was secure, and her brothers and sisters had obtained good jobs bringing in excellent salaries.

But this period of poverty and strain had taken its toll, and not only did Marion look ten years older than her age, but she found that she was fast approaching middle age without a friend in the world—never having had time to make any.

It was then that she decided she had earned the right to have a good time. After all, her brothers and sisters—thanks to her—had enjoyed all sorts of privileges and amusements which had been denied to her, so she felt fully entitled to make up for it.

This once cautious girl then proceeded to spend all her savings on clothes, beauty treatments, night clubs and superficial amusements. In vain her brothers and sister remonstrated with her,

and pointed out that happiness could not be bought with hard cash. She would not listen to them, with the result that not only were her savings exhausted, but she found herself heavily in debt. In addition, she could not help noticing that the men she brought to the house preferred her sister to herself. In short, as the result of this attempt to regain her youth she became thoroughly bitter and disillusioned.

Depression and reaction set in. Marion imagined that her life was a failure, both physically, mentally and financially. This sense of frustration radically affected her outlook, and instead of squandering money she became mean and niggardly, and whereas before she had tried to make men friends, she would not now see anyone. Indeed, so depressed did she become, that she began to imagine something was seriously wrong with her mind, and she naturally proceeded to dwell on the cause of her father's suicide.

Her condition deteriorated, and her family grew seriously alarmed, especially as all remedies proved unsuccessful. In the end, she had a complete nervous breakdown, and was obliged to go into a mental home for a time. That, of course, was the last straw, for Marion has never since been able to live down the stigma. And the world says: "You know, her father committed suicide—a queer family".

Such an instance illustrates how circumstances alter cases, for without doubt, had the situation been different, neither father nor daughter would have had such sad careers.

While not subscribing to the theory that there is insanity in every family, I always feel that those who have isolated cases of mental trouble among close relatives, should bear in mind that had the sufferer never been born—which might easily have been so—then the relatives would have considered themselves quite free of any hereditary taint. Moreover, as we have shown, such instances may as easily have been acquired as inherited.

Similarly, those families which claim soundness might well reflect on what might have happened had there been just one other member of their household, for who can say what that extra person might have been?

Environment and Mental Medicine.

While not disputing that we inherit mental qualities and defects, I do believe that the causes of mental upsets, developing in adult life, are so many and varied, that it is wiser, in our present state of knowledge, to ignore rare and isolated cases.

But there are, of course, always exceptions, and for two families which have displayed nervous mental troubles in several generations to intermarry—with the expectation of child-bearing—would be most unwise, particularly if these troubles were of a congenitally feeble-minded type.

In examining the subject of mental heredity, we are entering such a vast field of virgin soil that, however much we say, more must be left unsaid.

In my own life—and you could make the same analysis of yours—I often try to identify my mental equipment with that of my relatives.

My father has a peculiar laugh. It is spontaneous and could be described as slightly nervous, although he is not a nervous man. Often when taken by surprise—for I should not wish it to be thought that I was copying my father—I have noticed in myself exactly this same laugh, even the precise inflection of voice.

By the use of the will I fight against it and have largely overcome what I consider a weakness. I mention this because it seems important to realize that inherited tendencies and temperaments can, by effort of the conscious mind, be altered so as to be unrecognizable. A temperamental defect which I have received, this time from an uncle on my mother's side, and which I can easily recognize, is speechlessness during intense anger. Inwardly, I am so furious that I am unable vocally to express myself, yet an observer would not realize that anything was the matter with me. This has earned me the reputation of being exceedingly cool and collected, whereas the reverse is the truth. Once again I have discovered that by will power I am able largely to overcome this defect when I wish.

In my psychological constitution there are many strange traits which I am unable to fathom. Until the age of twenty-four, if I had a narrow escape from death, I was, not unnaturally, severely shaken, and it was fully half an hour before I regained my nerve. This disposition is inherited from my mother, and other members of her family. After this age, however, on similar occasions, I have not noticed the slightest reaction. I no longer feel shaken and unnerved, but on the contrary am particularly calm and unruffled. This is, I admit, a useful change, but I should very much like to know the explanation.

Another agreeable change which I have noticed is that, from having been an extremely dull child—I rarely obtained over fifty per cent. at school and my usual place in the class was at, or near, the bottom—I have become more alert mentally and my powers

of concentration have improved to average. I no longer feel inferior or less well equipped than others. This could, I suppose, be attributed to late, or slow, development, but it has certainly been an interesting one to me. I believe such occurrences are more common than one might imagine.

In the mental sphere I cannot help feeling that while the inherent qualities are of great importance, they are less vital than those of upbringing, environment, training, etc. It is extremely doubtful if the community would benefit should nervous men or women refuse to have children. Genius, says the old adage, is akin to madness, and certainly it is often the most sensitive people who turn out best, despite the fact that they sometimes suffer from passing nervous troubles.

In examining this subject of mental inheritance, full allowance must be made for environmental influences. I believe that a normal, properly brought up child, who has been taught the power of positive thinking and how to employ his will, is not in the least likely to suffer from mental troubles, even though he comes from nervous stock.

It is true, of course, that a person may inherit a fearful, depressing, introspective and even hysterical aptitude. But there seems to me no reason why such complexes should mature. A well balanced childhood, with explanations as to the power of disciplined thinking, is surely sufficient to guard against such inherited ill-effects. The mind of man is so open to suggestion, so adaptable, so easily trained, that should any morbid developments occur, they can be easily dissipated. The cure of mental misconceptions ought to be regarded in a similar manner to the cure of ordinary ill-health. In the past, in my opinion, fears have been greatly over-estimated.

The study of identical twins and triplets has long occupied geneticians. As we know, they are due to a division in two or three parts of the same fertilized ovum, so that their hereditary tendencies are absolutely the same. My own mother is an identical twin, and it has been my privilege to know several pairs. This has given me further evidence that environment plays as vital a part as heredity. In appearance some twins are so alike that few can differentiate between them. I remember on one occasion, leaving a friend's office where he was dictating letters to his secretary, Miss B., and then, in the general office, meeting—so I thought—the same girl. In actual fact, it was her twin. I could scarcely believe the evidence of my eyes. Even when the two girls were

side by side, they did not vary in the slightest degree. Their hair, features, figures, complexions, eyes, teeth, etc., were the same.

These two girls had been reared in the same atmosphere. Both lived at home and were private secretaries to different people. Mentally, however, they differed considerably, for one was extremely shy and diffident, while the other had great self possession. These different characteristics must have been due to outside influences, for their inheritance genes were, of course, identical.

My mother and her sister, on the other hand, not only went to different schools, but were rarely together in childhood; and although in youth they were very similar to one another in appearance, they are, to-day, no more alike than other members of the same family. Mentally, they are entirely dissimilar. My aunt has remained unmarried, is quiet, shy and retiring. Mother, on the other hand, is talkative and a good mixer, while her character bears no greater resemblance to her twin than is customary in the same family.

Various experiments have been carried out with identical twins. In some cases, they have been reared in exactly the same manner, and yet, psychologically, they have developed along different channels. This has been proved by intelligence tests, and if inheritance were the only influence in life, identical twins would have provided proof long ago.

Acquired temperaments, such as a short temper due to a nagging mother-in-law, are not, of course, passed on. Other common beliefs are that the psychological state of the couple at the time of conception affects the child's future happiness, or that the mental condition of the mother during pregnancy will have a bearing on the child's mind. Such beliefs are without foundation, though, after the birth, happy contented parents will naturally contribute towards making the baby good tempered.

A shock, or fright, during pregnancy is often blamed for a mental abnormality, or even a birth mark, in the child. But when one considers that every mother, while carrying her child, is subjected to some shock or other, it will be seen how inaccurate are such ideas. Indeed, if the babe is healthy, then the occurrence is forgotten, while if the reverse, it is considered to be the cause.

This theory is dealt with very effectively in "You and Heredity." The author shows that during pregnancy the child is not directly attached to its mother at all. There is, at no time, any nerve or blood connection between her and the child. Nourishment is indirectly provided through the placenta and umbelical cord, and the former acts as a sort of buffer between mother and

offspring. Indeed, it could aptly be described as a fine sieve, through which nothing except nourishment can pass. Inheritance genes, as we have explained, exist unalterably in the male and female egg cells at the time of conception. Thus, as Scheinfeld points out, it is not much use the mother thinking pure thoughts in the fond hope of passing them on to her child.

Irregular and Cousin Marriages. Inbreeding Among Humans.

It may come as a surprise to learn that, provided both are descended from really healthy families, there is not the slightest reason why two full cousins should not marry. People frequently look upon the marriage of cousins with dread, because of the widespread belief that invariably any children resulting will be weak, either physically or mentally. It is true that sometimes the children of cousin unions are inferior to the average, but this is only because there was some defect in the original stock. This means that both parents are carriers of similar defects, so that the chances of the child inheriting a tendency towards ill-health are great. The inheritance laws provide complete proof of this. Every race-horse owner can testify to the fact that it is from continual, selected inbreeding, even between sisters and brothers, that the best results are obtained. In the human field, there are numerous instances of eminent men and women descended from cousin marriages. Charles Darwin, for instance, is an example, while Havelock Ellis tells us that his grandparents were full cousins.

Ancient history provides numerous examples of intermarriage between relatives, even brothers and sisters. Indeed, incest was customary among the reigning sovereigns in the 16th and 14th centuries B.C. Cleopatra had no fewer than three near ancestors, including her parents, who made brother-sister marriages, and no one could say that she was mentally or physically deficient. In every country to-day, of course, sexual relationship between members of the same family is illegal. In the main, this ban is undoubtedly in the interests of the race, as incest, owing to the fact that sisters and brothers carry similar genes, would frequently result in a perpetuation and increase of family defects, which normally, with the introduction of new blood, are obviated.

Now let us consider the Eurasian question. This is the marriage of Europeans and Asiatics, which is frowned upon by all except the lowest, and strangely enough, the most enlightened. Here we shall have an opportunity of deciding whether heredity or environment is the cause of the frequent inferiority of the children of such unions. It is an interesting, but sad, study, because

of the conventional attitude of the world to this question. I have had the pleasure of knowing many different families of Eurasians, and my observations lead me to believe that, without exception, their lives have been made difficult through no fault of their own. Broken engagements, suicides, etc., appear to be the rule. And I am not referring to marriages between Europeans and Negroes, which are indisputably a mixture of superior with inferior blood. What we are discussing are marriages between high caste Indians and British people, and I feel, most deeply, that our attitude to the question is wrong. The Indians are one of the oldest civilized people in the world, and their country was civilized when we were still barbarians. It is therefore impertinence on our part to despise these unions.

What, therefore, are the facts? It is certainly true that many of the illegitimate half-castes who frequent Calcutta and other Indian towns are sly, dishonest and mentally subnormal; but it is not true that these defects are due to the fact—as Kipling believed—of their having inherited all the bad qualities of both races.

Indeed, I am convinced that when Eurasians turn out badly, environment, that is external influences, is the predominating cause. Scoffed at, laughed at, despised, refused employment in many quarters, both Indian and British, these unlucky people have small chance of making good. Their colour betrays them for they vary from creamy whiteness to the darkness of the Indian parent, though the tendency is towards the white colour. People are afraid to marry a Eurasian because of the danger of a colour throw-back even in the third and fourth generation. But despite this fact there are, though it is not widely known, some very excellent families both British and Indian who are very proud of their mixed blood. Personally, I see no reason why they should not be.

Physically, there are no ill-effects from these marriages, and some of the most beautiful women and handsome men I have ever seen have been Eurasians. This is surely proof that Nature has no objection to what men, in their conceit and snobbishness, despise. If it were unwise, or unnatural, for these different races to marry, then I cannot believe that Nature would have made the Eurasian so sexually attractive, which is nearly always the case.

Indeed, there have been so many first class brains among Eurasians, that the fact that some of them have turned out badly can certainly not be due to heredity.

In the Great War, many Eurasians fought bravely for this country, among whom were winners of the V.C. Indeed, many

families, who are proud of their ancestry, and who have brought up their children not to be ashamed of their golden skins, have excelled in various walks of life. In my view, the cause of the trouble is environmental, and I think that if a Eurasian, during the formative years of childhood, were given the same opportunity as other children, he would turn out as well, if not better.

Practical Conclusions Regarding Mental Inheritance.

Owing to lack of effective methods of tabulating psychological qualities, and to the lack of family histories, it is very difficult to formulate any laws on the subject. But even in our present state of ignorance it is possible to draw some conclusions.

We have already mentioned how much can be done for those who have inherited sensitive or nervous dispositions, but we still have to consider the case of a young man—or woman—about to marry and procreate children. From the eugenic standpoint, what is he to aim for when choosing a mate?

We do not marry a person exclusively for his or her mental capacity, but for a hundred other reasons. When we are in love, it is not easy to decide that the object of our affections is not suitable eugenically, and that therefore the marriage cannot take place. Far better, indeed, to approach the matter from a negative angle. Those who marry are bound to give and take some risks, but if there is an epileptic in the family, even as far back as a grandparent, it would be unwise to marry into a family, any member of which suffered from this disability. Unless the disease was acquired through, say, an accident, and is therefore not transmittable, there would be a double chance of passing it on, as both parents might be carriers.

Any insanity in either family, or congenital idiocy, is to be avoided, but here we must remember what has previously been said regarding the various causes of these mental diseases. Infantile mental deficiency, for instance, may easily be due to physical reasons, but the risk is much greater if there has been a list of cases for generations. The danger becomes twofold if it runs in both families, and here, certainly, a marriage must not take place if there is any intention of having children. The question of voluntary sterilization will be discussed later.

If you belong to, and are marrying into, a reasonably sound family, the best thing is to forget all about hereditary factors, unless, perhaps, you wish to study eugenics. Then, if you have a quick mind, you will pick a mate with a slow one: if your temper is of a peppery nature, you will see that your mate is even

tempered: if highly strung, you will select a solid partner: if aggressive, you will marry one who is meek.

Such a careful selection is, of course, impossible. There is, however, one point which I wish to emphasize. Love is a strange emotion, and as a result, people fall in love with the strangest of subjects. I have seen many men marry women who were obviously unsuitable, and vice versa. And this is how these ill-assorted marriages occur. In my view, we place too much faith in the romantic and only see the beloved through the eyes of love, which blinds us to all reason. For instance, a woman will often attribute to the object of her affection all sorts of qualities he does not possess, and just because, in some way, he approximates to her ideal she does not trouble about his defects. Indeed, she would not be able to see them, unless they were pointed out to her. Nevertheless, if her lover is moody, she is likely to suffer a great deal; and those who contemplate marriage should be sure that their prospective partner does not suffer from this failing. Moody people are doubtless very worthy in many respects, but they can be impossible to live with.

No one minds a person feeling depressed, if there is a good reason for it, such as temporary business worries or other troubles common to most of us. But fundamentally moody people usually refuse to supply any reason for their tantrums. This condition of unaccountable depression often passes, and, a day or two later, everything is normal again. Such people make bad mates, and I strongly advise anyone to hesitate before taking such a person as a husband or wife.

This advice may seem unnecessary, but I have seen so many marriages ruined owing to this cause, that I cannot help giving a word of warning. After all, one can fall in love again, and there are other people with just as many good qualities, who are not in the least unreliable in this respect.

Our Physical Inheritance.

While most people know that if a man lost both his arms or legs in a motor accident his children would not be born limbless, there still remains much confusion on the subject of heredity, so far as acquired complaints are concerned. It is, for example, thought by some that the man—or woman—who has been badly gassed or wounded in war, will have children less healthy than one who had not undergone these experiences.

It should therefore be understood that these acquired injuries cannot be transmitted, and have no ill-effects on the child. Of course, if through some accident or acquired illness, a mother's

body becomes unhealthy, her child would possibly be unfit, but this would be due to environmental conditions in the womb and not to heredity.

The boxer, for instance, who has strained his heart will not beget children with weak hearts, because originally his heart must have been very strong.

In the main, then, we see that the effects of acquired illnesses or injuries are not of importance, and will not harm the children. In the same way, a man, or woman, who has such physical troubles as cancer, tuberculosis, malaria, or whose health has been reduced by such acquired maladies as stomach ulcers, pneumonia, diphtheria, mumps, "flu", etc., will not pass on this reduction in health to his or her issue. In the case of the mother, however, as with the effects of accidents, she may, if still in poor health, reduce the chances of her child being healthy, which would be due, of course, to womb environment, and not directly to heredity.

It should be understood, however, that a woman who is suffering from tuberculosis could not have a child without risk, for he would stand a strong chance—as the disease is highly infectious—of contracting it from her. As we have already said, there is no actual blood connection between mother and child, so that even a contact infection (see chapter 52 on Venereal Diseases) such as syphilis is not inherited. But the child of a syphilitic parent is often born with congenital syphilis, because it becomes affected in the process of birth. On the other hand, it is known that if the mother undergoes treatment, even after conception has taken place, the child's health can frequently be preserved. Also, a woman cured of syphilis will not have a syphilitic child. In practice, what often occurs is that a husband suffering from the disease will pass it on to his wife, who, in turn, at the time of giving birth, will infect the baby.

Again, a woman who has had mumps, diphtheria, etc., in childhood, assuming that she is fit during pregnancy so that the child has a good environment in the womb, will have just as healthy a child as a person who has never had an illness in her life.

In the physical sphere, as in the mental one, we do, however, inherit tendencies or susceptibilities towards certain diseases, and this is where scientific knowledge can be useful. For instance, one family might have a tendency to the development of tuberculosis, but if it is explained to the children, a great deal can be done to prevent the trouble arising. For instance, the profession of dentistry would not be suitable for anyone coming of a tubercular family, and he ought rather to take up some outdoor occupation,

such as farming. Again, worry and overwork are contributory causes in reducing the resistance to the tubercular germ, therefore they should be avoided.

The tendency to poor digestion, which seems to run in families, could similarly be counteracted, if care were taken to instruct the child in the proper methods of eating; and what is more important, he should not be allowed to worry about indigestion, for it is well known that this complaint is often of nervous origin. A sound philosophy, therefore, plays its part in preventing susceptibilities from maturing.

One more point of interest is that the child of an elderly father is not a weakling. Of course, environmental factors play a part. Thus a woman, becoming a mother at fifty, will have less energy to look after a child and care for it than the mother of twenty-one.

The ideal, of course, so far as marriage is concerned, is only to mate with someone from a sound family. It is unwise, for instance, to marry into a family with similar bodily weaknesses to your own, and two people with badly developed or weak chests, protruding teeth, etc., should not mate. To-day, much can, of course, be done in childhood to prevent teeth from protruding, but if two people marry, intending to have a family, it would be asking for trouble to form an alliance with stock which suffered from the same defects.

There are all sorts of conditions in which it is inadvisable for a woman to have children. For instance, a woman with a serious illness, upon whom the strain of childbirth might cause death, should not become pregnant. If you are in any doubt you should consult your family doctor. It is best to do so before conception, although pregnancies can be terminated if the risk of motherhood endangers the woman's health or life. In such cases, abortion is legal.

This raises the question of sterilization, with which we will deal further on.

CHAPTER XV

PREGNANCY AND CHILDBIRTH.

(a) *First signs of pregnancy.*

(b) *Allaying labour pains.*

"A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world" (John, Chapter 16, verse 21).

In examining procreation, we realize at once that sex is one of the primary instincts of mankind. The desire of man for woman, and of woman for man, is Nature's way of ensuring the continuity of the race. Man, however, has elevated these carnal desires on to a higher plane, and thus it is that the mother, as in the above quotation, soon forgets all her labour pains in the wonder and joy of the newborn child.

Conception, which as we have seen, takes place so easily and spontaneously, is, perhaps, the most wonderful thing in all Nature. The woman's body is comparable to a swarm of bees, and the fertilized ovum to the honey they produce. I remember many years ago, at an exhibition in California, watching bees at work through a glass hive. It was an amazing sight. Every bee had its own allotted task. One kept the hive clean, another flew to fetch the nectar from the flowers, and others repelled the invaders of the hive, such as wasps, etc. Only the drones appeared to be idle, and yet they were, in reality, attending to the wants of the queen bee. Gradually the tiny piece of honey began to grow into a full-sized comb.

So the woman's body, after conception, changes over from the task of merely being the engine of her own life to that of nurturing the tiny ovum. Following conception, messages are sent by nerves, glandular secretions, etc., all over the body, telling it to prepare for the gigantic task of converting an invisible atom, in about nine months, into a living child. Inside the womb, like the honey in the hive, the ovum is nurtured, and, very slowly, increases, until after one month it measures half an inch in circumference. At this state, it is just a mass of living cells, but after

three months the embryo begins to take shape. The head is distinguishable from the body, and the teeth and bones start to form. At this period, it measures three or three and a half inches in length.

Between the fourth and fifth months after conception, the eyes, nose, fingers and toes, etc., begin to form, and the foetus becomes a tiny child of about seven inches in length and under a quarter of a pound in weight. It is then that the quickening occurs, that is to say, the mother-to-be becomes aware that the contents of her womb are alive, and she can feel the child moving within her. The processes of Nature now begin to accelerate, and by the seventh month, in normal cases, the foetus has grown to over a foot in length and a weight of approximately three pounds. Growth then continues rapidly to the ninth month, or more correctly, approximately three hundred days after the appearance of the last menstrual flow. Since conception takes place approximately a fortnight after the last period, this represents about two hundred and eighty-six days after the ovum has been fertilized. At the time of birth, a child should have an approximate height of seventeen inches and a weight of about seven pounds. It should, however, be realized that births are sometimes several weeks early or late, so that it is impossible to calculate in advance exactly when the child will arrive.

It is a good idea for a woman to choose the months of September, October and November for conception, so that the child, being born about nine months later, will arrive in the summer, which gives both mother and baby the advantages of the warmth and longer summer days.

Following conception, the woman's body concentrates upon the task of reproduction. Thus the first signs of pregnancy are apt to be a little volcanic, until the system becomes accustomed to the new condition.

As a rule, the menstrual flow stops, and during the early weeks, the woman may experience morning sickness. This, however, ceases when her body grows accustomed to the embryo within. The breasts also slightly increase in size and become tender in preparation for their task of feeding the baby. There is a minor enlargement of the nipples, and these should be massaged with the fingers for a few minutes occasionally to keep them soft. Lanoline or vaseline can be applied from time to time. Towards the end of pregnancy, a few bluish veins will often appear on the breasts, but these are usually nothing to worry about and generally disappear afterwards. If they are painful, some additional sup-

port may be required, but it is wiser to consult a doctor before taking any steps in the matter.

The signs of conception are, as a rule, easily distinguished. The menstrual flow usually stops, the pregnant woman may require to urinate more often than normally, and internally, as the need arises, the womb increases greatly in size.

It should be realized, however, that the menses may cease for other reasons, and for doubtful cases a new test of pregnancy has been devised. This is the urine test, which is almost infallible. But whenever a woman believes herself to be pregnant, she should visit a doctor, who should easily be able to ascertain the true facts of the case.

This medical visit is, indeed, very important, for each case of pregnancy must be treated individually, and, in the event of complications, dealt with promptly. By this, I do not mean that childbearing is a disease or illness. On the contrary, it is a natural function of healthy womanhood. In civilized conditions, however, it is essential that the woman should be under medical care from the outset, so that should any complications arise, they can be treated as soon as possible.

Remembering that the feminine body is primarily made for childbearing, and that, in the vast majority of instances, there are no complications, I shall now mention some of the exceptions to the normal, in order that the future mother will understand something of the numerous things which, in rare cases, do occur.

Occasionally, the fertilized ovum becomes lodged in one of the Fallopian tubes and does not pass into the womb. This can usually be rectified if a doctor is consulted. A medical man should also be called in if any internal pain or fainting fits are experienced in the early weeks.

Sometimes the womb may be slightly misplaced, and there may be vaginal bleeding. This latter is due to various causes, some of which are serious, and a doctor should be summoned at once.

As the pregnancy advances, many women find that a varicose condition occurs in the veins of the legs and even in the vulva. Generally, this disappears after the child is born and when the system returns to normal. If the condition is serious, however, some treatment is needed, but, as a rule, all that is required is ample rest to relieve the dragging pains of the veins. Bathing the affected parts with cool water, and resting with the feet raised for half an hour at odd times usually suffice to alleviate the discomfort. During pregnancy, it is always necessary to take extra

rest, although the woman, in normal cases, need in no way consider herself an invalid. Half an hour after lunch, and at least nine hours at night, however, help to reduce the strain of motherhood. A healthy woman should, so far as possible, lead her ordinary life, but, of course, undue exercise, such as riding or tennis, is not good, as she may induce miscarriage. There are exceptional women who are able to do anything without miscarrying, but as it is difficult to assess in advance how the uterus will behave under excessive exercise, it is better not to take the risk.

Alcohol or smoking ought to be curtailed as much as possible, intoxicants, in particular, having a deleterious effect on the unborn child.

Baths should be taken regularly, but ought never to be too hot, as the foetus may object to heat, or too cold, which may be equally dangerous. Towards the approach of term—as labour is called—it is advisable to cease bathing and be content with a sponge down. During pregnancy, a woman should discard any tight restricting corsets, and it may be necessary to use special maternity support if the abdominal muscles are weak. The doctor, however, can be consulted about this matter.

In the latter months of pregnancy, the enormous bellying out of the abdomen may alarm the future mother. She may imagine, for instance, that this great expansion represents the child. This, however, is not the case. The great bulk is made up of various additional tissues, such as the placenta and cord, the womb lining, etc. Therefore the entire contents of the swelling have not, all at once to pass through the womb exit, pelvic girdle and vagina.

Diet during pregnancy is still a matter for controversy. Many women imagine that since the child must be nourished they should "eat for two". We have seen, however, how tiny the child is, and common sense should show that large quantities of food are quite unnecessary.

In this matter, as in others, Nature is the wisest guide. If a woman is hungry, she should eat; if not, she should wait. To eat for the sake of eating, merely on account of an old wives' tale, is merely to throw an undue strain on the digestive organs. What is consumed is of greater importance than the quantity. Butter, eggs, milk, fruit and green vegetables should all find a place in the diet. Anything indigestible should be avoided. But diet is an individual matter, and it is impossible to lay down hard and fast rules.

It frequently happens that a pregnant woman experiences a craving for a certain type of foodstuff. Within moderation, there is no harm in yielding to it, provided that the foodstuff in question is not harmful. The craving may be for oranges, which is perhaps Nature's way of saying that the fruit would have a beneficial effect on the system. As a rule, such craving need cause no alarm. Special care should be taken to keep the bowels open during these months, and a mild aperient at regular intervals may be indispensable.

Occasionally, a woman is disturbed at night by the movement of the foetus. In such cases, she must try to make up her rest during the day, for this is usually a healthy sign, indicating that the child is full of life.

While a woman should have confidence in Nature and in her body's ability to carry out its allotted task, she should consult her doctor whenever she feels worried. Neither shyness nor false modesty need prevent her from seeking professional reassurance. Doctors are accustomed to strange enquiries, and would not think any the less of a woman for asking what she might feel to be a foolish question. Even trivial problems are better clarified than dwelt upon and brooded over.

After the first consultation in the early days of pregnancy, the doctor will probably ask the patient to visit him monthly, and then, later, as the pregnancy progresses, more frequently. This prenatal care is one of the finest precautions against future troubles of either a minor or a major character.

When a new doctor is consulted it is advisable to have a chat with him about his fees during pregnancy and for the confinement, since this may save financial embarrassment. If he is too expensive, alternative arrangements can then be made. Consideration should be given, too, to the question of where the baby is to be born—at home, in hospital or in a nursing home. The hospital and nursing home offer many advantages, and the cost per week can be determined beforehand. These advantages include the skilled aid and equipment on the premises should any complication set in at the time of confinement, as sometimes occurs. Incidentally, good nursing homes vary tremendously in price, and it is better to make arrangements well in advance.

The Confinement and Afterwards.

Under modern conditions childbirth need not be regarded as highly dangerous. Indeed, with some sturdy women it amounts

to little more than an inconvenience, and they may be indisposed only for a day or two. Usually, however, it is more difficult than this, but, fortunately, the pain can be greatly reduced by various methods of treatment now in use. It would be untrue to say that in most cases childbirth was not an ordeal, but normally it is one that the average woman can easily bear and she is usually amply recompensed by producing a fine, healthy child.

The pain of labour is due to the muscular contractions forcing the child out of the womb and through the pelvic girdle and vagina. In the early stages, the woman bears the pain fully conscious, but when, or if, it becomes excruciating, she is given a harmless drug to relieve it.

The first indications of approaching labour are slight recurring pains in the abdomen or perhaps in the back. These last for a few seconds, and may occur intermittently for several hours or even days before the actual birth pains come on. There may be a slight flow of blood from the vagina. These are followed by the actual labour pains, which are severe and may last for several hours or longer, depending on the individual case. By this time, the patient will be in bed and under the care of a qualified person, either doctor or midwife, so that she can leave everything in their hands.

Nature provides many wonderful ways of dealing with an unusual situation. For example, if the child's head is too large to pass smoothly through the pelvis, the tissues of the pelvic girdle allow it to stretch a little. Since the child's head bones are soft and unset, this permits the head to compress slightly, thus enabling it to pass through unharmed.

It would be idle to deny that occasionally there may be serious complications, for example, it may happen that the head will not pass through the pelvis. This, however, is most uncommon, but precautions can be taken if the mother has submitted herself to pre-natal examination. When it is thought that the pelvis is too small the birth can usually be hastened, so that it occurs before the child's head is too large. In cases of doubt, X-ray examinations are resorted to. It may, on rare occasions, be necessary to perform the Cæsarean operation, so called because it is believed the Julius Cæsar was born in this way.

If a woman is to have twins she can be told in advance, since the doctor can generally feel them in the womb. But if any doubt exists, an X-ray photograph will remove it, and it is a question

better settled previously, so that arrangements for the two arrivals can be made.

As a rule, the child is born head first, but, sometimes, the foetus lies the wrong way round in the womb. This can often be discovered prior to the term, and the child turned the right way round before birth. In other cases, however, this is impossible, when the doctor is faced with what is termed breech presentation. As can be imagined, this unusual type of birth is slightly more dangerous, especially from the point of view of the child. In such births, a good specialist is advisable, for occasionally the child may be stillborn, that is, born dead, and, very occasionally, the mother may also lose her life.

All worry, however, is futile. A woman should repose her confidence in her doctor, take his advice and leave the rest to Nature. She can be reassured by the fact that every living thing is born, and that few are any the worse! It is also inspiring—and I state this as one who loathes statistics—that only about one mother in every four hundred dies in childbirth, and of those unfortunates who do, it is often because they have been careless or ignored medical advice.

For all normal women, the right attitude to adopt is that pregnancy and childbirth form a natural function, and, for the majority, one that results in great joy. I have known many women who dreaded having a child afterwards wondering how they could have lived without it. Generally, the arrival of a baby nurtures the maternal instinct beyond all imagination.

After the child is born, what is termed the after-birth comes away. The doctor or midwife, however, attends to this small matter, about which the woman herself need not worry. Incidentally, during pregnancy and afterwards the teeth are especially liable to decay, and should receive expert dental treatment.

Where possible, breast feeding is recommended, and here it might be mentioned that women with small breasts are usually perfectly capable of carrying out this natural function.

A small vagina may be damaged during childbirth, and should receive prompt attention. This, however, need cause no concern as a good doctor will make sure that everything is all right.

Normally, a woman has to stay in bed any time from a week to a month afterwards, and, during this period of recovery from strain, she should carry out, according to the doctor's advice, some gentle leg exercises, which help to strengthen the muscles:

Generally, a new conception will not occur during breast feeding, but this rule is not infallible, and it is safer to employ contraceptives all the time, since another pregnancy, following immediately upon the first, is inadvisable. In fact, a minimum of a year, preferably two, should pass between a birth and another conception, as this gives the body time to regain full vigour and health.

I have so far said nothing about the part the father should play, but certainly his task does not end with passing the seed of life to his wife and signing the cheques for expenses.

Pregnancy for a woman is a time of anxiety and strain in many ways. It is a time when she depends more than ever upon her husband's loving care. He should try, therefore, to be with her as much as possible and to help in every way, without being fussy.

When the child arrives, and during the early months, he must be willing to forego some of the exclusive attention that was formerly his, for now the baby, the fruit of mutual love, occupies the household throne. As the months pass, however, the average woman's love for her mate assumes its former intensity; even so, he must realise that his wife is now busier and cannot wait on him as she did before.

The woman's part is by no means easy, for now she has to be wife and mother, not one or the other, usually, for the rest of her life. Much is written and said about careers for women, but being a good wife and mother forms the noblest and most important career of all, as many of us men have very good reason to know.

CHAPTER XVI

THE CLIMACTERIC IN MEN AND WOMEN.

(a) *The three ages of woman.*

(b) *Explanation of the menopause.*

Every woman knows something about the change of life, which, in medical terms, is known as the climacteric or menopause. If this period is to be passed through successfully, then she should fully understand the processes and functions of her body.

A woman's sex life is divided into three parts. Firstly, childhood, which has already been discussed; secondly, sexual maturity, which lasts from puberty until the menopause; thirdly, from the menopause onwards. There is no fixed age at which this latter occurs, for it varies with the individual and the climate. The average age, however, is about forty-nine, but it can occur as early as forty and as late as fifty-eight.

If it is essential that a girl should know something of approaching menstruation, it is equally important for the mature woman to be reliably informed about the change in her life.

What, then happens at this time? Firstly, there is no longer any menstrual flow; secondly, the ovaries do not continue to produce egg cells, so that conception is impossible; thirdly, the internal secretions from the ovaries cease. These changes affect the personality and certain physical alterations naturally occur after the menopause.

Scientists are unable to explain why this physiological change takes place, and it can only be assumed that it is Nature's way of preventing a woman, no longer in her physical prime, from the strain of childbearing.

No two women experience the change of life in exactly the same way. With some, in the forties or fifties, there is a sudden reduction of the menstrual flow, and after a month or two, it ceases altogether. With others, the same thing occurs, but some months later there may be a return of the flow for a few months.

More commonly, perhaps, a woman will notice a reduction in volume of her discharge, and she may miss a month and experience a scanty flow for many months or even years. It takes, as a rule, about a year or eighteen months from the first indications of the change till the last.

The following is a point which is not always realized. With the first cessation of menstruation, many women imagine that they will no longer be able to conceive, and abandon contraceptives, with the result that they become pregnant, possibly at the age of fifty or over. This, as a rule, results in much embarrassment, for frequently the woman has grown up children, and even grandchildren. This can usually be avoided by the continuance of birth control for at least a year after the last appearance of the flow.

Many women pass through "the change" with no greater strain than the so-called strain of puberty. Others experience all sorts of complaints and complications. Why is this? The trouble, in my opinion, is partly mental, and women who have not previously adjusted themselves to the approaching menopause, are liable to suffer inconvenience, which, if the matter were judged in its true perspective, could be avoided.

During the late thirties, every woman should give the matter some thought. She should tell herself that the menopause is a natural function, and should be prepared for minor bodily or psychological upsets, always bearing in mind that so profound an alteration cannot take place without some slight disharmony. Much strength will be derived from being emotionally prepared to accept the change, and all shock will be avoided.

The proper way to regard this natural occurrence is that it does not mean the end of normal life, as so many women seem to imagine. A woman may not feel fit for a year or two while the physical evolution is taking place, but the future holds good prospects of happiness. When her body settles down, all the little matters which so worried her will vanish.

Perhaps the most important thing she should understand is that the change in no way affects her sex life. Intercourse does not suddenly become impossible, nor does she suddenly lose her attraction. In fact, many women find that sex desire during this time is increased, and intercourse in moderation will cause no harm. Nor does desire cease afterwards, although usually, as men and women advance in years, there is less inclination for gratification. But that is the way of life, and perfectly normal and healthy. Who would wish it to be otherwise?

Afterwards, the woman may reach the climax of her mental powers, for the menopause does not suddenly ruin memory or the ability to enjoy life to the full. In fact, the only real alteration is that she cannot now reproduce. Since few women of that age would wish to bear children, this can be very little loss. It is, of course, understandable that when menstruation, which has occurred every month for thirty or forty years, ceases, a woman should be mentally and physically disturbed. By adopting the right attitude, however, the disturbance can be greatly reduced.

There is no doubt, indeed, that more than half of the troubles which assail women at this time are imaginary. More nonsense is spoken and written on this intimate subject than almost any other, and most of it should be discarded as harmful and absurd. The natural processes of life become easier if approached without panic and with the right philosophy, and a woman undergoing the menopause should think of all the happy and active lives being led by those who have passed through this period.

There are so many symptoms that it is impossible to mention them all. Some of the most common, however, are loss or addition of flesh. If the latter, a woman will probably not worry, for stout people are usually of an equable temperament, but if the former, worry will only make her thinner, so that it is, in any event, futile.

Another symptom, which is due to the alterations taking place internally, is a sudden flushing or reddening of the face. This occurs spontaneously, and may only last for a few seconds. Also sleep may be interrupted by palpitation, perspiration or irritation. Usually, however, these need not cause any worry, but the woman should guard against exhausting herself during the day.

Sometimes there is flatulence, which can be reduced by avoiding such vegetables as encourage it, and eating in moderation. Some women become slightly irritable, anxious, shy and even nervous during these months, while they may occasionally have giddy or fainting turns. When these occur, the best thing is to consult a doctor. If there is any excessive vaginal bleeding at the time of menstruation, or if there is any flow of blood at an irregular time, medical advice should also be sought, for there is a possibility that these may be indications of a serious womb trouble.

For most, however, the menopause should cause few difficulties, but, whatever happens, worry should be avoided. In the event of any irregularities, a doctor should be consulted, and,

in fact, it is a good thing for a woman of this age to have a general medical overhaul.

A husband should make allowances for his wife's behaviour, and by being attentive and helpful, he can, in his own way, do much to help her through to the better times which lie ahead.

The "Change" in Man.

Some authorities maintain that there occurs in man a similar change of life as in women. I certainly do not accept this theory. There is no doubt, however, that with increasing age—and this change in man is usually said to occur at around sixty—men pass through a difficult time which lasts for a few years. There is no sudden alteration, but a general change undoubtedly occurs at varying ages, depending on the individual case, somewhere between the fifties and seventies.

The generative glands are no longer so active, and the quantity of internal secretion diminishes with advancing years. It is, however, a gradual process, which, as a rule, has a few definite symptoms.

These signs are similar, but they are much less pronounced, in man's case than in woman's. At such times, he may be easily annoyed, irritable and unduly worried over business details. Sexually, there may be some regression. Thus we have the old man who becomes an egotist, which is a return to the self-love stage of development. Again, in rare cases, the regression will be to the homosexual stage of development, which explains why elderly men occasionally appear in the police courts charged with committing unnatural offences. In the very old, there is also an alteration in the voice, which becomes high pitched. All these differences are due to the reduction of glandular activity, and are more or less accompaniments of age, and in most cases are of little importance. In fact, generally speaking, the man is not even aware of them.

PART III.

THE TECHNIQUE OF LOVE MAKING.

- (a) FRIENDSHIP AND EXPLANATION OF SEX URGE.
- (b) APPLICATION OF OUR KNOWLEDGE OF SEX ALLURE.
- (c) THE POETRY OF LOVE AND BETTER LOVE LETTERS.

CHAPTER XVII

FRIENDSHIP BETWEEN THE SEXES.

(a) *Cure for shyness.*

(b) *Men in their relationship to women, and women in their relationship to men.*

Modesty should have prevented me from entitling this section "The Technique of Love Making", but, in support of my remarks on this somewhat difficult subject, I propose later on to quote extensively from the works of classical and other authors.

From these quotations it will be seen that since the days of antiquity the art of love making has been accorded full recognition as an essential part of life by the best intellects of the day. Unfortunately, the puritanical and hypocritical streak in the British character has for long imposed a virtual ban upon any frank discussion of the physical side of love making, hence the Englishman's world wide reputation for being an exceptionally bad lover.

"But does this matter if he makes a good husband"? the reader may well ask, "after all, the good lover is often a cad of the worst type".

My reply to this is, frankly, that no matter how estimable or worthy a man may be, he is not a complete, and therefore not a good, husband until he has mastered the art of making love. Secondly, it is true that in this country the good lover is sometimes a cad; but the one is not necessarily a condition of the other.

The reason why it so often happens that a cad is a good lover is simply that the average Briton thinks it not quite nice and even unmanly to take any trouble over making love. Nevertheless, he is always exceedingly surprised and not a little perplexed when, as not infrequently happens, his fiancée or wife deserts him for a "rotter" without a quarter of his sterling qualities.

Yet, in such cases, my sympathy lies mainly with the woman, for she has thrown away the substance for the shadow, and doubtless lives to regret her decision. Yet that decision has been forced upon her by the dull, monotonous and unimaginative

behaviour of her man. If he had taken just a little trouble he would have spared both her and himself endless unhappiness and, possibly, lifelong regret.

Even so, not all of this indifference to, and contempt for, the art of love making comes from puritanical hypocrisy. It is due, also, to a tacit assumption that the gift is instinctive rather than acquired.

This view was admirably expressed some years ago in a sketch in the American magazine, *Esquire*. A newly married couple—ever the subject of jest—were depicted in a bedroom together. The girl sat up in bed, while her husband, in an easy chair, was surrounded by a pile of books. The title of the book in his hand was, if I remember correctly, *The Art of Love*. The caption consisted of four words, *Quit Reading About It*.

That this view is totally wrong is proved by the fact that in the relationship between the sexes ignorance, suffering, mental maladjustment and repression abound in all strata of society, but especially among the middle classes in Britain to-day.

All, or nearly all, of this could have been avoided by correct instruction. In teaching a novice an art or game the theory is first imparted and the practice follows. While it is practice that results in perfection, practice alone, without the theory, would never produce the style and adroitness that distinguish the experienced from the beginner.

So it is hardly surprising that with this repressive, negative attitude towards courting numbers of men and women from the ages of twenty-five to thirty have never had a love affair or been passionately kissed at all.

In every other way they are normal, but if, and when, they fall in love, they find the experience a tremendous strain. So little do such people comprehend the sexual instinct that a friend of mine, who has become prematurely grey at the age of twenty-nine, imagines that on that account she has lost all chance of matrimony. If she were less British she could employ her hair-dresser to remedy the condition; but what she does not realise is that in comparison with other factors, the colour of the hair has very little to do with sexual attraction.

On Making Friends.

The first condition of successful love making is the ability to make friends, for it is highly improbable that the man or woman who cannot do so will easily find the right wife or husband. Yet many lack this facility, and envy those who have it.

Here is a man who writes, "I admire girls but shiver with fear at their approach". A girl tells me, "I am 22 and for the first time I am going out alone with a man. I am terribly afraid of what may happen if we find ourselves in a secluded spot, for I have no idea what I ought to do or say in such a situation". Again, a man asks, "I often refuse to entertain girls because I feel that they are not just the type I would like to marry, and consequently I am afraid that I shall hurt them. Can you tell me if there is great danger of causing pain, or am I being old fashioned and foolish?"

Few people find friendships difficult to form when at school, for there they are among contemporaries with similar interests, and, except in co-educational establishments, of the same sex. It is on leaving school, with its inevitable separation from former friends and acquaintances, that loneliness is apt to occur.

If new friends are not made in those early years of maturity, shyness and a sense of inferiority may develop. Loneliness in turn results in social awkwardness, and so it becomes a vicious circle.

There are, however, two types of loneliness, the general and the particular. In the second, we find those who have no difficulty in making friends of their own sex, but, in relation to the other, are filled with repressions and complexes. This type of loneliness is by far the more frequent and it is well known that men coming home on leave from the front line or from distant lands where there are few, or no, women, experience it.

In the same way, girls whose work or play does not bring them into contact with men are often sex shy. This is simply due to their never having developed the habit of making friends with members of the opposite sex. In other words, it is usually due to lack of opportunity rather than to some fundamental maladjustment.

This was the case with a girl of my acquaintance whom I will call Jean. She was a healthy, intelligent person with several girl friends, but none amongst men. She was an only child, and this undoubtedly accounted in part for her intense sex shyness.

I had been introduced to her by a mutual friend, and invited her one day for a motor drive. We talked generalities, but before we had gone far I realised that not only was this girl unhappy but that she did not appear to like me. This seemed strange, for I had given her no reason for disliking me. After a time, the conversation flagged, and an awkward silence arose.

Seeking a way out I suggested curtailing the drive and visiting a cinema instead. This did not appeal to her, but, eventually, we paused for tea. Still, she did not brighten up. On the return

journey, the silence was even more oppressive, and in desperation I blurted out, "I hope you won't think me impertinent, but somehow I feel that you don't like me. I wish you'd tell me the reason".

My companion was obviously embarrassed, but, at length, she replied, "Oh no, I don't dislike you at all, but when I am out with men I feel like an intruder. I've always had this feeling, that men don't like my company. I have never known or understood them, and although I try my best, I don't get along with them as other girls do."

After this confession I decided that here was someone who was her own worst enemy and needed help. So I told her that life would be difficult until she got rid of such notions; it cheered her to learn that she was not unique in this respect.

"The basis of your problem, Jean, is that you think men are entirely different from women. You don't understand them because you approach them in the wrong way and are consequently afraid of them. To you, a man is a mysterious, dangerous creature, who must be treated in an entirely different way from women. The result is that you become stilted and unnatural. This is a mistake, for men are not so different as all that. In fact, the more natural your behaviour the better. On the other hand, it is just as big a mistake to regard all men as possible suitors.

"Fundamentally", I added, "what happens when you are with a man is this: through fear, suspicion or doubts that you may do or say the wrong thing, you erect, unintentionally, a mental barrier around yourself. This isolates you from, and reacts upon, your companion. You concentrate on behaving as you feel a woman ought to behave, instead of being yourself and behaving as you would in the presence of a woman".

"Yes, I think you are right", Jean agreed, "I'd never thought of it in that way".

"I'm sure I am right", I said, "and you will have to make a determined effort to cure yourself. You must keep a more open mind and even when you think a man doesn't like you you should still try to be friendly and make yourself agreeable. You will be surprised to find how often a positive approach brings a positive reaction. We men like to think that we choose our women friends, but, in reality, it's the other way round. It is the woman who, by their co-operation and willingness, choose us. Always remember that men may be just as shy as you and welcome any gesture of friendship."

How to Cure Shyness.

Since, then, shyness is the principal barrier to making friends, here are few elementary rules for effecting its cure.

The correct attitude of mind is of the greatest importance. Shyness can only be overcome by understanding its causes and by exercising mental discipline. Most people, especially the young, are inherently shy. Yet no one need be shy. The antidote is to cultivate moral courage. It should be remembered that the worst that can happen when one tries to break the ice is to make a fool of oneself. This matters nothing, provided that one is not obsessed by any feeling of false pride. Fighting this form of inferiority is the only way of eradicating it, and, by constantly doing so, self assurance is eventually acquired.

The cultivation of small talk is another means of curing shyness. Most people are tongue-tied because they can think of nothing to say. Yet a good conversationalist is precisely the one who has something to say. That is all.

If you wish to acquire the art of conversation it is essential that you should first do some clear thinking. Nothing worth while is achieved without effort. True, one can collect ideas and topics of conversation by reading and listening in. But it is fatal merely to continually repeat other people's views.

Everyone has had humorous, exciting or unusual experiences of one kind or another. These make excellent subjects for conversation, so it is well to retain them in the memory ready to bring out as occasion demands. People enjoy hearing of your personal experiences and usually respond with theirs.

Good conversation simply consists of recounting your own experiences and those of others. It is really reporting. Just as a newspaperman reports some event, you are reporting events in your own life or ideas which have matured around some interesting topic. Success depends less upon education than upon observation.

"Seek and ye shall find, knock and it shall be opened unto you". How true this is of making friends. Look in the right places. If you are a tennis player you are more likely to find congenial companions in a tennis club than at race meetings. This sounds obvious, yet many people seem unable to appreciate either this or the fact that a community of interests is a fruitful source of friendship.

Again, the fact that there are so many lonely people is proof that there need not be. If only they could meet one another their

problems would be solved. Friends cannot be made by sitting at home, but they can be made by taking the trouble to go out and look for them.

The position is similar to that of the business man, whose reply to the question, "How are you finding business?" was simply, "By going out and looking for it." It is also reminiscent of another business man who told me that he preferred slumps to booms. When I asked him why, he replied that during times of prosperity he made small profits, owing to competition, whereas in bad times he found that by going out and seeking business he secured numerous contracts at his own price, while most of his competitors were in their offices or clubs bemoaning the state of trade.

To have a friend, be a friend. Cultivate good manners, which spring from a kind heart. Do things for other people and forget yourself. Lend a book, suggest a film to visit together, plan a picnic. You will soon find yourself becoming popular.

Care, of course, must be shown in the choice of friends. It is always advisable to select from among those with an upbringing similar to your own. It is not for snobbish reasons that I say that friendships with people of greatly inferior, or superior, social position rarely turn out well.

I mention this because a man will often strike up a friendship with a girl of a totally different social class and background. If she happens to fall in love with him the affair is difficult to terminate, the girl and her family usually feeling slighted. The truth is, of course, that they did not "speak the same language", that is, that when superficial attractions were exhausted there was no unanimity of interests or outlook. However democratic we may wish to be, it is a sad fact that love or friendship between those of dissimilar outlook, habits and education, and, on occasion, religion, hardly ever succeed.

If you wish to be a social success, be yourself. Affectation is detested by all. The way to develop personality is to live intensely, to increase your interests and widen your horizon. The change in your personality will occur naturally as a result of your greater mental activity.

The lonely person is easily depressed. This is revealed in the expression, and it should be remembered that no one wants a gloomy, scowling companion. Banish introspection and cultivate cheerfulness which will secure a favourable reaction from others. "Laugh and the world laughs with you, weep and you weep alone".

I know a woman who has had more than her fair share of unhappiness, but she does not show it. She told me once that as a girl she decided that no matter how bad things were, she would never allow her face to assume a frown. She is now elderly, but the first thing that strikes one on meeting her is the outstanding beauty and tranquility of her expression. She is a fine example of mind conquering matter.

Finally, everyone prefers to be addressed by name. It is surprising how many people fail to realise this. It is a good habit to acquire, and, of course, among contemporaries Christian names can soon be used, the prefix Mr. or Miss being reserved for only the most recent or senior acquaintances.

Men in Relationship to Women.

The average man appears to think that women adore listening to his business problems and ambitions. They may do so, but they also like to hear other things as well.

A man will not go far wrong if he includes in his conversation a few compliments. Pretence no girl likes, but complimentary remarks, based upon observation, are most agreeable to her. A few words on her style of hairdressing, the colour of her dress or even more personal matters such as the unusual length of her eye-lashes (provided that they are not artificial, in which case the least said, the soonest mended), are usually acceptable.

Remember, too, that women dislike being talked "down to". The modern girl is interested in many subjects that would have left her mother bewildered. One can discuss almost anything with a girl nowadays without being considered indecent or suspected of having an ulterior motive. It might almost be said that the nearer one gets to reality the higher the esteem in which one will be held. Women like men to talk about the things men think and feel about life.

Finally, men often imagine that the way to make girl friends is to lavish gifts and entertainments upon them. This is not so; in fact, the effect of generosity is rather to transform a friendship into a love affair, and this will spoil everything, unless, of course, a love affair is intended, which, as Kipling says, is another story.

No display of wealth will impress the girl of character. But interesting conversation and experiences will win her favour. Visits to interesting places, which provide some possibility of excitement, will give pleasure, for the normal girl loves anything of an unusual and thrilling character. Success comes from treating her as an equal and a colleague.

Women in Relationship to Men.

Tradition and custom die hard, but they die. There are many ways in which the modern woman can win men friends, not one of which was available to her mother or grandmother. Modern life offers her such abundant opportunities that she can choose the type of men she will have for friends.

Not long ago, it would have been considered social suicide for a girl to attend a dance unaccompanied; yet to-day, if unable to find a partner, she can attend a dance with a girl friend or as an extra in a party and yet enjoy herself immensely.

I refer, of course, to club dances and so forth, for even to-day the very boldest would hesitate to go to a public ball alone. Yet I believe that if she were sophisticated enough she might have several opportunities of meeting interesting partners.

The difference between the "wallflower" and the girl with a full programme is frequently more a matter of technique than unattractiveness in the former.

At a certain West End club to which I happen to belong, some girls have attended without their own partners and, apart from the Paul Joneses, have hardly had a dance. Others, also unaccompanied, have found so many partners that afterwards they have preferred to continue going alone rather than be tied each time to the same man.

The secret of their success lies in radiating a charming personality and employing the right methods. If a girl tries to look interesting instead of bored, to appear successful instead of a failure, to be vital instead of listless, then she will find herself attracting, instead of repelling.

At nearly all dances there are some men who are "free-lances", or whose partners are dancing with others, and are eager for a temporary change. This is where the lone girl gets her chance, and, if she is clever, takes it. Her wallflower sister, meanwhile, is standing or sitting unhappily in a back seat or corner, and looks, and feels, and is, out of it.

In every ballroom there is one place in which to take up position, to deploy oneself, so to speak, and one place only. This applies, of course, to girls who are in large parties, as well as to the unaccompanied girl wishing to secure the maximum of dancing. Usually, that place is near the buffet or bar, or, if there is no place of refreshment, it may be near the orchestra or door. But observation will soon indicate where most partners are changed and where the majority of men congregate.

I know that this sounds elementary and odd, but I know also how successful are the girls who adopt such a technique and how unsuccessful are those who do not.

This is, of course, only one example. In every sphere of life there are opportunities which, by the use of imagination, can be converted into possibilities of making friends. It is for each girl to review her position and, if necessary, to remedy it.

There is, for instance, the girl who lives in a district in which there are few eligible men, or whose parents object to her having men acquaintances. The solution is obvious. She should secure a job in another district and take her own rooms or flat. This new life is, in itself, stimulating, and it is well known that a girl who arrives in a new neighbourhood or job has more chance of attracting the men around her than the girl who has always lived or worked in the same place. The world is only wide to those who adventure forth.

Moreover, no girl to-day need fear it is bad taste to strike up an acquaintanceship without a formal introduction. Sex equality has helped women in this respect. Much of what was bad taste yesterday is correct to-day.

The sharing of expenses, "going fifty-fifty", as it is known, is common to-day. True, some men still prefer to pay for everything, but the majority appreciate a little help towards the cost of an evening.

It was a different matter when men were the only wage earners; but now a girl may be earning more than her male companion. This is particularly true if he happens to be a student. Especially with young men on the threshold of a career, the wheels of friendship are oiled when the girl either pays her share or returns hospitality by inviting him to a meal in her home or flat. If a girl fails to do one or the other, she may find the friendship failing for the simple reason that her boy friend lacks the wherewithal to be continuously paying expenses. Such co-operation should not be crudely but tactfully accomplished.

Young men in this position are in a totally different category from the sponger, against whom every woman—not only the young girl—should be on her guard.

This type of man often makes a good income from swindling unsuspecting women. One of his tricks is to pretend that he has come out without his wallet, thus leaving his companion to foot the bill. Another is to "borrow" until his "dividend" arrives.

In the majority of cases, these men are professional swindlers, and their audacity has to be experienced to be believed. For two

reasons, they generally seek their prey amongst older women, firstly, because these are past their first youth, and, secondly, because they often have more money.

One such bounder I knew offered to go to dances provided the woman bought the tickets and paid for taxis there and back! Again, a woman of my acquaintance actually went so far as to buy the engagement ring. This had to be returned to the jeweller for a slight alteration, and she entrusted both the ring and £40 in cash—the cost of the ring—to her “fiancé”. Needless to say, she saw neither ring, cash nor man again.

Such confidence tricksters are more common than many imagine. We rarely hear about their activities because their victims will not take action, wishing to avoid publicity.

CHAPTER XVIII

EXPLANATION OF THE SEX URGE IN MEN AND WOMEN.

(a) *Sex instinct selective in man.*

(b) *Average woman slow to fall in love.*

I wonder how many of the people who have read essays and treatises on the human sex urge find themselves much wiser for their pains. Often such literature is of an academical or theoretical nature which is difficult to apply to real life. In the following brief explanation, however, I shall try to avoid such an error.

It is common knowledge that, in the animal world, the sex urge is strong but not very selective. If a stallion is put with a mare on heat, intercourse is the natural result. There need, in fact, be no affection as we know it—between the two animals—indeed they might be definitely antipathetic; nevertheless copulation will follow. The sexual urge, therefore, in the animal is purely physical, over which it has no control. Doubtless, thousands of years ago the same conditions were to be found in the human race.

In man, however, the sex instinct has greatly altered. It has become more selective, probably less strong, but still much more potent than most people imagine. French psychologists claim that the sex impulse is the most powerful of all human instincts, even more so than that of self-preservation, which British psychologists regard as the strongest. My own view has always been a compromise between the two opinions. I think that in some people the instinct of sex may take precedence over that of self-preservation, while in others, the latter instinct is the stronger.

Among the human race, the mind interferes greatly—as we shall see later—with the crude sexual passion. Nevertheless, it should be realized that in all normal, healthy people, free from repressions, there is a strong, inherent sexual attraction for members of the other sex. Naturally its strength varies in accordance with the attractiveness of the sexual object.

This view is well expressed by Schopenhauer. "For all love, however ethereally it may bear itself", he writes, "is rooted in the sexual impulse alone, nay, it absolutely is only a more definitely determined, specialised, and indeed in the strictest sense individual sexual impulse. If now, keeping this in view, one considers the important part which the sexual impulse in all its degrees and nuances plays not only on the stage and in novels, but also in the real world, where, next to the love of life, it shows itself the strongest and most powerful of motives, constantly lays claim to half the powers and thoughts of the younger portion of mankind, is the ultimate goal of almost all human effort, exerts an adverse influence on the most important events, interrupts the most serious occupation every hour, sometimes embarrasses even the greatest minds, does not hesitate to interfere with its trash, interfering with the negotiations of statesmen and the investigations of men of learning, knows how to slip its love letters and locks of hair into ministerial portfolios and philosophical manuscripts, and no less devises daily the most entangled and the worst actions, demands the sacrifice sometimes of life and health, sometimes of wealth, rank and happiness, nay, robs those who are otherwise honest of all conscience, makes those who have hitherto been faithful, traitors; accordingly on the whole, appears as a malevolent demon, that tries to pervert, confuse and overthrow everything."

In so describing the sex impulse, Schopenhauer may have made insufficient allowance for the inhibiting effect of the use of the higher centres, but he has certainly not over-estimated, or exaggerated, the potency of the actual urge towards sex gratification inherently common alike to man and woman.

In a later chapter, I shall deal with sexual fixations and deviations, and it is enough to state here that sometimes the natural sex urge leaves its normal channels. Such irregularities may be due to the influence of others, glandular changes, or most frequently repression through deeply rooted fears. In the latter case the sex instinct is hidden, but it would be wrong to imagine that it was absent.

Passionate desire is inherited by all living creatures, for without it life would quickly come an end. Fundamentally, all sex manifestations result from the need for reproduction of the species.

In man, as distinct from other vertebrates, the mind plays an even more important part than the body in relation to sexual desires. We frequently wonder what it was which made a certain man fall in love with a woman, whom, to us, may seem com-

pletely lacking in attraction. The reason is that she—as distinct from other women—is the type which, sub-consciously or consciously, appeals to his mind, for of all species of life, man is the most highly selective.

Indeed, each individual differs in his love objective. One man, for instance, will prefer a slim girl, but if unable to obtain the object of his affections, could still fall in love and marry a stout one. Another man, more selective, will desire only a well-developed woman, and he would be unable to perform the sex act with any other type. It is not, however, only the feminine figure which creates sex stimulation. Indeed, sex is a complicated and complex matter. A man loves a woman for her figure, voice, hair, mouth, etc., but above all—and this is rarely understood—for her behaviour towards him. It is the woman's psychical, as well as her physical, attractiveness, which capture the man and hold him. It is due to this selectiveness, and the fact that no two people are identical, that it is occasionally difficult for a normal man to fall deeply in love with more than one woman. No one, however, is so highly selective that he could not fall in love more than once, for, as is well known, the human race is divided into types, and although no two may be identical, there are, of course, great similarities. Therefore a man who, for some reason or other, has lost the girl of his choice, may have to wait many years before he finds another who approaches his preconceived ideal of a mate. It all depends whether the type he prefers is common or rare.

Another point I wish to emphasize is the tremendous strength of desire. An amorous man becomes almost insane if he is repelled; and, unless he is sufficiently wise to realize that there will be some other woman for him, his sufferings will be agonizing. Poets throughout the centuries have sung of the sufferings and ecstasies of love; how it interferes with every action of life; how it controls one's destiny. And their interpretations of this emotion are certainly correct. Therefore I implore all women to show consideration to the men who court them, irrespective of their own feelings in the matter.

The reason why true love rarely runs smooth is easily found. Just because a man is attracted to some girl who approximates to his preconceived standard, it does not follow that he will fulfil the same rôle to her. Feminine love, indeed, differs from the masculine inasmuch as "Man falls in love through the eyes, woman through the ears". An amorous man may, in fact, through persuasion, be able to make a woman reciprocate his sentiments.

As a general rule, a woman is slow to fall in love; and while she may be influenced by a man's appearance, it is his character and mental qualities which appeal most to her. There are, of course, always exceptions to every rule, but generally speaking, all normal love is total love; and an amorous person is endeared to every quality, both physical and mental, possessed by the object of his affections.

Some women, of course, emulate men inasmuch as they fall in love at first sight, and the effect is vital and tremendous. Indeed, I have known girls who, after meeting a certain man for the first time, have completely lost their self-control and become almost hysterical. Love for such impulsive people is an experience which is denied to most of us. If the affair turns out well, they are to be envied; but if, as is so often the case, the love is not returned, suffering ensues. In these cases, the man is often unaware of the effect of his presence on the girl; but it sometimes happens that she is unable to hide her feelings toward him. Then he knows that, if he wished to seduce her, not only would there probably be no opposition, but actually the closest co-operation.

Occasionally, such infatuations, whether male or female, quickly change to aversion, but when marriages ensue they are generally very happy.

It is commonly supposed that people fall in love with their opposites. This is often true in the physical sense, the tall are attracted to the short; the stout to the thin, etc. : mentally, in such matters as temperament and disposition, I think it is rather true that the best unions are between those with opposite tendencies. But in the sphere of outlook, interests and ambitions, the greater the similarity, the greater the chances of successful results.

In the next chapter, we will make a more detailed study of the various facets of the love emotion.

CHAPTER XIX

APPLICATION OF OUR KNOWLEDGE OF SEX ALLURE.

(a) *Visual stimulants.*

(b) *Intimate love making and the Christian attitude.*

The eyes may be the mirror of the soul, but they are also the medium through which most of us fall in love, for as Ovid tells us, "Sight is the path of love". This applies more to men than to women, but even so, appearance is of the greatest importance in creating sexual attraction. This factor in love, when carried to excess, becomes exhibitionism, which, though legally condemned as indecency, may be less abnormal than many think. In any case, the fact remains that appearance plays a great part in love, both animal and human, and we are all familiar with the gestures of the peacock when strutting about to rouse sexual desire in its mate.

We have said that genuine love is total love, but interest, usually specialized, precedes and accompanies it. Each person has a different centre of attraction, and the range of normality is infinite. It could not be said, for instance, that a man was perverted if his interest centred on the feminine ankle, always providing it was not exclusive to this portion of the anatomy. Owing to the fact that human beings wear so many clothes, the feminine ankle, legs and knees form a focal point of interest for numerous men. Hosiery manufacturers are well aware of this fact; as a result, they supply gossamer silk stockings, and by their advertisements and posters commercially exploit male weakness in this direction. This is proved because, apart from the face, the hands are the only other exposed part of the body, and yet gloves are rarely made of transparent silk because the hands are not centres of sex attraction.

In the main, however, the chief sexual interest to the normal man are those parts of the woman's body which are most unlike his own. Thus the breasts and hips, which in women are proportionately larger and more prominent, are usually most stimulating to him. Here again commerce has pandered to the male taste by accentuating these feminine characteristics in every possible way. The numerous advertisements for various types of

corsetry and brassières, which give a youthful and attractive appearance to the figure, are all designed to this end.

The mouth and eyes are also centres of sexual interest to some men, while with others the hair may be the chief attraction. There are no set rules, and the sources of sex allure between male and female are infinite and varied.

In the average woman, vision plays a less important part as a medium of sexual selection; but with her also, the visual interest is centred on those parts least like her own, and the head, broad shoulders, slim hips, hairy chests, the genitals are well known as stimulants. But women, as a rule, require mental, as well as physical, qualities to arouse their sex urge, whereas some men are so sensitive that if they pass in the street an attractive and erotically dressed woman, her presence may not only create an erection but embarrass them with a clamorous desire to gratify their sexual urge. Many people would consider this type of man to be a cad, but he is nothing of the sort, being merely the possessor of a nature which is easily roused. And it is well to bear in mind that he cannot be blamed for being easily stimulated unless he is unable to discipline and inhibit his feelings.

Many people are unaware that vision provides a strong sexual stimulant, and consequently believe that love making is easier in the dark. This is incorrect, but, of course, the shy do find it easier to make love in a dim light. Those, however, who are not ashamed of Eros—and no-one should be—will do well to remember that the better the light, the better the love. People who make love in the dark have only one means of stimulation—touch—which, though powerful, is not so effective as sight.

Nevertheless, this tactual sense plays an important part between lovers. Through touch messages are conveyed to the erotic centre of the brain, and certain parts of the skin's surface, known as erogenic zones, are highly sensitive and readily respond to caressing. In man, the genital region, the nipples, the inside of the thighs, up and down the spine, the hair roots, the lips and the tongue are among the erogenic zones. In woman, the genitals, the breasts, the head surface, the mouth, the tongue, and, indeed almost all parts of the body are sexually responsive to gentle caressing. Aldous Huxley gives a most excellent description of the power of touch in love.

*" 'No, I'm not like that', she protested in answer to his whispered adorations. She could not accept such love on false

* From "Point Counter Point," by Aldous Huxley, by kind permission of the publishers, Chatto and Windus, Ltd.

pretences. But his soft lips, brushing her skin, his lightly drawn finger-tips were soothing and caressing her into tenderness, were magically transforming her into the gentle, loving, warm-hearted object of his adoration, were electrically charging her with all those qualities his whispers had attributed to her and the possession of which she had denied."

Touch is vital in the art of love, and to obtain the best results, the lover must be extremely skilful. He must not only know where to touch, but how, and when, to do so. In a romantic setting, avoiding all crudeness, gentle caresses with the fingers and lips inoffensively performed will arouse the most powerful feelings of love and adoration. This is not always understood by young people who, in many cases, are greatly afraid of each other's bodies. This is a pity, for it is only by intimate fondling and love making that the couple can ascertain if they are well suited. Without exceeding the bounds of decency or incurring the risk of making a girl pregnant, a great deal of pleasure, happiness and understanding can be obtained. The amount of love which a girl can generate, in her companion, by little deeds and kindly co-operation, is beyond all comprehension.

I cannot emphasize too strongly that any girl who feels she would not have the will power to refuse—should the man wish to go too far—ought not to allow herself to be embroiled in such a situation. The majority of British girls, however, have sufficient self-control to take good care of themselves. This much can be said in defence of love making or flirting—it is only cheap or nasty to those who make it so, and it is only dangerous to those who have not trained themselves in self-control. It is also a means of preventing the development of repressions and body fears in the unmarried, and is, to a limited extent, an outlet for the sexual urge. Both men and women are frightened of acquiring the reputation of a flirt, but this, in my opinion, is a foolish fear, for it is well known that those who have had some experience of the opposite sex before marriage, usually make the most satisfactory mates.

Another point not always appreciated is that those who, when single, were very narrow-minded and conventional in their behaviour are frequently dissatisfied after marriage because they cannot help wondering whether another lover would have been preferable to their partner. It is wiser to gain some knowledge of the opposite sex—but not of the sex act—before marriage than hanker after it for the rest of one's life. In this connection, it is commonly thought that most men have had intercourse prior to

marriage, but the modern man is frequently as ignorant as his bride in this respect. This, in my opinion, is a good thing, for the virgin of either sex has not run the risk of venereal infection, and has no legacies of possible tragedies.

The Part Played by Kissing in the Love Affair.

The kiss is, of course, a form of touch or contact, and is too well known to need explanation. Yet the Anglo-Saxon races have never made full use of this act in the lover's repertoire. It is perhaps because we are unimaginative, or indolent, which prevents our using the kiss in all its varieties. One thing is certain; that most women prefer a lover who understands and employs the art of kissing, to one who does not. It is mainly because of his laziness or ignorance in this matter that the Englishman has the reputation of being the most unskilful of husbands, and I have often wondered how many Britishers have lost their fiancées to some foreigner, merely because he was more adroit in his manner of wooing. A great many men seem to think that there is no more in a kiss than the brief contact of the lips, and here I cannot do better than quote the words of Pierre Louys in "Aphrodite", "Chrysis would seem to have under her tongue not milk and honey, as in Holy Writ, but living, mobile, enchanted water. And this multiform tongue itself, now incurved like an arch, now rolled up like a spiral, now shrinking into its hiding-place, now darting forth like a flame, more caressing than the hand, more expressive than the eyes, circling, flower-like, into a pistil, or thinning away like a petal, this ribbon of flesh that hardens when it quivers and softens when it licks. . . ." This author realized a certain medical fact, not well known, that the tongue is composed of erectile tissue. Nature would have saved herself the trouble of making the kiss, in its infinite variety, so very enjoyable, exciting and stimulating, if she had not intended full use to be made of it between lovers if they so desire.

The introduction of the tongue in kissing creates a feeling of repulsion in many people. They consider such an action indelicate and even immoral. But such an idea, which is based on the failure to distinguish between love and lust, is stupid and unnatural, and should be banished from the minds of all true lovers. Every erotic part of the body experiences a need, from time to time, of satisfaction, and it is certain that there never has been a man or woman who, at some period in their lives, did not desire passionate love. The artist, of course, if making love to an in-

experienced person, will do nothing to shock, and proceeds so slowly that even a quite abandoned kiss is accepted without comment.

The Sexual Effect of Sound.

The effect of sound as an erotic stimulant is great. In the feathered world, the song bird whistles to his mate and the dove coos to prepare both itself and its partner for the sexual act. We all know how the hero of opera sings to his heroine, and how the latter is thrilled and excited at the sound of his voice.

We talk of a woman possessing a sexy voice, and on the radio and stage this is frequently stimulated, for obvious reasons. On the other hand, as I know from personal experience, the girls of Texas, Louisiana and the Southern American States generally have voices, which, in themselves, are stimulating. Undoubtedly, the feminine voice plays a large part in sex attraction, and is often responsible for a man falling in love with a woman. The opposite is equally true, and I have known many women who were noticeably thrilled on hearing a stranger's voice on the wireless or telephone. Fèrè mentions the case of a patient in a hospital who experienced prolonged and painful erections, every time he heard a certain girl singing, even though he had never seen her. Such degree of stimulation is, of course, unusual.

Therefore, though less important than vision, there is no doubt that with certain people, hearing influences sex desire.

Perhaps even more promotive of desire are certain types of music. The rhythm of dance music, especially negro jazz, has a strong emotional and erotic effect, and lovers in a room will find softly played music most conducive to amorous embraces.

And from jazz, we turn to dancing. Millions of people must have danced without ever realizing its true significance. If we examine the dance, either the old time waltz, the foxtrot, the tango, or the modern rhumba; we find that its movements and embraces approximate to the sexual act. Originally, dancing was employed by tribes as a means of creating stimulation and invariably a period of dancing preceded the sexual orgies which were then practised.

The fact that our dances are conducted in public places with numerous onlookers and many diversions—ranging from the facial expression of the couples to the variety of dresses—distracts greatly from the dance as a means of erotic excitement. But anyone who has danced alone to the radio with an attractive girl will

appreciate that the modern quickstep can prove a powerful erotic stimulant.

Smell and the Use of Perfume in Relation to the Sex Impulse.

Smell is, perhaps, the most primitive of the senses, but does not to-day play any great part in relation to human sex attraction. Among many animals, however, it is the sense by which the male and female are attracted to one another; and indeed it is through the olfactory medium that they often search and find each other. In the animal world, it is considered the chief means of stimulation.

There are some people in whom the olfactory sense is highly developed, but more commonly, perhaps through the process of evolution, the ability to be affected by smell is slight. It is true that to those in whom this sense is keen, an odour can revive memories and associations of things past, and many of us have had this experience. Even those who have a poor sense of smell may experience a feeling of repulsion from distasteful odours. This natural revulsion is commercially exploited, and we are implored daily, through the medium of Press and hoarding, to buy this or that deodorant. While people who perspire readily and exude an offensive odour should use Eau de Cologne and Lavender Water, it should be realized that in most cases the body odour of healthy people is not only pleasant; but actually stimulating to the opposite sex.

As a proof that the sense of smell is connected with the sex instinct, it is known that certain pessaries used by women for contraceptive purposes, give off such an offensive odour that, as a result of it, some men find erection impossible.

Conversely, there is not the slightest doubt that certain perfumes do much to create sex excitement. Since time immemorial, women have made use of this knowledge and sought to make up for man's inherently poor sense of smell by artificial aids. In Proverbs we read of the woman who perfumed her bed "with myrrh, aloes and cinnamon." Among the erotic scents are those based on ambergris, civet and musk—the latter being well known for accentuating the pleasant odours of the human body—and those distilled from flowers, such as rose, violet, poppy, etc.

In many other lands, far more use is made of perfume, and I think British women would do well to emulate their foreign sisters. Of course, to use scent excessively would be bad taste, but in reasonable quantities it is an excellent and delicate aid to sex appeal.

It is my hope that the information contained in the last few pages has clarified some theoretical and practical points which trouble lovers. It is necessary, however, to stress that each person differs somewhat in his desires and behaviour. Sex is such a private and personal matter that every one of us must make our own decisions in regard to love making and flirting. But my mail brings me so many letters from sincere people with questions about the moral, physical or psychological effect of making love before marriage that I feel no one will resent a little plain speaking on the matter.

Although I am broadminded, I always give a negative answer to couples who ask me if I recommend them to anticipate marriage by intercourse. Many young people appear to think that it would be a good idea to go the whole length just once or twice to confirm that they are suited to one another. Quite apart from the moral issues involved, I always point out that they will not obtain a true test, as intercourse, for the first few times, is not particularly pleasant, and like everything else in this life, practice is required before harmony is achieved.

Also, it has been proved many times that such experiments frequently end disastrously, especially for the girl. In healthy people, there is, of course, no danger of venereal disease, but there is the ever present risk of impregnation, and a great likelihood of the man, however genuine he may be, feeling that he can now postpone the marriage until he is really certain of his feelings. Little imagination is required to see what often happens—quarrels, dissatisfaction and a broken engagement. Indeed, I am sure that if young people realized the danger of pre-marital intercourse, they would refrain from taking such a step.

On the other hand, though restricting the human act till after the wedding, I have always felt that there is no moral or other reason against a certain amount of what might be called abandoned love making. At any rate, the advent of the motor car, and the greater independence and freedom of young men and women, have made "petting" an established fact. It is in this manner that men and women are able to understand and love one another, and which gives them the necessary confidence to embark on marriage.

I am often asked how far it is safe to go. Everything, of course, depends upon the temperament and wishes of the couple, but, as is well known, many clean-living and upright people, in suitable circumstances, have caressed one another intimately. These kisses and caresses may, on occasion, produce an orgasm,

but surely there is nothing evil in that between those who are engaged or feel that they may soon marry.

There is a definite dividing line between courting and the sex act, beyond which the single should not go. In this connection, it is rather interesting to find that the Bible has nothing to say against courting or love affairs, though it condemns fornication and adultery. We read in Proverbs, Chapter 6, verse 32: "Whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul". I think both assumptions are accurate.

It is usually foolish to think of marriage unless one has known one's companion for several months, yet young people often rush into engagements, and then repent afterwards. Marriage, after all, lasts for life, and no-one should allow any fear of the consequences to prevent the termination of an engagement, if they believe they have chosen wrongly.

Marriage should be taken seriously, but engagements are less important affairs. Indeed, sensible modern people regard the latter as a time of testing, rather than any binding legal contract. Breach of promise cases are fortunately rare, and, as the late Mr. Justice McCardie pointed out, are generally brought to inflict some public hurt on the man, rather than for financial gain.

Intimate Love Making and Religion.

Let us examine intimate love making from the religious or moral angle.

I do not deny that love is a spiritual emotion but, as we are made as we are, it must be expressed in and through the body. Is there any harm in that? No, because it is the way of the world in which we live that the spirit should enshrine itself in matter. To many, not the least of the claims of Christianity upon the intelligence is that its central doctrine conforms notably to this universal rule. Even God, when he wished to reveal Himself to men, had to make use of matter, that is, of the human body; the incarnation being the highest exemplification of the principle of that spirit. If it were to be intelligible to human beings, it could not have been so expressed merely spiritually.

Hence the painter, if he is to enable others to discern the vision which has illuminated himself, must have resort to brushes, oils and canvas, that is, to matter. He must fix his vision so that others may discern it with the body senses, and, by this means, have it conveyed to their spiritual understanding.

So the young lover, though in the early idealistic stages of his particular friendship he may feel that it is enough merely to know that his admiration is returned, cannot remain indefinitely on that high spiritual level. Indeed, even to know that he is specially liked or loved the physical must come into play. He must talk and she must answer. If an understanding or even an engagement is reached, still that does not suffice. Far from being content, from then on, with a purely spiritual love, each grudges every minute that cannot be spent in the other's company. It is by the physical presence, by conversation and companionship, that each comes to appreciate the graces of the other's mind and spirit.

From the first moment of the new understanding, whether it be verbal or assumed, the young people will express their love instinctively, that is, in kisses and caresses. In the case of first love, these are the expression of an almost purely spiritual fervour. Anything else is still in the unconscious. As time passes, each becomes aware that these kisses denote physical as well as spiritual feelings. With healthy young people this fact is accepted with enhanced pleasure.

With this awakening of love, even an idealistic young man becomes enchantingly and disturbingly aware that his beloved has a physical side which is an integral part of her personality; and he realises that no small part of his future happiness will be due to the fact that in making her his own, he will possess her physically.

Similarly, no matter how ethereal the girl may be, if she is normal and wholesomely minded, it will not be long before she owns unashamedly to herself that she wishes to be possessed. Instinctively, she knows that sex is as essential to her spiritual, as to her mental and bodily, well being.

Meanwhile, and this point should be understood by all, the majority of engaged couples' kissing and caressing pass from the first, almost sexless, phase, into a frankly sexual one. The shyest youth, fired by the ever warming response of his sweetheart, becomes instinctively more adventurous; the girl no longer thinks it immodest, in such circumstances and on suitable occasions, for example, to let him kiss and fondle her breasts.

Almost every woman understands the effect of such caressing, and it is not surprising that in a short time, under its influence, she allows, and even delicately encourages, still greater intimacy. She, in turn, under the triple influence of endearment, desire and curiosity will probably explore his body without a single evil thought. It is a spiritually enriching fact that the well educated,

well balanced modern girl does not consider sex and the body "dirty" or nasty, as did her prototype fifty years ago.

This reciprocal caressing will satisfy her feeling for the masculine and help to reduce any emotional strain under which her companion may find himself. The woman ought not to play a completely passive rôle.

It must be understood that I am not recommending indiscriminate flirting. On the other hand, while not confining kissing and love making only to engaged couples, I think they should be considerably restricted. The girl who goes so far but no farther with almost anyone belongs to a different category. She exercises restraint because of fear, not principle. We are not concerned with such here, however, except to wish them more sense.

There are many men and women who have not met their ideal mate. In such cases, with friends of the opposite sex who are well liked, always provided that the temporary nature of the relationships is *made fully clear in conversation* there is surely nothing immodest or immoral in occasional abandoned love making such as we have described. Care in the choice of companion is essential, for if this be omitted great unhappiness may be caused.

As I have said, between intimate caressing and full intercourse there is a difference, not only in degree but in kind. This intimate love making could be regarded as the consummation of friendship, just as the sex act proper is the consummation of marriage.

Moreover, intimate fondling is a safeguard, for while many do not wish to "go the whole way" before marriage, they are often strongly tempted to do so. Now intimate caressing diverts, harmlessly and, indeed, beneficially, from the desire for complete physical gratification. It is an outlet for pent-up sex and a relief for nervous and emotional strain; it averts the sense of guilt and the risk of pregnancy which accompany promiscuity.

It is, of course, assumed that should the man experience an orgasm the girl is careful not to allow any of the seminal fluid near her genitals, and that both have sufficient control not to give way completely. Such a risk is lessened when the girl retains her intimate wear, avoids intoxicants and shows reasonable self-control, such as most are perfectly able to do.

This compromise, typically British, degenerates into mere lust and crudity if practised with casual acquaintances. It is, however, an appropriate expression between engaged couples or friends for whom something more than mere friendship is felt. In the case of the latter, it is evil unless a clear understanding is

reached and both sides know that the affair is not serious, but is only a substitute. If, as may happen, one of the companions begins to take things too seriously, it is necessary to terminate the affair. With level, balanced people, however, this rarely occurs.

Among former generations, to whom conversationally sex was taboo, such understanding would have been impossible. To-day, however, it is a different matter. One does not need to be crude about such things or to hurt another's feelings, but by clear indications frankness can be expressed.

One way of achieving this is to talk about the mutual friendship and find out the type of person the other would like to marry. A promise to help in the search for the right mate can be made a clear indication that the two in question will never become lovers in the usual sense of the word. There are many other ways of making the intentions clear, and if, as sometimes occurs, what has been started only for friendship and pleasure, develops into a deeper form of love, it is usually a simple matter to make the change.

With the engaged, or those who may become engaged, intimate love making serves the additional purpose of enabling them to learn each other's physical characteristics, thereby making everything easier on the bridal night. It helps to exorcise any dread of their full use.

We must beware of the false prophets who try to tell us that all real love is Platonic. To use a scientific metaphor, the spirit and the body are not a physical mixture at all, but a chemical combination, a two in one, and the dissatisfaction of the one has repercussions on the other. Unsatisfied physical longings produce an unsatisfied spirit. That is one reason why, for those who have no "intimate" friend of the opposite sex, moderate self-relief is necessary. Too much importance is attached to the manifestations of sex and too little to the motives and meaning of them.

CHAPTER XX

THE POETRY OF LOVE.

(a) *Ovid, love's greatest and wisest poet.*

(b) *Tempering words with kisses.*

As a fitting sequel to the Chapter on Sex Allure, and by courtesy and kindness of the publishers, I will now quote extensively from the English translation of the great love poet, Ovid*

“You who a soldier in this war would prove
Must labour first to find out whom to love,
And next, the girl that pleases you to gain,
And last that constant may her love remain.
This way, this manner to our course assign,
Nor must our chariot-wheel this goal decline.
With out-cast lures, go round about, choose one
Of whom to say, ‘She pleaseth me alone.’
Heaven will not drop one down; then look about
Until you find a pleasing beauty out.
The huntsman knows where best his toils to lay
And in what dale the foaming boar to slay;
The fowler knows the trees, the anglers taught
To know the places where most fish are caught;
So you that would a lover be must walk
In groves where maidens love to meet and talk,
To find these out I would not bid you go
Afar, nor plough the ocean to and fro.
Perseus, Andromeda from India brought
And Trojan Paris Grecian Helen sought;
But Rome so many beauties offers you—
None better though you search the wide world through,
As corn on Ida, grapes on Lesbos found,
As seas with fish, as trees with birds abound,
As heaven with stars, of maids so full is Rome:
The city of her son is Venus’ home.
If that a tender growing age you prize,
Unstained virgins are before your eyes.

* From Ovid, edited by J. C. and M. J. Thornton, published by Messrs. J. M. Dent and Son in their famous Everyman Library.

If one mature you seek, here thousands are;
 You cannot choose one than the rest more fair.
 If a grave matron do delight you much,
 No trouble will you have in finding such."

"But wear your learning gracefully and well;
 Let not your lips on tedious stories dwell.
 Whoever to his mistress would declaim?
 Lengthy epistles only bring you blame.
 Use smooth and taking words, a handsome style,
 That she may on your pleading language smile.
 Should she your letter back unopened send,
 Proceed and hope she'll read it in the end.
 In time the sullen steer will draw the plough,
 The horse in time will to the halter bow;
 The iron clivies daily use will fret,
 And passive earth the crooked share doth whet.
 The softest drops by constant falling on
 Will make impression on the hardest stone."

"Ere you ask her to write I bid you pause:
 'Tis grace enough if she but look on yours.
 If once she read she will write back, but these
 Great favours she bestoweth by degrees.
 Perhaps no pleasure her first letter brings—
 Bids you not trouble her with such fond things;
 But yet she hopes that you may fixed remain:
 Pursue and fear not but you will obtain."

"If he looks, look; and if he smile, smile too;
 Make signs to him if he make signs to you.
 Whilst thus you toy, Cupid his foil forsakes,
 And pointed arrows from his quiver takes.
 We love none sad. Ajax Tecmessa loved,
 But cheerful men with merry maids are moved."

"Women for gifts will always find excuses
 And put their lover's wealth to many uses.
 The milliner will to your mistress go—
 While you look on, to her his wares will show;
 She'll your opinion ask and something try,
 Then with a kiss solicit you to buy.

She'll say it will for long her uses fit—
 'Tis very cheap and she hath need of it."

"Should you perhaps your mistress wayward find,
 Still persevere, in time she will prove kind.
 If slowly tried, a bough will bend at length,
 But breaks if you should use too great a strength.
 With easy strokes a river may be crossed,
 But if you swim against the tide you're lost."

"She must not fasting speak, whose breath's unsweet,
 Nor yet too near her lover take her seat.
 If teeth are black or out of order grown,
 Take heed lest they should be by laughing shown.
 Who'd think that ladies have to learn to laugh?
 Yet that done handsomely will set them off."

"If you would please, act all things with a grace.
 Dangle your line always—there's power in luck;
 When you least think, a fish is on your hook.
 The hills sometimes are scoured by hounds in vain;
 Then deer undriven in the net are ta'en."

"Some fish with darts are caught, others with hook,
 And some within a hollow net are took.
 With various ages various ways agree:
 The older a woman grows, more wary she.
 If learned to the rude you seem, or wanton to
 The chaste, she will mistrust herself with you.
 Hence timid women honest husbands lose;
 Instead, a man of meaner sort they choose."

"Hold up her sunshade as you walk along,
 And make a passage for her through the throng.
 Indoors you place a footstool for her feet;
 Fasten or take off her shoes—whichever's meet.
 Though you yourself are frozen, see you hold
 Her hand to warm it when the weather's cold."

"How powder makes skin whiter, that you know,
 And what's not red by nature, art makes so.
 By art the brows more clearly are defined,
 And false skin fills the cheeks where they are lined.

You think it is no shame to mark your lashes
With Cilician saffron or with powdered ashes."

"When you've a strong impression made on her,
Your frequent visits for a time defer.
A field made fallow will afford more grain;
So ground long parched drinks up the falling rain.
Phyllis to her lover indifferent proved,
But when his sails were set, 'twas then she loved.
Laodamia and Penelope
Both loved their husbands when they were not by.
Stay not away too long lest time her pain
Dissolve, and she a new love entertain."

"He errs that thinks he may at pleasure plough,
Or that the seas at all times ships allow;
Times are appointed when to sow and reap
And times when sailors venture on the deep:
So in your courting be not overlong;
For love there is a right time and a wrong."

"And with a stately step your body bear.
Thus an attractive walk must be acquired—
Your bearing makes you frowned on or admired.
One moves by art, the wind her garment swells,
And, being proud, she in her gait excels."

"Many are there whose love is mere pretence,
Who basely gain their ends at your expense.
Be not deceived by hair that's sleek and oiled,
Nor by a latchet that is neatly coiled.
Fine clothes a faithless heart may well adorn,
And many rings on grasping hands are worn.
This spruce youth may perhaps a trickster be. . . ."

"Make no attempt unless you can succeed;
You are not safe until she shares your deed.
When once their feathers limed, birds cannot fly;
Nor can the boar the windowy net untie.
Fish must be landed when once on the hook;
If you attempt her suffer no rebuke.
The fault being mutual, she will not accuse. . . ."

"A proud and haughty glance no lover brooks,
But love is most increased with gentle looks.
Men hate too much disdain—trust one who knows!"

"Fie on those fond unmanly men
That seek in nice attire,
Against their kind, the curious tricks
Of women to aspire!"

"Be sure your clothes are handsome, without smutch.
Keep shoe-straps smooth and let your teeth be fair;
And see they're not too big, the shoes you wear;
And then your hair in order neatly put,
And let your beard by skilful hands be cut.
Look that your nails be clean and keep them low,
Nor let the hairs within your nostrils grow.
Lest your presence should be known by other sense
Than sight, let your breath be without offence.
Leave other things for shameless maids to use,
And men that basely their own sex abuse."

"Too confident is he who doth expect
His mistress to ask first and him select.
First let the man approach her, and beseech;
A woman hearkens to a handsome speech.
Speak if you would obtain, she would be asked;
And your desire with words shall be unmasked.
Jove suppliant went unto the maids of old,
Deny his suit no maiden ever could.
If you perceive her scorn at and disdain
Your prayers, forbear; from her a while abstain.
They love what's not, at what is theirs they scoff,
Take their disdain away by keeping off.
Be always wooing and she'll never bend,
Sometimes a simple friendliness pretend.
I have known one this strategy display,
Come an adviser, and a lover stay."

"Wise men mix kisses with the words they speak;
If they're not given, those ungiven take;
But she'll perhaps refuse and anger feign,
Yet wishes her resistance be in vain.
Take heed that when upon her lips you seize,
You press them not too hard lest it displease."

"A young wench pleaseth, and an old is good,
This for her looks, that for her womanhood."

"Let not her anger strengthen by delays.
Now throw your arms about her neck, embrace
Her weeping, kiss the tears upon her face.
Take her lamenting, court the weeping maid,
Ratify peace, so passion is allayed.
When she is angry, she is lovable,
The joys of Venus then, and all is well!"

"Make haste then and go to her lest she may
Be angry, and grow cold through your delay."

"Give not yourself away too easily,
Nor stiffly what he shall request, deny.
Make him both fear and hope; the more you write,
Take care that fear grows less and hope more bright."

"Wine often will our private thoughts declare,
It often will young men with love inspire—
Love joined with wine is putting fire to fire.
Choose not in wine nor do so when 'tis night;
One injures judgment, and the other sight.
Paris by day the goddesses did see
When Venus was the fairest judge to be.
Night imperfection hides, will no fault show,
Makes them that are not fair seem to be so.
Rich gems and purple cloth by day peruse,
And in the sun a good complexion choose."

"Nature to youth gives not these joys; to some,
Until three decades pass, they do not come.
Wine drunk too new is sour; give me a cup
Of year-old wine unto the brim filled up."

"A love-sick maid will soon her love reveal
If he she loves would rather his conceal.
The heifer lows to the bull that stands aloof;
The mare neighs for the stallion hard of hoof."

"Nor give your mistress gifts that costly are,
But little presents chosen with great care.
What time the orchards yield their store, 'twill suit
You well to send a basket of ripe fruit."

"Persuade her that you do not love her less,
Discredit old intrigue with new caress."

"What pleasing part soe'er you have, advance.
Real drunkenness is harm, but so to feign
I think is good; pretend you can't speak plain,
Then if you speak or do what is unfit
The wine is judged to be the cause of it.
Say the man she'll sleep with shall most happy be,
But pray not for him if she means not thee.
The banquet ended and the table moved,
Then is your chance to show her she is loved.
The crowd itself allows that you should press
Her close; foot touches foot, fingers caress.
Now is the time to speak; what fears you have,
Banish: Venus and Fortune aid the brave.
Art cannot eloquence on you bestow:
Only begin, and you shall find it so.
You must act love, and feeling wounds must feign;
By all means try a promise to obtain.
Say she is lovely, and she will believe:
No woman thinks her looks are cause to grieve.
Oft a dissembler I have seen in love;
What first he feigned, at length did real prove.
Then, ladies, use men kindly; in the end
Their love proves true, which they at first pretend,
With praises you may captivate her mind,
So banks are with soft water undermined."

"Maybe she's one past youth, of riper years,
And plucks out studiously her greying hairs—
O youth, leave not such women all alone:
These fields will bear good corn, they must be sown."

"Experience makes a shrewd artificer.
Women their loss of youth with skill supply
And their accomplishments the years defy.
In diverse manner they act Venus' plays—
No fancy can describe more several ways.
Neither are they indifferent or unkind—
Let man and woman move with equal mind.
I hate the bed that yields not mutual joys,
And for that reason scorn the love of boys."

Her I dislike who is unmoved by lust,
 Thinks of her wool, and gives because she must.
 Pleasure which duty grants I call not so.
 No maid to me shall such a duty owe."

"Those parts where secret love delighteth much,
 Their fingers will unaided learn to touch."

"A woman's inmost being should declare
 Her joy in Venus' act, in which both share.
 Nor pleasing whispers nor soft sounds refuse;
 In midst of play an amorous language use.
 You to whom Nature Venus' sense denies,
 Must with mendacious tongue pretend sweet joys.
 Unhappy is that maid whose sense is dull
 Where man and woman equal pleasures cull.
 Yet let it be not thought that thus you feign —
 With eyes and active motions credit gain.
 Breath comes in gasps, and all your pleasure's told—
 Ah, shame! love will its secret signs unfold."

"First take the cup and kiss the very place
 Which with her lips she did in drinking grace.
 The food her fair hands touches, ask for, and
 As you receive it, gently touch her hand."

"Oft have I spent the night in wantonness,
 And in the morn been lively ne'ertheless."

"From that first time the stage hath always been
 A place fair women to entrap therein.
 And at the horse-race in the Circus too
 Here opportunity will wait on you.
 With look and nod you need not here beseech
 Your mistress, nor with finger's silent speech,
 But go straight to her, here by none denied,
 And gently join yourself unto her side.
 If she refuse that you should sit so near,
 The custom of the place allows it her.
 Here you must ask (for 'tis the readiest way
 To gain discourse) things in the present play:
 Whose horse is this comes up? And then must you,
 Whatever she commends, commend it too.

Or when a stately show the contenders raise,
As you see her, so must you Venus praise.*

“To keep your mistress don't yourself admire;
The gifts of Nature those of Art require.
Beauty is frail; in time it will decay,
And when our youth is past, it flies away.
The lily a brief while its trumpet blows;
The thorns remain when withered is the rose.
Fair youth, grey hairs are coming on you now,
And wrinkles will your face with furrows plough!
Frame a good mind; the form of that maintain,
Which will until your utmost day remain.
To deck your neck with jewels don't desire.
But to be cultured should you now aspire;
Not fair of face Ulysses, but of speech,
And yet the sea-nymphs would his love beseech.”

“And before folk immodest speeches shun,
The bed is for lascivious toyings meet,
There use all tricks, and tread shame under feet.
When you are up and dressed, be sage and grave,
And in the bed hide all the faults you have.
Be not ashamed to strip you being there,
And mingle thighs, yours ever mine to bear;
There in your rosy lips my tongue entomb,
Practise a thousand sports when there you come;
Forbear no wanton words you there would speak,
And with your pastime let the bedstead creak.
But with your robes put on an honest face,
And blush, and seem as you were full of grace.”

“Or if the dust raised high fall on her, then
You with your hand must brush it off again.
If none light on her, yet brush off that none;
Action in such a case becometh one.
If her loose mantle's trailing down, you must
Catch up the hem and keep it from the dust,
And when you stoop, observe with nimble eye
If you can there a dainty leg espy.
Take care lest they that sit behind should push,
Or with their knees her tender back should crush.

* That is, the statue of Venus, carried in the procession.

'Tis profitable—slight things please her oft—
With ready hand to make her cushions soft.
Some fanning cool air do their mistress move,
Or with a foot eased give birth to love.
The Circus yields such opportunities;
The Forum too whereon the grim sand lies.
Cupid has oft in the arena fought. . . .”

“Why you were lost, ye women, I will tell—
You wanted art; art makes love ever well.
By art is love unending, had you known:
Would women were still ignorant: I own!”

CHAPTER XXI

BETTER LOVE LETTERS.

(a) *Difficulties of writing love letters.*

(b) *How the love letter should be written.*

We now come to a subject which is invariably a perpetual source of trouble to the inexperienced, namely, the art of writing love letters. It is, indeed, impossible to compute the number of friendships, love affairs and engagements which have been wrecked by letters, and, incidentally, by precisely those with which the writers meant to achieve the opposite effect. This is a pity, because, with care and a little forethought, most of the pitfalls can be avoided.

Thus, one purpose of the love letter is to make amends for a "tiff" or quarrel and to restore the relationship to its former amicable basis. It is astounding how frequently the letter fails in its object, usually because the writer, owing to lack of skill, becomes clumsy and tactless when he tries to transfer his emotions to paper.

Again, the man who has fallen deeply in love, in his impatience to convey his feelings, writes affectionately to the girl of his choice, only to find that even although it is his prerogative to write in this way, she is far from moved by his message.

What is rarely realised by the majority of young people is that of all written communications, none presents greater difficulties of construction than the early love letter. It is no exaggeration to say that many men and women have found the effect of such letters to be disastrous, with the result that they may have sacrificed lifelong happiness in order to avoid repeating their initial mistake. Fortunately, however, such fears can be removed by a wider comprehension of this perplexing matter.

The first thing to realise is that there is a vast difference between the written and the spoken word, and that the effect of the one is not that of the other. Moreover, deep down in their hearts, most people fear anything in writing, since, subconsciously, it gives the impression of permanence and the feeling that it might

afterwards be used as "evidence" against them. This is, of course, an unreasonable attitude, but it exists.

A common fault, particularly of the man in love, is to anticipate matters. He meets an attractive girl and falls in love at first sight. Assuming that she reciprocates his feelings, he hastens to confirm his own in a letter. The truth may be that she is quite indifferent to him and thus regards his letter, which, actually, may only convey the slightest hint of warmth, as a piece of impertinence. The least indication of more than platonic friendship will come to her, in this state, as an emotional shock.

The chances are that this particular man is not at all the type of dream lover whom she has long imagined for herself. Consequently, his message enrages her and she feels, unjustly, that he is conceited and bold. In her reply, she shows her anger by snubbing him, or, if the letter contains an invitation, by refusing it. Similarly, small gifts, prematurely given, annoy the recipient.

If the same man had displayed greater subtlety he would have had better prospects of success. Until love has reached the mutual stage it is better, if possible, to avoid committing oneself to paper; certainly, if letters must be written, as, for instance, when the only means of contact is by post, all indications of love should be eschewed. The letter should not be sent in a hurry; at least a week after the first meeting should be allowed to elapse, if the girl's suspicions are not to be aroused. The letter should be written in a casual style, and include an invitation or items of interest without giving the slightest inkling of any feeling stronger than that of friendship.

Fortunately, the telephone has facilitated the difficulties of communication, and provides a better means of contact in the early stages of a love affair. The reason why there is little danger of a misconstruction of the spoken word is so simple that it is often ignored. It is this: the reaction to what is said can be observed and noted. In conversation, any maladroit or tactless statement can be corrected, thus averting a wrong impression. Anything ambiguous can be readily explained. The tone of voice, the expression, the manner and the personality all help to regulate the course of the conversation, which is instinctively adjusted to, and governed by, the replies and reactions of the listener.

Similarly, on the telephone, one is able to judge the effect of one's words by the reply and the tone of voice in which it is given.

In the letter, all depends on the interpretation of what is written, so that if one sentence is misconstrued the effect of the whole is ruined. The writer knows precisely what he intends to convey,

but, unless he is careful, he may fail lamentably to make it clear. Quite a different meaning may be inferred or read into his words, which, in his own absence, he is unable to rectify.

When a love affair is more advanced, there is still danger. Many men in love write the most passionate letters. We are familiar with the kind of thing: he is "longing for the day when he can clasp her in his arms"; he can "hardly live without her kisses", and so forth. Instead of stimulating passion, such letters are all too often misinterpreted, the recipient feeling that the man is fond of her in the "wrong way". That the girl should not labour under this delusion is immaterial.

In this matter, the man should remember the following points: at the beginning of a love affair no letters should be written if there is an alternative means of contact. A girl's feelings should never be anticipated. After she is thoroughly in love it is another matter. Then she will enjoy receiving letters. It is, however, a mistake to write too frequently. As regards expressions of passion, even between two who are deeply in love, restraint should be exercised. The letter which most girls are happy to receive is written in an easy, friendly, conversational style and packed with interesting items. Ninety per cent. interest and ten per cent. love is the appropriate proportion. Care should also be taken to read over what has been said before posting, lest something is not clear or has an ambiguous meaning.

If there is anything of an unpleasant nature to discuss, it is inadvisable to do so by post. Lovers should never do or say anything which might lead to a quarrel, and they should certainly not try to thrash it out by correspondence, otherwise discord, or even disaster, is almost certain to follow.

There are times, of course, when a difficult subject must be raised in a letter. In certain cases, for example, in the termination of a romance, the written word may be an easier and less painful medium. These difficult letters should be "slept on," that is to say, they should be written one day, and read over and considered the next, to make certain that nothing said will be regretted. Once a letter is in the post, it cannot be recovered, however much the sender may wish to have it back to alter or destroy. In other words, a letter should never be written in the heat of the moment. Time should be taken to consider it, for, often, by doing so, trouble is avoided.

Vindictive, spiteful and unkind letters should also be avoided. When, however, some disagreeable point has had to be raised and has been done so in as kindly a way as possible, only to bring

a spiteful and malicious reply, the only thing to do is to cultivate a philosophical attitude. Many a man has suffered acutely because some girl has written to him in abusive terms. If only the man could realise it, this type of letter merely shows up the sender's inferiority and proves that the affair to which it has spelt finis would, in any case, have been better ended. I mention this because girls are often spiteful in this way. It is regrettable, but the explanation is that frequently the writer is under emotional strain, so that the letter may misrepresent the true facts.

Women, when writing to men, must also show care. Formerly, it was considered bad taste for a girl to make the first move in this direction. To-day, convention is less strict, and, provided the letter is tactfully worded, a girl will not usually be condemned if she writes and asks a man, for instance, to partner her to a dance.

In other letters, a woman can be less restrained. Etiquette, of course, demands that the man shall first express love, but, as a general rule, there is little danger of a woman's jeopardizing an affair by an excess of passion, expressed or inferred. Nevertheless, men also like interesting letters, and one of the secrets of good letter writing lies in the avoidance of verbosity. A Churchillian speech is a classical example of economy of words.

In learning the art of letter writing it is a good idea first to make a rough draft, in which whatever comes into the head is put down. This can then be ruthlessly pruned of all superfluous words. The writer will be surprised to find how many of them are unnecessary and can be cut without affecting the sense or interest of the whole.

When President Roosevelt described the British in the following words, "They would rather die free men than live as slaves", his hearers probably thought that his apt phrase came to him on the spur of the moment. Admittedly, it may have done so, but it is more probable that he spent some time before it occurred to him. Oddly enough, the way to coin good phrases is not to sit down with the idea that now one is going to write but with the idea of writing exactly as one would speak. It is really a simple, clear statement of one's feelings and thoughts that is wanted. The involved, wordy, old-fashioned sentence merely bores.

Women are often anxious because a man's letters cease. The usual explanation is that he has met someone else whom he prefers. Lacking the courage to tell his former friend, he takes the easy road of silence. In such cases, depending on their nature,

of course, my advice to the girl is to write and enquire whether anything is wrong. Probably, an explanation will be forthcoming, but, if not, unless there is reason to imagine some accident, then it is better to forget the whole painful episode and occupy the time more fruitfully. I am often saddened by the way in which a girl will spend months wondering why a promising affair has gone awry. This is a waste of valuable time. There are other men, and other more profitable fields to conquer!

The letter is cupid's arrow for those who live apart. A bright, interesting, cheerful arrow will more surely find its mark than one that is dull, turgid or sad.

CHAPTER XXII

THE ART OF DRESSING ATTRACTIVELY.

(a) *What men like women to wear.*

(b) *Colour harmony in clothes.*

The art of dressing attractively is an integral part of the technique of love, for although most people realise that dress is intimately connected with the sexual impulse, few are sufficiently aware of their own individual characteristics to be able to say, with any degree of accuracy, that they personally are dressed in a pleasing style.

This may come as a shock to many women, all of whom have made, at one time or another, a special effort to dress in a manner agreeable to one particular man. So in this chapter I shall try to give some guidance on the subject, and, in particular, on the question of colour in dress, which usually forms the most difficult part of the problem.

First, however, let us consider the problem as a whole. This is what an Assistant Professor in the Department of Psychology, University of London, University College, has to say about it:—

* "It has been manifest to all serious students of dress that of all the motives for the wearing of clothes, those connected with the sexual life have an altogether predominant position. There is indeed agreement on this point, whatever view may be held as regards the relative primacy of decoration or of modesty respectively. The minority who consider that modesty was the primary motive, think that clothing originated as the result of an attempt to inhibit sex (the fig leaf story in the book of Genesis is, of course, an example of this attitude). The great majority who believe in the primacy of the decorative motive hold that clothing originated largely through the desire to enhance the sexual attractiveness of the wearer and to draw attention to the genital organs of the body.

"Among savage peoples clothing and decoration (like their antecedents, tattooing, painting, etc.) start anatomically at or near the genital region, and have very frequently some definite refer-

* From "The Psychology of Clothes," J. C. Flugel, B.A., D.Sc., by kind permission of the publishers, The Hogarth Press.

ence to a sexual occasion (puberty, marriage, etc.). Among civilised peoples the overtly sexual rôle of many clothes is too obvious and familiar to need more than a mere mention. This is particularly the case as regards women's fashions in the last few hundred years. The designer who plans them, the dressmaker who sells them, the divine or the moralist who denounces them, the historian of dress who reviews them as they successively occupy the stage for such brief years or months as may be allotted to them—all are alike agreed that their ultimate purpose, often indeed their overt and conscious purpose, is to add to the sexual attractiveness of their wearers, and to stimulate the sexual interest of admirers of the opposite sex and the envy of rivals of the same sex."

That puts it succinctly. But it does not answer the question: how, and in what way, can a woman add to her sexual attractiveness? The obvious, but entirely unsatisfactory, answer is, of course, that it depends upon the woman—and the man. There are, however, certain definite rules and principles which afford some degree of guidance and from which it is possible to generalize.

Most men would agree, I think, that they preferred women to express good taste in dress and to avoid flamboyance or gaudiness. Sensational clothes, of a kind which make the wearer conspicuous, are anathema to the normal male.

The response that any woman should wish to evoke is this: "How lovely you look". This response she should wish to avoid at all costs is, unfortunately, heard with far more frequency: "What a lovely dress you're wearing".

The explanation is, of course, that a dress should always harmonize with its wearer's personality, so that it seems an integral part of the whole. In other words, a dress should draw attention to the wearer, and not to itself. If it fails to do so, its intrinsic beauty or value is immaterial, it is a failure from every point of view, not least from that of enhancing its wearer's sex appeal. For it means that it dominates and overwhelms the wearer; that it is altogether too striking; that it is in bad taste, and, therefore, unattractive.

Secondly, a man wants a woman to look feminine. The more subtly and skilfully she manages to accentuate her feminine charms, the more attractive he will find her. The tendency of recent years towards immaturity and masculinity as a standard of feminine smartness and chic is unnatural, and those men who admire it do so in spite of themselves. Although they may not realise it, their admiration of it is just as unnatural as its adoption

by women. Moreover, girls who wear slacks and other masculine garments do not enhance their sex appeal, but, on the contrary, lose most of it. The majority of men prefer the woman with feminine contours, who dresses to accentuate, rather than to conceal, them.

Thirdly, men want a woman to have a fresh and well-groomed appearance, but this must be no mere surface freshness; it must go deeper than that and extend to all parts of the body and the underclothing.

The day of the decorative garter may be over, but it is surprising how much the modern short skirt reveals. Man would be a dull creature if he did not enjoy a keek at what is usually hidden from his sight. Attention to these intimate details is advisable, therefore, particularly in the case of the married woman.

In regard to step-ins and petticoats, certain colours and styles ought to be avoided. Greens, yellows, and butcher blue are not seductive; nor are long, tight-legged knickers. The most sexually stimulating colours are, in the order named, black, various shades of red and flesh tints. White is always a safe choice, for it will blend with the colour of any outer garment. Some figures look better in the wide-legged wear, while others should choose a tighter style.

Many women fail to appreciate these points, and it often happens that an unimaginative wife loses all interest in the matter and settles down to wearing anything. But when her husband begins to show interest in a more glamorous woman, who knows the value of daintiness, embroidery, frills and so forth in her intimate wear, she wonders why his affections are straying.

Having summarized some of the main points which constitute sex appeal in feminine dressing, I propose to give some hints on how they may be cultivated.

The first thing to be considered is the figure—whether it be tall or short, slim or stout. Unless it is perfectly proportioned—and few women's figures are—many devices can be resorted to in order to improve the defects and to increase sex appeal in the eyes of men.

A simple, but effective, example, is afforded by the use of a striped material—a tall, angular woman can reduce her apparent height by wearing horizontal stripes, while her plumper sister appears to gain height—and slenderness—by the use of vertical stripes.

The cut of a garment is, of course, important; indeed, the most important thing of all, since a really skilful cutter or designer can achieve miracles in the way of concealing defects and accentuating the good points.

Again, by exercising care in the choice of material, a woman can improve her appearance. For instance, the plump girl is often fond of wearing a stiff, glossy material such as taffeta, without, apparently, ever realizing that it makes her appear plumper than ever. She should concentrate on soft, dull materials.

An impression of greater height can be achieved in many ways, for example, by wearing high-heeled shoes, "elevators" in the shoes, high crowned hats and feathers in the hat.

The importance of colour in dress in accentuating feminine personality cannot be over-emphasized; the moment a jarring note is struck it becomes discernible. Apart from artists, dress designers and others whose business it is to know these things, few men would realise just why a woman's dress jarred upon them; but they would have no doubt about its inharmonious effect, and whether or not they were conscious of doing so, would place it to the discredit of the wearer. Every woman, therefore, who wishes to please and charm a masculine eye should learn the principles of colour harmony.

For although if a woman asked an artist and a dress designer for their opinion of what would suit her, they would almost certainly differ, their opinions would have one thing in common, since these would be based upon certain well defined principles; the variations would be actuated only by differences in individual taste.

These principles of colour harmony are too academic for discussion here; sufficient to say that they are governed by Nature herself. Just as there are no discords in the gentle tints of autumn or the brilliant profusion of summer, so there should be none in a woman's dress.

Colour Harmony in Clothes.

From here until the end of the chapter, I shall make extensive use of the knowledge contained in Dr. G. A. Audsley's book, *Colour in Dress*,* and I wish to acknowledge my indebtedness to this authority and to his publishers for their permission to do so.

First and foremost, a woman must bear in mind her type and colouring. Last, and definitely the least, should she consider fashion. Roughly there are two types, the blonde and the

* From *Colour in Dress*, George A. Audsley, by special arrangement with the publishers, Sampson Low, Marston & Co., Ltd.

brunette, but there are several variants of each and we propose to deal with them in turn.

(1) *The Pale Blonde*. This type has a delicate, fair complexion, with local colouring of a gentle, wild rose pink. Her eyes are of a clear blue, her hair flaxen, light golden or ash blonde. There are three variants: (a) delicate, fair skin, with grey, grey-blue or blue eyes and golden brown hair; (b) warmer skin, dark grey or hazel eyes, golden brown or auburn hair; (c) dull, smooth complexion, blonde hair, liquid dark brown eyes.

The pale blonde and her variants can wear many shades of green in pale olive and autumnal tints; but dark or bright emerald greens should be eschewed. With these quiet green forming the basis of a dress, various contrasting colours—but, again, of quiet and autumnal tones, can be used for trimming and decoration, varying from red and orange to pale gold. White can be used, too, but should be treated with care, since its proximity to green is apt to create a chilling effect.

Neither orange nor scarlet should be worn on the borders of the dress near the skin. The reason for introducing these colours is to improve the complexion and the colour of the eyes; but, as has been indicated, the reverse effect is produced if they come next to the skin, which, in the case of the pale blonde, is highly sensitive to colour.

Blue, in its lighter and softer tones, is a favourite colour for the pale blonde to wear, since it emphasizes the colour of the eyes and harmonises with flaxen and golden hair. Darker blues can be worn, too, but not so successfully as the lighter tones; the former should not be in direct contact with the skin. Some neutral tint—grey or beige—should be introduced at the throat and wrists.

The blonde looks well in striped materials, but she also should remember to have some other material next to the skin. She will find black, particularly for evening wear, most effective, but the material is of paramount importance—it should be dull and never glossy. Of all the materials, velvet is probably the most suitable. Colours to be introduced with black include light blue, pale gold, beige, and, if care be taken, white; but, since white, in solitary association with black, has a cold, somewhat repelling effect, it should be used with another colour. Never, in any circumstances, should the pale blonde combine red with black.

As for white, this should be worn with discretion, since it is apt to neutralize the extreme delicacy of the pale blonde's skin. On the other hand, if she has some natural colour, white intensi-

fies it, so in that case it can be worn. All shades of red, orange, yellow, purple, brown and lilac should be avoided.

(2) *The Dark Blonde*. The colouring of this type is more definite and pronounced than that of the pale blonde. She has a colourful complexion tending towards the florid; dark blue, grey or brown eyes; brown or reddish brown hair. These are her variants: (a) Titian, coppery hair, grey or blue eyes, smooth, creamy skin; (b) Titian hair and brown eyes; (c) ginger-coloured hair and blue eyes; (d) fair, healthy complexion, grey eyes, dark brown hair.

Owing to the fact that her skin is less delicate than the pale blonde's, the dark blonde finds a wider range of colours from which to choose. She can, in fact, afford to be adventurous, so long as she bears in mind the one invariable taboo, purple, which, in all its tints and tones, must be avoided.

Otherwise, the range is wide, and may include, with certain modifications, greens, blues, reds and browns. The darker tones of all these colours are preferable; thus, blues should tend towards green and grey—not purple. Russet, olive green, dark red and the more sober shades of brown are suitable. Black and white—again of dull material—can be worn. These remarks apply to all the variants of the dark blonde.

(3) *The Pale Brunette*. This is the most difficult type of all. Her skin is pale and sallow, her hair and eyes dark brown. Sometimes, her hair is black. Any colour, and, in particular, white, that accentuates the sallowness should be avoided. So should black and all varieties of blue, green, purple and pink.

What, then, can she wear with success? Well, the warmer shades of brown are suitable, while broken colours can include dark crimson, russet, rose, gold and maize.

(4) *The Florid Brunette*. This type has a richer, warmer complexion than the pale brunette, although it inclines, sometimes, towards olive. She has plenty of colour in the cheeks and lips; her eyes are so dark brown as to be almost black, while her hair is jet black. She gives the impression of having Spanish or Italian blood in her veins.

She has far more freedom of choice than her paler sister. She can wear black and most shades of red (scarlet, however, and other very brilliant shades should be avoided), warm browns, broken pinks, dark blues and greens, deep rich yellows and golds—but not bright orange.

She should not wear pale blues, greens, violets or pinks. If she must wear white, it should be of a creamy warm tone and of a dull material.

Needless to say, the above remarks are brief, and are necessarily confined to definitely marked types. But every woman, with slight variations and modifications, comes within those types, and if she takes the trouble to study herself, bearing in mind, meanwhile, the general principles outlined above, she will find that her attractiveness is increased.

As regards stockings, very few girls are improved by those—frequently worn—of an orange tint. The best colours are beige, gunmetal and brown, and they should be of a sufficiently fine, gossamer texture to reveal the skin beneath. Tints can be selected to harmonize with the clothes, but it is difficult, of course, to lay down hard and fast rules, and every woman should be guided by the general effect of the ensemble. The final judgment on clothes is how men like them, so don't be afraid to ask your male friends for their candid opinions. By doing so much can be learned. You must be prepared to accept the answers!

* *Aphorisms.*

To conclude this chapter, I append a few appropriate quotations, from Mahomet to Sir Walter Scott, which show how great an interest, right down the ages, mere man has taken in what woman wears.

“The woman shall not wear that which pertaineth unto a man” (*Old Testament*).

“Each ornament about her seemly lies,
By curious chance or careless art composed.”

Edward Fairfax (from Tasso).

“To show the form it seemed to hide” (*Walter Scott*).

“A braw bride's easy basket.”

(Old Scottish saying meaning a beautiful women is easy to dress.)

“Let him be inflamed by the love of your dress” (*Ovid*).

“A sweet disorder in the dress
Kindles in clothes a wantonness.”

Robert Herrick.

* Mostly from Stevenson's *Book of Quotations*.

"Silk was invented so that woman could go naked in clothes."
Mahomet.

"Never teach false morality. How exquisitely absurd to tell girls that beauty is of no value, dress of no use! Beauty is of value; her whole prospects and happiness in life may often depend upon a new gown or a becoming bonnet, and if she has five grains of common sense she will find this out" (*Sydney Smith*).

"Fashions are various; each may be dressed
The way her mirror tells will suit her best."

Ovid.

CHAPTER XXIII

HAIRDRESSING AND MANICURE.

(a) *Coiffure as an aid to sex appeal.*

(b) *Hands and sexual attraction.*

I should like to qualify, with the adverb "sometimes", the well-known statement that "A woman's hair draws more than a team of oxen".

If properly attended to, a woman's hair may be her crowning glory, but very often in England, it is little more than an untidy, colourless mop. I was much impressed, during my stay in the United States, by the way the women cared for their hair. When not well endowed by Nature in this respect, Miss or Mrs. America is not afraid to use a chemical tint. We British have a natural revulsion against such methods, but personally I see no reason why Nature should not be supplemented by art.

In this chapter, however, I wish to deal more with the interesting subject of how a girl can improve the appearance of her head by employing the most suitable styles of coiffure. A hairdresser ought, of course, to be an artist, but as the majority of them seem singularly lacking in talents—judging by the badly dressed heads one sees nowadays—the following ideas may be helpful.

The round face can be made to look narrower by keeping the hair curly, and not too long. The long face seems shorter when hair is parted at the side, and is dressed downwards, rather than backwards. It should be kept short and curled, but full at the back, revealing the ears.

Oval and heart-shaped faces can usually wear any type of coiffure, and therefore their owners can experiment with all the various styles, in order to ascertain which suits them best. A girl with slanting eyes will look more attractive if she grows a short fringe, and keeps her hair sleek, provided she has not Jewish features.

Women with a short neck will find that a small bun worn low in the nape gives the impression of greater length; while those

with longer necks can minimize them by wearing the hair rather lower than usual. Dressing the hair low at the back, however, does not look well in an older person, and so should be avoided by them.

The tall woman, when choosing a hair style, ought, contrary to what one might expect, to accentuate her height; while the short, dumpy girl can do nothing to remedy this defect, and should keep her coiffure fluffy; but of course, in such an individual matter, the best way is to come to some decision while studying the mirror.

Just as a change of dress is most welcome, so women will find that a different style of hairdressing will, from time to time, give a feeling of well-being and confidence. Married women should always consult their husbands before making any changes necessitating the use of scissors, that is if they wish to avoid trouble!

* * * *

Manicure is a subject which, in recent years, has received considerable attention, and here, art has considerably outstripped Nature. My remarks on the subject, however, will be confined to negatives, in the hope that some of those who have been over-doing art will, in future, restrain themselves.

The girl with the square, masculine hand should be content to keep her nails the natural shape of the finger; she can wear them long or short, according to preference, but on no account should they be tapered. It is usually best for her to use a thick, pale cream varnish, taken right to the tips, except for what is known among manicurists as a hair line. If the skin is white, a pale pink varnish should prove attractive; while cream, with a touch of yellow in it, is the most suitable for an olive skin. If the hands are inclined to redness, a pink cream with a touch of purple will prove most suitable.

The short stubby hand will not look well with a red varnish, but the nails should be worn fairly long. A pale cream, natural or medium red varnish, right to the tip, will give the illusion of length. Bright colours should be avoided by the short handed, more particularly if the fingers tend to be red.

Those fortunate women with long, tapering hands, can use almost any exotic colour, provided that bright reds are only used on special occasions. To wear an exotic red, the woman should be perfectly dressed in the latest fashion; for these hues are only suitable for evening wear, and it is bad taste to wear them at other times.

The best way to find out what suits you is to proceed by trial and error.

While hands do not play a large part in regard to sexual attraction, most men like to see their womenfolk immaculate in this respect. And as nail varnishes have become so widely used nowadays, a woman would seem most conspicuous if she were to ignore them.

PART IV.

INTERCOURSE AND THE DEVELOPMENT OF SEX
ENERGY.

- (a) SEXUAL WEAKNESS, SELF-RELIEF AND EROTIC DREAMS.
- (b) DEVELOPMENT OF VIRILITY AND THE BRIDAL NIGHT.
- (c) CURE OF PREMATURE ORGASM AND THE TECHNIQUE OF COITUS.

CHAPTER XXIV

SEXUAL WEAKNESS.

- (a) *The real meaning of impotence.*
- (b) *Sex a variable quantity.*

The word impotence is frequently wrongly used. For example, it could not be said with truth that a man was impotent when suffering from the functional disorder of premature ejaculation. Again, a man who was potent with one woman and not with another would be described as relatively impotent, but, far from being an illness, such a condition might be perfectly normal. The truth is that a man is only impotent when he cannot in any circumstances obtain an erection.

But since there is so much confused thinking on this subject I will do my best to clarify it. Firstly, it must be realized that complete impotence is so rare that it hardly deserves a place in this book. But the subject in general requires study, owing to the prevalence of psychological, relative, temporary and partial impotence. These varieties are so common that they could scarcely even be described as unusual. And, in most cases, although bad enough at the time, regarded in relation to the span of life and their curability, they cannot be considered serious. They only become grave in certain instances, for example, that of a man who has married a woman he does not love, or where the patient is temporarily ineffective and fails to obtain sound advice.

In the rare cases of complete impotence of a permanent character, due to physical or congenital causes, there is not always hope of cure. Into this category come those people who are sexually congenitally deformed. Certain glands or organs may be absent or incomplete from birth, or so grossly maldeveloped as to make their use impossible. Apart from glandular or operative treatment, which may be successful, there is little to be done.

Among other serious physical factors which may create partial or almost absolute impotence are severe paralytic strokes and serious injuries to the brain and spine. Here, only a specialist can estimate the prospect of recovery. Severe forms of anæmia and

diabetes may cause reduction in vigour, while in some men syphilitic infection has the same result. Then there are cases of very late development of the sexual apparatus, which, while less serious, may render normal marriage out of the question until the man reaches a considerable age. One such case came to my notice in which a man experienced no desire or erection until his forty-seventh year, when he became normal. Such instances are, however, fortunately rare, but, when they occur, medical aid should be sought.

Under physical causes of impotence which are curable either by manual or operative treatment comes the very tight foreskin. This restricts erection and may be the cause of bed wetting. Again, as the result of illness, a testicle, or part of one or both, may become diseased or have to be removed. This, however, does not necessarily affect potency or even fertility because Nature is lavish in supplying man with the means of reproducing his kind. In support of this I will quote from one of my earlier works.

"Prior to marriage a certain tribe remove one of the groom's testicles without harmful results. There are cases following operations in which almost the entire testicular tissue is removed, but the patient continues to enjoy a normal love life. Incidentally, impotence does not even follow castration, many eunuchs being potent, though desire generally diminishes some years after this serious operation, as the libido is altered.

"In order to view the partial atrophy or loss of testicular tissue in proper perspective, it must be realized that the bulk of the semen is produced, and comes, not from the testicle, but from the epididymis, the prostate and other glands; thus it will be seen that a partial loss of the sperm producing glands is of minor importance."

The ailment known as varicocele often worries men. This is merely a varicose condition of the veins around the testicle, and is so common that it is estimated one-third of men suffer from it. If severe, relief can be obtained by wearing a silk net suspensory bandage and bathing the affected parts with cold water once or twice daily. There is nothing whatever to worry about, and it should be remembered that generally the dull pain of the varicocele is no longer troublesome by the time the thirties are reached. In more serious cases, an operation for the removal of the veins may be necessary.

Within the physical sphere comes that feeling of inferiority due to organ size. Now sex organs, like other parts of the body,

vary in size according to the individual. One could not say with truth, for example, that the man with the thicker arm was necessarily the stronger; thus, it often happens that men who have smaller generative organs are more potent than others, although there is no invariable rule.

In the flaccid state the penis normally measures in circumference from 3 to $4\frac{1}{8}$ inches. The average is $3\frac{3}{8}$ inches. These measurements for girth are taken just behind the glands; for length from the mons vereris to the extreme point. When flaccid, the length varies between $2\frac{5}{8}$ inches and $4\frac{5}{8}$ inches, with the average in the region of $3\frac{7}{8}$ inches.

When rigid, the length increases to from 4 to $7\frac{1}{2}$ inches, but the average is from 5 to $6\frac{1}{2}$ inches. The erect circumference measurements vary in proportion to the flaccid size. The average erect girth is about $4\frac{1}{2}$ inches, or a little greater in circumference than a penny. Incidentally, owing to the elastic nature of the female passage, the size of the penis is of little importance, since the vagina automatically adjusts to receive it.

Some men are perturbed by "morning erections" and fear that something is amiss with their sex organs. This is not so, quite a number of men experience these erections, either during the night or in the morning, and in the ordinary way it need not be given a thought. It is commonly believed that during such erections it is impossible to pass water. This is incorrect and often the passing of water precedes the return of the penis to its normal size.

Another cause of anxiety amongst men is that sometimes when the male organ is soft it appears to have shrunk. I can reassure sufferers on this point, for this "penis anæmia", as I call it, is due to psychological causes, and the organ resumes its former full, living feeling with returning health.

Again, for a few weeks during, or following, a cold or a severe infection or illness, many men worry because their virility appears to have diminished. In such cases, sexual desire may be totally absent for months during convalescence. Similar feelings of sexual weakness may result from inferior diet and lack of essential foodstuffs, such as occurs in war-time. This temporary loss of potency is a normal reaction and need create no alarm, for virility will return as conditions improve. Like other parts of the body, the sex organs are apt to tire in times of stress, but have great powers of recuperation.

Excessive study or work, both mental and physical, is another source of temporary sexual fatigue. The cure is obvious. But the

sufferer should remember that in such cases sex should be encouraged, not discouraged. By discouraging all sex thoughts the situation is aggravated. In the next chapter I shall go more fully into the subject of regaining virility.

Anxiety is caused when, as sometimes occurs, a man carries out the sex act and yet finds that he has no ejaculation. If this happens once, or even a few times, there is no need for worry; it is simply that the glands have not produced enough semen and, usually, as the cure is effected, this trifling matter rectifies itself. Worry, of course, makes matters worse, but if the sufferer is not worrying and still finds that no ejaculation takes place a doctor should be consulted.

Temporary impotence may also be due to love making, often daily for months, without gratification. The male organ has been erect perhaps for hours on end, and, naturally, in time, it tires and refuses to perform its normal function. All that is needed here is common sense. Love making should be given a rest for a few days and all will be well. It is usually during an engagement that this happens, and, if not understood, may be greatly feared by the man concerned.

There is also a theory that horse riding affects sexual power. This is incorrect, apart from the fact that if a man has done much riding and then hears that his potency will have been reduced, he may suddenly *imagine* himself impotent, so great is the effect of mind over body. Erection, being a reflex action, it follows he will have difficulty in performing. This, however, belongs to the psychological causes, and all we need say here is that after he stops worrying, his power will soon be restored.

Then men who have long practised abstinence may find themselves very reduced in sex efficiency, and their cure will be mentioned later. Habitual drunkards and drug addicts will find their sexual powers waning after a time, and, of course, their treatment is allied to the cure of the original condition. Drinking, practised in moderation, has no ill-effects on the sex apparatus, while the man who occasionally imbibes too much will only suffer from temporary impotence; while intoxicated he will probably make a very unsatisfactory lover.

Perhaps the most important point to remember is that all men differ sexually. One may be in perfect health and require intercourse or relief only once a month, while another may require more frequent gratification. There are no rules in this personal

matter. Each must be guided by his individual needs and find the happy medium.

It should be understood that with most married couples desire and sex needs usually diminish after the first few months. In the hectic days of the honeymoon it may appear improbable that desire will ever be fully satisfied. But a year or two later it may seem so slight that many people wonder whether anything is wrong. They can be reassured. Nothing is amiss. It is simply that the flames of passion have burnt down to a more tranquil level. Greater normality than before has now been reached.

Sex is a variable quantity and desire comes and goes. This need in no way perturb any man, and it should not, when understood and made allowance for.

CHAPTER XXV

PSYCHOLOGICAL IMPOTENCE, SO-CALLED.

(a) *Various causes of anxiety.*

(b) *A double tragedy.*

Elsewhere we have seen that masturbation does not result in any of the terrifying consequences predicted by old-fashioned "Authorities". It must be understood that the harm accruing from self-relief is psychological, and that in most cases it is due to fear and worry, which have a most disturbing effect upon the natural processes of sex, and indeed, upon all the functions of the body.

So much does worry reduce sex desire and power, that a man who is afraid of losing his virility, may, for the time being, become quite impotent. Closely allied with this trouble is that of many men who imagine that sex power vanishes with age. As we shall see, this, in general, is not true at all, although those who have engaged in manual labour all their lives, may lose desire and interest in intercourse. It does not at all follow, however, that if they wished to perform, they would be ineffective. Related to these fears is the anxiety arising from fear of excessive use of sex. It is true, of course, that over indulgence may, in very rare cases of great abuse, have a detrimental effect on potency; but usually, the effect is only temporary, and potency returns after a few days' rest.

In any case, it must be remembered that the sex apparatus is tired after use, just as other parts of the body are tired after a game of golf or a swim.

The recuperative powers of the body are miraculous, and not generally understood by ordinary men and women. The ignorant sceptic will probably say, "According to you, only death could cause permanent impotence". My retort is "Out of their mouths cometh forth words of wisdom", for this is practically the position.

The influence of the mind on sex power is not always so direct and understandable as in the cases we have mentioned. To illustrate, a short time ago, an American, aged thirty, called to see

me. He was in love with a girl in this country, but was frightened of marriage because of his seeming impotence. He had been frank with the girl, and told her of his trouble. She had been willing to experiment with him in anticipation of the marriage which they hoped would take place. This, unfortunately, was a failure, for, as he told me, "Nothing happened, and my organ remained soft and flabby". I asked him how long he had noticed this weakness, and he replied that it dated from a year ago, and had come on apparently without any cause. After a few minutes' conversation, I was able to discover the subconscious reason for his affliction.

Two years previously, this man had lived with a young widow in the United States for several months. His sex relationship with her was perfect, and intercourse had been frequent.

During this time, she had often spoken about her husband, mentioning that he was very passionate, but that he had committed suicide, owing to sudden impotence. When my patient first heard this, he merely laughed. After he had left America, however, he admitted that it had preyed on his mind. I was therefore able to show him the true cause of his present trouble. It took a great deal of time to convince him that he was only psychologically impotent, and I remember telling him that with a healthy man of his age, it would be impossible—even if I so wished—to make him impotent, unless I injured his brain or spine with a hammer. This argument inspired him, so it may be useful to others suffering from such doubts. A normal man, unless there is some grave disease or extreme age, must be potent. If he is not able to perform the sex act, then the trouble is due to psychological reasons.

Nor need the psychological anxiety be confined to the sex regions to create impotence. I often receive letters from men who are feeling weak, and fear that impotence may be setting in at such early ages as twenty and twenty-five. With these men, worry may be due to various causes. For instance, I was recently consulted by a young man who, by his own efforts, had built up a good business, and was about to be married. Then the war came: his business was ruined and his fiancée deserted him for another man. His imaginary impotence was, of course, due to the double tragedy. He just felt, and was, for the time being, impotent, and this epitomized his whole attitude towards life. Both his love and business life were blighted, and that was more than his body and philosophy could withstand. His cure occurred after he had re-

covered from his sadness. Although he could not, at the time, see the parallel between his inability to obtain an erection and his inability to recapture his fiancée or business, this was, of course, the cause of the disorder.

How could he possibly feel sexually fit under the strain? And before potency could return, he had to cure the other conditions of worry.

Another type of psychological impotence occurs in those men who are perfectly healthy until marriage, and then find they can do nothing. A man suffering from this type of impotency often consults a doctor, and, in ninety cases out of a hundred, is told that as he has practised self-relief while single—as is nearly always the case—that is the cause of the trouble. But as Shakespeare said: "Things are not always what they seem." Masturbation obviously cannot be the cause, otherwise why did his weakness only arise immediately on marriage? The explanation of such cases is often difficult to find. The trouble may be due to the fact that the man loves his wife in the wrong way. He may have placed her on a pedestal, and it has been said, "No man can have intercourse with a statue".

John Cowper Powys, that master psychologist lost to medicine, tells of such an occurrence in "Maiden Castle". After a year's marriage to a beautiful woman whom he worshipped, the husband had not consummated the union. He adored his girl wife with an all-consuming passion, and yet sexually he was, as Powys describes it, "Rendered nervously incapable" of intercourse.

If a man has married someone whom he cannot consider as flesh and blood, then there are only two alternatives—annulment of the marriage or a change of attitude.

In a later chapter I shall attempt to show not only how to attain and maintain virility, but also how to regain it when it has been lost.

CHAPTER XXVI

SELF-RELIEF AND NATURAL EROTIC DREAMS.

- (a) *Moderate masturbation harmless.*
- (b) *Marriage saved by an immoral woman.*

It may occur to the reader at this juncture that I am trying to make out a case for masturbation.

This is not so. What I am trying to do is to convince people that, as an outlet in the single for a clamorous and healthy urge, it will do no harm whatever if practised in moderation. There is no need to go through life with blinkers on, pretending that the single do not occasionally relieve themselves. On the other hand, such a practice would be unnatural in normal married adults.

But, so far as the single are concerned, the most modern accepted opinion is that to refrain from self-relief is more risky from the health point of view. Desire does not require to be encouraged or given into at every turn. In fact, a certain amount of sublimation is advisable, but when that sublimation of itself becomes a burden of the flesh and the spirit, it is ridiculous.

There are, of course, young people who whip up desire in unnatural ways and this is both foolish and dangerous. I refer to boys who use string, rubber bands, etc., and girls who insert hair pins or knitting needles into the vagina in their attempts to increase stimulation. It cannot be too strongly stated that they are running grave risks of harming themselves. That is not self-relief but abuse, and because a few abuse themselves is no reason for condemning a natural outlet.

One of the oldest arguments against masturbation is that those who practise it think nasty or "evil" thoughts. This may have been true when it was customary for everyone to consider anything pertaining to sex as "dirty" but it is not so to-day. During self-relief erotic thoughts occupy the mind, but they can, and should, be kept reasonably pure and good.

Such a bogey has been made of this practise that before passing on to other matters I feel that I cannot do better than quote

more case histories as a means of showing the reader the state of mind in which thousands of men and boys are living.

Some months ago I received a letter from a man whose young friend had been ill and had been spending his money on quacks in an attempt to "cure"—as if any cure were needed!—masturbation and wet dreams. Here are some extracts from the letter:—

"I looked at my friend and saw that he was worried to death, so I took him for a stroll and asked what his trouble was. It was rather late in the evening and the night was dark. This, I think, helped him to 'confess'.

"The poor chap had been fighting and struggling to overcome masturbation for almost as long as he could remember, and he said that a few years ago he found himself suffering from wet dreams. This condition caused him to write to one after another of the quacks who advertise 'cures'. When all these had failed to help him, he had started making vows to follow all kinds of Spartan-like regimes in order to 'make himself a man'. But usually, he had failed to carry them out.

"I could fill pages of writing about the way in which he had fought, and of his grief and anxiety, but I will just tell you that I took him home and made him a present of your excellent book, 'Life Long Love'.

"The next day he came to see me and really I have never seen a fellow look happier than he. He looked bright and full of pep, and I remarked on his improved appearance. He told me that your book had set his mind at rest so much that he felt he must be the happiest man on earth."

Now for this one young man who obtained the truth there are hundreds who remain in ignorance of the fact that erotic dreams are normal to both sexes and usually cease with marriage.

In the female an orgasm may be experienced on awakening, while in the male what is known as the "wet dream" is a common occurrence. This is merely the body's way of saying, "If I can't get an outlet for the seminal fluid in a more normal way, this is the best I can do. I must get rid of the stuff somehow."

Principally the quacks, but also certain ignorant writers, have done much to help young men to be thoroughly frightened of this phenomenon. According to these uninstructed people, the wet dream is a "nocturnal emission" or a "loss of seminal fluid". Such high falutin terms are, in themselves, awe-inspiring to the adolescent mind.

Moreover, the Old Testament is negative in this respect. We have only to consider, for example, Leviticus 15, verses 16 and 17 :

“And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

“And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.”

It will be seen from this alone that the Bible has played no small part in inculcating fear of the natural erotic dream. Yet the truth is that the single person who gratifies his, or her, urge by occasional self-relief may never experience these dreams. But it is important to remember that unless young people of eleven or twelve or over are forewarned that some day, perhaps in a few years' time, they may experience them, such happenings can be most frightening.

A boy should be told that some men have them while others do not, but that he is not to be worried by them at all. Any loss of semen cannot be harmful since it is an external fluid.

Glass of Ale to Cure Hasty Orgasm!

Almost every case with which I have to deal illustrates what is basically wrong in our educational and medical system.

When a person suffers from some physical ailment he consults a doctor, knowing the chances are that effective treatment will be available. But when it is a question of sex he prefers to suffer alone, either because he feels a sense of shame and guilt, or else because he fears that the medical profession has little to offer him.

Alas, for the second reason there is only too much justification. Over and over again I have met men and women who have consulted one doctor after another. They have been encouraged, discouraged, flattered, irritated and a hundred other things, but rarely cured.

Is it surprising that cures are rare when (as occurred in the case of a patient of mine), a qualified medical man can advise for premature orgasm “a glass or two of ale for supper”? Such ignorant fatuity would be laughable if it were not tragic.

The truth is, of course, that far too many doctors fail to take the trouble to keep up to date after once obtaining their degrees. Otherwise, they would realise—and be able to pass on to grateful patients the fruits of their knowledge—the fact that in recent years an entirely new school of scientific thought has arisen.

To this school, sex is neither the bogey it has been made out by the old theologians nor the mass of complexities and contradictions upheld by psycho-analysts and others, but a natural human function to be used for the health and happiness of mankind.

Marriage Saved by an Immoral Woman.

And now, at the risk of proving tedious to the reader, I intend to quote one more letter. It is one of the most sincere and spontaneous letters I have ever had, because it was written without self-interest and from the highest motives. It bore neither address nor signature, but each word carries conviction. It shows how a marriage was saved by sympathy and understanding on the part of a woman whom many would condemn in no uncertain terms.

"Your book, 'Life Long Love', recently came into my hands, and I feel that I must write and endorse many of the things you advise, particularly with regard to those words on masturbation. There must be thousands of men like myself, who, if they could only be told the truth, would have happier lives and homes within a short time.

"The guilt complex has played havoc with me for several years, and grew to such proportions that my home life and work were in danger of wreck, until a few words, such as yours in this book, did more than pounds spent on medical consultations and libraries of sex literature would ever do.

"Briefly, my story is that after a good schooling and record I went into the Army at the age of 18. I soon gained promotion, and found myself at 23 a robust lad with not much work to do to use up energy. I needed relief and naturally masturbated. I had a girl, loved her deeply and never associated with prostitutes.

"I passed my first exams with credit and got a reputation as an efficient soldier, and then, through bad luck, read a book on the effect of masturbation. Priding myself on efficiency, I let the drivel of this book worry me, couldn't study, failed in an exam. and finally imagined my eyesight was going and left the Army. Nobody could make me out and, of course, I made all sorts of excuses that would not hold water.

"I went into business, but found I had a still greater inferiority complex than before. In a struggle to keep afloat I forgot it for a while and married. Because of that d—d guilt feeling which raised its head higher as one humiliating failure followed another, I eventually decided masturbation must have made me impotent. I did manage to produce a child, but after its birth attempts at love making were hopeless and my wife had a breakdown.

"At 33 years of age, I had decided I was sexually finished and had no intercourse for two years. My marriage was then, as you might imagine, on the verge of foundering. I consulted doctor after doctor in vain.

"I met an old girl friend, my own age, who simply wouldn't be tied down in marriage, but whose outlook was modern. A doctor friend of hers undertook to examine me thoroughly, and told me bluntly I was a silly fool to worry, as I was extremely fit physically but mentally sick. He assured me that masturbation was a false bogey.

"From that moment I knew what the lifting of a weight from one's shoulders meant, and my wife, still being away from me, my girl friend taught me the art of love, and I found I was not failing to do my part. She continued on her way, and I went to my wife, whom I never failed to love.

"She found me a new man and we have continued to live a full, contented life. I can control myself easily and give my wife complete satisfaction. I am now over forty, and we are often taken for a young married couple, and people are amazed we have a daughter nine years old.

"My story may not prove anything, but I do feel that it would give heart to many sufferers. I can see now that masturbation has done me no harm and I believe it was as natural an act as making water. For the sake of hundreds of homes I wish your gospel success. You may use my story if you wish, although I only initial this letter."

This human confession speaks for itself. Comment is superfluous.

CHAPTER XXVII

VIRILITY AND ATTAINMENT OF SEX VIGOUR.

(a) *The cure for impotence.*

(b) *Author's advice to sufferers.*

Psychological sex troubles are the product of civilization. Scrutiny of ancient literature or a study of the sex life among uncivilized tribes reveals a complete absence of impotence, and, indeed, of almost any physical sex difficulties.

But among the English speaking peoples, and in other parts of the world, we find an entirely different position. One authority, indeed, estimates that over seventy-five per cent. of men either suffer, or have suffered, from some sex trouble, and my experience tends to confirm this statement. Perhaps in some cases, the difficulty may only have been hasty ejaculation, but often it is psychological impotence.

The fact that such a high percentage of men suffer from sex troubles will help those who imagine that, in this respect, they are unique. This is not the case at all, and for a long time now, remedies have been sought, many of which have proved unavailing. The cure is not easy and the patient needs sympathy, for it is difficult for him to overcome his disability.

But sympathy itself is not enough, and to effect a cure, something more concrete is needed. It may be asked why psychological or imaginary impotence is so difficult to treat. The reason is that it must be cured by faith, and this naturally does not come easily to a man who cannot obtain an erection or orgasm. It does not matter how strong is his character or will power, for there is no direct method of willing himself to be virile.

The realization of this fact is important because it is often imagined that the type of man who suffers from psychological impotence is a weak, good-for-nothing. The reverse, rather, is true. It is usually the hard worker, the man who thinks and feels, who suffers from this disorder. Isaac Newton, Ruskin and Carlyle are among many famous men who were impotent.

The temporary loss of vigour effects men in different ways. A small percentage do not seem to care, but most of them are greatly perturbed. Unfortunately, they often feel humiliated by the "loss of manhood," and their condition may become so bad that they cannot work. All power of concentration, except upon their own trouble, is lost, and as a result, general health temporarily collapses. The patient is possibly unable to sleep, sometimes for nights on end, and may suffer from indigestion, headache, inertia, loss of all ambition and terrifying nightmares. Luckily, these are only symptoms of the major trouble, and vanish with the return of virility. It is safe to state that every case of this type of sexual ineffectiveness is curable. First of all, however, let us examine some of the treatments which have previously been tried and found wanting.

Instinctively, like the drowning man, sufferers from sex weakness stretch out their hands for something which will save them. They hope to find a tonic or pill which will effect a cure.

The following, I should think, is one of the earliest remedies. It was concocted by a certain Philemon Holland. "The fish of the Creifishes powdered and kept in salt, given in wine to drink, do stir and provoke the appetite unto venerie. Moreover; to hang about the necke the liver of the frog called Diopetesor Calamita, within a piece of a crane's skin; or the jaw tooth of a crocodile fastened to any arme; either els the sea-horse, or the sinews of a toad, bound to the right arme, incite greatly to wantonness and lecherie. . . A wonderful thing, if it be true, which they report likewise of the ashes of a star lizard or stellion; that if the same be enwrapped in some lint or linen rag, and held in the left hand, it stirreth up the heat of lust."

We laugh at such superstitious nonsense, of course, but even in these enlightened days, similar useless attempts at rejuvenation of the sex apparatus have been tried.

Some years ago, much was heard about the benefits of gland grafting. Voronoff carried out operations on male patients by grafting monkey glands inside the scrotum with the expectation of renewed sexual life. I understand, however, that he did not experiment with himself. Concurrently with this treatment, a Dr. Lydston also operated on many people, grafting on testicles and ovaries from men or women who had been accidentally killed. He was bolder, if more foolish, for he operated upon himself. In all these cases, it was found that the new glands atrophied after a very short time. In certain instances, the patients claimed to have

benefited, but these cures can be attributed to auto-suggestion. It is obvious that a man suffering from sexual debility would respond well to an operation which he believed had renewed his love life. The fact that we hear nothing of these grafting operations to-day is proof enough of their uselessness.

In another attempt to find an easy cure for impotence, the medical profession devised a simple operation, to which they gave the name of "Vasso-Ligation". The operation consisted of tying the spermatic cord in the belief that the highly valuable sperms would be retained in the system, and so improve sexual health. The operation was invented by a Dr. Steinach, and soon fell into disrepute, for the results were, to say the least of it, disappointing.

All sorts of other methods have been, and are being, tried. Certain glandular extracts, vitamin tablets, etc., are recommended by many experts. No doubt some of these treatments, in certain cases where there is a deficiency, may be helpful. We should, however, always remember that the body can extract all the substances it needs from the abundant food which man normally consumes; and it is unlikely that medicines will win where Nature fails.

If there was any simple cure for temporary sexual weakness, nothing would have pleased me more than to recommend it here. Unfortunately, I know of none. Indeed, in my experience, the only real cure is by natural methods, and this, of course, takes time. Let us first consider the case of the unmarried man who suffers from psychological impotence. As the name implies, the root of the trouble is in the mind.

But it is not enough to tell the patient to cast out his fears and he will be cured. He must be shown how to do so. First of all, it must be explained that in this struggle with fear, the patient must assemble all his mental powers. He must take himself firmly in hand, and eject every negative thought which, perhaps for months or years, has been occupying his mind. It is the negative thinking which is dissipating his vigour.

Let us try and imagine the feelings and thoughts of a man suffering from psychological impotence. All the time he has been ill, he has believed that he will never be able to marry or use sex again.

He is, indeed, convinced that nothing will cure him. He has visited doctors, tried tonics, rest, faith, will power or even psycho-analysis. He has done his best to carry on with his job. But night or day, he cannot escape from the awful fear that he is in-

curable. On some days, he feels a little better, and occasionally in the morning he may have awoken with an erection. Then there is a return to the old state of apathy and impotence. Indeed, instead of regarding his morning erection as a sign of life, he feels it is merely a dying flicker. He blames self-relief or general ill-health for his miserable condition. Headaches, backaches and many other symptoms all confirm that his end is near. He feels that he is gradually disintegrating.

His impotence affects all his thoughts, and these adversely affect his potency. If he sees an attractive girl in a theatre or in the street, he is no longer interested. He can experience no sexual stimulation, no matter how erotic his thoughts.

Every man who has consulted me about psychological impotency has been curable, so if any reader's thoughts are similar to those I have just described, he, too, can be cured. But I cannot work miracles, and it is really the patient who must cure himself. And this can be done if he carries out the following instructions.

The first thing that the patient must understand is that an illness of long duration cannot be cured quickly. It may take weeks or even months before his condition becomes normal.

But the greatest difficulty will be surmounted when he realizes that not even the most virile man could be potent if his mind harboured the thoughts we have just described. Having grasped this, the patient must also appreciate that his illness is acquired and not inherent, and that among uncivilized peoples, there is no such thing as impotence. In other words, psychological impotence is not a disease, but is due to a healthy part of the body refusing to function. The muscles and nerves are not dead or diseased, but are tired through worry, refuse to work and will not, at the moment, respond to stimulation.

The next step is to admit freely that he could be cured, if only he knew the proper method. This cannot logically be denied as many millions of men have suffered from the same complaint and recovered their full vigour. Virility, probably greater than he ever experienced before, is the reward he will receive by following this advice. He must not believe the ridiculous legends which are current about the effects of masturbation, or about excessive intercourse which he may believe he has, at one time, practised. In earlier chapters, we have shown the sources of this erroneous teaching, and it is to be hoped that the reader will have learned that sex is not sinful when rightly used.

These facts will be fairly readily assimilated, but they are insufficient to effect any permanent cure. The trouble is that the patient feels, and for the time being is, abnormal. That really provides the key to the problem.

Admitting, then, his abnormality, obviously his cure is to become normal. By such an achievement, he need never again give any thought to his potency, for abundant virility will have been re-established.

Next, he must control his thought processes. We cannot help a thought entering the mind, but we can censor it. Every thought of a depressing nature must be ejected. This is difficult, and it may be months before the patient is master of his own mentality. But each victory over negative thinking will make the depression easier to overcome next time.

It would be bad psychology merely to advise the ejection of harmful thoughts, for this would be almost impossible. The mind must always be occupied, and consequently, when harmful ideas are expelled, they must be replaced by hopeful ones. I do not mean by this the purely repetitive process of "I am getting better in every way", for that, in itself, is suggestive of illness.

The best thoughts for a man in this condition are connected with everyday affairs, such as constructive schemes for business or home and ordinary life. At any rate, all introspection must be abandoned, and the mind weaned from the habit of concentrating on illness or impotency. Until all mental processes are redirected towards cure and hopeful matters, the patient will not recover.

In the course of his sexual "decline", the patient has probably tested himself to discover any change in his degree of impotency. Naturally, he has noticed a gradual weakening of his powers. He does not realize that the most efficacious method of making the body function, is not to worry over it or watch its reactions. During the cure, all these experiments must cease.

This, however, does not mean that the man should discourage sex and never try to obtain an erection. Far from it. His task is to become normal, and he must therefore give full play to all erotic thoughts. At this stage, however, he must not be in the least alarmed if he does not feel stimulated in situations which, before his illness, would have aroused him.

Recovery must not be expected at once. It may take months before the cure is completed.

The muscles and tissues of the male organ, and also the function of the glands, have been temporarily weakened by prolonged

worry and neglect. Other men who have for many years sublimated sex may find a similar situation arising on marriage, and in their case, as well as in psychological impotence, the cure is similar.

Let me draw a parallel. If I am out of training and try to run a mile, before I have gone far, I will have to slacken pace and possibly stop. If I am in a fit condition, I can do the mile and be ready for another.

Similarly, the person who has been impotent, or has not used sex for a long time, cannot perform properly. Therefore it is necessary that during this period of convalescence he should encourage any normal sex feelings. The mind in such matters has a tremendous effect on the body, and if the man feels he ought to have obtained an erection and perhaps an orgasm under certain conditions, he must not take his failure to heart. He must treat the matter philosophically, in the knowledge that, when he has made more progress, he will succeed. During the curative treatment there will be many times when sex power seems to be waning again. On no account must the patient allow himself to be depressed, for no one in this condition can perform sexually. Sex is by its very nature pleasurable, and should never be accompanied by feelings of gloom or worry.

That is why the patient must never make the mistake of testing himself. No one—not even the most potent—can expect to gratify sex except under the influence of erotic thoughts. In other words, any tests which the man makes must not be experimental, but should result from a desire to undergo the pleasure of sex.

Men who have suffered from temporary impotence will find, during their illness and treatment, that these sensations have been reduced, and are not at all satisfying. This, however, will change for the better with the complete cure, which will come when all fearful thoughts are removed and the body tissues fully restored.

Another important point to remember is, that if erection appears to be fading, it can usually be retained by the simple expedient of deep breathing, for this helps the muscles in their task. The beneficial effect of breathing deeply is known to athletes and manual workers. To quote G. P. Crowden, writing in "Muscular Work, Fatigue and Recovery" (Pitman), "The limiting factor in continued strenuous muscular work is the rate at which oxygen can be absorbed".

The taking of a few deep breaths will strengthen the nerves and tissues of the male organ while in use. This is an established fact.

In recommending increased use of the sex apparatus, it must be made clear that at no time should any force be employed. If ordinary handling, accompanied by thoughts of a sexual nature, does not suffice, then the matter must be forgotten until another day. If, on the other hand, success follows the attempt, then naturally there should be no more stimulation that day, for sex used excessively is tiring, and it is better not to practise self-relief more often than once in twenty-four hours. Once a week will probably suffice, but everyone differs in their needs. The point of excess is when a lot of stimulation is required, normality is when relief is employed to satisfy a strong urge.

The reason for advising the patient gradually to increase his sexual output until he is once again healthy is aptly expressed in the Bible. "Whosoever hath, to him shall be given, and he shall have more abundance". In a way, sexual life is comparable with longevity. The man who lives to a ripe age is not, as one might imagine, he who conserves his strength and takes a great deal of rest, but rather he who leads an active life.

Sex is not something which can be retained by abstention: indeed, under such conditions it would be more likely to be reduced. To increase and maintain sexual power, it must be reasonably used. The single man, suffering from psychological impotence, must substitute helpful thoughts for hopeless ones. He must slowly, and without worrying about failures, return to his former sex life. Especially, however, he must allow his erotic thoughts to run their course and not suppress desire. When the cure is finally and permanently established he need think no more about the matter than other healthy men do.

No matter how long it takes, he must not deviate from the advice here given, and then he will prove that I have not exaggerated. When cured, of course, he can lead a normal life, and will come to regard his illness as nothing more than an unpleasant experience.

The married man has an easier time provided his wife loves him and understands how to co-operate so as to arouse her lover's male instincts. Her task will be explained in another part of this book, but it consists mainly of encouragement by being as voluptuous as possible. Love, as Shakespeare says:—

"Gives to every power a double power,
Above their functions and their offices."

The cure of the married man will, of course, take a little time, but it is a more simple matter provided both husband and wife

understand the technique of intercourse, and wisely apply the suggestions contained here and in future chapters.

The reason recovery is easier in marriage is that, as distinct from the single man, the husband has his wife to help him, and provide a real sexual stimulant. Her part is, indeed, more vital than his. E. W. Hirsch has described this most aptly in "The Power of Love"* : "There is more aphrodisiacal quality in the magic touch of a woman's hand in the proper place at the right time than there is in the most potent pharmaceutical or glandular extract."

It rarely happens that a married man, who is in love, suffers from psychological impotence, unless in the early days of marriage when he fears inability. Occasionally, too, a man may never have mastered the art of coitus, and so find himself disappointed with the results. As well as following the instructions for the single man, a husband will find helpful advice in the chapters immediately following.

So far as diet is concerned, milk, fruit, eggs and all nourishing foods should be consumed, but there is no need to worry about this matter. More imperative is that all undergoing the cure should obtain plenty of exercise and fresh air.

When fully restored, the formerly impotent man will wonder why he was ever ill. Recovery is so simple, and yet so difficult, to achieve. But when the patient has come through his ordeal, he will feel stronger than ever before. Remember, no man is ever impotent who does not believe himself to be so. The virile, confident man is he who is liberated from fears and doubts, as all men surely ought to be.

* From "The Power to Love," by E. W. Hirsch, M.D., B.Sc., The Bodley Head.

CHAPTER XXVIII

THE CURE OF FRIGIDITY IN WOMEN.

(a) *Releasing erotic thoughts.*

(b) *Orgasm in woman.*

Frigidity is the term applied to a woman who experiences no sexual pleasure. It is a less definite condition than impotence in the male. The frigid, or, as the word implies, cold woman, is almost invariably able to perform the sex act, nor, in the majority of cases, are there any serious accompanying symptoms. Among the middle and upper stratas of society, it is estimated that over half of the girls and women are partially or totally frigid. Among the labouring classes it is less commonly found.

Although this complaint is less serious, from the sufferer's point of view, than male impotence, it is, perhaps, more serious when examined in relation to other facts. For instance, not only is it one of the root causes of feminine unhappiness, and, in certain subjects, nerviness and emotional instability, but it is often the chief factor in ruining a marriage. In this chapter we shall discuss the methods of curing the condition, but of course the reader should consult other parts of the book, since they have also a direct bearing on the subject.

As with the male, among physical causes of this complaint, are the maldevelopment of certain sex glands, in which case a specialist should be consulted. But these are so small a proportion of cases that I shall confine my remarks here to the psychological aspect of frigidity, and show how it can be rectified.

If I am to help the greatest number of women, it is necessary to consider separately the case of the single girl and that of the married woman. One fundamental factor must be realized—that feminine sex capacity is an individual matter. There is no need, for instance, for a woman who only experiences desire once a month to regard herself as unhealthy or undersexed. That would probably be her normal appetite for passion; but if she wants to be more passionate, and feels that she is being hindered by her psychological attitude, then she could be considered frigid. In

the majority of instances frigidity is only partial, for it is very rare for a woman never to experience any desire.

The treatment of the single woman is more difficult than that of her married sister. Nevertheless, if she perseveres, she can be cured. The illness of frigidity is due to disturbing mental influences and not to any inherent weakness. In the single woman, shyness often contributes to the condition.

Repression and sublimation, when carried to excess, are, however, the main causes of the complaint. The mind of a frigid woman is unnaturally cold, for she would never suffer from this trouble if her thoughts were of a more loving or erotic nature. We have already mentioned sublimation and its uses in inhibiting excessive sex desire, but the opposite of sublimation is required if the cold girl is to become healthily passionate.

She must make every effort to release her erotic thoughts. At the cinema, during the love scene, she must imagine herself as the loved one, and when out with her men friends she must encourage all loving thoughts. This may be hard for a girl who has believed that anything connected with sex is childish or unchaste, but, as I have already said in "The Red Light", it is only by revising her ideas that "she will liberate herself from the net in which her sex sensations are caught up".

Often one of the causes of frigidity is that the sufferer considers men to be crude and animal, and, paradoxically enough, frequently feels that they have the best of life. This, of course, is due to inferiority feelings engendered by an incorrect attitude towards life.

Such a notion may have been impressed upon the woman in childhood by a foolish parent, teacher or companion, but until it is removed she cannot become a normal, healthy and passionate woman.

She should realize that such an idea is perfect nonsense. All romance and life prove the contrary. She should consider, for a moment, the unselfishness of the men of the R.A.F., who cheerfully give their lives for their country. Then she should dwell upon the gallantry of members of the other Forces, our merchant seamen in time of war, and of the thousands of men in the factories who work through the night as the Nazis hurl down their bombs. The removal of sexual inferiority feelings can be achieved when a woman grasps the simple truth that she is as important in life, if not more so, than man. "The bull belloweth but the cow giveth the milk". Are not women, indeed, always referred to as

The sex? The female is, indeed, the complement of the male, and not, in any way, his rival or inferior. The laws of the country are now framed on this basis, and a wife is no longer regarded as the slave of her husband, but has similar rights. The old idea that "husband and wife are one person; and the husband is that one" has been superseded. Woman's sphere may be the home, but that is no less important than the man's activities which are, after all, mainly directed to maintaining that home. To despise one's own sex is as futile as it is unnatural.

Often, the alleged frigid woman is far from being so in reality; she merely represses sex, which comes out in other ways. At night, she may sometimes be wakened by dreams of an erotic nature (as most women occasionally are) in which she experiences orgasm. This is proof of her natural inclination, and that she is not in any way physically abnormal.

Within this category are those women who, unintentionally, starve themselves emotionally. In reality, they want love from men, but when an opportunity arises they spurn it. To this class belong all those foolish women who believe that the way to attract men is to stimulate indifference. This is often carried so far that the moment a man shows the slightest warmth, the girl pretends to be cold and casual. In time this becomes her habitual reaction to all men. The reason why she loses her men after having attracted them, is similar to that of the trout angler who loses his fish after having hooked it. The successful fisherman keeps his line taut so that the fish can never unhook itself. A man once attracted must be held, and the way to keep him is to co-operate, and not to be offhand and indifferent.

Lack of co-operation is, perhaps, the most common cause of failure. The idea that exclusiveness pays is an illusion of the silver screen, and modern men have no time for such humbug.

The single woman must relax if she is to reach the highest summit of passion. Women differ individually in their sex appetites, as in everything else, and this must always be taken into account. A woman need not worry if she is less passionate than another, provided she is not repressing her sex and that inhibition, which in civilized society is necessary, and sublimation are not overdone.

Climate also has a great influence. Women from warm countries are usually more erotic than those born in other parts of the world. "The passions of the women of the sun lands are not those of the chill North." Again, as with men, normal desire

diminishes temporarily with illness. That is no reason for worry. An overtired woman is also temporarily unable to experience the normal sex sensations. In fact, there is nothing so good for passion as a lazy luxurious life, but then passion is not the only aim in the world.

Frigidity Source of Anxiety to Married Women.

Many shy girls, whose passion had been latent until marriage, find, after their wedding, they become quite numb; and though not consciously afraid, experience no pleasure but rather repulsion during the early months of intercourse. This is a temporary condition, and so normal that little need be said except that it will correct itself when the young wife becomes accustomed to her new situation. Our chapter on Sex During the Honeymoon and First Year of Marriage should be helpful to her. Here, however, we are considering the case of women suffering from chronic frigidity.

The orgasm in woman is not the same as in man. The latter—if intercourse is continued long enough—experiences an orgasm which coincides with ejaculation. It has always been a subject of controversy as to whether a woman ejaculates at her climax. Possibly at the actual moment, she ejects small quantities of fluid into the vagina from the glands around it, but this is not an ejaculation in the proper sense of the word. Indeed, woman's rôle in sex does not necessitate such a physiological reaction, for it is the man's part to eject the semen into the vagina, woman's to receive it.

Man, then, continues intercourse until his orgasm, but woman is not necessarily able to do this. In her case, two factors arise beyond her control. Firstly, when the man ejaculates, he is usually unable to retain his erection, for afterwards the male organ becomes soft. This ends intercourse for his partner, and unless she has been able previously to experience climax, her opportunity is lost. Secondly, if the man can hold his erection, unless the woman has an orgasm within a reasonable time, there is likelihood that she may grow tired of carrying, as in most coital positions she partly does, the weight of her partner. The possibility of experiencing orgasm diminishes, therefore, as time goes on.

Women can be divided into three classes. Firstly, the very passionate who may have several orgasms before the man reaches his climax. Such women are uncommon in England, being more often found among the Latin races.

Secondly, the average woman who has a climax every second or third time coitus occurs. Assuming, therefore, that the couple come together about a dozen times in a month, the wife may have orgasm four times, either spaced out over the month, or possibly occurring one after the other. Perhaps if the woman is in an erotic mood, provided intercourse takes place, several orgasms may even occur on the same day.

Thirdly, the cold woman. In her case, no climax is the rule, and it is only on very rare occasions, if ever, that she obtains any pleasure from the human act. The advice in this chapter should help her, but those who are in the second category will also benefit. Of course, women belonging to the first and second types are not in any way abnormal, and the third class are curable.

It is essential that this matter of orgasm in women should be clearly understood if we are to view it in its true perspective.

The woman must be feeling in the right mood for union, in order that the kissing and cuddling, which precedes intercourse, should have the best chance of arousing sex feelings. After ten or fifteen minutes of this "fore-play", the vagina becomes lubricated and slippery, so that the male organ can enter without causing any discomfort. As the husband inserts and partially withdraws, his wife experiences pleasant sensations and slowly her love and passion increases. After a few minutes, she should experience her orgasm. The climax is partly physical and partly psychological. The woman feels great emotional relief which shows itself in her abandoned movements at the moment of crisis. During her orgasm, she is largely unconscious of what is happening, but subconsciously realizes that she has abandoned herself to her natural instincts. But—and this is important—her orgasm mainly takes place in her mind.

Without the right psychological attitude, it would be impossible to achieve orgasm. For instance, if a woman, during intercourse, read a book and kept her mind entirely away from sex, she would be unlikely to experience pleasure; and if she did—as might occur in a very passionate woman—it would only be vaguely and physically pleasant. She would certainly not experience the wonderful feeling of happiness and relief which accompany normal orgasm. The mind, then, in this act, plays a greater part than the body; and if women wish to have a climax at almost every union, it is to the psychological factor that attention must be directed.

With a view to removal, let us examine the factors which hamper full expression of love.

One of the very common feminine fears is of tightness of the vagina. To some women, the erect penis seems very large, but nature has so arranged matters that the lubricated vagina is perfectly capable of accepting it painlessly. Even small women, married to men with large organs, have no difficulty, unless, of course, they experience fear. It is a well known fact that in cases of attempted rape, the man very rarely gains entry. The reason is that the woman is antagonistic, and, not only does the vagina lack lubrication, but the muscles around it are not relaxed, making introduction of the male organ almost impossible. Similarly, for different reasons, the wife who fears her husband's organ will have trouble during intercourse, and until she appreciates that nature has not blundered, this will continue. In very rare instances, there may be some physical obstruction, but a visit to a doctor should soon put that in order. As a rule, the tightness only exists in the mind of the woman, and this fear must be mastered.

Continual fear of pregnancy is a source of discord which can be eliminated by using birth control methods. Until this fear is removed, there is little hope of harmony. Therefore it is not wise to temporize, otherwise sexual pleasure will be forfeited. Many women have had children, despite the advice of doctors, without suffering any ill effects, but of course in serious cases sterilization should be considered. By this means, a woman can completely free her mind from worry, and so enjoy intercourse to the full without fear of the consequences.

Alternatively, if this would be distasteful, the mind can be relieved by the knowledge that artificial abortion can easily be carried out by the doctor for health reasons. As medical advice had been given against childbearing such a small operation would be legal.

Another mental hindrance which produces frigidity is fear of venereal disease. This is sometimes prevalent even when there is absolutely no need for it. Very often a woman, due perhaps, to an over-anxious parent, has come to associate the sex act with disease, and it is not very easy for her to eradicate these feelings. This can be done by mentally repeating that she cannot be infected by a healthy husband.

Other times feelings are repressed by the fear that intercourse will cause damage. It should therefore be realized that body union does not, in any way, harm the organs. Penetration will not

normally damage the womb because it is not in alignment with the vagina, but is placed rather above it. In any case Nature, by the elasticity of the vaginal canal, sees that no damage can be done. The penis does not even enter the womb, the neck of which, in deep penetration, is merely temporarily pushed back. A normal woman has therefore nothing to fear in this respect.

Another feminine problem is whether intercourse should be prohibited during pregnancy or menstruation. One married man actually asked me if intercourse, while his wife was with child, would result in twins! Some women are very anxious for body union during this time, and provided care is taken that the man's weight does not press upon the woman, there is nothing against it. Sometimes, for ease and comfort, it is better to use a side by side coital position. Those women who have a tendency to miscarry should not, of course, have intercourse during pregnancy; and naturally, for six to eight weeks before the baby is due, and for a similar period afterwards, coitus should not, for obvious reasons, take place.

During menstruation, most women consider union distasteful, but there are nevertheless quite a number who like it at this time. It is, of course, an individual matter, but certainly no physical harm can accrue.

Having examined the physical aspects of intercourse for women, we now come to the more important mental or psychological attitude which hamper sex pleasure.

A fright of a sexual nature in girlhood is often the reason given by a woman for her adult frigidity. This is accepted by her husband, who believes that it has had a permanent effect on her, and that nothing can be done about it. I disagree with those authorities who take this view, for I do not consider that such an occurrence—a man exposing himself to a girl, or some stranger trying to make love to her—are real reasons for coldness. Nearly all women have, at some time or other, been frightened in such a way, and if these can recover from their shock, there seems no reason why other women should not do so. It is just a matter of adopting the right thoughts, and my advice to all who use such excuses for frigidity is to stop thinking of the experience, and occupy their minds by more pleasant topics.

The woman who believes that sex and the body are impure will certainly never obtain any pleasure from intercourse. We have already stressed the necessity for casting out such ideas, whether instilled in childhood or acquired later, but there is still

one more argument which can be used to any woman who believes that spiritual and physical love have nothing in common.

The sex act is a natural sacrament which conveys a spiritual reality. A husband both transmits his own love and receives his wife's when he lies with her, and his flesh is enclosed within hers. Now no woman in love can really adequately feel that she is either expressing her love or receiving her husband's until she feels him within her. Even St. Paul, noted for rigid righteousness, declared, in Corinthians, Chapter seven, verses 4 and 5 :

"Let the husband render unto the wife due benevolence; and likewise the wife unto the husband.

"The wife hath not power of her own body, but the husband : likewise also the husband hath not power of his own body, but the wife."

Man's part in arousing his mate is very important in the normal sex act, as well as in the cure of frigidity, and our remarks on this subject appear in Chapters 29, 30 and 31. Here, however, it can be mentioned that the woman must not be too shy to disclose which parts of her body she likes to be caressed or kissed. This can be delicately done either verbally or by drawing her lover's hand or head to the part which craves for love. In this matter, one of the best means of stimulation is the genital kiss. Many women are, at first, frightened to employ it, but before long, regard it as one of the most enjoyable methods of tumescence. In case it is considered to be an abnormal form of love, let me quote from the late Havelock Ellis* : "Cunnilingus and felato (apposition of the mouth to the male genital organs) cannot be regarded as unnatural for they have their prototypes among animals, and they are found among various savage tribes. As forms of contraction and aids to tumescence they are thus natural and sometimes regarded by both sexes as quintessential forms of sexual pleasure, though they may not be considered æsthetic. They become deviations, however, and liable to be termed 'pervertions' when they replace the desire for coitus."

The importance of this kiss for rousing a "cold" woman will be appreciated when it is known that many wives cannot achieve orgasm unless it has been employed. Once the woman has eradicated her shyness, to obtain full effect, cunnilingus should be prolonged for several minutes, until it is obvious that a high state of passion has been reached in which the woman is ready for intercourse.

* From "The Psychology of Sex," by Havelock Ellis, Published by Messrs. Wm. Heinemann, Ltd., and by kind permission of the late Dr. Ellis.

These kisses can be simultaneously exchanged, the woman occupying the upper position, known on account of the disposition of the bodies, as the sixty-nine. It is not, of course, necessary to assume this position unless it is mutually liked.

Great controversies have raged on the subject of whether women experience periodic waves of passionate desire. It is certainly true that they have greater sex feelings at one time of the month than at another, but no two women are alike, nor do they usually feel the same for two consecutive months. Possibly at ovulation more desire is experienced than at any other time. This would certainly be the logical moment for a heightened wave, and not at menstruation, as is believed by some authorities who confuse the monthly flow with animal heat. It is important that during these periods of increased desire the woman should use every artifice to entice her husband, for naturally it is then easy to experience orgasm. Fortunately, husbands are usually only too pleased to serve their wives in this respect.

When the reverse occurs—that is, when the husband wishes intercourse and the wife is not willing—there is little hope of her obtaining orgasm. In such cases, a little vaseline can be applied if the vaginal lining refuses to lubricate naturally.

Another cause of frigidity is that women sometimes find the friction received is in the wrong place. They may, perhaps, prefer to be stimulated externally rather than internally. This can largely be corrected by thought control, and the lining of the vagina must be trained to register stimulation. During intercourse, therefore, such women must force themselves to believe that stimulation inside the vagina is preferable to around the outer lips. The transfer of an erotic zone from one focal point to another may occupy months, but with perseverance it can be attained.

In a similar category are those women who, through technical ignorance, do not know how to obtain sensation where they want it. I do not think I can improve upon what I have said on this subject in "Life Long Love": "All women should realize that during the sex act they can make rhythmic body movement. The movement of the penis is rather like that of a piston but the woman's part should not be what it so often is, that of a stationary cylinder, otherwise she may fail to get the necessary clitoral and vulvular stimulation. As the phallus completes its stroke the woman can, by body movement, press it back in preparation for the next stroke. This movement is consciously controlled so that she can secure friction just in the place she most wants it". Quiet-

ness and love are essential to intercourse. In fact, if there is not love, it might be said there will be no orgasm for the woman.

May I, in all modesty as a male, try and imagine the thoughts of a frigid woman during intercourse? Instead of abandoning herself to love in an attempt to obtain pleasure and relief, she is probably thinking of something quite different. She does not welcome her husband's embraces, but only despises them, and wishes that he would leave her alone. Is it to be wondered at then, that she obtains no satisfaction or gratification from intercourse?

The loving wife, however, experiences entirely different emotions. She is delighted at her husband's attention, and abandons herself in order to satisfy him and herself, mentally and physically. To feel passion, indeed, the body, mind and spirit must go out to the beloved. In sex it is in giving that we receive, and in receiving that we give.

CHAPTER XXIX

PHYSICAL INITIATION OF BRIDE AND GROOM.

(a) *Stage fright in the husband.*

(b) *Approximation of the genitals.*

This chapter is supplementary to those immediately preceding it, for adequate knowledge of the processes of intercourse is as vital in preventing difficulties as it is in curing them. Here it is assumed that both husband and wife are sexually ignorant, although the bridegroom may have had intercourse a few times which could scarcely be called experience.

Since the husband is expected to take the initiative in such matters, let us explain his position during the first few nights of marriage. He should, of course, understand exactly what part sex plays in marriage. No one denies that the chief end of sex is reproduction of the species, but everything which has an end, also has a beginning and a middle.

In this case, the beginning and the middle of sex are the expression of love and the giving and receiving of pleasure. Thus the children of a union are the product of love, and not the cause of it. In its highest form, the human act represents the use of carnal desire as a medium of the spirit.

Marriage, for the young man, is the beginning of a relationship about which he knows almost nothing. He has not the slightest idea how his fiancée will react as a wife, nor how his own mind and body will behave under the new conditions.

A great many things are liable to happen to him. Stage fright is common. He may find, in fact, that though bold as a suitor, he is scared as a husband, and scarcely knows what to say or do. It will help him a little if he remembers that the majority of husbands suffer from the same trouble, and the best thing is to discuss these fears with his wife, who, with the ready sympathy of women, will help him to overcome them. Nevertheless, the idea of consummating the marriage is apt to prey on his mind, and he is probably perturbed about what will take place at night. How can he introduce the subject of intercourse? Perhaps he even

worries about his virility and whether he will be able to penetrate the hymen. At any rate, he may experience uneasiness and nervousness.

He must conquer these fears by reminding himself that most husbands suffer from similar doubts, which they eventually overcome. The trouble is an excess of theory over practice, for a widower would not be in the least perturbed about the approaching task.

The matter, however, should be viewed in its right perspective. Sex is undeniably important in marriage, but it is not the only thing; nor would the union be wrecked if he did nothing for the first few nights. On the contrary, his bride would probably respect and love him all the more for his consideration, for she, too, may feel the strain of anticipation.

Often the new husband is, at first, incapable of penetrating the hymen owing to the state of his nerves. He need, however, have no fear, for temporary incapacity does not mean that he is lacking in vigour and will never be any use. When he becomes accustomed to the married state, he will be as well equipped in this respect as the man who never found any difficulty.

On the first night, the husband should therefore be confident, and try, so far as is possible, to ignore any ideas of sex weakness. He must concentrate upon his wife, and try and please her. On this occasion, she should be delighted at his loving kisses and warm embraces, and if he feels like it, an attempt at body union.

It is not generally realized what difficulties sexual connection presents to the novice. One friend, after his first coitus, remarked to me: "I had no idea Nature made things so difficult". This is only a half truth, for to the experienced the approximation of the sex organs is simple.

To describe these difficulties, I must speak frankly. As I have already pointed out, the husband's erection, owing to fear, may be temporarily weak. In addition, he may find it impossible to approximate his organ with his wife's vaginal opening. Then the hymen may require some stretching, and the vagina is also likely to be contracted during these early days.

Let us resolve these problems one by one. To begin with, "first night" impotence, as it is termed, will cure itself entirely in a few days if the man follows the instructions given in Chapter 27.

To obtain entry into the vagina is more involved. Before this can be done, the lover should know something about pre-coital love making. For a minimum of ten minutes, kissing and hugging

should take place with all the abandon which the wife will permit. By kissing her passionately on the lips, and, if she is not too shy, her breasts and other parts of the neck and shoulders, the husband will prepare her to accept him, and, at the same time, help his own erection. The genital kiss may be omitted in the early stages of marriage, as it is unlikely that the bride will be emotionally mature enough to receive it.

While these kisses are being exchanged, the husband's hand should slip down between his wife's thighs, and with the fingers, gently massage the outer lips of the vagina. The clitoris should not be overlooked, and its situation can be studied in the line drawing on page 85. This tiny organ is the focal point of sensation for many women, and is a mass of nerves ready to receive sexual stimulation. Many men are not able to find this organ, so I shall describe it in detail.

Under stimulation, it becomes erect, but even so, it is still tiny, although under pressure it can be located. By putting the tip of the tongue between the teeth, and brushing the lips with the index finger, one can obtain a good idea of its size and texture. When located, the ball of the index finger should rotate around it for a few minutes. This gentle massage can be applied to other parts of the body, for women like to be caressed with the fingers on all the erogenic zones, and sometimes the stroking of the nipples and breasts may be preferred to kissing them. Care should be taken, however, that the nails are trimmed and that no roughness is used which might hurt delicate tissues. As an additional aid to feminine stimulation, the hands can be drawn up and down and around the body, while gentle digital massage inside the thighs for a few minutes usually increases a woman's passion. Of course a husband must be guided by his wife's reactions, and these can be observed by watching her facial expression. After a time, if he has stimulated her, he will find that the vagina becomes moist and slippery. This means that she is emotionally stirred, and a few minutes later the introduction of the male organ can be attempted. Some men also find that the glands, or tip of the penis, becomes lubricated following erotic excitement. There are, however, many exceptions, but when it occurs, it is a normal and natural means of facilitating union. A husband should not be disappointed if the vagina remains dry, for during this time of anticipation, a wife who has been brought up to believe that sex is evil may be so frightened that her vaginal glands refuse to lubricate the canal. In this case, she can apply petroleum jelly or other lubricants to assist Nature. Husbands should remember

that all women adore being snuggled up to; this also helps them to relax.

The ideal conditions for coitus are nudity and a dim light, but during the first few days, the wife may be afraid to expose her body, and prefer the dark. It is unwise to hurry a shy girl in these matters: after a time, her modesty will disappear, and she will become a loving wife.

Once these conditions have been obtained, a good easy position should be occupied. The best is when the wife is on her back, with knees bent and legs apart and raised, while the husband is superimposed, and carries his weight, as far as possible, on his elbows.

The next difficulty to be overcome is the fitting of the erect organ into the vagina. The husband, owing to his position, is incapable of seeing what he is doing, and is likely to fumble: therefore it is best for his wife, with her hand, to place the phallus opposite the entrance of the vagina.

It is possible that in his excitement the husband will now have had his orgasm. There is nothing to worry about in this: if his erection obtains, he can make another attempt, if not, he can try later or the next evening. No one should worry about these early failures, for all married couples have difficulty in coital adjustment.

Assuming, however, that connection has been achieved, the husband should next press gently against his wife, provided her hymen is not tough, he will find that he can partly enter. When this has been accomplished, he should withdraw and re-enter for a time. Some women are lucky enough to find that the hymen creates no obstacle. The majority, however, suffer slight pain during these first days. The husband, therefore, should show consideration and patience while his wife is passing through her ordeal. She can, however, be fortified by the assurance that the pain will, in a week or two, become pleasure. If, on the other hand, she dwells on her discomfort, her difficulties will be increased, because fear is the greatest hindrance to happy love.

If the hymen is tight and partial entry difficult, then the attempt should be postponed. For the next few days, the husband—or the wife—should stretch the hymen and vagina digitally before intercourse is again tried. In very rare instances, a woman may have a hymen which neither the male organ nor the fingers will perforate, in which case a visit to a doctor is necessary. He will soon arrange matters, either by prescribing a dillatator for the wife, or by a trifling operation. In any case, there is nothing to worry about.

All brides should be warned that on the first few nights, a drop or two of blood may appear as the hymen is perforated, and that with a considerate husband, the pain suffered is slight. Of course, if the woman has carried out pre-nuptial stretching with her fingers she will be saved this trouble.

The upheaval created in a woman's mind by marriage is great, and sometimes she will break down under the strain, even with the kindest of lovers. If this occurs, the cure is rest and kisses. A wife's balance is quickly restored by encouragement, tenderness and sympathy. Kissing her tears may be an old-fashioned remedy, but it works.

The husband must take care, in these early days of marriage, not to create any feeling of distaste in his wife for the human act. Indeed, some girls are so shy that it is wiser for the husband not to show the erect male organ, as its size may prove terrifying to the virgin bride. The need for kindness and restraint cannot be too strongly stressed if the husband is to reap his reward in later months.

Sometimes girls who have been very strictly brought up become hysterical when they find that the first nights of love making are painful instead of wonderful and romantic. This is unimportant, provided the husband knows how to handle the situation. As she cries, he must show self-control and absolute confidence. By hugging her tightly, gently stroking her forehead and whispering endearing words, in other words, by treating her as if she were a child, she will soon become calm again and none the worse for her experience.

It must be realized, of course, that all women differ and some of them prefer the husband to have full intercourse on the first night, irrespective of the pain suffered by themselves. They feel, in fact, that it is wise to finish quickly with the initiation, and reach the pleasurable part of love at the soonest possible moment.

The slower method, however, is more suitable with the majority, and after about a fortnight the husband should be able to complete his strokes and experience almost full intercourse. By then, the wife should be beginning to enjoy the coital act, and look forward to it. The husband, however, should realize that during this period, he will not receive much satisfaction, as he is obliged to be so cautious, for love, by its very nature, demands abandon if it is to be enjoyed.

The position, then, is that by the conclusion of the honeymoon, the woman is almost ready to enjoy the marital relationship, and the husband is beginning to know a little about his task. In

all probability, however, the pair are a long way from complete satisfaction. Very often, the husband ejaculates before he wants to, and certainly long before his wife is ready for her orgasm. In fact, it is highly probable that she has not yet experienced climax during union, but merely a pleasurable feeling, if that.

It must be remembered that I have only described what occurs in some cases, and it often happens that couples escape many of these troubles. In fact, those who have practised the intimate fondling mentioned earlier will probably find few difficulties in adjustment.

Other men on marriage discover that they are overwhelmed with tremendous desire. At bedtime, their erections may last for hours and cause discomfort. Such men are not unduly or abnormally virile. Their condition is merely caused by the excitement of novelty and sex hunger. They should be careful to control their passion lest they injure their wives by vigorous penetration before the vagina and hymen are sufficiently stretched.

In the following chapter, I will outline the technique necessary to prolong the human act and derive as much benefit as possible from it.

CHAPTER XXX

CURE OF HASTY ORGASM AND PSYCHIC EJACULATION.

(a) *Pausing and deep breathing.*

(b) *Achieving simultaneous climax.*

Before a woman can fully receive her lover into her heart she must receive him into her body and feel within her his vigorous penetration. But if, as frequently happens, the man's orgasm occurs after the first few strokes, or even before entry, the human act is a disappointing fiasco for both.

Hasty orgasm on the part of the husband is a widespread complaint. To-day it can be cured and the love sacrament prolonged for any reasonable length of time. This denotes a great advance in technique, and most of the praise for it is due to Dr. E. W. Hirsch, of Chicago.

In cases of psychic ejaculation, the semen is expelled by mental stimulation before the vital organ has touched the woman. This condition is more trying than premature orgasm, which occurs after the penis has entered the vagina but before either partner is ready. Both conditions result from the same causes and are similarly curable.

Naturally enough, frequently the sufferer from psychic ejaculation is the engaged man, who has been making passionate love to his fiancée. Perhaps the pair have been engaged in intimate fondling for half an hour or more, during which time the semen has accumulated and must find an outlet. This, however, is normal enough and differs from the case of the man who is having regular connection with the opportunity for full satisfaction. With the engaged man ejaculation takes place after a considerable time, whereas with the husband it occurs before he has started intercourse.

Some fantastic theories are advanced as to the cause of premature orgasm. It has been attributed to lack of affection on the part of the man and that this is Nature's way of preventing union. This, however, is ascribing to Nature an interest in individual affairs that she does not possess. Other authorities say that all

who suffer from hasty orgasm are sex shy, because the mind is afraid the body will not co-operate. Yet again it is believed that the trouble is caused by a thin-skinned gland which, during intercourse, receives too much stimulation.

The anxiety to find the cause has only been equalled by the eagerness to find the cure. Among the so-called remedies are preparations for painting the skin, in order to reduce the sensitiveness of the glans. Again, the sufferer has been advised to refrain from thinking of love while making it, but to count sheep instead.

The true causes of hasty orgasm are so simple that they appear to have been overlooked until recently.

Statistics which I have kept prove beyond doubt that fundamentally the cause of this condition is an excess of seminal fluid. So now, whenever I hear a patient's opening words, "I am away from home a great deal and only able to be with my wife now and again", I know before he continues that his trouble is premature ejaculation.

Let us consider this matter. A husband is away from home perhaps for a month. During this time, assuming that he has been abstinent, a large amount of semen accumulates. He rejoins his wife for a few days, and, on attempting intercourse, both are disappointed by the fact that his ejaculation occurs almost simultaneously with erection. Now, as is well known, erection usually subsides after ejaculation and the male organ is temporarily fatigued. The disappointment is so great that a second attempt is not made for a day or two. The next time the same thing occurs, with even more unhappy results.

The first part of the cure is obvious. Such a patient should practise self-relief perhaps a week, and again two days before returning home in order to remove the surplus semen. This alone may suffice, but, if not, then he must also carry out the technique advised for those hasty ejaculators who are not separated from their wives.

Many men who live at home also suffer from this condition. They are usually highly sexed or emotionally sensitive. In other cases, men ignorant of coital technique experience premature orgasm because they do not know the right way to conduct themselves. In fact, so frequently is the condition found that it might be said that all men suffer from it, especially in the early days of marriage. The exceptions are those of a phlegmatic, slow-moving temperament.

A study of the mental reasoning of the psychic or hasty ejaculator is instructive. He may be ashamed, although there is

no reason why he should, and worried about his condition. He cannot be blamed for thinking (for it is logical) that since he ejaculates so quickly the sooner he can get the phallus inside the vagina the longer the sex act will last.

He resembles the non-swimmer thrown into the water and told to swim. The novice thinks that the quicker he moves his arms and legs the better he will be able to reach the bank. Now every swimmer knows this to be incorrect and that, in fact, the slower the strokes are made the better, for to hurry them is to lose their effect and so possibly to sink.

Similarly with the hasty ejaculator. He hurries to penetrate the vagina, feeling that if only he could get well inside, even if his orgasm were to occur in doing so, at least he would have triumphed over Nature and performed the act. What happens in practice is that in his haste the ejaculation occurs and both he and his partner are disappointed. The reason for this suggests the cure.

The man hurries so much that his vital organ has the task of "opening up" the vagina, so to speak, at one stroke, so receiving too much friction. Furthermore, his organ, although apparently erect, is not so in reality, for, contrary to general belief, erection takes several minutes to complete. This means that the organ is not fully hard and rigid, so that the urethra remains unconstrained. Thus, the semen percolates along the urethra, and, encouraged by the man's vigorous movements, stimulates the nerves along its length, so precipitating orgasm.

If full erection had been allowed to take place then the semen would have collected prior to ejaculation in the urethral crest near the base of the male organ, which, being wider at this point than any other, would have helped to retain the semen until ejaculation was desired.

Again, by hurrying to get inside the vagina the chances are that the latter has had no time to become lubricated, so the male organ receives more stimulation from the dry walls of the vagina than it was ever meant to withstand.

The cure is again obvious. Firstly, there must be sufficient foreplay to create full erection and "conditioning", as well as to prepare the woman to receive the vital organ. This pre-coital love making has been described elsewhere. It should be continued for ten minutes or so, but not too long, for otherwise the conditioning of the male organ is not only complete but also the erotic excitement may cause excessive accumulation of seminal fluid.

It is essential that intercourse should not be attempted before the small glands inside the vaginal canal have lubricated the vagina. If this has not occurred, a little lubricating jelly or vaseline can be applied to the feminine parts.

During this foreplay the woman must exercise care in touching the penis. Her caresses must be very gentle, or she may encourage orgasm in a sensitive mate. Until ability to delay his orgasm has been developed, it is inadvisable for the woman to practise the genital kiss, for this is too exciting.

The approximation of the genitals is a delicate business, requiring caution. At first, the woman should lie on her back with legs well apart and knees raised. Next, she should lightly hold the male organ at the entrance to the vagina, and leave the rest to her mate. He should now take several deep breaths in order to strengthen the nerves and muscles and press forward until he feels contact with the vaginal opening, but no more. For a few more seconds he must pause, then, slowly, allow the male organ to be drawn, rather than pushed, a little way inside. With continued deep breathing and pauses, as necessary, to regain orgasmic control, the organ can be withdrawn and reintroduced.

By now, the male organ should only have penetrated an inch or so into the vagina. After another pause, slightly deeper penetration can be attempted, always pausing and breathing as required. If orgasm takes place, the man should not be disappointed; success may not be achieved for several months.

Assuming, however, that orgasm has not occurred, he can grow a little bolder and take longer strokes, pausing for rest and breathing the instant he feels orgasm to be imminent. As every man knows, once orgasm starts nothing can stop it, so naturally the beginner will often fail and ejaculate before he means to do so. But practice makes perfect, and no one can become an experienced lover in a night.

The hasty ejaculator is not advised to remain abstinent for a long period, but should try again the next day or the day after. If he wishes to limit intercourse, it is better for him, during his treatment, to attempt intercourse for, say, three nights in succession and then to break it off for a few nights, rather than to indulge on alternate nights, since an excessive supply of semen may be partly the cause of his trouble.

This technique may sound anything but spontaneous or attractive, but it must be appreciated that after a few months the habit of orgasmic control will be formed, when, apart from the

first half a dozen strokes, with which most men require care, caution can be thrown to the winds.

Curing the Psychic Ejaculator.

The treatment for psychic ejaculation, which is an exaggerated form of the same disorder, is similar, but needs greater care. The hasty ejaculator should in no way despise himself, for he is not at all responsible for his failing. He should remember that he is only one of millions, and that what happens to him is similar to what happens to the man who has a wet dream, and that the trouble, although most tantalizing, is not at all serious, since with patience it is completely curable.

The psychic ejaculator is often a sensitive and artistic man, who readily responds to stimuli. The mere thought of sleeping with his wife may suffice to create erection and induce orgasm. Such a man must not be deterred by failure. If he is not an old man there is no harm in his making a second attempt within an hour or two. Normally, intercourse is not recommended oftener than once on the same day, because it is temporarily exhausting. As I have stated in an earlier work, one sex act uses about the same amount of energy as a two mile walk, but the second, if accomplished immediately after the other, uses as much as a nine mile tramp. The man who ejaculates before inserting his organ, however, is not in the same position, having used less energy. After a rest of half an hour or so he can make another attempt, provided his erection develops. If not, he can wait until later, but not too long, since his object is to try again while the seminal secretions are low.

All we have advised for the hasty ejaculator must be adhered to by the psychic ejaculator, and some of the following additional suggestions will be of value.

The sufferer must take care that his wife, by means of her caresses, does not excite him too quickly. Thus, his "conditioning" is allowed to occur slowly but completely before an attempt is made at insertion. Absolute quiet is necessary, as even a creaking bed may precipitate orgasm. Not only should the wife's vagina be thoroughly lubricated, but he, or she, with the fingers, should "open" it first, so that the muscles are relaxed and entry is facilitated.

The husband should then rest his member at the entrance for a few minutes, both partners lying absolutely still. In the meantime, the man should take several deep breaths and continue as advised for the premature ejaculator, but with greater care. After

partial entry has been achieved, retaining their sexual approximation, the couple can try to turn over, because, with the woman on her side, less strain may be felt by the man. The secret of success lies in pausing and in deep breathing the moment control is felt to be slipping.

It helps to wear a sheath. Owing to the thickness of the rubber, friction is reduced. If the man is not circumcized the foreskin should not be drawn back before the sheath is rolled on, since the foreskin gives the glands—the most sensitive part of the vital organ—additional protection. Again, many men find that by bathing the genitals in cold water beforehand they have less difficulty in exercising control.

While not pretending that hasty or psychic orgasm is easily cured, I can assure the reader that after some months' practice the habit of orgasmic control will be formed, when normal freedom and abandon will become possible.

The wife must appreciate, of course, that her help and cooperation are essential to success and that she must be patient until the day arrives when, fortified by experience and knowledge, her husband is able to prolong his penetration until she has her climax and satisfaction.

The opposite condition of retarded ejaculation is much less frequent. In this case, the husband finds that no matter how long the act is prolonged he has no orgasm. This may be due to various causes. The most common is fear of sex, which inhibits desire and therefore the ability to receive stimulation. Another cause may be overwork and general fatigue.

Where fear is the cause, attention must be directed to removing it. Perusal of this book will help, but the wife can do more than anyone to help dissipate her husband's body fears. Her task is to be as seductive as she can. She must use every wile to encourage her husband until he becomes passionate. To achieve this, she should not hesitate to display her body in attractive poses, and the more passionate her behaviour during the foreplay the better.

With such a man, until he is cured of his trouble, pre-coital play can continue for half an hour or more. In addition to stroking his genitals with her fingers, the wife should also freely indulge in the genital kiss. By refusing to dwell on his fears, the man will soon learn to enjoy body union, and, by being a delightful mistress, his wife will play no small part in helping him to achieve this end. After intromission, such a man is advised to make as many and as vigorous strokes as possible in order to induce

orgasm. Unlike the hasty ejaculator, this type need show no caution, except to make certain that he does not hurt his wife by excessively forceful movement.

If overwork is the cause, then things must be taken easier. It is advisable to consume plenty of nourishing foods, such as fresh eggs and milk, since these tend to increase the seminal secretions. Fresh air is also recommended for its beneficial effect on the general health and thus, indirectly, on the sexual functions. Furthermore, the sufferer himself must cast out any fears he may have.

It is, of course, possible that delayed orgasm, if it has arisen without apparent reason, may be due to some physical obstruction. In such a case, medical examination is imperative, and steps should be taken, if possible, to rectify the condition.

But usually the causes are as described, and the cure will follow if the advice given is taken to heart.

Similar Conditions in Women.

Similar conditions occur in women, but feminine premature orgasm is entirely different. Some passionate women have a climax several times while the man has only one, and this causes no harm or loss of satisfaction. But if such a woman wishes to reduce her orgasms she can instruct her husband to retard his activities, thus giving her time to pause occasionally. However, most women are so pleased if they have more than one orgasm that this advice would seem superfluous.

In an earlier chapter the woman who suffers from delayed orgasm has been mentioned, but it might be added here that the more prepared she is, the more likely she will be to obtain satisfaction. To this end her husband may have to show much patience. We have already mentioned that the genital kiss is one of the best means of stimulation. This can be made into a caressing movement of the tongue and can be prolonged for several minutes until the woman is thoroughly excited. Then intromission should be followed by as vigorous a movement as possible, without, however, precipitating the husband's climax, otherwise the whole object of prolonging the union will be defeated.

Some women require much persuasion before allowing the genital kiss, but if the husband is tactful and seductively persuasive his wife will learn to like it and find it most helpful in preparing for union.

Another acceptable method is for the woman to lie close to her lover and, holding the erect male organ in her hand, to rub it

against the entrance to the vagina until she feels ready for fuller penetration.

In this matter, art and delicacy on the part of the husband are of vital importance. It is no exaggeration to say that many women fail to achieve pleasure because the husband is sexually inarticulate and an amateur in life's greatest joy. Incidentally, a man can easily ascertain whether he is pleasing his mate, for when she is finding intercourse pleasurable she will close her eyes and respond happily to every touch, kiss and whispered word.

The ideal to be aimed at, if not always possible to achieve, is for both lovers to experience their highest peak of sensation simultaneously.

Success in this is achieved when, after intromission, the man makes rhythmic strokes, pausing and breathing deeply for a second whenever orgasm appears imminent, and continuing until his wife reaches her climax. When she does so, by increased movement and with many involuntary sighs and embraces, she will automatically convey to her man that he may fully abandon himself to the exciting experience, which is ever new, of sharing love's supreme moment, during which, if love is true, the communion of body and spirit is complete.

CHAPTER XXXI

THE TECHNIQUE OF COITAL ART.

(a) *Adroit use of feminine body.*

(b) *How often should intercourse take place.*

Books, magazines, newspapers compete with each other in instructing women how to become beautiful, but they rarely mention something which is more vital—how to captivate and enchant a lover by the adroit use of the feminine body. It is notorious that pretty women make poor bedmates, for beauty fades while sexual technique improves by experience.

A voluptuous body is less aphrodisiac and thrilling to the male than an ordinary one which is well versed in love making. So many women expect to receive love, and never dream of practising the art themselves, that I think a few words of advice will not be out of place. This is partly due to the erroneous idea that woman's rôle is purely passive, and that it is up to men to do all the work. These one-sided notions provide an explanation as to why some men are unfaithful.

Before union, we have stressed the need for ten or more minutes of foreplay, or what has been named "the sportiveness of love", in order to prepare the couple for satisfactory union. What so many women fail to understand is the need for movement and artifice on their part. It is not enough merely to undress and take up a recumbent position. Disrobing itself should be artistically performed, for all men like to watch a woman undress provided she uses delicacy and art.

We may condemn girls on the stage who strip-tease men into a high state of desire, but we cannot deny that they achieve their purpose. There is a lesson here for the wife. By removing her clothes in a subtle manner, and sometimes retaining certain garments for her husband to take off, not only will she encourage his desire for her, but she herself will obtain a thrill out of his attempts to remove them. Any idea that nudity is not decent, or that this behaviour is childish, should be cast aside. On this point, the late Havelock Ellis kindly gave me permission to quote the following passage: "Lovers in their play when they have liber-

ated from the traditions which bound them to the trivial or gross conception of play in love . . . are thus moving amongst the highest of human activities, alike of the body and of the soul. They are passing to each other the sacramental chalice of that wine which imparts the deepest joy which men and women can know."

The woman, to be successful during pre-coital play, must use her body adroitly. The reclining position which she may later adopt for the commencement of union is not seductive, and before the sex organs are joined, she should not be afraid to move about and exhibit herself. By climbing over her husband as she kisses him, he will be afforded a new and pleasing view of her breasts. Few women realize that in addition to the genital kiss, which can be given in such a manner that the husband obtains glimpses of the hips—always centres of erotic attraction—most men love to have their nipples licked and kissed. A woman can also gently turn her husband over and kiss him up and down the spine, nor are playful smacks and love bites always to be disdained.

Sitting up in bed, and kissing passionately, while each fondles and strokes the others' genitals, is also good preparation. Entirely different and more exquisite feelings are transmitted when these organs are handled by one of the opposite sex than by oneself.

Desire is also inflamed if the woman pretends to deny her body to her lover, for this brings out the male instinct of chase, and at the same time satisfying the female longing to be pursued and forced into submission. In this play, care must be exercised not to damage the erect male organ, and the man must not forget that the breasts are sensitive and should be carefully handled.

During these preliminaries, the husband should pay attention to the erogenic zones. He will find that his wife can be further roused by kisses on her breasts and nipples, which should begin by gentle brushing, and then become deeper; at the same time, his fingers should be gently stimulating the clitoris and vulva until she is longing for intercourse.

Physical love can take a thousand different forms. We have mentioned a few and it cannot be too strongly emphasized that both husband and wife should occupy active rôles at the same time. Of course, a certain technique may be distasteful to one man but liked by another. It is therefore the task of the husband to find out by experiment which methods he prefers, and to employ them. Also, he should try and love his wife in the way she prefers. It is easy to know what is acceptable to a woman, because in such a spontaneous matter, she emits instinctive sounds and sighs when receiving pleasure. She will also close her eyes and

blush with released emotional joy. The couple must find out for themselves the tricks and methods which suit them best. No rules can be formulated, and in this connection, it can be stated that there are people who enjoy intercourse without any movements at all. They are probably highly sexed, and require little stimulation. The husband inserts his organ into the vagina and the pair lie still in a full embrace until both experience relief. This is in no way harmful, provided orgasm follows. It would not, however, be good for the man if he did not experience ejaculation, because he would then remain unsatisfied, nor would he be rid of the accumulated semen.

I hope by now I have made it clear that the more naturally and spontaneously the pair behave, the more pleasure they will obtain. Love players should fully relax and full rein should be given to any individual tastes. They must ask each other the type of stimulation required in order to realize the full joys of love.

So far as possible, desire for union should be mutual, and while night is usually considered the best time, added zest can be given by a variation of the day and hour. Body union is not something that is undertaken on a Saturday night. In fact, very often a wife would like nothing better than to be wooed and won in the afternoon, or, by way of a change, in the morning. There should be nothing definite and fixed in sex, and the more unconventional, imaginative and surprising the methods employed, the greater the likelihood of exquisite pleasure.

The question of how often connection should occur is one which I have answered in several books, yet people still write and ask me to lay down set rules. One man wanted to know if twice a week was too often at the age of forty-five, while another asked if it would harm him to have union twice in one day, and then rest for a week. These are typical queries and they both show one thing—fear. Men are always wondering if any harm will ensue if they use sex according to their desires. The answer is that there will be no ill effects. We have explained that a second sex act is more fatiguing when it follows immediately upon the first, and so far as self-relief is concerned, we have advised against frequent repetition, because being only a substitute it is better to exercise self-control. Married people expressing their adoration, however, can be allowed greater freedom.

The answer to the eternal question of "how often" is, therefore, that when desire is mutual it should be satisfied. For some healthy lovers this may mean body union once a week or once a month; for others, perhaps half a dozen times in a certain week.

The only point to remember is that when fully satisfied the couple should rest. The sexual appetite should be regarded in the same way as the appetite for food. When one has had a good meal, one does not require another until hunger returns. If one has eaten heavily, a longer interval between meals is required, but by no stretch of the imagination could one be considered to have harmed health. And it is the same with sex. Do not worry about the number of unions which take place, but be guided by natural instincts and needs.

Sex only becomes harmful if it is degraded into sheer lust, and the participants use all sorts of artificial means of stimulation, such as drugs, etc. Then some harm, possibly of a permanent nature, may follow.

Desire will be found to vary from time to time. In the early years of marriage, young people who are highly sexed might be appalled at the thought of spending a single night apart. As the months pass, their erotic needs will settle down to something less volcanic but equally enduring. Similarly throughout marriage, desire will sometimes, for no apparent reason, increase, and at other times, decrease. All this is natural and should neither be thought about, nor should any explanation be sought.

Need for Variety in Coital Positions.

We have already described the face to face position in coitus, but there are other stances which can be considered favourably. In both men and women, there is an interest and desire to experience different positions. It is believed that thousands of years ago, intercourse between humans was performed from the back. In this position, the woman lies on her side and draws her knees up to her chest. The man lies on his side behind her, bringing his male organ into contact with the vagina, and presses it home. One advantage of this position is that during union, the woman's clitoris and breasts can be digitally titillated by her lover. For many men and women this position makes a change and prevents monotony, as well as being restful.

Another position which satisfies the male elements of the woman is for her to take the upper berth. This can either be done by lying over her husband at full length, or kneeling over him; in this case the woman makes the movements and largely controls the procedure.

Further variety is achieved by the woman kneeling upright on the man, with her back to him. This enables her to see what is happening, and makes a novel sight for the husband which will

usually be appreciated. Another method is to lie side by side, with the woman's right leg under the man's waist, and her left one free to make any movements she wishes. In this position both contribute to the coital movements.

Another stance is for the woman to lie on her back, with either her right leg or both legs raised. Entry is achieved by the man occupying a position underneath the right knee or knees, as the case may be. Some couples enjoy this method.

There are other stances which can be thought out by the couples, and many minor variations of those mentioned, all of which, in their own way, are enjoyable.

While intercourse can generally be carried out in the manner most acceptable to both, a certain amount of change, to some extent, satisfies the natural polygamous instinct of man. He feels that he has several mistresses in one woman, which is exactly what he ought to feel.

By different positions, the woman, in turn, can obtain her sensations in different parts of the vagina which will increase her satisfaction. Often those who have been injured find greater gratification and comfort by adopting a new position in place of the usual face to face one. It is really a matter of individual taste, but certainly any position in which the male organ can readily enter the vagina is normal and healthy. There is one exception to this rule. The woman ought not to occupy the upper berth too often, otherwise the man's aggressive instincts may be thwarted, and he may feel that he is less important than his wife. This point has been made by Edwin Hirsch, and is, I think a good one.

PART V.

INSIDE MARRIAGE, THE "SAFETY" MARRIAGE, AND
• DIVORCE.

- (a) APPRENTICESHIP OF MARRIAGE AND INSIDE MARRIAGE.
- (b) THE PROBLEM OF THE GRASS WIDOW OR WIDOWER AND
SEX IN OLD AGE.
- (c) THE "SAFETY" MARRIAGE, DIVORCE, AND THE LAWS OF
DIVORCE.

CHAPTER XXXII

THE APPRENTICESHIP OF MARRIAGE.

- (a) *The correct psychological approach.*
- (b) *Marriage a re-birth.*

If you intended to build a house, your architect would advise you to choose a site upon a rock, or, failing that, to make sure that the foundation of your building was sound. It is not too much to claim that the success of marriage depends largely upon the foundations which are laid during the first twelve months.

Yet nearly everything that has been written about the first year of marriage by psychologists and sexologists could be summed up in the words of Balzac: "Do not commence your marriage with rape". That is to say the physical side of the relationship has been dealt with to the exclusion of the mental or spiritual, which, in my opinion, is equally important.

It is, strangely enough, the French who have taught us that the sex part of marriage is not the only important one, contrary to what so many practical people imagine in this country. In France, as is well known, many of the marriages are arranged by the parents, and the love side is considered less important than other considerations, such as social and financial status, community of interests, religion, etc. The French believe that if these matters are arranged, physical love will develop.

The English speaking world does not subscribe to this view, but perhaps we place excessive confidence in the infallibility of romantic love.

It is better, I feel, for the young man and woman to understand exactly what constitutes marriage, than to enter it under the illusion of what they imagine it to be.

It may be argued that such advance knowledge will be detrimental to the married state, but if we examine the matter sanely, we see that this view cannot be sustained.

We have seen the need, on the husband's part, for a proper sexual approach to his bride, if the physical side of the marriage is to mature fully. Equally important is that the psychological

approach of the newly married should be correct, if their lifelong harmony is to be assured. But if the young have never been warned of the pitfalls, how can they possibly avoid them? It is therefore my hope that these words will help to smooth out the difficulties which confront newly married couples.

In the first place, it is as well to bear in mind that no marriage should commence with a rape of the mind. Physical clumsiness can be forgiven, but the mind never forgets, and an untimely word is apt to be a disturbing canker. Secondly, the factors most likely to disturb married harmony during the first year are the loss of independence, misunderstanding, a negative attitude to the partner, dishonesty and intolerance.

In no sphere of human relationship does so much depend upon so little. A chance misunderstanding, or a white lie, can start a quarrel, which, though it may not be fatal, can have repercussions years later.

Thirty years ago, when a man married, he took his bride from a home where life for her had perhaps been dull and dismal, and where the parental rule was probably strict. She merely changed from one home to another, but of course her new freedom was delightful; and as she was already domesticated, the altered condition normally caused few difficulties.

The modern marriage is totally different, and both partners should grasp this point. The girl of to-day is not so easily satisfied. In marrying, she is definitely giving up her freedom—instead of acquiring it—and her husband should understand and make allowance for this factor. Indeed, adjustment to home life and marriage is no easy matter for the modern girl.

Most women nowadays have enjoyed almost complete independence, and a salary of their own to spend in what manner they please. If marriage liberates them sexually, it hampers them economically. At first, a woman is bound to feel restricted, and, unless she continues in business, is unpleasantly aware of her dependence on her husband. Naturally, in the early days, she will find this irksome. From having formerly only considered her own tastes and wishes, she now has to co-operate and discuss all her actions, and every penny she spends with another.

A husband can do much to alleviate his wife's position, by giving her the greatest possible freedom in such matters, and, in turn, consulting her over his own problems. She will probably surprise him by the sound advice she can give. In this way, after some months, the wife will find that her difficulties were more apparent than real. In fact, if the husband is tactful and kind,

she will come to appreciate her new dependence, and will not regard herself as a slave, but as an equal partner in what should be life's most delightful relationship.

But to achieve these results, careful planning is needed. Firstly, let us take the case of the comfortably off man, that is the husband with five hundred a year or more. Several alternatives are open to him. Some couples work on an arrangement whereby the man hands over the money necessary for the household expenses each week, and his wife pays all the accounts—including such incidentals as rates, rent, electric accounts, etc. He merely retains what he wishes to save or to spend himself.

In other cases, the husband only gives his wife a weekly amount to cover food and the small daily necessities required to run the home, while settling the quarterly bills, such as rent, telephone, etc., himself.

Budgeting is, of course, more difficult for the poorer husband. The two hundred and fifty a year man will have to watch everything closely, and finance is apt to cause him a deal of trouble. But a good wife is worth her weight in gold to such a man, for the woman who knows how to run a household well and economically, will prove a valuable help-mate.

In such cases, especially with a young man just starting his career, it is customary for the girl to retain her job, and so augment the family income. In fact, cases are frequent in which the girl earns more than her husband. This need cause him no feelings of inferiority; for, under modern economic conditions, luck plays a great part, so far as jobs are concerned. An early marriage, in which the wife remains at work for a few years is, I think, an excellent thing from every point of view, provided that her husband appreciates the great contribution his wife is making, and consequently does much to assist her with the housework, and in other ways. Nevertheless, this situation cannot be entirely satisfactory, and when finances improve, she should give up her job, for a home cannot be run smoothly if the woman is always away, quite apart from the impossibility of child-bearing, and the difficulty of rearing children.

In theory, all these plans seem very simple; but, as everyone knows, theory and practice differ. For instance, the man who allows his wife a certain amount one week, and alters it the next, is asking for trouble. At the outset of marriage, the husband should arrange a definite allowance for his wife to cover whatever respon-

sibilities she undertakes, and an additional weekly amount for personal expenses, such as entertainment and clothing.

In this way, the wife's independence is preserved. She does not have to ask for every shilling. In the first weeks, some errors are bound to occur, but eventually these can be adjusted.

All this, of course, sounds very simple, but I wonder how many marriages have been brought to the verge of shipwreck through neglect to make some such arrangements? Nor is the arrangement itself enough. Thousands of marriages fail because of dishonesty—probably unconscious—on the part of one or other of the partners.

A Common Source of Trouble Between Newly-Weds.

Take, for instance, the case of the man whose income is reduced, but whose pride will not allow him to tell his wife. He continues to allow her the same amount, while he runs up overdrafts, tailors' bills and other accounts. Such men always expect business to improve, or that something will turn up and save the situation. But the only thing which never fails to materialize is the "unless you remit" letter, or the summons.

Then there is the wife who allows the local shop bills to accumulate, and keeps the facts from her husband, until threatened legal actions force her to disclose them.

The punishment for this sort of dishonesty always seems greater than the crime. For the sake of possibly quite a small sum, future happiness may be jeopardized, inasmuch as the man—or woman—who is deceived may become thoroughly disillusioned, and lose faith in his partner. It is not the amount of money, or the seriousness of the offence—for usually, with common sense, the difficulty can be surmounted—but that ideals are shaken and belief in the chosen mate perhaps irreparably undermined. It is upon such a rock that many an otherwise successful union has foundered.

A time sometimes comes even to the most robust breadwinner when finances are difficult, but poverty, as Sir Walter Scott said, especially temporary poverty, is no disgrace. In fact, the weathering of the storm is frequently looked back upon as the period which brought the couple closer together. Therefore in all things, but particularly in money matters, there should be absolute frankness. A straight talk and co-operation soon surmount difficulties which, if concealed, would lead to bitter strife.

Cultivating Mutual Confidence.

If we study the cases in the Divorce Court, we see that incompatibility of temperament is the cause of numerous matrimonial disturbances. This cryptic phrase simply means that the couple are not suited to one another, although that is rarely the true reason for breaking up a marriage. There is, in such cases, usually only one guilty partner, and if we could investigate his—or her—history, we should probably discover that, before marriage, he got on the nerves of a great many other people.

In my view, if such people—with whom I have the greatest sympathy—only possessed understanding, they would soon cease to be a trouble to themselves and those dear to them.

The most common fault of such individuals is lack of frankness, and they fail to appreciate—no doubt due to faulty upbringing—the effect of their actions on others. They are usually quiet people who nurse a grievance, and whom our novelists—mistakenly—describe as strong and silent.

When worried by some action of their partner, they prefer to remain silent, imagining themselves strong enough to keep it to themselves. Unfortunately, owing to the continual association in the same surroundings, they easily betray themselves. In time, the other partner is bound to notice that something is amiss, for this gnawing worry shows itself in many ways, varying from an unattractive facial expression to pretence of love, which long ago has become nearer to hate. When matters come to a head—as is bound to happen sooner or later—the original trouble which started the train of thought may be forgotten, but the damage will have been done.

There is no need for people to be difficult. They must realize that their lack of balance is not only a sign of immaturity, but a symptom of that misunderstanding of life which is Victorian in origin.

That is why newly married couples should cultivate confidence in each other's judgments, and discuss all matters which arise calmly, objectively and sympathetically. Sometimes this calls for that rare, but excellent, quality, moral courage, which, I think, is a finer thing than mere physical courage, which most people possess abundantly.

I remember the case of a woman whose marriage, trifling as it may seem, was spoilt because, to quote her: "My husband never did the one thing I longed for, namely kissed my breasts". We may consider the man to be a most unimaginative fellow, but

the blame surely rested with the wife, for not having told him of her secret wish. No union will ever be a success if the couple are afraid to speak their inmost thoughts.

Marriage is certainly not the pseudo-romantic, sentimental twaddle portrayed in American films. Indeed, no film or book could adequately describe this interesting and exciting relationship.

The first year is indeed one of great discoveries. You find out what life's greatest lottery has brought you, for no matter how well you know your mate beforehand, there are many things which are still, of course, hidden from you.

How, for instance, were you to know that the double bed would have to be replaced by two single ones because your partner tosses about the whole night in sleep: or, for the first time in your life, you would have to sleep with the blinds drawn, because your wife does not like a chink of light to show in the bedroom?

And the man—during those first few months—begins to wonder if he knew anything about women. How can he cope with his wife when she suddenly flies at him, crying one moment and then laughing the next? Will he make her an angry retort? No, that would be fatal. Will he admonish her? Well, perhaps playfully, but he must keep his temper. It takes two to make a quarrel, even about nothing, and there should never be any harsh words between them.

Slowly, it occurs to him that he had been nagging her (he never realized before that men nagged!), and in future, such arguments must be avoided; there must not be any harping back to something which has already been settled.

What can a man do, when everything he says and does seems to annoy his wife? Of course, why didn't he think of it before? He will telephone the MacIntoshes and make up a party to go out dancing. There is always some way out of every difficulty, if you look hard enough for it.

Little has been said about the exclusiveness of love, for it is obvious that love cannot serve two masters. Most people, however, cherish the ideal of loyalty and the need for standing together against all opposition; but few realize what a very important part this plays in marriage. Man is such an egotist that he requires much moral support if he is to face cheerfully the struggle for existence. It is here that mutual respect and love prove their worth. And this question of loyalty between married couples naturally raises the subject of parents-in-law. Indeed, I am sure

you would be startled if you knew what a high proportion of my correspondence deals with this subject.

"It is not", writes one distracted young wife, "what my mother-in-law says about my cooking, but the way she looks at my husband when dinner is served, that infuriates me. And there is another thing which worries me very much. My mother-in-law's bedroom is just above ours; and when we are making love, I never dare let myself go as I have always wanted, in case she overhears. Yet there is nothing we can do about it, because my husband insists that we cannot expect his mother to live alone."

The problem of the lonely, and elderly, parent is a sad and difficult one. But when marrying, we cannot undertake the care of our partner's relatives; and, however tragic and difficult the situation may be, there is no alternative—except in most unusual circumstances—but for the older person to leave the young couple to themselves. A husband may have to help financially in making alternative arrangements, but that is better than jeopardizing future happiness. Of course, if the parent is only spending a few months of the year with the couple, then there is less need to worry; but even so, unless he or she is a tolerant person, trouble may arise.

The principle cause of disputes between married couples and their parents-in-law, is that the latter belong to a different generation, and can rarely appreciate the modern point of view.

A third party in the home—this does not refer, of course, to a child, which is a love product—will, through his or her presence and influence, distract from and weaken the love between the couple. A man, for instance, whose mother—of whom he is fond—shares his home, cannot give as much attention as he should to his wife, however much he may adore her.

The first year in the art of marriage is a severe test, for in it the future of the union is largely decided. After the effervescence of the first months has disappeared, love matures into something far more solid and powerful. Yet the early months are a time of doubts, in which a man and woman may be tempted to ask themselves if they have taken the right step. "If I marry, I shall regret it; if I don't marry, I shall regret it", says the cynic.

Yet this should not be so. The negative thought can do more harm than good, and it is as well to remember that hopeful thinking is the basis of progress. Those who marry must not expect perfection, particularly at first, for there are adjustments both of a physical and psychical nature to be made.

If marriage were an easy matter there would be little joy in it. It is for men and women, through understanding, tolerance, vision, the kindly act and the retention of ideals, to make it something of which, when they grew old, they can say: "Not only have I lived but I have loved and been loved". Marriage is a rebirth and a milestone in life's journey; much more interesting than the early years and much more worth while. It is an experiment and an adventure in co-operation and in life, which stands above all others, and which, though permanent, with love is ever new.

CHAPTER XXXIII

INSIDE MODERN MARRIAGE.

- (a) *The dividing line between liking and loving.*
- (b) *Avoiding staleness in marriage.*

In this chapter I propose to discuss ordinary marriage, in which couples are together. It is necessary, therefore, to explain that although considerable freedom has elsewhere been advocated for those who, by force of circumstance, are separated, this freedom should not be extended to the average marriage, for in such the loneliness which accentuates sexual needs plays no part.

Circumstances alter cases, and for the partner of an ordinary marriage to have or retain friendships in order to augment sex life would have a different meaning. Here, such relationships would not be embarked upon for reasons of substitution but through lack of, or insufficient, normal satisfaction.

In a really happy union I believe that such outside friendships are unnecessary; moreover, I do not think they would be desired. But this does not mean that if either partner wished to retain or make friends of the opposite sex he or she need be condemned by the other partner. To do so would be to manifest that demon, jealousy, interrupter and destroyer of so many homes.

Partners who love each other should fully understand that there is a dividing line between liking and loving. A woman, for example, may like several men and yet love one, and he ought to be wise enough to perceive that. By trying to interfere with his wife's personal rights he would increase the likelihood of bringing upon himself precisely the disaster he sought to avoid. There are many who feel that they may become dull and uninteresting if they do not have a few close friends of the other sex with whom to exchange ideas and conversation.

I think such friendships are essential, but, at the same time, I see no reason why they should not be mutual and shared by both. Mixed friendships are especially needed by the wife if she wishes to avoid the risk of becoming a household drudge; nor does the

danger confine itself to her personally, for it is apt to jeopardize the marriage, as the following letter from a distressed husband shows :

"My wife just trudges along unhappily. She loves me sincerely, but, somehow, there has been little pleasure in our relationship. Because of disappointed hopes and *unfulfilled desires* I have drifted gradually away from her. There is a woman in a nearby village whom I have come to realize *means more to me than my wife*. With her, I can, and have *discussed every imaginable subject* and, reprehensible as it is, I cannot deny that embraces have taken place. Spiritually, mentally and physically this girl and I seem to harmonize perfectly. My wife has become jealous and watchful, which makes matters even more trying for, although my friend is *nearer to me than my wife*, owing to my wife's age and our dear children, divorce is out of the question. I feel as if I were in a trap from which escape is impossible, and the whole affair makes me bitter and sad." (The italics are mine.)

It should be remembered that it is not only women who may precipitate discord by getting into the matrimonial rut. Here are the words of a man who finds himself in a position similar to that of the wife just mentioned.

"My wife has lost all sex feelings for me, and it is a matter of no moment to her whether she sees me or not day or night. She says she is *tired of me* and wants to be freed from all the trammels of marriage. *We have never been apart for a day* throughout our fourteen years of married life. During this time I have never looked at another woman, or done anything irregular to give my wife cause for complaint.

"I am slowly reaching the conclusion that my strict conventionality has been more than half the cause of our trouble. I have become too much of a *family fixture* and so have earned the contempt of both wife and children.

"I have never bothered to understand women and now that my wife has turned against me I find an urgent need for them, not only physical but mental. I can see that *the uneventful and dull mode of life* I have led and encouraged my wife to lead, has been our undoing. Always she has been able to anticipate my behaviour and know in advance exactly *how I would react, or rather not react*, to any and every situation. I am certain that if I had been more adventurous and thrilling this would have prevented her from leaving me for other men's company. The whole thing has got on my nerves and both health and work are suffering, for I do not know how to win her back." (Again, the italics are mine.)

The moral is obvious. In both cases, the "guilty" party had allowed marriage to become too commonplace. They had forgotten romance, and thought that once they were united, the need for excitement and keeping love warm no longer existed. It is a most frequent source of matrimonial trouble.

Avoiding Staleness in Marriage.

While there is no doubt that one of the best ways of avoiding staleness is to have plenty of mutual friends of both sexes, with whom entertainments and parties can, from time to time, be arranged, it is also true that to-day there are some young people who demand as a right the freedom to have an exclusive friendship or two of their own.

It will usually be found that those who hanker after such friendships, platonic, it should be noted, are often those who are either very young or have not had many friends of the opposite sex before marriage. For them, these friendships, of which they may be very jealous, are a form of growing pains.

Needless to say, if ever there is any danger of such a friendship developing into something deeper, it should be terminated at once. Apart from the moral issue, it affords most unfair comparisons, since it is easier for an outsider, only seen on special occasions, to appear more attractive than the bed and board companion. Married couples, however, who are in love, will realize this truth and respect each other's love, without abusing the trust and confidence placed in them.

Those who have married for love, and are in love, will find no need to stray in the sexual sense. They may wish to have some platonic friendships from which they expect to gain something, but their affection for their own partner should be strong enough to prevent infidelity. Genuine love canalizes the sexual and emotional instincts in the direction of one person alone. Singleness of object is the essence of love.

One of the major causes of matrimonial strife is lack of mental intimacy. It is a sad fact that a man and woman can be united in the most enthralling human tie and yet never know one another. The couple may have explored all the wonders of the body, yet retain, in the recesses of the mind, thoughts and secrets which they long to unfold, yet lack the courage to do so.

He who would reach the heights of bliss in this mortal sphere must become a friend and comrade; indeed, he must reveal to his partner his most intimate thoughts. "Let not the marriage of true

minds admit impediments." Each must transmit thoughts and feelings to the other. In doing so, they will find new realms of communion of which, hitherto, they only dreamed. If marriage were easy it would not be worth while. To keep it evergreen and youthful calls for imagination as well as deeds.

A few years ago, when I dined out, it was customary at the end of the meal for the ladies to adjourn to the drawing-room, while the men remained behind to smoke and talk, the assumption being that many subjects were unfit for feminine ears. That was yesterday and that was wrong. To day, it is realized that women are not the hot-house flowers they were once considered, and conversation can now cover almost any subject without causing offence or embarrassment. Yet in spite of this, some men still assume that women cannot be met on equal terms. They fail to realize that they themselves are the losers by deliberately ignoring this new mental freedom and sharing of thoughts as well as joys and sorrows with the fair sex.

Ann of Austria once remarked that every woman in her heart is only twenty. Again, many men fail to understand that there was never a woman who did not relish, indeed delight, in being cuddled and caressed at times other than during intercourse. It seems to be an essential part of feminine nature to delight in this playful love making at odd moments; nor does the male dislike it, but so many men feel that their wives might think them childish if they were to indulge in it. What a shame! What a loss for both, for it is through such little affectionate gestures that spiritual understanding is reached.

I have the habit, occasionally and at the oddest moments, of slipping my hand beneath my wife's skirt; perhaps it is when she brings in tea or is stoking the fire. We think nothing of this; it is just an expression of endearment. One day, however, a married friend was staying with us, and observed my action. She exclaimed, "That is just like my husband! He is always doing that! But I always thought it was just one of his reprehensible idiosyncracies. I am relieved to know that other husbands behave in the same way!"

This and similar habits are, of course, common among all married couples, with the exception of those rigidly conventional people who must be very trying to live with.

Every woman should remember that if she is only twenty at heart, her husband, however austere he may appear, will,

similarly, never be a day over seventeen. She should treat him accordingly.

Marriages would be happier if only the married would be more natural and say what they feel without shyness. This, of course, does not mean that they need say anything to cause pain, unless it is absolutely necessary to do so, for even in marriage there are some things better left undone and unsaid.

The question of whether a couple should go on holiday together often arises. Well, individual tastes can be satisfied, but it is sometimes advisable to get away from one another for a week or two in the year as this helps to relieve monotony. In fact, I believe that if the moment a couple felt that they were getting on each other's nerves, they were to separate for a short time, their relationship, on return, would be much improved.

It is the interplay of the body and of the mind, no less than than of the soul and spirit, which makes success in marriage not easily achieved, but, when achieved, well worth the trouble. There is nothing wrong with the institution of marriage but a great deal wrong with some of the inmates of that institution. It is for us to improve matters.

CHAPTER XXXIV

THE PROBLEM OF THE GRASS WIDOW OR WIDOWER.

(a) *The classical story of Penelope.*

(b) *One solution of the problem.*

Elsewhere we have dealt with the need for a physical outlet for sex and shown the relationship of the physical to the spiritual. We have not so far, however, mentioned an inherent need almost as great, and that is the necessity for association and companionship between the sexes.

This is fully expressed in marriage, and is recognized as a social necessity; and is catered for by dances, parties, etc., which are given for the unmarried.

It is well known that men whose work takes them into climates and places—gold mining camps, arctic explorations, etc.—where feminine companionship is denied, will pine for it. Indeed, the wish for female comradeship may become so overwhelming that it forces the man to return to civilization.

In this chapter, we shall discuss the lot of those married couples who are separated for lengthy periods, through circumstances beyond their control. The loneliness of such couples, especially the women, can be much more tragic than that of single men or women. The former have become accustomed to the close association and therefore miss it all the more. Convention and gossip stand as watchful sentinels over the couple, but particularly over the one who remains at home; and charitable friends, relatives and acquaintances are ready to believe the worst. It is the story of Penelope all over again.

Penelope, whose husband, Ulysses, King of Ithaca, departed with the Greeks to war against Troy for the recovery of Helen. He was away twenty years, and during the last decade, it was believed that he was dead.

Penelope was a lovely and desirable woman; and when it became apparent that there was little likelihood of her husband returning, many sought her in marriage. Her suitors were so enthralled and importunate, that they actually took up residence in

her palace, and, over a period of years besought her to make a choice between them.

But the Queen would not listen to them. Faithful to her husband's memory, still cherishing a hope of his return, she spoke fairly to all and committed herself to none. When the suitors became too pressing, she promised that she would marry one of them when she had finished a certain piece of tapestry on which she was then working. But at night, she unpicked the work she had done during the day, and by this means, preserved herself inviolate until her husband returned.

Such is the history of the staunch Penelope; a history on which Homer lovingly dwells. To the poet, this heroine is no figurehead, but a real woman; and he convincingly conveys the impression of reality to his readers.

But as Penelope was a real woman, we cannot suppose that she elected to remain in a state of single blessedness, because she believed in its blessedness. Nothing is more forcibly emphasized in her story than her longing for her husband's return; and in that longing was bound up all normal feminine desires.

Again, it cannot be supposed that she repelled the advances of the suitors because she was cold. On the contrary, she longed for love, but not from them. Several clever touches in the *Odyssey* emphasize her own consciousness of her anomalous position. For instance, the poet records the home-coming of Ulysses, and the way he makes himself known to his wife. He, with the average husband's obtuseness, expects her to fly into his arms, and surrender to him at once; for the Greeks, we must remember, had no false modesty about the physical relationship of marriage. Penelope herself is not in the least bashful about it. But she is slow to respond, and Ulysses, hurt, accuses her of frigidity. This, however, is not the explanation, for Penelope tells him:

“Against the fondness of my heart I strove;
’Twas caution, O my lord; not want of love.”

Her heart and body, indeed, urged her to give herself to this stranger who claimed to be her husband, and only moral principle—as she makes clear by contrasting herself with Helen—restrained her. She was, in fact, strongly tempted, through years of enforced abstinence, to persuade herself that this was indeed Ulysses, and so justify her action in taking this stranger to her bed. She wanted to gratify the needs which had vexed her for so long, for, as she implies, she was a woman no less than Helen, actuated by equally strong desires.

We think of Penelope, then, during her husband's departure as being anxious for his welfare, worried by his prolonged absence, and being a true woman, acutely conscious that it condemned her to an unnatural life of abstinence. If she declined her suitors, it was not because she did not feel the need of a man, but because she did not choose that this need should be satisfied by anyone but her husband.

Old as is the problem of Penelope, in ancient days, it was confined to the few, so that it could scarcely be considered an important social question. The situation is very different to-day. The commercial aviator, the international business man, the American lecture tourist, the merchant seaman, not to mention those who are separated by wars and the effect of wars from their wives, make it into a great modern problem. What, then, is the grass widow, or widower, to do?

Let us attempt to solve this question in an unprejudiced manner. In the past, there has been a double standard of morality. The man from home has been allowed—or at least such an action has been condoned—to satisfy his sexual requirements with one sort of woman or another. Are we not told that the sailor has a wife in every port? And while this is an exaggeration, it is certainly true that society has turned a blind eye on the infidelities of a man who is far from his wife.

Now let us examine the wife's position, and try to appreciate her sacrifice. She must carry on with the old routine; she has no new interests to compensate for the loss of her husband, but rather the added burden of responsibility and decisions to be made alone. If there are young children, the strain is all the greater. The vacant chair at the fireplace remains, so that there is no chance to forget. Often enough she has no man friend to whom to turn for advice, and in any case, it would be extremely difficult to do so.

If she visits the cinema, the more enjoyable the film, the greater her sense of being alone, the less her escape. Nor does reading help, for the average novel tells of love. What does the bird in song convey to the modern Penelope? All Nature, indeed, inexorably reminds her of her incompleteness.

There is no doubt that separation makes the tide of passion flow higher, for it calls into existence the romantic aspect of love. Absence does not make the heart grow fonder, but it certainly makes the heart more aware of its fondness. During a prolonged separation, all the little intimacies of married life assume a new and precious significance.

Under the influence of parting, even staid married people hark back to the days of their courtship. Separation rejuvenates love and quickens feelings and ideas which life together had lulled into quiescence. The parted couple will sigh for each other like sweethearts. There is no doubt that these long partings affect the health, insomnia for instance, being a frequent trouble, for, as one woman said to me: "There are nights when I just can't sleep for wanting a man". In her heart, I had no reason to doubt that she wanted her husband, but her body, as it were, craved for a male. This woman, of course, would not have satisfied her longing promiscuously, but her remark shows that she recognized and knew that physical contact alone—not necessarily intercourse—would alleviate her condition.

Parted young men and women know well enough that the remedy for their lonely feelings, sleeplessness, irritability and the like, is the gratification of the gnawing desire which is an ache in the body, and a burden to the spirit. Such people are not unfaithful in spirit or disloyal, but their overstrained natures cry aloud for some form of satisfaction. Seducers are well aware that the lonely wife is an easier prey than a woman who has even the company of a brother or a father, and that is why, without any real evil intention, the woman who remains at home, is, in fact, sometimes guilty of adultery.

It is beyond doubt, then, that the average man or woman separated for months on end from his or her mate, requires association and perhaps some form of relief with the other sex. Is the solution that the woman should become as wanton as society seems to permit and encourage the man to be? To be frank, is she to sneak away from time to time and become someone's temporary mistress to assuage her sex hunger? Such clandestine affairs, of course, would have to be hidden from the husband on his return. That, in my opinion, would never provide the solution, for such immorality, such infidelity, would bring nothing but grief, apart from the risk of impregnation and the possibility of contracting venereal disease, which either partner may pass on to the other.

There must, indeed, be a better solution. Repression is useless, for a buried sexual instinct will bring physical retribution, as it is impossible to suppress Nature. The repressed are not only likely to become neurotic, but may temporarily lose their normal mental balance.

Compare repression of sex with the rigid Puritan repression of prayer for departed souls. In ancient times, it was the custom

to pray for those who had left this world, which was a profoundly Christian and natural act. Rigid Puritanism all but killed the practice in this country, and completely annihilated it in America. What has been the reaction in both countries? A morbid and often dangerous interest in the unwholesome, if genuine, phenomena of spiritualism. When the natural outlet for any instinct is denied it will find an abnormal one.

This does not mean that the separated, or for that matter the single, should not practice sublimation. That is, the conscious appeasement of the sex urge by transferring it from the physical to the mental or spiritual channel. Handicraft, mental work, acting, religious ritual, music, painting, etc., are the common forms of sublimation. But the best form of all is leading the good life, and by that I mean directing one's actions by the Christian teaching, and not merely living respectably, which is the interpretation some people put on it.

One Solution of the Problem of the Separated Husband and Wife.

But like everything else, sublimation can be overdone. Alone, it may not be enough. Something more is needed, and that is the companionship of the other sex. The lonely partner resembles the single person whose problem is solved elsewhere, but with this difference: being married, and assumedly loving his or her mate, there is a point beyond which no husband or wife must go, if this new association is to be truly moral and happy. Clandestine associations would be evil, but a friendship which entailed intimate fondling would not, in my opinion, be evil or immoral, provided two factors were made clear; that the partner who was away knew of the association, and that the friend also realized that nothing more than friendship was involved.

This may appear a very advanced theory, so let us examine it carefully. Marriage changes with the century. In early Bible times, it was not considered evil for a man to have numerous wives and concubines. To-day, that is all changed. A few generations ago, a wife was, to all intents, the property, and indeed the slave, both by law and practice, of her husband.

We do not now regard marriage in this way. Because a man weds, he does not immediately own the body and soul of his woman, for she still retains a very great deal of personal freedom. For instance, if temporarily separated from her husband, she surely has the rights of a single woman, and can go to dances or parties. She also still owns her body, except so far as the

sex act is concerned, for this is the exclusive right of her husband. And the same principles should govern the husband's actions.

What then are these people to do during separation? There is, of course, sublimation and occasional self-relief, which with most women will probably suffice. But there are always exceptions, and there are some people whose loneliness at such times becomes a craving.

As we have pointed out, marriage does not abrogate all personal freedom and rights. But even if permission is given and received for such intimate friendships, is there no danger of the man or woman falling in love with the friend? Everything, of course, depends on the temperament of the people concerned, and what would be dangerous for some, would prove innocuous to others. In such matters each must be their own judge.

It is a fact, however, that whether or not permission is granted, most young men and women, when separated from their mates, form friendships with someone of the opposite sex, and if this is done clandestinely, there is a graver risk that full intercourse will take place. To many, indeed, "Stolen waters are sweet, and bread eaten in secret is pleasant."

But it is an entirely different matter when the husband or wife is acting with the full knowledge and permission of the other partner. To give an example. Two friends of mine were engaged, and the man, for military reasons, was obliged to leave her for three months. Before he departed, he asked me to take his girl out and look after her. I agreed, and added that I would also give her some kisses for him. I think he imagined I was joking, for he knew I had only feelings of friendship for his fiancée. However, we actually kissed on a few occasions, and I made Muriel—as we will call her—promise to tell her lover on his return. She did so, and he thanked me for what I had done in his absence. He said, "You know, when I was away, I thought how wise I had been in leaving Muriel in your hands."

The following is another interesting example. A short time ago, I received a letter from an eminent man who had made an arrangement with his wife to have a male friend while he was away, and he wondered, by so doing, if he was unusual. On his first leave from the Navy his wife had confessed that she had had to practice occasional self-relief, so great was her sexual need, otherwise she could not sleep and was growing very irritable. This, she said, had helped considerably.

Now let me quote from his letter. "It struck me very forcibly that the drawback of confining herself to self-relief was the lack of male companionship. For a married woman masturbation relieves the strain imposed by deprivation of sexual life which follows the departure of her husband; but it does not relieve the acute loneliness; and it neither expresses affection nor companionship. This was very much in my mind when I was talking to my wife. At length, I plucked up courage and mentioned something which, anticipating I should have to go away if war came, I had thoroughly thought out some time beforehand. While advising her when necessary occasionally to use self-relief, I ventured diffidently to suggest that it would be even more satisfactory and fulfilling if she were to allow some discreet and thoroughly dependable man friend, someone whom she really liked and trusted—and I knew there was such a person—the privilege of caressing her intimately, and so satisfying both her physical need and her sense of loneliness. I brought this out very diffidently.

But my wife's reception of the proposal pleased as much as it relieved me. There was no 'Do you think I am that sort of girl?' attitude. She thanked me gravely, and promised, with a real sense of responsibility, that if the opportunity arose, she would not hesitate to avail herself of it.

My point was—and she concurred—that times must come when she would need a little affection from someone nearer at hand. And my point again was that her allowing a little intimate and soothing ministrations in no way affected her love for me. There was never any question of that; and of her affection for any man friend, I never have, thank God, been jealous!

As you know, some husbands do not object if other men kiss their wives. But it seemed to me, that in my prolonged absence, to allow a man to kiss her, and to expect her to go no further, was submitting her to a refined torture. The kissing would arouse desire and make things worse, and I wanted to relieve the situation. It seemed to me that if I did not mind a man kissing my wife, then I certainly should not object to the soothing of those desires which kisses would arouse.

"This is a longer letter than I meant to write. My apology must be that I really do feel isolated in this matter, and would greatly appreciate your comments. Some men, I know, would

think it fantastic, but to me, who really loves my wife, and is concerned for her well-being at all times, it seems quite normal."

The sequel of this letter was that, on account of his wife's extreme modesty, she had the greatest difficulty in ever bringing herself to practice what she had agreed to in theory. In fact, my friend told me that after he had been parted from her for some time, he noticed on his return a certain jumpiness and nervous strain which made him uneasy. It was nothing serious, but was due to the accumulated dread of the war, the shock of his departure and the suspension of marital relationship. After his few days' leave, she was very much better.

During the several weeks which elapsed before his next leave, he was greatly pleased to learn that his wife had been leading a brighter life. She had attended a few dances, and had allowed a friend to kiss and caress her, which had enabled her to have a sort of spiritual communion with her husband. It had increased her love for him, and not for the friend ministering to her, with whom her relationship was unchanged.

Of course, my friend had had no idea as to what his feelings would be if his wife carried out his instructions. The result of this experiment is therefore of psychological interest. When he learned what had happened, he was delighted for her sake.

"That first talk", he wrote to me, "which was the result of a long mental pilgrimage, brought about increased understanding between us. My wife felt, and was good enough to say, that until then she had not really known me completely. My own feelings were that our relationship had never been sweeter, nor our love stronger, than at this moment."

He is now in England, having been wounded and invalided out of the Navy, and he has not the slightest reason to regret his earlier decision.

It must be remembered that the husband and wife in the above case were high-minded people, who had respect for each other. Our conclusion on the problem of the separated couple must therefore be that, for most people, the solution is sublimation and self-relief, but for those who possess strong self-control, and whose love for one another is great and is never likely to be influenced, an extra-marital friendship—which does not result in full intercourse—is permissible.

The first essential in such an arrangement is that the mate should know and give permission. Secondly, that the friend who

temporarily takes the place of the husband must realize that there is nothing secret about it; and thirdly, that the individual must be sure that the friend will not be hurt. Someone, in fact, must be chosen who will not spoil everything by falling in love. If this occurs the affair must at once be terminated. These conditions may be difficult, but if the arrangement is to be successful, they must be fulfilled.

Numerous ways can be devised of introducing such a friendship. For instance, the wife who is left alone could ask a man to take her to a dance and explain to him objectively that her husband, whom she loves, has given his permission. She could add that, knowing what weak creatures men are, she had given him permission to flirt harmlessly, but naturally not to go so far as to sleep with another woman. Having made this clear, she could point out that it was a saner method than pretending that one had no erotic feelings.

If the man felt inclined in such circumstances, he would make use of the opportunity. The woman should not, of course, select a married man as her companion, otherwise a jealous wife might become suspicious and take legal action. And the same precautions apply to the husband.

In these conditions, there is no feeling of disloyalty to the separated spouse; while the friendship, as in the case of the single person, redeems all behaviour from any suggestion of cheapness. What is given with a pure mind, is with a pure mind received. When it is clear that this limited intimacy is an act of friendship, the temptation to go too far will not exist. Here, as distinct from the chance affair, the mind is made up firmly beforehand, and the limit—which stops before intercourse—is settled.

Anyone who acts in accordance with the integrity of their own minds, in the circumstances, commits no sin against society, their own bodies or against God. The old conception that the flesh was evil gives place to the new ideal—that the way of the flesh is only evil according to individual consciences, and their activating motive.

It is absolutely essential that all the actors should be aware of the implications, and both partners should realize that the sexual organs may be fondled, otherwise trouble may ensue.

That there is no danger of married love being deflected is demonstrated by this typical extract from the letter of a wife to her husband, who, on his departure, had generously given his permission to govern her own desires.

"I know", she writes, "that in giving your permission, this was not your motive, but if you wanted to make quite sure that I should never give what is yours to anybody else, you could not have chosen a better way to do so. It is those husbands who would be appalled at such an idea who would be the most likely to be let down."

The case mentioned in this chapter is typical of many similar ones of which I have known, and all of them have been successful.

CHAPTER XXXV

SEX AND LOVE IN OLD AGE.

- (a) *Love after the change of life.*
- (b) *Passionate nature of mental relationship.*

It is often asked whether sex plays any part in the lives of old people. An answer is supplied by Hirsch* : "Man is only a mass of nerve cells and protoplasm", he writes, "and will be attracted as long as there is an assayable tinge of life within him". It would therefore appear that, in some people at any rate, the sex life can be prolonged well into old age.

This, however, is contrary to the popular view, and many people imagine that the physical side of love comes to an end in marriage when the "change of life," or climacteric, occurs in the wife. This view is undoubtedly responsible for much unhappiness in middle-aged people; and all the more so since, unlike the younger generation, they often do not openly discuss their intimate relationships.

The truth is that women, especially during the years immediately following the menopause, frequently feel a greater need for sex love and affection than ever before. It is known that men's virility, if not in full vigour, lasts well into old age. The poet Goethe is one example. When well over seventy, he fell madly in love with a girl more than fifty years his junior. After she had repelled him, he wrote, "I am lost in unconquerable desire". Most of us have known men in the late sixties or seventies who have married attractive young girls, and while the latter may have the ulterior motive of financial gain, the former, in most cases, have genuinely fallen in love.

We have all seen photographs of an old couple, surrounded by their numerous children, which is a sign of a healthy sex life. I am certain that sexual activity, in most cases, has not ceased between the old man and woman, otherwise the twinkle in his eye and the joyful glow on her face would be absent. These people usually live in country districts where folk are nearer to Nature than in the cities, and rarely suffer from repressions of one

* "The Power of Love," by E. W. Hirsch, the Bodley Head.

sort or another. They accept sex and love as God's good gift and never think of impotency, or of altering their way of living on account of age, which certainly explains their simple happiness.

Here is an extract from a letter which I received recently. It is from an elderly man who was rather worried about sex matters. He heads it with a quotation: "Love makes those young whom age doth chill".

"I write for some advice. I am seventy-seven years of age, have always been a total abstainer, and have never been ill. My family of five are now grown up, and doing well in the world, but unfortunately their mother died eight years ago. Last year I married a woman of thirty-nine, and we have been very happy. At first she was not anxious to make love, so I limited intercourse to rare occasions. Recently, however, she seems to be showing more interest, and I am just writing to ask if it is safe for me to satisfy her more often, say twice a week. I would like to do so, as I have quite strong desires, and am reluctant to lose all the joys of former days.

"Please tell me if you consider this evil or dangerous to my health."

I told him, of course, that more frequent intercourse was permissible, and that it would depend upon his inclinations how often it should take place. More than once a week in a man of that age might possibly prove tiring.

In elderly persons, of course, the sex urge is of less importance, and more easily sublimated. Men who do much manual labour often do not require any sex outlet after reaching the age of fifty-five or sixty; but those whose work is sedentary usually retain desire and potency until much later. Virility seems to be in some way allied to mental vigour; for it is known that many men who have made much use of their brains are erotically inclined even until they reach the age of senility.

But as the years pass, the mental or spiritual side of marriage assumes a more dominant part in the successful union, and the physical relationship largely fades into the background. This, of course, is what Nature intended; but what is not fully realized is the passionate nature of this mental relationship, which differs greatly from ordinary friendship.

Havelock Ellis, pioneer during his lifetime, has given us some information on the spiritual side of love in his posthumously published autobiography. The following passages deal with his relationship to his wife.

It must be clearly understood that neither Havelock Ellis nor his wife were old at the time to which these passages refer, they were, in fact, in the forties. The reason for abandoning intercourse is given in the extracts and my reason for quoting them is to illustrate how human love can rise above the physical.

* "The union was fundamentally at the outset, what later it became consciously, a union of affectionate comradeship, in which the specific emotions of sex had the smallest part, yet a union, as I was later to learn by experience, able to attain even on that basis a passionate intensity of love. It was scarcely so at the outset, although my letters to her in the early years are full of yearning love and tender solicitude. We were neither of us in our first youth. I was able to look on marriage as an experiment which might, or might not, turn out well. . . . I can honestly say that by a gradual process of increased knowledge and accumulated emotional experience I am far more in love with her to-day than twenty-five years ago. . . ."

A few pages later, he returns to the subject: "It must be added that in the process our marital relationship in the narrow sense was permanently brought to an end. This happened on Edith's proposal, I no longer know in what year, and in our letters there is not the slightest change by which it might be detected. I made not the slightest objection . . . she had experienced at the outset a dislike to the mechanical contraceptive preliminaries of intercourse. On my side I felt that in this respect we were relatively unsuited to each other, that relations were incomplete and unsatisfactory, too liable to jar on one or other of the partners. The loss was in our case a gain. We had secured all that that 'golden key to the deepest secrets of intimacy' has to give and we could now develop our relationship better without it. In all other respects our physical intimacy remained the same, and nearly to the end could find consolation in lying or sleeping together, a nearness she had sometimes deeply craved. Some years after the period I am here concerned with, it happened once that—whether by deliberate resolve or sudden impulse I never knew—Edith proposed to me that we should go back to our early relations. . . . I allowed the proposal to drop without discussion and she never brought it forward again. The whole matter seemed entirely to pass from our minds; so much remained that it seemed to have left no blank.

* From "My Life," by Havelock Ellis, quoted by most kind permission of the Publishers, Messrs. W. Heinemann, Ltd.

"It is, I know, not uncommon, almost indeed the rule, after some years of married life, for the passion with which it may have begun to die down into calm friendship or cool indifference, or even worse. With us the real love—it was scarcely a passion—gave place to none of these things. On the contrary, it grew; it grew into a great passion, and this more than a spiritual passion since the yearning tenderness of the body was not excluded. Only one thing was left out, a real and definite thing, yet so small in comparison to all that was left that we scarcely missed it. Even years after her death and all was in seeming over, I would find myself exclaiming 'My sweetheart!'

"The greatest of all revelations which my life with Edith brought me was this discovery that not only affection but the deepest passion of love can exist and develop continuously even when the relationship of sex in the narrow sense has ceased to exist. That it may require some such relationship for its foundation I believe. But what I have learned is that passionate love—that is to say, a love deeper and more intimately moving than simple affection—may continue for ever in its absence and stir the heart long years after the woman who inspired it is dead. I knew by experience that love can last as long as we last."

Older married people surely need have no apprehensions if the physical side begins to wane when this great psychologist tells us of the other facets of love which can be nurtured and tended into a passion which far transcends the mere gratification of the body urge.

* "Age is a quality of mind
If you have left your dreams
 behind
If hope is cold
If you no longer look ahead
If your ambition's fires are dead
Then you are old.

2.

But, if in life you take the best
And if in life you keep the jest
If love you hold, no matter how
 the years go by
No matter how the birthdays fly
You are not old."

* From "The Wedge."

CHAPTER XXXVI

"SAFETY" MARRIAGE PROPOSED.

(a) *A new idea.*

(b) *Libelling the twentieth century man and woman.*

It is unfortunately true that divorce is becoming more common, and that the number of cases is several thousands annually as against several hundreds before the Great War.

This, of course, is a serious social problem, and one which, it seems to me, could certainly be prevented. There would surely be no need for divorce if couples made certain that they had chosen wisely before marriage, but perhaps human nature is so impulsive that this is too much to expect!

The law, by permitting divorce, offers a solution to unhappy unions, but by insisting on the lapse of three years before permitting proceedings has, it seems to be, defeated its own purpose, which is to make life easier and more bearable to couples who are unsuited to one another.

I neither recommend divorce nor annulment, for both, I feel, ought to be unnecessary. What, therefore, can be done to help those who rush into what afterwards turns out to be a most unsatisfactory marriage? "Whom God has joined together, let no man put asunder" is the basis of our marriage laws, but it is surely pertinent to ask what is to be done for those whom the devil, in a successful moment, has joined together. I cannot believe that it is God's or man's will that two people who have made a disastrous marriage should be kept in double harness for life. Such a thing would be neither wise nor good.

After the first few months of marriage, the couple know if they have made a serious error. If so—and such cases are far more rare than is often believed—it seems to me that there is a simple solution.

Some years ago, a book by the American judge, Ben Lindsay, appeared under the title "Companionate Marriage". It is an interesting book, and the author and myself reached, although independently, somewhat similar conclusions.

Lindsay's work has been much criticised, especially by those who have never read it. "Oh", cry the critics, "we cannot allow Companionate Marriage. That is trial marriage or free love." In actual fact, however, it is nothing of the sort, and those who are of the opposite opinion should study the work for themselves.

The conclusions I have reached are not the same in detail as the learned Judge's, but in principle, there is not much difference. I call my suggestion Safety Marriage, in order to obviate the risk of unfair criticism.

These, briefly, are my proposals. The law should allow a safety clause in every marriage contract, so that all who wish could take advantage of it. This clause, however, could only be enacted if, by the use of birth control or otherwise, the couple are childless.

If, as usually happens after a few months of marriage, the pair realize that they are suited to one another, then, by the woman becoming pregnant, or by the lapse of one year, the safety clause would become inoperative.

This clause in the marriage contract of the future should read as follows:—*If after the lapse of one year from the date of the marriage, provided the wife is not pregnant, the couple decides that the marriage be annulled for any good reason, which must be stated to the Court and sanctioned by the Court, then, without further let or hindrance, and without any stigma, the contracting parties shall separate. There shall in no case be any payment of alimony on either side. The age limits during which this clause will operate will be twenty-eight in the case of the man, and twenty-six in the case of the woman.

Everyone knows that the fundamental purpose of marriage is the reproduction of the race, so that in the case of the childless marriage, annulment should be sufficient. The Church, I am sure, always more favourable towards nullifying than divorce, would agree to this suggestion. Parliament, which is the expression of public opinion, would be unlikely to object to such a humanitarian measure. The advantage of nullity is that it is inexpensive, and complete freedom is restored at once to the couple concerned.

I have stipulated an age limit of twenty-eight for the man and twenty-six for the woman in order to reduce the danger of an older girl being jilted by some cad who had taken advantage of her; also, older people should have had sufficient experience to make the correct choice at the first attempt.

* A year is necessary to allow sufficiently for mutual adjustments.

The elimination of alimony or allowance would remove any temptation on the part of the woman to divorce her husband for monetary gain. Why, indeed, should a woman be paid after having been married for only one year? If she is sincere in wishing the marriage to be terminated, her freedom is surely sufficient compensation. Of course, there might be cases where only one partner wanted to terminate the union. This, however, would be exceedingly rare, as lack of love, in marriage, usually begets lack of love.

Certain horrified readers may exclaim, "Yes, but what will happen? There will be thousands of people getting married for an experiment and using the safety clause to get out of it." I am convinced, however, that this would not be the case, for it is a psychological truth that one always longs for what is difficult to obtain. The critic, also, who cites the disastrous results of easy divorce in the United States, would be making an unfair comparison. In many American States the divorce or annulment marriage laws are as strict, or stricter than our own, though at places like Reno, divorce is easily obtained. It is because the American is able to obtain something which is illegal in his own home State that, in most cases, he goes to such places, for it is considered smart and sophisticated to cheat the local laws.

One of the greatest advantages of the safety clause would be to reduce promiscuity, for there is no doubt that many people would prefer to have legal marriage than to practice free love. And as we have already explained in another connection, these experimental affairs usually end unhappily, which would not be the case in marriage with the safety clause.

There would be none of the humiliation and unpleasantness associated with ordinary divorce. Before the safety clause could operate, the law would insist that both partners should appear before a specially trained expert to give reasons for their desire to separate. Thus, in many cases, misunderstandings might be corrected. For instance, there might be a desire to separate for reasons of physical disharmony which could readily be treated and cured. In the ordinary way, such disharmony would continue until the position became so bad that a divorce was the only solution. To obtain this, the man need only commit adultery, which is almost expected of him, so that the safety clause would not, in fact, make divorce or annulment any easier. It would merely provide a clean and decent solution for those who have made a grave error, and one which I am certain would not frequently be used.

The insertion of this clause into all marriage contracts would not convert matrimony into free love or trial marriage. In fact, those who married would only be subconsciously aware of this safety valve. At the end of a year, or if the wife became pregnant before that, no new contract would be required, and the union would automatically enter into the status of ordinary marriage.

To claim that couples would marry in haste knowing that there was a means of escape is to libel the twentieth century man and woman. The few who would so demean themselves would certainly find another, and more reprehensible, way out of marriage, if it suited their purpose—for instance, by desertion.

If you are married, consider the facts of your own marriage; if you are single, study those of your friends. Is it comprehensible that any of them would have taken advantage of this safety clause unless they had really serious reasons for so doing? I do not think so for a moment. But I do believe that where divorce would have taken place in any case in the end, the couple could have used the safety clause and saved themselves and others much suffering and misery. In fact, concurrently with the introduction of this enlightened law, the ordinary divorce laws could, if desired, be tightened, for it is obvious that there would be very little need for them. Divorce, as we know it, would become a thing of the past.

The legal profession would, of course, suffer. There would be no large fees for divorce cases, but society, as a whole, would benefit.

CHAPTER XXXVII

PROS AND CONS OF DIVORCE.

(a) *Christ's attitude to it.*

(b) *Courage and art in living.*

It is my emphatic belief that if young people would get to know each other thoroughly before marriage, by the methods advised elsewhere in this volume, there would be little necessity for divorce. The introduction of the Safety Clause in the Marriage Contract would be further protection against the disastrous unions which occasionally take place.

As one who holds marriage sacred, I do not believe in Divorce. There are so many reasons against it, but let me add that, at the risk of being called inconsistent, there are some unions so ill-assorted that it seems not only humane, but Christian, to terminate them.

Let us examine the arguments against divorce. In my opinion, it expresses the very negation of marriage and all that it means. We marry for better or worse, prepared, surely, to take the rough with the smooth; and the desire to divorce the moment things go wrong is an admission of failure. It is surely more noble to maintain the marriage and all it stands for, and to fight, in every possible manner, the difficulties which have made it unsuccessful and conquer them.

It is so easy to abandon all hope and instigate proceedings under the impression that a decree absolute will end all troubles and provide a fresh start. But a couple who have partaken of the most intimate of human relationships for years, and who possibly have children, may find that divorce, instead of being a solution to their problems, will bring added burdens, both material and spiritual.

I remember hearing recently of the case of a married woman with two young children of nine and eleven years old. It came to her knowledge that her husband was being unfaithful to her

with a girl living in a nearby town. A friend advised her to consult a lawyer and obtain a divorce. Her husband was well off, and she would receive sufficient alimony and maintenance to look after the children, whose custody she would undoubtedly obtain, being the innocent party.

But this woman realized that neither money nor the custody of the children would compensate for the loneliness of divorce, the loss of a father and all that the breaking up of a marriage means to a family.

She had every reason to consider herself the outraged partner. She could have allowed herself to become jealous of the other woman, and to have precipitated those quarrels which usually precede divorce. Instead, however, she chose the unusual course of examining her own life to see if she herself had contributed in any way to this unfortunate state of affairs. As a result, she decided that she was not entirely blameless. She had, of recent years, become too engrossed in her home and children, to the neglect of her husband. She also realized that he was a very good companion and father, and that, until recently, had been an admirable husband.

She then decided on what may seem a strange course of action. She told her husband frankly—without admitting her knowledge of the other woman—that she felt they ought to separate for a time. She explained that after twelve years of marriage they had go into a rut, and that provided he was agreeable they must live apart for three months. During this time, she wanted to be released entirely, except for an occasional interchange of letters. Both of them would behave as though they were single, and as the children were at school, there was nothing to worry about. She was sure, she said, that they would reunite more fond and in love than when they parted. Naturally, the husband raised no objections to this suggestion.

During this time, the wife was certain that her husband would become tired of his mistress and find out things about her that he never knew before. This was actually what occurred, for during the close association he discovered that she was not at all the woman he had imagined, and long before his wife was due to return he was anxious to see her again.

On her part, too, a great change took place. She decided to change her habits, and at once put these resolutions into practice. She renewed former friendships, and again took up the pastimes

and interests which, on becoming so engrossed in her home, she had abandoned. She determined to make herself interesting to her husband, and to encourage him to love her as in the early days of their union.

A surprise visit by her husband to the hotel at which she was staying three weeks before their separation was due to end, proved that he had renewed his interest in her. Her unconventional behaviour, indeed, had made him wonder if there was another man in her life.

The change in her startled and pleased him. The excitement and novelty of her situation had made her appear years younger, and very attractive. It was not surprising, therefore, that he wanted to spend the night with her. The experience was rather like a second honeymoon, and although he tried to persuade her to return that day, she insisted on keeping to their arrangement.

This particular couple are to-day on the best of terms, and the other woman is completely forgotten. The "new" wife has taken her place, not only as mistress of a happy home, but also of a contented husband. To this day, he does not know that she was aware of the episode which might easily have proved disastrous for the family.

It would be inaccurate, however, to imagine that the difficulties which lead to divorce are always of a sexual nature. There are a hundred and one things which can upset a marriage, and I am certain that on most occasions, with a little consideration, and sometimes outside advice, nearly all difficulties can be overcome, and a fresh start made with the same partner.

Before anyone even contemplates divorce, the future and happiness of the children should be taken into consideration. I do not deny that there may be homes where, owing to the incompatibility of the parents, the atmosphere may be most unsuitable for children. These, however, are the exceptions, and usually couples divorce for comparatively trivial causes, which, by gossip and jealousy, have become magnified out of all proportion. It may seem a simple matter to secure a divorce. The husband thinks that he will be free to remarry, and the wife imagines that she and the children will be amply provided for by the allowance. In practice, however, it does not always work out so well. The ex-husband may not remit the payments, and his next choice of mate may turn out to be no better than the last.

There are, however, some extraordinary instances in which divorce seems to be the only solution. Here is a case which

recently came to my notice. The couple were both about forty-five years of age, and had been married for over twenty years, the first ten of which were comparatively happy. In latter years, however, a complete mental change came over the husband, and yet he could not be certified insane. The wife was therefore unable to obtain a divorce for that reason.

He used to wake at all hours of the night, and use the filthiest language to his wife. He insisted that she should bring him drinks every few hours, and, if she refused, would give her no money. She said she would leave him, but he threatened to kill her and her child.

Naturally this man was abandoned by all his friends, and even his doctor would not visit him. The wife, owing to his behaviour, was unable to ask anyone to the house, and there was certainly cause for a dissolution of the marriage. But what steps could she take? Her lawyer advised her that the husband's behaviour might not be accepted by the court as cruelty, and again, even if she were to obtain a divorce, there was the blackmailing murder threat to be considered. This, unfortunately, could not be proved, for the husband was too clever to mention it before a witness.

A somewhat similar case recently came before the Court, and the Judge, Mr. Justice Hodson, remarked: "This is a case of a man driving his wife to distraction by small acts of cruelty and he has apparently been rather cunning about it.

"The difficulty is to get hold of any proof. He never hit her so that anyone could see that she had a black-eye. He just twisted her wrists and pulled her hair, making life miserable." A Decree Nisi was granted.

Divorce would also appear to be advisable in cases where a man marries a woman who is a Lesbian. The law, however, does not include an unnatural offence in wives as a reason for divorce. This anomaly is grossly unfair, for if a woman can divorce her husband for homosexuality, then assuredly he ought to be permitted to divorce her for Lesbianism. As marriage is the joining together of two in one flesh, then a union in which one partner cannot, or will not, wholeheartedly comply in its sacrament is nothing but a mockery. Divorce, or preferably nullity, should be granted in such instances. The fact that the marriage should never have taken place is poor comfort to the man whose wife loves some other woman, as happened in the case mentioned in a future Chapter.

The attitude towards adultery has undergone a great change recently. Many years ago, anyone found committing this sin was stoned to death. To-day it is often overlooked, and not immediately seized upon as a reason for divorce. Until 1923, the law was most unfair, for it allowed a man to obtain divorce if his wife were guilty of adultery, while if he himself committed the offence, she could only obtain a divorce if some additional reason, such as desertion, could be proved. The 1937 Matrimonial Causes Act has removed this unfair clause, so that a woman can now obtain divorce on the same grounds as a man.

In the eyes of the Church, adultery and divorce are regarded among the deadly sins. As a result, many people wonder whether there could be Divine forgiveness for such an offence.

While Our Lord has said little about the dissolution of marriage, his remarks on adultery are of interest: "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her that is put away committeth adultery." (Matthew 19, 9.)

From this it would surely appear as if the Church was too strict in condemning the innocent party, for it seems to me that the true interpretation of Christ's word is that He permits the innocent party to re-marry. It seems, in fact, as if the Church was preaching its own doctrine rather than that of The Founder of Christianity.

In John, Chapter 8, verses 4—11, Our Saviour adopted an attitude which few of our present religious leaders seem to adopt when he said:—

"They say unto him, Master, this woman was taken in adultery, in the very act,

"Now Moses in the law commandeth us that such should be stoned: but what sayeth thou?"

"This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

"So when they continued asking him, he lifted up himself, and said unto them, he that is without sin among you, let him first cast a stone at her.

"And they which heard it being convinced by their own conscience went one by one, beginning at the eldest, even unto the least: and Jesus was left alone, and the woman standing in the midst.

"When Jesus had lifted up himself, and saw none but the woman, he said unto her, woman where are those thine accusers? Hath no man condemned thee?"

"She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee : go and sin no more."

In the present state of human evolution, it seems to me that those who contemplate divorce should forgive each other, and use every effort to begin anew.

But in a few impossible cases, such as those already mentioned, divorce would appear to be a Christian solution, and so in the latter part of this chapter I am going to mention something about the new Divorce Law and its difficulties.

The Weaknesses of the 1937 Matrimonial Causes Act.
(*The New Divorce Law*).

There is not space enough here to enter into a lengthy discussion on the results of the new divorce laws. One fact, however, is plain : what the law gives with one hand, it takes away with the other.

Could anything be more foolish, for instance, than the new clause which prohibits divorce, save under exceptional circumstances, for a period of three years after marriage? This, no doubt, is intended to give the couple a thorough opportunity of reconciliation before the union can be terminated, but surely a marriage is better cancelled sooner when it is proved to be disastrous.

Nor does the law do much to make the sordid process of divorce any cleaner or respectable. In many cases, there is still the need for lies and quibbles, before a decree is granted.

The idea is, no doubt, to make divorce as difficult as possible in the hope that fewer people will obtain it. This supposition, however, is not borne out by events, for in Sweden, where divorce can be obtained if both parties are willing, the rate is lower than in certain countries where the laws are stricter.

Again, the law, while doing nothing to help those who have married a criminal or habitual drunkard, has a few new clauses which provide a remedy in certain cases. The full text of the Matrimonial Causes Act 1937 can be found in an excellent, and inexpensive work, named "The Popular Divorce Guide", by Alfred Fellows, B.A., B.L., to which reference will be made later, and which the reader, wishing to study further this subject, is advised to read.

Under the new Act, proof of adultery, as before, is sufficient reason for divorce, but an amendment which can be commended

is that desertion, without cause, for a period of three years, is sufficient grounds for dissolution of the marriage. Cruelty on the part of either partner is another cause, but it requires to be abundantly proved, and incurable insanity, when the patient has been under treatment for a minimum of five years, is also grounds for divorce. Again, a wife can divorce her husband if he is guilty of homosexuality, but this is often difficult to prove; and of course if either partner refuses or is unable to consummate the union, or, at the time of union, is subject to fits of insanity, the marriage can be declared void.

Again, a marriage can be nullified if either party was, at the time, suffering from a venereal disease in a communicable form, or if the woman was pregnant by a man other than her husband. But proof must be lodged that the innocent party was unaware of the above conditions, and proceedings must be taken within a year of the marriage. Also, intercourse must cease the moment the petitioner discovers these grounds for divorce.

Owing to the war, presumption of death is likely to be a very frequent cause of dissolution. If there are reasonable grounds for assuming death, the Court can grant the remaining partner a decree. This clause, which is new, will be of great assistance to the many wives whose husbands are reported "Missing, believed killed", and who, through lack of death certificates, are unable to contract another marriage. After the period of seven years, dissolution for this reason is a simple matter, but under the new Act, provided there are reasonable grounds for presuming death, a decree should not be difficult to obtain.

The law is so hedged around with technicalities that I feel a few explanatory details may be of interest to any who have decided that divorce is their only way out.

In giving these particulars, I am making extensive use of passages from the "Popular Divorce Guide"* which clarified various points of the law in an admirable fashion. In some instances I have quoted verbatim from the work, and in others I have used my own words, but the responsibility for interpreting the passages is naturally mine.

When adultery is the cause of divorce, there are many legal codes which must be adhered to if the petition is to be successful. In this connection, the true meaning of the word connivance must be fully understood.

* "The Popular Divorce Guide," Alfred Fellows, B.A., B.L., published by Messrs. Watts & Co., price 1/-, quoted by kind permission.

It is an established maxim that a divorce case will not succeed if there is connivance, that is to say, if the petitioner has been aware of the adultery at the time of occurrence, and has, for a definite period, overlooked it. The Court is strict, and connivance at improper familiarity, if it is obviously likely to lead to adultery, will make it difficult, if not impossible, to obtain divorce.

If adultery is discovered, and a divorce sought, then instant action should be taken. All who can afford a solicitor should promptly consult him and be guided by his advice. Poor people, either men or women, unable to afford professional fees, should ask the court how to obtain free help. This can usually be arranged, and action should be taken promptly.

The first move, then, in divorce, is to object at once to the discovered adultery or undue familiarity, and, the second, to take legal advice.

For a case to be successful, there must be no collusion, that is to say, a bargain or agreement between the partners, which has been made either directly or through an intermediary. If collusion is discovered, the case will be dismissed. Yet, strange as it may seem, there are many cases where collusion exists, and where the case is won, especially in those which are undefended. Undoubtedly, in many instances where the husband sends his wife a hotel bill for her evidence, proving that he has spent a night with another woman, the matter has been prearranged. If the court could prove that the evidence resulted from collusion, divorce would be withheld. Also, if the client admitted that he or she had arranged matters, even to the solicitor in charge of the case, he would be in duty bound to disclose the fact to the court. It seems to me a weakness of our legal system that the Courts do not encourage honesty in this respect, and show discretion, which would prevent lies and quibbles.

My advice to those who have reached an *impassé* and cannot, by co-operation and good will, solve their difficulties, is for the man or woman, without mentioning the matter to anyone, to send an hotel bill as evidence, and trust to the good sense of the other partner to take the necessary legal action. Any letter accompanying the bill should be carefully worded, and give no indication of collusion.

It is a pity that the law is framed in such a manner that a statement regarding the incompatibility and hopelessness of the marriage is not accepted as a cause for divorce. While, however,

the present laws are in force, they must, of course, be honestly adhered to and fulfilled in all their clauses.

Any money bargain or bribe between the parties for the purpose of securing divorce would naturally be collusion. The only exception is when a husband provides his wife with the money to cover costs, because he would, in any case, be liable in an ordinary divorce suit for her legal expenses.

The person bringing the case against the guilty party must be careful not to commit adultery himself, through revenge or loneliness, for this, if discovered, would make the divorce subject to the Court's discretion, and it would probably not be granted.

If a divorce is to be secured for adultery, then there must be no condonation, that is to say, the guilty party must not be forgiven and restored to the former sex relationship. If that occurred, a divorce would be unobtainable. When, however—as often happens—a certain adultery or adulteries are forgiven, the guilty partner must not continue in wrong-doing, for a new adultery would give fresh cause for divorce.

What is known as "conduct condoning" to adultery may debar divorce. Thus a wife who refuses to give her husband his marital rights—as intercourse is legally termed—would rightly be denied divorce, for her conduct would encourage him to leave her and to commit adultery. Again, if a man turns his wife out of the house without a penny, and as a result of his action she committed adultery, he could scarcely expect to secure a divorce. The law is always equitable and just in these matters.

Undue delay in taking action may cause a divorce suit to fail. But when this is due to the petitioner saving up to meet legal costs, the judge will sometimes grant a decree, even after a number of years.

Anyone who feels that he must obtain a divorce should bear these three points in mind, connivance, collusion and condonation, and, if possible, avoid them all. Connivance means to overlook adultery; collusion, direct or indirect co-operation with the guilty party to secure divorce, and condonation, to forgive the adultery and renew body union. A fourth point is equally important: consult a solicitor at once.

Action to be Taken in a Given Case.

What is one partner to do if he or she discovers the other's adultery? As we have already said, a good solicitor should be visited, and if the couple are living apart—as is often the case—

the procedure is fairly simple. If, however, any difficulties arise, a separation order can be obtained under the new act, and the solicitor will advise on the necessary action.

It should be understood that ability to prove the misconduct is required by the Court. Guesses and gossip are insufficient and real evidence is necessary. Direct visual evidence is, of course, usually impossible, unless the guilty party makes a full confession. The confession of a co-respondent, however, would not be acceptable, as he might be lying for his own ends. The Court must be convinced both of the opportunity and the will to commit adultery, and in such circumstances indirect evidence is acceptable.

When the couple are living together, it is a more difficult matter. The man must not continue his sex relationship with his wife, otherwise his action will fail owing to assumed condonation. He must therefore send his wife away with sufficient money for her support, or leave the house himself. If there are young children, the latter is usually the better expedient. Afterwards, he should not see his wife except in the presence of reliable persons, who could testify that there was no condonation.

The wife's position, however, is entirely different, and also more complicated, for she is, as a rule, dependent upon her husband; but if she is childless she would be well advised to leave the home at once.

In the case of a wife with children, the Court will not infer condonation readily, even if she stays at home, until she can arrange some reasonable alternative. In such a case, even intercourse is not necessarily condonation, for in the husband's house it may be forced upon her. As a judge has pointed out: ". . . the wife is hardly her own mistress; she may not have the option of going away; she may have no place to go; no funds to support her; therefore her submission to the embraces of her husband is not considered by any means such strong proof of condonation as the act of a husband in renewing intercourse with his wife."

This statement was made before the wife had the right to apply for a separation order on grounds of adultery, so, as Fellows points out, where it is proved that she is aware of this remedy and fails to take it within reasonable time, the Court will infer condonation. When the separation order is granted, the wife should have the wherewithal to live apart, with any children who may need her care.

There are many difficulties, and great care is required if divorce is to be obtained for adultery.

It must also be remembered that connivance, collusion and condonation must all be avoided when divorce is sought for other reasons, such as desertion, cruelty, etc. The only hope of obtaining a divorce on such grounds is to protest strongly at the misdeeds and obtain legal aid at once.*

At best, however, divorce is a serious and troublesome business, which it is better, if possible, to avoid. It is a sign of failure, of inability to carry out a contract. In my opinion, men and women should surmount their difficulties, and try to make the best of a bad job by converting something which has been a failure into a success. This requires courage and art in living, and if only people would take the trouble, I am sure many divorces would be unnecessary and much unhappiness avoided.

* The latter pages of this chapter are only a brief introduction to the legal side of the divorce question. To have fully covered such matters as the three years' clause, domicile, desertion, degree of cruelty required, annulment, alimony, etc., would be outside the scope of this work. These matters are dealt with in "The Popular Divorce Guide" already mentioned. Alfred Fellows, its author, has the rare knack of writing straightforwardly on this involved subject and in quoting from actual cases makes it interesting.

CHAPTER XXXVIII

THE LEGAL POSITION OF WIVES, PARENTS AND CHILDREN.

(a) *Interesting and amusing points.*

(b) *Greater independence and protection for married women.*

To most of us a woman's wedding ring is the symbol of marriage, and yet, strangely enough, there is no legal necessity for her to wear it, any more than there is for a man. The wearing of a ring is, no doubt, based on the old idea that the woman is displaying to the world that she has a husband. Men, too, encourage the custom, for then there is less likelihood of their wives being courted by others. Perhaps at some future date, if equality between the sexes persists, this token will be discarded as a quaint superstition.

Parents are legally responsible for their children until they attain the age of sixteen, and, if they are unable to keep themselves, until the age of twenty-one. But this responsibility does not cover debts which the child may incur, unless it can be proved that he is acting as an agent for a parent. What is less commonly understood is that the child must, if necessary, maintain his parents in the necessities of life, also the grandparents, if they are in actual want. The grandparents may also be held responsible for their grandchildren.

In matters of religion, it is the father who has the legal right to choose to which Church his children should belong, although this is usually arranged by mutual consent of the parents.

Another strange fact is that an illegitimate child can become legitimate. To accomplish this, the parents must marry, although it is immaterial, from the legal viewpoint, whether they marry immediately the child is born or years later.

The legal position between man and wife has undergone many changes in recent years. Formerly, a wife was little more than the chattel of her husband. She was not permitted by law to enter into any contract or to run a business without her husband's consent, and even then the responsibility for her actions rested

on him. In addition, many of her possessions belonged to him, also any profit or wage she might earn. He was even held responsible for most of her misdeeds, and, provided he had the slightest reason, was legally entitled to thrash her and use considerable violence. Indeed, not only was the vote withheld from a wife (as from single women), but she could scarcely call either her soul or body her own. During the last fifty years, however, all that has been amended, and to-day the husband has few more rights than his wife.

As everyone knows, a wife to-day can run her own business, enter into contract, and do just as she pleases with her capital, subject to certain minor restrictions; while if a husband uses much violence against her, she can sue for divorce on the grounds of cruelty.

In her business or professional affairs, a married woman is treated in law, to all intents and purposes, as a single woman, and is responsible for her own profits or losses. Also, should the need arise, she can be made bankrupt without involving her husband. There is, however, one exception: if a wife does not pay her income tax the husband is held liable for the amount!

On the whole, however, the modern laws give great independence to a wife and considerable protection, while at the same time relieving the husband of certain responsibilities which he once had to assume.

Thus a wife is protected against a mean or vindictive husband who, although rich, refuses to give her a sufficient allowance to maintain the home. This also applies to a mistress if she is living with a man, even though she is known not to be married to him.

Thus, by law, a woman can pledge her husband's credit within certain limits, provided they are living together. It is assumed that she is acting as his agent in this respect, and he is liable for her local debts with shopkeepers and tradesmen, but only for limited classes of goods and under certain conditions.

For instance, a wife buying bread, butter, milk, cheese, meat and other foodstuffs required at the time to maintain the home could automatically pledge her husband's credit. Other material, clothing and household goods, could also be purchased, provided that the materials bought were necessities and not goods which normally would not be purchased by a woman of her rank or class. Thus a poor man's wife could not pledge her husband's credit for a fur coat costing a hundred pounds.

The legal position, however, bristles with technicalities, so that any woman finding herself in such a trying position should

exercise great care not to buy anything which is not urgently required to maintain the home. Theatre tickets, radios, jewels and personal luxuries would very likely not be passed by a Court as necessities, and the wife would be held responsible. Therefore a trader supplying such goods would probably find it impossible to recover their value by suing the husband.

It is well known that marriage within prohibited degrees is not allowed. Since 1907, however, it has been permissible for a widower to marry his late wife's sister, and, since 1921, for a widow to wed her late husband's brother.

We have merely mentioned these legal points on account of their interest, but it is not often that they arise in ordinary marriages. Anyone wishing further knowledge on the subjects should refer to the relevant Acts, which will be found in books in any public library.

PART VI.

BIRTH CONTROL: WITH AND WITHOUT CONTRACEPTIVES.

- (a) INTERESTING FACTS AND ARTIFICIAL BIRTH CONTROL.
- (b) THE KNAUSS DISCOVERY CREATES A NEW ERA.
- (c) ADOPTION, STERILIZATION, ABORTION AND SOME CURES FOR STERILITY.

CHAPTER XXXIX

BIRTH CONTROL.

(a) *Age-old methods.*

(b) *Immorality not prevalent in Britain.*

Despite much literature on the subject, I receive many letters from intelligent people who display the greatest ignorance of birth control. This does not surprise me, for many of these books are written by medical and scientific experts who use a technical jargon that is clear to themselves but incomprehensible to others. Similarly, the jargon of a stockbroker or grain merchant would be incomprehensible to the medical man. For this reason I shall use the plainest possible language.

One single sex act between a healthy man and woman at, or near, the time of ovulation will probably result—unless measures are taken to prevent it—in fertilization. It makes little difference whether the woman is a virgin or whether ejaculation occurs deep in the vagina or near the entrance, conception is most probable.

I emphasise this because young married folk frequently think that pregnancy will not ensue during the early days of marriage, whereas in practice impregnation often occurs on the bridal night. This is a pity, since many young couples wish to spend a few months alone together until they are mutually adjusted or, for other reasons, feel ready to accept the responsibility of children.

Since time immemorial, man has sought a means of preventing conception for his own ends, be they good or bad. In remote times it is known that women of the East inserted honey into the vagina, while cotton, grass and cloth have been used as packs to prevent the sperms from reaching the womb, with varying success. Birth control can hardly be regarded, therefore, as a modern innovation.

As is well known, in China, for generations, one form of population reduction has been achieved by means of infanticide, usually of the female children. Again, among certain coloured peoples the most common method of limiting the numbers born is by abortion, and this, of course, frequently terminates not only the life of the embryo but also of the mother.

Among men, withdrawal, that is, removal of the male organ from the vagina just prior to ejaculation, has been practised as a form of birth control since Biblical times, if not before. Not only is this a very doubtful method, but physiologically it is most harmful both to the man and the woman.

In the man, withdrawal reduces the pleasure of the sex act and, practised over a long period, has a bad effect on the nervous system. In the woman, fear that the withdrawal will be too late and that pregnancy may result leaves her dissatisfied and nervously strained. This is obvious, when it is remembered that a woman's orgasm usually occurs at the very end of union, just when the man's activity is greatest and he is experiencing his climax.

In the famous battle of Adowa, at the end of the last century, the Abyssinian warriors used a method on the Italians which undoubtedly resulted in a reduction of the Italian population, but this could hardly be termed contraception. Nevertheless, castration was much employed in the ancient world and frequent references to eunuchs are to be found in Eastern writings.

Fallacious ideas, resulting from ignorance of scientific facts, abound in connection with birth control.

One prevalent notion is that if a woman walks about after union, the male fluid will trickle out from the vaginal canal. In some cases this occurs, but even if the bulk of the seminal fluid oozes away this does not prevent a number of sperms from remaining behind in the vaginal folds, and possibly making their way along the moist surface of the vaginal passage and into the uterus itself. Moreover, it does not hinder the ejaculation, or part of it, at the time of expulsion, from entering the tiny entrance to the womb.

Another false idea is that during breast feeding conception is impossible. Many a mother has discovered that this is not, unfortunately, an invariable rule.

Similarly, many women dispense with birth control at the beginning of the menopause. But in actual fact it does not necessarily mean that the woman is unlikely to conceive. Contraception ought to be continued for a year or two after the last appearance of the period. In this way, many a woman in the forties, with a grown up family, would be spared the embarrassment of a new, unwanted baby.

There are acceptable methods of birth control that will be discussed later, but here I will confine myself to a warning about some of the so-called hygienic goods on the market, a number of which are harmful.

Any hard, or metal, contraptions for insertion in the vagina to cover the entrance to the womb should be left severely alone, unless ordered by a doctor. All strong chemicals, which are liable to damage the delicate tissues, should also be avoided. These are not only harmful but are also unnecessary, for, as we shall see, the sperm is one of the most easily destroyed of "germs".

Anomalies in the Sale of Contraceptives.

While there is no law against the use of contraceptives in Britain, many difficulties are presented to those who wish to buy them. These difficulties are due to various powerful influences. The law of obscenity, for example, is very strict and one that no reputable business house wishes to infringe. This prevents many chemists from risking displaying birth control goods or issuing any advertising matter in connection with them.

Again, sections of the Church use their influence to prevent the sale of contraceptives, while other bodies, fearing the falling birth rate, help to make their purchase difficult and expensive. The root of the trouble is that contraception should be a world-wide movement instead of being confined to comparatively few countries.

For there is nothing wrong in birth control when used as it is meant to be used, that is, for the purpose of spacing out children, of preventing conception in the unfit and of allowing those with several children to continue love making without fear of further increase.

When, however, it is employed as a selfish device by childless couples in order to indulge in personal luxuries then it becomes racial suicide and a practice which, assuredly, such couples themselves will live to regret. In men and women, and especially in the latter, that deep-rooted instinct, the desire for parenthood, is thereby thwarted and Nature takes her revenge in her own way and at her own time.

Others who carry family limitation to the extent of having only one child may also live to regret it. The only child stands a smaller chance of becoming a normal, happy and useful citizen than the one with brothers and sisters.

A frequent argument against the sale of contraceptives is that it will encourage free love and illicit relationships. This, however, is not borne out by the facts.

Despite what certain authorities say, immorality is not prevalent in this country. True, in a certain stratum of society it is common, but then it always was. On the whole, the majority of

middle class and working people lead chaste, moral lives. Contraception need not be condemned because it is occasionally misused, any more than alcohol should be prohibited because a few indulge to excess. In fact, as was proved in the United States, prohibition does not solve such a problem.

Similarly, in Nazi Germany and Fascist Italy, although the most vigorous attempts have been made to increase the population, little success has been achieved. It would appear that the banning of contraceptives merely results in their illicit manufacture and sale. Experience proves that laws which contravene the wishes of the majority are evaded and broken.

The extent to which profiteering is carried on by certain shady concerns in the sale of birth control goods is not generally realised. Sheaths, for example, which cost very little to manufacture, are sometimes sold at exorbitant prices. I have heard of one West End chemist charging two guineas for an article which he described as of "superfine, thin quality". Again, many of the inexpensive goods are made of inferior material, which forces the purchaser to ask for something more expensive. Few shops, of course, would have the impertinence to charge more than a few shillings, but that is more than enough.

If the law were amended and birth control no longer regarded as indecent, such frauds would cease. So long, however, as the average chemist is too timid and ashamed to display contraceptives in the ordinary way, at reasonable prices, so long will the purchaser's difficulties prevail.

The Roman Catholic Church, which prohibits in all circumstances the use of birth control, has lost many of its adherents through this narrow policy. Although permitting intercourse at "safe" periods, provided the couple have good reasons for not desiring "fruitfulness", to use the Church's characteristic expression, on no account must any artificial method be used.

The prevention of conception, according to the Roman Catholic Church, is equivalent to murder, although how this can be believed is difficult to understand. Apparently it is the "killing" of the sperms that is the obstacle. On the one hand, fruitfulness and intercourse for health and religious reasons are advocated, while, on the other, the means of limiting the family is prohibited.

This reflects the uncompromising attitude of this powerful Church, whose codes and laws never change. Personally, I am suspicious of the motives behind such regulations, and fear that

more importance is attached to the command to be fruitful than to other considerations.

It is significant that an exception is not even made in the case of the mother's health, owing to the fear that this might be the "thin end of the wedge". The paramount duty of all Roman Catholics would appear to be to bring as many more Roman Catholics into the world as possible.

CHAPTER XL

ARTIFICIAL METHODS OF CONTRACEPTION.

- (a) *Precautions a woman can take.*
- (b) *Avoiding damage to mucous membrane.*

While natural, or "safe period" contraception, which is described in another chapter, may suffice for the majority, there are many couples for whom another child would be ruinous, either for financial or health reasons. In such cases extra precautions are required. Again, it also happens that a man or woman may especially desire intercourse at the expected time of ovulation, that is the "dangerous" time. Thus a few pages dealing with practical means of preventing fertilization are essential.

If a couple indulged in intercourse only on the "safe" dates, while the man used a sheath and the woman a rubber cap or chemical, then no doubt the chances of impregnation would be exceedingly remote.

In practice, however, few couples would take all the necessary trouble. What frequently happens is that a husband and wife retire to bed without the slightest intention of having intercourse, only to find that desire overtakes them. Laziness or forgetfulness then prevents their taking any precautions at all before the act.

This is one reason, quite apart from others, why all the contraceptive propaganda in the world will never prevent the birth of a large number of children. It is, perhaps, just as well, for many a woman disappointed at finding herself pregnant has lived to be very thankful.

Probably the best known means of birth control is the rubber sheath, known in this country as the French letter and, strangely enough, in France as the English letter. Although the sheath has been available for more than a century it was only after the Great War that it became popular.

It is merely a fine, drawn piece of rubber, which fits over the male organ, just as a finger-stall fits the finger. Usually, it has a teat at the end, in which the seminal ejaculation is confined following orgasm.

These sheaths are sold in varying thicknesses, the more expensive ones being unbelievably thin, like the finest cellophane, but very elastic and durable. There are drawbacks to their use, however. Some men find that the sheath greatly reduces the voluptuous sensations, while, owing to the fact that it has to be fitted after erection has taken place, object to this æsthetic interruption.

On the whole, the sheath forms an efficient, safe method, but occasionally one will tear, unknown to the user, when, naturally, the effectiveness is lost. If the rubber is damped before introduction the risk of tearing is greatly reduced.

There is no truth at all in the view, frequently held, that one letter in every dozen, or packet, contains a flaw. This idea has gained credence because, sometimes, perhaps owing to its being too old, a sheath has perished in use.

For those who cannot afford the more expensive variety, a thicker and washable sheath is on the market.

Precautions a Woman Can Take.

Since it is the woman on whom the burden of child-bearing falls, many different methods have naturally been devised and used by her to prevent conception.

The best known is the rubber cap, originally invented in Holland. This is to prevent the germs from gaining entry from the vaginal passage into the womb. If a woman bends well forward and inserts her finger into the vagina she will probably be able to feel the neck of the uterus, at the top of the vagina. It is over this protrusion that the rubber cap fits tightly.

Medical instruction in the art of using such a cap is required, and it has certain advantages over the sheath. It can be inserted an hour or two before union, thus avoiding any interruption, and it need not be removed for several hours.

It is claimed that the cap cannot be detected by the man, while it does not greatly reduce the woman's sensations. The greatest disadvantage lies in the difficulty of fitting, and the risk of some of the semen seeping round the edge. But, although, as is the case with all birth control measures, there is a proportion of failures, it provides a fairly high measure of protection.

Needless to say, these preventatives should never be worn continuously, and when not in use should be kept clean. Moreover, as a further precaution, various birth control "jellies" are obtainable for smearing over the edges of the cap.

Another well known measure is the use of chemical suppositories, or pessaries. These are small and oval-shaped, and are easily inserted into the vagina. This should be done a few minutes before the act takes place. The pessaries dissolve, forming a spermicide, so that when the fluid comes into contact with the solution the sperms are neutralized.

Theoretically this sounds excellent, but in practice there is always the danger of some of the sperms getting past or perhaps being ejaculated directly through the womb entrance. Another objection is that the pessaries may excessively lubricate the vagina, thus not only reducing the man's sensations but also, owing to lack of friction, making it impossible for the woman to experience orgasm; they sometimes have a peculiar odour not conducive to love making.

A very old form of precaution, but none the worse for that, is the insertion of a vaginal sponge, about the size of a small apple. This can be made at home by cutting a piece from an ordinary close grained sponge. If the ready-made article is purchased the cost is only a few shillings, and, usually, the sponge is enclosed in a silk net, with cord attached for simplifying extraction. But there is no real danger of its becoming "lost" in the vagina, since the fingers can be used in its removal.

For additional safety, the sponge should be smeared with any of the contraceptive solutions on sale or with olive oil. If the latter is preferred, the sponge should be squeezed slightly, as a small amount of oil suffices. Too much excessively lubricates the vagina.

The purpose of the sponge is to prevent the seminal fluid from getting into the womb, and it should be inserted well up in the vagina. This is facilitated by leaning forward or lying on the back and raising the legs. The sponge should be large enough in circumference to fill the top part of the vagina, and should be removed after use. In withdrawal, the bulk of the remaining seminal fluid is removed. The sponge is believed to be as safe as any other artificial method.

Another and still less expensive method is to use a piece of cotton wool, soaked in olive oil and squeezed out, which should be destroyed after use. Here again it is essential to have enough cotton wool completely to fill the top part of the vagina.

Reliable statistics are unobtainable on the efficiency of the various birth control methods, but some authorities maintain that the sponge or cotton wool method is as safe as any, apart from the sheath, always assuming that the latter does not perish in use.

Even a dry sponge or piece of cotton wool is better than nothing, but the purpose of the contraceptive solution or olive oil is further to check the likelihood of the sperms getting past.

The actual sperms are very easily destroyed, and quickly perish in cold water. For this reason, when it is essential to avoid impregnation, a douche is recommended in addition to the pack, so that any remaining sperms can be destroyed or washed away. The use of a douche alone, while better than nothing, may fail, because if the semen has been deposited high in the vagina, some of it may not be washed out but will remain, later enabling the sperms to make their way into the womb, if they have not already done so.

Frequent douching, however, is not advisable, since it is unnatural and, if too often resorted to, might interfere with the natural secretions of the vagina and in time harden the soft, delicate tissues inside it.

Finally, it should be emphasised that no known method of artificial contraception is wholly effective; in fact, it is believed that birth control fails at least once with fifty per cent. of those who practice it. Nevertheless, its general effect is to enable parents to show discernment in the spacing of their babies, the ideal time between each child being about two years or a little longer; while those who already have as many children as they wish, can, if careful, greatly reduce the likelihood of an additional pregnancy.

None of the preventatives I have described are wholly æsthetic and satisfactory, but, used in conjunction with the "safe" period described in the next chapter, form an excellent means of family limitation.

Those, of course, for whom another child would be disastrous, would be well advised, if sterilization were distasteful, to employ several of the foregoing methods.

For instance, the sheath, and the cap or cotton wool or sponge, together with the "safe" dates, would form a most reliable combination. The greatest care should be taken in the use of these precautions, of course, and a woman should remember never to leave a pack more than fifteen hours in the vagina, as a longer period is unhealthy. They are better removed fairly soon after use.

I will conclude this chapter with a final warning to the effect that metal or hard contrivances and strong chemicals should never be used. They are liable to damage the mucous membrane.

CHAPTER XLI

BIRTH CONTROL WITHOUT CONTRACEPTION.

- (a) *Successful conclusion in the search for a "safe" period.*
- (b) *Some cures for sterility.*

For several thousand years men have sought for a period in the menstrual cycle during which a woman would not conceive, so that intercourse could be enjoyed without recourse to artificial means of contraception. But, owing to its intimate nature, the difficulty of securing accurate data on the subject has been considerable. In spite of this, imaginative and, probably, well meaning investigators, basing their findings on a few cases, have given the world what purported to be scientific information.

The difficulty these workers experienced will be obvious when it is appreciated that, until the date of ovulation was known, it was impossible to say with certainty the day on which fertilization occurred. That is one reason why, in the past, the greatest discrepancies have arisen between the views of various experts.

Generally, it was believed that conception occurred during the menstrual flow, so that intercourse performed just before its onset, or during the flow itself, would result in pregnancy, other times being "safe".

One would have thought that by experimenting on a few hundred women this could have been easily disproved. But it must be remembered that women, on the whole, are not good at keeping records and co-operating with research workers. Particularly was this so when the research was connected with a function formerly considered most indelicate and even indecent. At any rate, until recently, most of the available information was based on surmise.

Fortunately, the matter was too important to be ignored, and specialist after specialist applied himself to the task of solving the problem. Apart from the eugenic, or political, aspects, all who have used artificial contraceptives will admit the tremendous advantage accruing from the discovery of a fertile and sterile period in woman.

In 1924, a certain Herr Herman Knauss, now Professor Herman Knauss, recently of Prague University, began to study in London under Professor J. A. Clark. His studies were connected with the womb and these eventually led to the belief that ovulation occurred at a definite time and that, like other physiological processes, it was subject to a certain rhythm and law.

After a great deal of research and patient experiment this industrious worker published, in several languages, including English, the first really scientific work on what is commonly referred to as the "safe period."

Just before the outbreak of war, I had the privilege of corresponding with Professor Knauss, and as a result of this my publisher received a number of copies of Knauss's great work, *Periodic Fertility and Sterility in Woman*, which was published by William Muudrich, of Vienna, a few copies of which, I believe, are still available.

But although this book has been in print since 1934, the world does not yet realize the debt it owes to the author. For scientific knowledge is not easily disseminated, and it is for this reason that, despite the publication of several other books dealing with Knauss's discovery, the subject finds a place in this work.

The credit, of course, for this knowledge goes to Professor Knauss, and I am briefly reporting the facts as revealed by him. It should be realized that his findings are based on the most careful analyses and experiments on both human beings and animals.

His conclusions enable couples frequently to dispense with artificial birth control. Furthermore, the knowledge of the time of conception has been, and will be, of the greatest use in the cure of supposed sterility; while those desiring children can confine their unions to around the dates on which conception is most likely to occur, instead of, as in the past, remaining in complete ignorance. Again, people who, for religious reasons, are prohibited from using artificial contraceptives find the Knauss method a boon. Finally, the method facilitates the ability to arrange the time of year at which a child shall arrive.

Like other birth control methods, however, unless care is taken in its use the Knauss method will fail. For this reason every woman must keep a calendar of the dates of onset of the menstrual flow for at least a year, in order to ascertain the length of the cycle and whether she is regular in her rhythm.

This is imperative for, as I have already stated, ovulation occurs almost invariably fifteen days prior to the first appearance of the menstrual flow. Thus, if a woman is able to forecast the

exact date on which she may expect the onset, she can then calculate the date on which ovulation will take place.

The importance of this knowledge is obvious when it is realized that the ovum can only be fertilized for a short time after it is laid. Knauss puts its "life" at only a few hours; to be on the safe side, however, it should be considered that the ovum is incapable of fertilization 24 hours after ovulation.

This raises the question as to how long the sperm can retain its fertilizing power. For clearly, if the sperms were to remain potent for an indefinite period, then a number of them could be retained in the womb for days, prior to ovulation, awaiting their chance to contact the newly shed female egg cell.

For a long time it was believed that the sperm could retain its virility for days in the feminine genital tract, but this has recently been disproved. In the scrotum, where it is kept at below body heat, the male egg cell retains its fertilizing powers for many days. But once it leaves the region of the testicle, although it remains capable of movement, Knauss tells us that its power of fertilization quickly diminishes. His conclusion, which is based upon considerable experiment and checking, is that 48 hours form the longest time during which it is capable of impregnating the ovum.

Thus, it will be seen that a woman can only conceive following intercourse two days or less before, at the time of, or for one day or less after, ovulation. At any other time, one of two things is bound to occur.

If intercourse occurs more than two days before, then the sperms have lost their power before the ovum is shed, and are unable, therefore, to attack it; or if intercourse is performed more than a day after the shedding of the ovum, then the latter "dies" or loses its power of being fertilized.

It is interesting to recall how Knauss carried out his experiments on healthy living women to find the time of ovulation.

It was known that on the 15th day before the onset of menstruation, a few sensitive and observant women experienced an unusual and slightly painful sensation in the region of the uterus. This, however, was not convincing proof of ovulation, and Professor Knauss, using an instrument known as the manometer, was able to record the reactions of the womb on a graph.

These reactions changed immediately after ovulation, so that after numerous experiments with human beings (not rabbits or guinea pigs, be it noted) this brilliant scientist was able to fix with certainty the time of ovulation.

How to Adopt the Knauss Method.

We have seen that there are three days in the menstrual cycle during which a woman is liable to conceive, but Knauss, for reasons of caution, recommends five dates during which intercourse should be avoided. These are the three days before the day of, and the day following, ovulation.

Theoretically, then, once a woman ascertains when she will next menstruate she should, by refraining from intercourse during those five days, avoid conception. In practice, however, things are not quite so simple, for in certain circumstances ovulation may be delayed or hastened. There are various reasons for this, which will be explained later.

But perhaps the most usual reason for failure of the Knauss system is that most women will not take the necessary trouble to find out whether their menstrual cycle is regular. This, it cannot be too strongly stressed, should be checked for a minimum period of twelve months before employing the Knauss method, and if it is found, as sometimes occurs, that the interval between the arrival of one menses and another varies, then full allowance must be made for that.

In other words, if a woman has a cycle of 30 days for 8 months, and 27, 28, 28 and 29 days for the other months then she would not be justified in considering herself regular or feeling safe in having intercourse on all the days except the five, normally the 12th, 13th, 14th 15th and 16th days BEFORE the next expected onset, as would be the case were she regular. For safety, a woman with a variation such as this would have to avoid connection from the 9th to the 16th days BEFORE the next menstruation, that is to say she would be "dangerous" three days sooner on account of her 27th to 30th day rhythm.

Statistics show that a large number of women are regular almost to within a few hours, contrary to general belief. On the other hand, there are women whose courses are even more irregular than the above example. Some, for example, vary between 28 days and 32, and in such cases the calculation is slightly more complicated.

I have already mentioned how poor the average woman is at arithmetic and keeping records, and this, together with the variation in length of the calendar months, makes it hardly surprising that few can arrive at sufficiently accurate calculations.

It is mainly due to this that the Knauss method has fallen into disrepute with some people, but the method can hardly be blamed if it is not properly followed owing to the mathematical inability of those using it.

Wives would be well advised to turn the calculations and recording process over to husbands. Even so, such calculations calls for more skill than many a male possesses, and so I have worked out a rough and ready chart which can be easily followed. As the reader will observe, it errs very much on the safe side, and, of course, is only of use to those with reasonably regular courses.

As we are dealing with a natural process subject to no iron rule and easily affected by shock, change of climate and so forth, the Knauss method alone can only be considered safe for women who would not be upset if it were to fail them. Here then is my simple outline, which can be used by the majority of married couples :—

Owing to the trickiness of calculating backwards from the 15th day before the onset of the next menstruation and the difficulty of women with slightly irregular cycles, I have used the simpler method of counting forwards from the first day of the flow's appearance. Women whose interval varies between, say, 26 and 28 days, should take an approximate average of 27 as their standard; and, as I have allowed several extra days the method is still reliable, if a little less useful.

On this basis, then, a woman with a 22 day cycle is unlikely to conceive on the 1st day of onset of menstruation, she is likely to do so between the 2nd and 12th day of the cycle and unlikely between the 13th and 22nd day, which should be the first day of the onset of the next period.

In a 23 day cycle the safe dates are 1/2nd, dangerous 3rd to 13th, safe 14th to 23rd, which should be the commencement of the next menstruation.

	Safe.	Dangerous.	Safe.	
24 day cycle :				
1st/3rd	4th to 14th	15th to 24th		Start of next period.
25 day cycle :				
1st/4th	5th to 15th	16th to 25th	.. .. .	.. .. .
26 day cycle :				
1st/5th	6th to 16th	17th to 26th	.. .. .	.. .. .
27 day cycle :				
1st/6th	7th to 17th	18th to 27th	.. .. .	.. .. .

Safe.	Dangerous.	Safe.	
28 day cycle :			
*1st/7th	8th to 18th	19th to 28th	Start of next period.
29 day cycle :			
1st/8th	9th to 19th	20th to 29th	.. .. .. ..
30 day cycle :			
1st/9th	10th to 20th	21st to 30th	.. .. .. ..
31 day cycle :			
1st/10th	11th to 21st	22nd to 31st	.. .. .. ..
32 day cycle :			
1st/11th	12th to 22nd	23rd to 32nd	.. .. .. ..
33 day cycle :			
1st/12th	13th to 23rd	24th to 33rd	.. .. .. ..
34 day cycle :			
1st/13th	14th to 24th	25th to 34th	.. .. .. ..
35 day cycle :			
1st/14th	15th to 25th	26th to 35th	.. .. .. ..
36 day cycle :			
1st/15th	16th to 26th	27th to 36th	.. .. .. ..

Good arithmeticians, in cases where the menses are regular, can, if they prefer, use the method recommended by Knauss, that is of allowing only five dangerous days. What must be remembered is that ovulation occurs the 15th day BEFORE the onset of the next period, so that calculations must be based on this fact.

The efficiency of the system depends upon the regularity of the courses. It is essential, therefore, that if conditions change the woman must once again keep a calendar to ascertain whether her periods have altered their cycle or become irregular.

Thus, for example, the rhythm might be affected by marriage, shock, or a change of climate, etc. A girl concerned in this way would have to keep a calendar for several months before placing great reliance upon the Knauss method, until she found that her menstrual rhythm had settled down to the new conditions. During this time ordinary contraceptives could be employed. Incidentally, it should be noted that in the case of a virgin, ordinary female birth control methods are unsuitable for the first weeks of marriage, owing to the presence of the hymen and the tightness of the vagina. During this time, the only reliable method is the male sheath.

* It will be realized that in cases of 28 day and shorter cycles the first safe dates, that is the 1st/3rd, 1st/7th, etc., will usually obtain during the actual flow, so that those who refrain from intercourse during menstruation will have to be content with the other safe dates or employ birth control.

Before closing this chapter, it might be mentioned that a Dr. Ogino, of Japan—working independently of and unknown to Professor Knauss—arrived, at about the same time, at almost identical conclusions as to the time of ovulation. But Professor Knauss's findings are considered the more scientific, and it is to him, therefore, that most of the credit will doubtless finally pass.

In view of the labour required in making his discovery and proving his findings, men and women everywhere must pay tribute to this great pioneer. For it is apparent that the last word has been said on the subject, and, for use by the majority of married couples, the Knauss method represents a new era in contraception and the cure of sterility.

It is not one hundred per cent. efficient, nor does its originator claim it to be so, for the reasons explained, namely, that ovulation sometimes occurs out of season, as it were, but for all normal couples, for whom an extra child would not be disastrous, it affords a solution of merit.

Needless to say, during the "dangerous" dates there must be no sexual connection of any kind, except with the use of preventatives, and even then, if conception occurs, the natural method should not be blamed, since the artificial preventatives, as I have explained, are not one hundred per cent. reliable, either.

Some Cures for Sterility.

Sterility in man means that he is incapable of becoming a father. Barrenness in woman is when she is incapable of becoming a mother. Thus, obviously, a childless marriage may be due to either parent. A man is sterile if there are no living sperms in his seminal fluid; a woman, if her ovaries do not produce any ova. Absence of both testes or ovaries is of course an absolute cause of sterility.

In ordinary cases of childlessness where there is nothing apparently physically amiss the diagnosis of sterility is a technical matter about which it is useless to write. Any finding themselves unable to reproduce within a year or two of marriage should consult their medical adviser who may be able to help.

There are, however, one or two methods which should be tried before assuming conception to be impossible. Firstly, intercourse should be carried out on the dates near ovulation, that is, at the "dangerous" dates described in this chapter. If that fails then other days in the menstrual cycle can be tried.

In the chapter on menstruation we have already discussed the effect of fear on the production of seminal fluid. Where the supply

of semen is normal, the husband should remain abstinent for a week, as this will permit additional semen to accumulate and naturally an extra number of sperms will be contained in it. This increases the chances of one of them reaching the ovum. The rest from union need not be for longer than a week.

After intercourse, when the husband has ejaculated, the wife should remain on her back, with legs raised against the abdomen and hips elevated by pillows. This prevents the semen from trickling out of the vagina and makes it easier for the sperms to find their way into the womb. This position should be kept for about half an hour and it is inadvisable for the woman to leave bed for several hours.

It must not be thought that conception is always easy. True some women will conceive after a single intercourse, but others find that, although taking no precautions, they only conceive once in every few years. I have known a couple to try for ten years before meeting with success. Fertility, of course, decreases with age. A younger couple will conceive more readily than an older one as a rule.

Those unsuccessful after having tried over some years should consult their doctor, as he may be able to suggest a remedy for the particular case. Nature, however, has a way of taking her own time, and often refuses to be hustled.

CHAPTER XLII

POLITICAL SIGNIFICANCE OF CONTRACEPTION NOT REALIZED.

(a) *How to prevent wars.*

(b) *The future is ours.*

"Give us the tools and we will finish the job," said Winston Churchill to the Americans, in one of his most memorable broadcasts.

Similar appeals for help were made in the Great War, but let us hope that we shall never again have recourse to such pleas. For the unpalatable truth is that we already had the tools necessary to prevent war but did not properly utilize them.

Science marches on. It shows us how to produce almost anything and everything in abundance, and yet, owing to economic maladjustment, there is widespread poverty and under nourishment.

Wheat and fruit rot for lack of markets in the New World, while people go hungry in the Old. Coffee is burned in Brazil while men and women beg for it in Central Europe. In parts of China it is estimated that forty per cent. of the children die of under nourishment. To come nearer home, potatoes have been dumped into Scottish rivers while unemployed Welsh miners cannot buy sufficient food for their children. Germany builds her autobahnen but is unable to make full use of them either in peace or war owing to lack of petrol, while in other parts of the world that commodity is abundant and cheap.

Man's greatest task to-day is to catch up with scientific discoveries and make adroit use of them for his own benefit. But before this can be achieved the politicians will have to secure the help not only of scientists but of business men, psychologists, publicity experts and others whose specialized knowledge could contribute towards a scheme for preventing recurrence of war.

Certainly, there is no royal road to success, but a combination of methods might well succeed where one alone could not. A new armed League of Nations, enforced educational methods in

Germany and Italy and a hundred other schemes may all play their part in making the future safe, not for democracy, but for mankind, for nothing less will do.

There is one thing, however, which might contribute more than any other single factor towards the prevention of future wars, and yet, ironically, it is rarely mentioned or even studied, that is the application of new discoveries in contraception.

The line between achievement and failure is very fine, and I believe that the division between peace and war is equally so. Thus, it is not so ridiculous as it sounds to say that if there had been just half a million fewer Germans in 1939 war might not have come at all. Just as it is the last straw that breaks the camel's back, so, in my view, it may be the last hundred thousand mouths to feed that encourages any government in a policy of conquest.

It is an undeniable and salient fact that the lands in which birth control knowledge has been freely available are the lands which seem most to hate war and love peace. Holland, the home of contraception, France, the U.S.A., the United Kingdom, Scandinavia, are all lands in which contraception has been permitted. Whereas Italy, Japan and Germany—where, in recent years, contraceptive knowledge has been largely prohibited and big families not only encouraged but financed—have been the chief warmongers of our time. Russia, also, seems to have become more Imperialistic since, in 1929, she abandoned her laws permitting abortion at will. It would thus appear that war is a natural consequence of an increasing population.

If we truly believe in freedom for the individual we must cherish it with the fanatical devotion displayed by the early Christians, or, in more recent times, by the Nazis. We must use propaganda, honest propaganda, to spread our belief, not only in regard to knowledge of contraception but also in every other field. It is for this country, surely the most civilized and enlightened in the modern world, to become the leading advocate of personal freedom.

In order to prevent the recurrence of war we may have to abandon that ridiculous part of international law which allows a country to mass troops on a frontier but forbids the other to retaliate until after a formal declaration or attack. To take the offensive for peace against countries which are doing their utmost to prepare for war might be "illegal", according to our present standards. But it would hardly be sufficient to precipitate war, for if this last conflict has taught us anything it has shown that the offensive is superior to the defensive.

Applied to population limitation this would mean that we should have to take advantage of every device, such as broadcasting, leaflet raids and commercial infiltration in order to spread knowledge of contraception and the necessity for it. This would be a long term policy and for that reason would be unpopular. But many drastic and distasteful measures will have to be taken if the world is to be saved from recurring ruin.

In the past, exception has been taken to the use of birth control, owing to the inevitable decrease in population. It is estimated that in a hundred years' time the population of Great Britain will be half what it is to-day. This is very serious. Moreover, family limitation is undoubtedly reducing the quality of the race because it is more readily available to the wealthier classes. Yet criticism is futile, for contraception is established for better or worse.

What, then, is the solution? We have seen how, in Nazi Germany and Fascist Italy, large families have been encouraged and contraceptives banned for the sole purpose of creating cannon fodder, although the performance of the R.A.F. in 1940 may do much to prove that the quality of men is of more importance than the quantity.

Always, however, so long as contraception is prohibited in certain countries, the decline in the British birth rate must be a serious matter. For some countries must, of necessity, be regarded as potential enemies, or, at any rate, as liable to the temptation of making war upon a less densely populated, and, therefore, considered weaker, neighbour. In order to remove this danger the decline must be proportionate in all countries.

This can only be achieved by the world wide dissemination of birth control knowledge. Obviously, before the Knauss discovery and the evolution of other methods, such information would have been useless in countries where birth control goods were not on sale. But now, thanks to these discoveries, this part of the problem is solved.

As for the rest, science again comes to our aid in providing the actual means of dissemination, namely, the aeroplane and the radio. Leaflet dropping and broadcasting by a foreign power or an international league could do much in a country where anti-contraception laws amounted to interference with personal liberty. One can imagine the wrath of the authorities in the country concerned, yet the act itself could hardly be regarded as warlike. In any case, if this and other anti-war measures were enforced, there would be far less danger of future outbreaks.

We have the tools; it is for man to use them. Let us not be wanting in the offensive spirit for peace. It is in such directions that our thoughts to-day should be turned. We have tried to end war with the sword; we have tried to prevent it when it has been too late; this time, let our preventative measures be taken in advance—which means now.

One of our aims must be to come to some universal agreement on the question of population limitation. If the individual is given the knowledge he will make use of it, no matter whether he be Italian, Irish, Chinese or any other nationality.

CHAPTER XLIII

ADOPTION.

- (a) *What to tell an adopted child.*
- (b) *Physical and moral hereditary characteristics.*

There are a number of people who desire children, but, for one reason or another, are unable to have them. And this does not only apply to childless married couples, but also to single women, who desire to have a child about the house. To such people, the adoption of a child is the solution to their difficulties. I know an unmarried woman doctor, who has already adopted a small boy, and the experiment has turned out such a success that she now intends to take a baby girl into her home. Of course, the maternal instinct of an unmarried woman can also be satisfied by an illegitimate child, but, even though the experience of motherhood is unfulfilled, adoption is certainly the better way.

In America adoption has been practised extensively, but in this country, for some reason, it is not very common. This state of affairs, however, is likely to be changed in the future, owing to the wholesale evacuation during the War. Indeed, I have already heard of several cases where the evacuee has been legally adopted by its foster parents, and has already proved a source of happiness and interest to their lives. It is also probable that children made orphans through air raids will acquire new parents in this manner; and already a small girl, who lost her mother in a raid, and whose father, a pilot in the Royal Air Force, was killed in action, has been adopted by other pilots in the same squadron.

There is one fundamental rule in all cases of adoption: the child must always be told that he has been adopted. Unless this is done, the chances are that he will learn the truth from a stranger, which will naturally cause a grave emotional shock. If, on the other hand, he grows up with the knowledge, it will make very little difference to him. A friend of mine, who was adopted at the age of six months, told me that she had always known the truth and that it had given her no feelings of inferiority, while as a child she had felt slightly superior to other children whose past was not

so interesting! This, I think, disposes of the fear of most foster parents that such knowledge would have a bad psychological effect.

My friend also emphasized another point which is of interest to those contemplating adoption: that it must be made clear to the child that there is no possibility of his being claimed by his real parents. She herself suffered agonies in this manner. She dared not put the question to her foster mother, through fear of receiving an unfavourable answer; and as the matter was never openly discussed—probably because it never occurred to her foster parents—she came to the conclusion that something was being hidden from her, and that, at any moment, she might be separated from those whom she loved.

The Law of Adoption contains certain safeguards which are of interest to anyone contemplating this procedure. The applicant for an adoption order must be over twenty-five years of age, and not less than twenty-one years the infant's senior, so that a woman of twenty-five could not adopt a boy of thirteen. Also, only under very exceptional circumstances will a man be given the sole custody of a female child.

In almost every other respect, the legal status of the adopted child is identical with that of the ordinary offspring. His new parent, or parents, must maintain and educate him, while the legal relationship of the child to the foster parents is the same as that of a child born to them. In the matter of inheritance, oddly enough, the adopted child has no legal rights in relation to the adoptor's money or property, although, in this one matter, he retains his rights to any share which would fall due to him from his real parents.

The courts, when granting an adoption order, invariably make sure that all the parties are fully aware of their action, and that the real parents fully understand that they are being permanently deprived of their child.

There are, of course, many methods of procuring a child for adoption. Sometimes foster parents will take the child of relatives or friends, and in these circumstances it is possible to learn of the hereditary characteristics, both mental and physical, and to take these into consideration during education and upbringing. The most common method, however, is to apply to the National Children Adoption Association. This Association, which has been responsible for finding parents for hundreds of homeless children, is most scrupulously careful in all its transactions. So far as is

possible, enquiries are made about the physical and moral hereditary characteristics of the child, so that foster parents can be supplied with all information, and can be certain that they are obtaining a healthy baby. It is very much better, of course, to adopt a baby than an older child, for, as everyone knows, it is during the first few years of life that character is formed, and it is not always easy to counteract early tendencies.

Adoption offers a splendid solution to childless couples, or to those who have only one child, and for some reason or other cannot have another, and yet wish to enlarge their family. In the future, we shall certainly find a great increase in the number of single women who want to adopt children. Our knowledge of the tremendous influence of environment over the influence of hereditary proves that if the child is healthy he will in most respects resemble his foster rather than his real parents.

CHAPTER XLIV

STERILIZATION: VOLUNTARY v. COMPULSORY.

- (a) *No reduction in physical fitness or sex powers.*
- (b) *Artificial insemination among humans.*

The mere mention of the word sterilization raises in the average healthy person a feeling of abhorrence. This is doubtless due to the common belief that sterilization means the removal of the male sex glands, or, in the case of the female, of the ovaries, and consequently the decline of their sex lives.

Nothing could be further from the truth. In the male, sterilization is merely the tying up of the tubes through which the sperms pass, so that after the operation the ejaculation contains no spermatozoa. It is one of the simplest operations, involving practically no risk or inconvenience.

In a woman the operation is more involved and requires her entry for a few weeks into hospital; but it is also considered easy and safe, there having been practically no cases of death resulting from it.

It must be realized that sterilization in no way affects the personality or fitness of the individual, and, in some cases, the health actually improves; nor does it reduce sexual desires or powers, except that children cannot afterwards be conceived.

The traditional and instinctive feeling of hatred against sterilization is a good thing, for it has no doubt prevented certain cranky eugenic enthusiasts from passing laws whereby this operation could be forced upon certain members of the community. Who would feel safe if compulsory sterilization was made law?

The introduction of a law making sterilization compulsory for the unfit or the habitual criminal would not be acceptable to the British people. They would regard it, rightly, as an effort to take away the liberty of the subject. Such a statute would lend itself to abuses, but even more dangerous would be the risk of error, since no doubt the type of doctor who would take up an official appointment of this nature would acquire the rigid—and sometimes narrow—outlook of the Civil Servant.

The legal position in regard to voluntary sterilization to-day is beset with many legal technicalities, and as a result many doctors are unwilling to perform the operation. This refers especially to hospital doctors, although, I believe, certain General Practitioners are willing to sterilize private patients. The legal position should be clarified, for *voluntary* sterilization most certainly seems desirable, not only for the good of the race, but often for the happiness and peace of mind of the individual.

Voluntary sterilization would, indeed, be advisable in the following cases:—(a) If a woman would run grave risk of death in the event of childbirth; (b) in the incurable feeble-minded; (c) in people with physical infirmities of a grave nature which are due to inheritance; (d) in habitual paupers, criminals and drunkards; (e) in cases of serious acquired diseases, which would make the bearing or upbringing of children very difficult.

There need be no stigma attached to voluntary sterilization; in fact, rather the reverse, for we should regard as wise those people who, of their own free will, decided to avoid children owing to reasons of health. In any case, as no change in outward appearance results from the operation no one except the couple concerned need be aware of it.

If this operation were freely available it would be a godsend to a number of persons, enabling them to enjoy intercourse entirely free from the fear that their method of contraception might be faulty. Medical men would, of course, be careful upon whom they operated. If someone consulted them who was really fit enough to have children, then, naturally, the doctor would advise against the operation.

In certain countries compulsory sterilization of criminals and other unfit people has been tried as an experiment, but reports show a great reluctance among those whose duty it is to carry out the law, thereby largely negating its effects. One also thinks of Nazi Germany, where compulsory sterilization has been the law for some years, and one is not impressed with the results achieved.

Compulsory sterilization, never; voluntary, yes, in the few really deserving cases.

From this subject, one naturally turns to the question of artificial insemination. Take the case of a married couple, where the husband feels it would be eugenically risky for him to become a father. It would still be possible for his wife to conceive, without having relations with another man. She can, by artificial means, have the semen of a healthy, sound man deposited into the vagina,

so that conception becomes possible without intercourse. Artificial insemination is rarely practised among humans, on account of prejudice, though in the stock-breeding world it has been known and used for years. There seems to me to be no moral reason against it, in the case described above; and it has the obvious advantage over adoption, that at least the wife contributes her share towards the child's heredity. Moreover, her maternal instinct is fully satisfied.

CHAPTER XLV

ABORTION.

- (a) *Case of a girl raped by several men.*
- (b) *A foul and abominable trade.*

Much confusion exists about abortion. By abortion we infer in this country any interruption to pregnancy, whether legal or illegal; whereas if the embryo or foetus comes away on its own account we speak of miscarriage.

Natural miscarriages are frequent. For one reason or another many women are unable to carry a child to full term. Some authorities estimate that one in every five conceptions ends in miscarriage, but no reliable statistics are available.

It often happens that an embryo, instead of becoming embedded in the womb, breaks loose after a few days. At this time, it is, of course, only a fraction of an inch in size, so that the woman herself probably does not know that she has been pregnant. The only indication may have been that her period was a few days late or that she missed a period. In such cases a doctor is rarely called, and, usually, Nature kindly re-adjusts matters so that medical attention is unnecessary.

Most natural miscarriages occur in the early months of pregnancy and, apart from the unnoticed cases during the first few weeks, are announced by general pelvic pains and hæmorrhage. Miscarriage may be due to a variety of causes, varying from excessive physical exercise or mal-development to internal illness or high fever. In all such instances a doctor should be consulted.

Frequently, professional advice and treatment can prevent future trouble, although if women were to acquire the habit of undergoing a medical examination on becoming pregnant many mishaps would undoubtedly be averted. Moreover, there is no need for those desiring children always to despair. I remember a woman having one miscarriage after another for years, but eventually producing a healthy living child.

The law against induced, or artificial, abortion is very strict, but it is legal for a medical man to terminate pregnancy if the

expectant mother's life would be endangered or her health gravely affected by child-bearing. But this does not mean that any woman can go to a doctor and say that since she is not very strong she would like an abortion. Far from it. A medical man has to be very sure of his ground before he will perform the operation and, in addition to the consent in writing of both parents, generally obtains several other opinions in order to safeguard his own professional reputation.

In the Roman Catholic Church abortion is not sanctioned at all, the view being that to destroy something which God has created is murder. The fact that owing to her state of health the mother may die in childbirth does not weigh with the Church. This seems to me to be a very inconsistent way of assessing the value of human life.

In my opinion, in those cases where extreme ill-health prohibits the likelihood of further child-bearing voluntary sterilization is justified. Immense fear and worry would thus be avoided.

To return to the operation for abortion, however, there is a widespread belief that this is seriously detrimental to future well-being. One woman friend informed me that her two necessary abortions would shorten her life by twenty years. I assured her that this was nonsense, since many women had had twenty or thirty abortions without ill-effects. Properly carried out by a competent surgeon the risk to health is very slight.

A recent case, known as the Bourne case, caused much interest in England. If I remember the facts correctly some soldiers raped a young girl of fourteen, who became pregnant as a result of it, and a London surgeon agreed to perform abortion.

Great publicity was accorded this case, and, strictly according to the law, the operating surgeon was probably liable to severe penalties. The fact that he was not punished, however, is proof of the more tolerant modern attitude towards such tragedies.

The defence was that the nervous strain of child-bearing under such circumstances would have been likely to seriously injure the girl's health. It was, of course, a most exceptional case, inasmuch as the girl was raped by several men, and has no doubt served as a precedent for others about which nothing is heard. On the other hand, it did nothing to change the situation so far as the average woman is concerned.

Experiments for legalizing abortion have been made in various parts of the world, notably in Soviet Russia. There abortion

became so prevalent that the authorities had to change the law and bring it into line with that of other countries.

Naturally, for the guilty do not talk, accurate figures for abortion are unobtainable, but some people estimate that in England approximately 90,000 illegal operations are performed every year. This, I feel, is a gross exaggeration, for it would mean that one in about every twelve births was an abortion.

Nevertheless, the practice abounds in certain circles, and there are quacks and scoundrels of both sexes who live by this illegal trade. Even so, it is exceedingly difficult for the average girl to find anyone who is willing to perform the operation. Moreover, the severity of the punishments—heavy terms of imprisonment—have done much to reduce the crime.*

When it is realized that in this country approximately one in every twenty-five births is illegitimate it is understandable that many girls must desire to terminate pregnancy. There is, however, a vast difference between the numbers of those who try to induce abortion and those who succeed in doing so.

It is not only the unmarried girl who seeks the aid of the abortionist; many married women, for financial or other reasons, wish to be rid of their unborn child.

A Foul and Abominable Trade.

The performance of illegal operations is a foul and abominable trade. So foul is it that cases have been known of scoundrels whose livelihood was derived from firstly seducing a girl and, when the victim had become pregnant, introducing her to an abortionist, the seducer later collecting the commission on the exorbitant fees invariably demanded.

But owing to the difficulty in procuring evidence, as Dr. L. A. Parry has pointed out in *Criminal Abortion*, the trade is not easily stamped out. Dr. Parry maintains that many of the advertisements for "female pills" and cures for menstrual irregularities are merely cover for the abortionist, so that he may secure the names and addresses of girls in difficulties.

Certainly, no credence should be given to these advertisers who claim for their products the removal of all obstructions and

* It is interesting to note that the proportion of illegitimate to legitimate births in Great Britain and Italy is almost identical, whereas in Germany and France there are approximately twice the proportion of illegitimate births. The position in Chile is bad, every third child being born out of wedlock. In Holland, on the other hand, we find a small percentage of illegitimate births, the proportion being only about 1 child in 70 as against Britain's 1 in 25.

irregularities. Moreover, the medicines sold are usually worth a few pence, although the purchaser may be charged anything up to several pounds. They are composed of harmless drugs, for it is illegal to sell anything else to the general public. Most, if not all, of our *national* newspapers refuse to insert advertisements for fraudulent medicines, and the *Times*, I believe, employs a paid medical man to advise on whether or not copy is strictly honest and above board.*

It can truthfully be said that no drugs or chemicals will induce abortion unless taken in such quantities as seriously to endanger life. All sorts of concoctions have been tried and abandoned as useless by medical men in the legal pursuit of their profession.

There is a widespread belief among women that by drinking gin at the commencement of pregnancy the embryo will be expelled, while others maintain that the taking of emetics or purgatives will have the same effect. But Nature is not so easily baulked, and the probable result is that a woman may make herself seriously ill in this manner, perhaps even ruining her health for life.

In addition, if her action became known to the authorities she would be liable to imprisonment with hard labour for a minimum period of three years and a maximum one of life sentence. This fact that attempted (or successful) self abortion is a criminal offence will doubtless come as a revelation and a warning to many foolish women.

As for the moral aspect, many women seem to think that abortion in the early stages is much the same as ordinary birth control. Yet it is, of course, quite a different thing. In the case of contraception, the new life has never started, while in that of abortion the child is already conceived and is a human being.

Abortionists obtain enormous fees for their nefarious practices. I have known of sums ranging up to 50 guineas being charged for the operation, exclusive of extras for the time spent in the bogus nursing home.

These unskilled practitioners use various methods, physical violence being a favourite one. There are numerous instances of death resulting from it, but rarely is the child expelled by manual manipulation. Some women abort easily, it is true, but when induced by unnatural violence the accompanying risk is tremendous, death frequently resulting instead of abortion.

* Since this paragraph was written, Parliament has passed an Act calculated to prevent fraudulent medical advertisements of this nature.

The illicit use of various instruments, which are introduced into the uterus, is even more dangerous to life. Knitting needles, syringes and other articles are frequently employed. The use of anything, including the correct surgical instruments, requires years of training and knowledge if the operation is to be successful.

Consequently, it is not surprising that this method, practised by charlatans, frequently results in the death of the woman concerned. Apart from the ever present risk of septicæmia, the use of improper instruments is liable to cause perforation of the womb lining and serious hæmorrhage, usually accompanied by fatal peritonitis.

Legal abortion, carried out by a doctor, using surgical instruments in a hospital or nursing home, is a different matter from criminal abortion, in which improvised implements are used by ignorant men and women who are often dirty and diseased. In the interests of humanity, anyone having knowledge of a person carrying on trade as an abortionist, is in duty bound to inform the police, so that these activities can be terminated.

Serious and tragic as it is for an unmarried girl to conceive a child, illegal abortion is no solution of the problem. The only honest thing to do is to face the consequences. Fortunately, society to-day is more tolerant towards illegitimacy, and numerous children have been born out of wedlock, who, in later life, have achieved the greatest eminence. Their illegitimacy has proved no obstacle to their success.

PART VII.

NORMAL AND ABNORMAL SEX BEHAVIOUR.

(a) NUDITY IN BRITAIN AND AMERICA.

(b) ADOLESCENT AND ADULT DEVIATIONS.

(c) WAR, PROSTITUTION, IMMORALITY, VENEREAL DISEASES.

CHAPTER XLVI

NUDITY.

- (a) *The case of two elderly spinsters.*
- (b) *The author's experiences in America.*

From time to time the subject of stage or beach nudity is discussed at length in the National Press and elsewhere, and on no other topic is more confusion of thought displayed.

Meanwhile, the advocates of complete nudity make little headway and are still regarded by the majority as cranks and exhibitionists. The Church and the Law both set themselves sternly against almost any form of nakedness, and the conventional reaction to the unclothed body is one of shame, horror and disgust.

The truth is that the wearing of clothes is among the chief causes of repression, lustful thinking and the coarse, ribald jokes invariably associated with references to the unclothed body. While climatic conditions in this country make clothing essential, except for brief periods of the year, there is not the slightest doubt, theoretically, that if, during the warmest weather, we went about in the natural state, it would mean the end of much hypocrisy, humbug, and adulterous thinking. Anatomical curiosity would be dispelled by satiety of the visual senses, and men and women would come to regard their bodies objectively as something of which to be proud instead of ashamed.

The artist is not continually obsessed by the sight of the nude, nor, in theory, should anyone else be so obsessed. But in practice this is not a just analogy because the artist chooses his models for their æsthetic value; we cannot. Beauty appeals to the highest senses in man, ugliness to the lowest, when it does not repel and disgust. Thus, many of the semi-nude people seen on our bathing beaches have none but themselves to blame if they become the object of censure and disgust. It is on æsthetic, not on moral, grounds that nudity and sun bathing, in our present state of evolution, should be attacked.

At present, this is not the case. Objections are made on the ground that the naked body arouses indecent feelings; moreover,

fear is expressed as to the effect on young children, who, it is alleged, would be greatly shocked. Nothing is further from the truth, for the unclothed, well proportioned body creates a feeling of reverence, affection or awe in the beholder. It is the half-concealed body, coupled with suggestive movements and gestures, that is immoral. Children will not be shocked by the nude unless they have been taught by strict, bigoted parents that the body is evil or sinful and never to be exposed. In any case, any shock sustained would probably be beneficial in the long run.

Again, many violent anti-nudists are actuated by jealousy. Through good living or laziness they have allowed their own figures to assume such proportions that they resent the display of shapeliness and beauty in others, and lose no opportunity of attacking nudity on moral grounds. Fortunately, such hypocrisy is clearly discernible and deceives no one but its possessor.

It is known that the standard of morality is higher in those parts of the world where the loin-cloth is the only garment than among civilized peoples. We should do well to bear this fact in mind when considering the question, to which, incidentally, some of the greatest thinkers have given their attention.

Plato, for instance, recommended that engaged couples should be given the opportunity of seeing before marriage what, inevitably, they would see afterwards. Here are his words: "Let games be instituted in which youths and maidens shall dance together, seeing one another and being seen naked, at a proper age, and on suitable occasions, not transgressing the rules of modesty".

That was written more than two thousand years ago, and, after passing through many less enlightened centuries (it is not long ago that piano legs were considered indecent unless fully draped), we are just beginning to approach the Platonic ideal. An indication of this is given by the natural way in which young men and women holiday-makers dance in bathing suits, shocking as this may seem to some of our numerous prudes.

That great thinker, the late Havelock Ellis, referred to the question of nudity on the stage in the following words: "Some day, perhaps, a new moral reformer, a great apostle of purity, will appear among us, having his scourge in his hand, and enter our theatres and music halls to purge them. It is not nakedness he will chase out, it will more likely be clothes."

It is inconceivable to me that the Creator should have intended the mere spectacle of the human body to be sinful and lustful, as

certain 'Christian' interpreters of the Gospels would have us believe.

Yet thirty years ago the state of affairs was almost laughable, as the following personal experience shows. As a child of three or four, I believe my first reasoned thinking was on this subject. At that time, skirts were ankle length and bathing suits came well below the knee. I recollect arriving at the conclusion that while men "walked from the middle", women only did so from the knee. I remember wondering exactly where women's bodies ended and their legs began, but I do not think I was enlightened at the time.

False modesty was carried to absurd lengths in the early years of this century. One woman friend of mine recounts that at her school she was told to wear a linen skirt, so that she would be unable to see her own body while taking a bath. This and similar restrictions resulted in such intense shyness that at the age of twenty she was horrified at the thought of undergoing a medical examination for threatened appendicitis. The consequence was that she had to embark on much disciplined thinking before even contemplating marriage.

Nudity and the Law.

The banning of nudity is peculiarly British, and is the outcome of the puritanical hypocrisy that is so much a part of our national character. I understand that in Russia, on the other hand, a bathing suit cannot be bought and that if one were to be used the practice would be considered abnormal. I believe in Japan, Sweden, Finland and many other parts of the world, a whole family will take baths at the same time and think nothing ill of it.

In recent years, regulations in this country have been less rigid, and for a time there was a craze for nudist camps and sun-bathing. The rules of these camps are, I believe, strict, and only bona-fide followers are allowed to enter. Peeping Toms and those who are only curious are rigidly banned.

At these camps, men and women, often married couples, frolic about without a stitch and never give the matter a second thought. Pastimes such as lawn tennis, deck tennis, swimming competitions, health exercises and physical culture are indulged in with, I am told, the innocence of children. Shy people at such establishments, I believe, wear slips.

While the law is ever on the alert, young boys have always been allowed to bathe naked in rivers. According to an Oxford

friend, a similar custom prevails among Oxford dons and undergraduates.

An unusual case came before the courts recently, when two middle-aged spinsters brought a charge against a man whose habit of sun-bathing at an open second floor window opposite their home apparently greatly shocked them.

Before pronouncing the verdict, the learned Judge visited the scene of the "crime" and, finding the distance between the two houses great, was not altogether satisfied when the elder of the two ladies produced from a cupboard a pair of powerful binoculars to aid his sight. The spinsters' motive for going to law is incomprehensible, unless it was for reasons of publicity.

I once had an unusual experience on the beach at Morar, in Scotland. I was sitting on a narrow stretch of sand facing a beautiful pool, when a modern young man and woman (presumably his wife) walked up and, stopping directly in front of me, undressed and then proceeded with their swim. It occurred to me at the time that I ought to have considered such an action disgusting, but I did not do so. All I saw in it was a healthy disregard of a piece of conventional humbug. I suddenly realized that I did not consider the naked body "dirty" or nasty, as many of a former generation would have done. The couple wanted to bathe and they chose the most suitable part of the beach from which to do so.

In the United States, when on the roof of the Empire State Building, the world's tallest skyscraper, my attention was attracted by a number of sailors, who were peering through a telescope. Again and again the glass went the rounds, and the sailors gazed their fill. As I approached they offered me a turn, indicating the direction in which I should look. The "view" turned out to be a number of nude people, of both sexes, sun-bathing on a distant roof top. They were divided from each other by canvas screens, but from Peeping Toms, armed with a telescope, they were quite unprotected. I confess that the unaccustomed spectacle did not fill me with any desire to inform the police.

At the time of this American visit, the fan dancing craze reached its height, and in Dallas, Texas, I had the privilege of seeing an exhibition included in a cinema programme.* During the interval, a fan dancer came on to the stage almost completely hidden by her large ostrich feather fan; then, to the rhythm of the music, she started a slow dance, taking care to manipulate her fan so that her supple figure was intriguingly, but never entirely,

* I have recounted this episode elsewhere.

displayed. At intervals, depending on the attitude of the moment, she opened and closed the fan so dexterously that at no time, apart from an occasional glimpse of her peach-like breasts, was more of her unclad form revealed than one sees of a London chorus girl's.

The effect was delightful and artistic, and it is difficult to understand why such a performance would be banned in this country. Certainly, such a dance is far less sexually stimulating and infinitely more soothing than some of the crude, vulgar leg and buttock shows which are not only legal, but are also heartily applauded, here. It is time the authorities learned to differentiate between what is artistic and what is just sheer filth and vulgarity.

Audiences already seem to be ahead of the censor in this respect. Prolonged applause is accorded a floor show in which there is an artistic fan dancer or even a completely nude chorus, provided the show is seemly and artistically performed. In films and in certain shows in this country nude "tableau vivant" acts, consisting of naked women standing in artistic positions, often form the grand finale of a variety turn, and are well received. The audience feel that they have seen something inspiring and beautiful.

In New York I witnessed a perfect example of the public's censorship of a crude and disgusting piece of "acting". On the stage a sailor was portrayed embracing his sweetheart, and while he was doing so an actor from behind an artificial wall pushed a stick between the man's thighs, so that it protruded against the girl's body. This was the first night, and, presumably, the management had failed to realize what the reaction might be to this coarse "jest". At any rate, not only was it followed by complete silence but numerous people left the theatre. The programme was full of crude indecencies and smutty jokes and the run ended a few days later.

I am not a nudist crank, but I do feel that the whole question resolves itself into one of common sense. If there were a little more nudity in Britain there would be less repression and hypocrisy. Our attitude is, however, becoming gradually more sensible. This was brought home to me a few years ago when a mixed party of about a dozen of us went to bathe at Burling Gap, near Eastbourne.

I happen to know that every member of this particular party was a high-minded, decent young man or woman. Thus, since there is no cover at Burling Gap behind which to undress, we did

so where we were. The sexes could, of course, have separated some distance apart, but we did not trouble to do so. None of us were nudists, and yet I am sure that no one felt anything indecent had taken place. We merely did what I believe the majority of modern young people would have done, and none of my friends ever referred to the matter again.

The important thing to remember is that there is a time and a place for everything. Nudity for health or artistic reasons is surely not out of place, and we only show the state of our minds if we see impurity in it.

It is the repressed, sexually morbid person for whom the sight of another's nakedness conjures up lustful or evil thoughts. I know that if I saw a number of boys and girls playing on the sands or swimming naked I should regard it as a beautiful sight, although I confess I should not have the courage to join them; at least, I do not think I should, which is perhaps to my discredit. My own view is that, not for any indecent reasons, but merely to avoid the risk of self-embarrassment and out of reverence men ought to wear a slip.

CHAPTER XLVII

ADOLESCENT DEVIATIONS.

- (a) *Normal bi-sexual tendencies.*
- (b) *Various forms of sexuality—normal and abnormal.*

We have previously discussed those parts of the body which generally possess an erotic appeal for the opposite sex; but so wide and varied is the range of normality, that further knowledge is necessary if the subject is to be fully understood. Not many years ago, any sex manifestation not considered normal was regarded as a perversion. At that time, it was not understood how closely the normal and abnormal were related; and such ignorance was not surprising, considering how all matters of sex were shrouded in secrecy and superstition. Now, however, the word perversion has been discarded by medical circles, because it implies that the patient is wilfully perverted, which is rarely the case. Indeed, the actions of an abnormal person are usually caused by some fundamental quality in his nature, over which he has little control. We therefore to-day refer to these as deviations, or unusual sex behaviour.

Nevertheless, there is still great ignorance among the general public on this matter, which glibly refers to the normal man or woman, without realizing that such persons do not exist. All the same, while we are unable to separate the normal and abnormal into watertight compartments, it is possible to give a more accurate idea of the normal erotic behaviour of the ordinary man and woman.

It has already been explained that the difference between the two sexes is not so great as had been supposed, and that proof of this is provided by the rudimentary nipples in the male and the clitoris in the female. But in addition to these similarities, there are, as everyone knows, many men whose voices or figures resemble, to some extent those of the opposite sex, while there are also some women whose physical characteristics are similar to those of men. Such instances are too common to be regarded as

freaks of Nature. Psychologically, there is also a large proportion of men whose temperaments approximate to those of women, and of women who in the same way resemble men. We refer to these people as effeminate men and masculine women, and yet our assumptions are often inaccurate. In an emergency, the effeminate man may surprise everyone by manifesting the most manly qualities, while the masculine woman may at heart be the most tender mother. It is also interesting to learn that a man will sometimes earn the reputation of being what is vulgarly called a "sissy", during one period of his life, and then, for no apparent reason, will become the exact opposite of his former self. Such instances can be explained by alterations in the glandular activity, or by mental decisions made by the individual.

The important point to remember is that in most virile men there are feminine characteristics, while in the most feminine woman there are male characteristics. We are all, in fact, to a varying degree, bi-sexual. This state has been aptly described by Georg Groddeck*: "Every one of us", he writes, "man, woman, child or adult, is both male and female, both child and adult. In the being we call a man there is also a woman; in every woman a man; and something within us can put on at will the appearance of any degree of age."

This knowledge helps us to understand ourselves. We can only regard a man as being abnormal if, though physically male, he is feminine in all other respects. There are, of course, such people, but they are rare. Far more usual is the man who possesses all but one or two of the male characteristics. There are, for instance, men who break into tears very easily, which is a feminine weakness, yet such people are manly in every other respect. There are also women who, although possessing a masculine voice, are wholly feminine in other ways and certainly could not be described as abnormal.

This knowledge of our normal bi-sexual tendencies—which are strongest before puberty, when the sex glands have not fully begun to function, and in certain cases, in old age, when their functions may have ceased or been upset in some way—helps us to appreciate the conditions of true homosexuality. This term, of course, denotes love between one man and another of his own sex, while love between women is known as Lesbianism. Although I will deal with this subject more fully in the next chapter,

* From Dr. Georg Groddeck's "The World of Man," by kind permission of the publishers, Messrs. E. C. Daniel & Co., Ltd.

I wish here to say a word about homosexuality and Lesbianism among adolescents.

So far as children in the teens are concerned, such occurrences need not be taken seriously, unless they are carried to excess. Homosexuality sometimes occurs at public schools, where, it must be admitted, conditions are particularly favourable. Children sharing dormitories are liable to slip into the habit, not through any viciousness or inherent inverted inclinations, but simply as a substitute outlet for the powerful sex urge. The possible encouragement of these inversions is, of course, an argument against the public school system. Despite this, however, we should take a balanced view of the problem, and it should be realized that if young animals of the same sex are kept together they invariably practice homosexuality without harmful results. It would thus appear to be an innocent and passing phenomenon, but this is not always the case. The difference between a human being and an animal is that the latter does not attach any emotional quality to its bodily activities, whereas a child may acquire a habit which it may be impossible to eradicate in later life. As a general rule, however, men and women at maturity grow out of such practices, and are none the worse for their experiences. Homosexuality or Lesbianism is by no means confined to children at Boarding Schools, for it is sometimes practised in all innocence by other children. Many children indeed rationalize their acts in the following way. They have been warned never to do anything of a sexual nature with a member of the opposite sex, owing to the danger of impregnation, so they naturally conclude that there can be no risk in playing with someone of their own sex.

When homosexuality is of a physical nature, it usually means that the participants try to gratify themselves in one way or another. Sometimes it may only be mutual masturbation, and on other occasions one may be the aggressor and the other the passive, but not always willing, partner. Secret rendezvous are generally arranged, and contracts never to disclose are forced upon the weaker member, so that little is ever heard of the practice. In some public schools, however, it is reported that whole dormitories of boys or girls will indulge at the same time. Physical contact between girls is probably more rare than between boys.

Again, homosexuality may be of a mental variety, and the child may not be aware of its significance. This is extremely common, and varies from the young boy who worships an older one, and regards him as a hero and model for his own life, to the girl

who has a "crush"—as it is called—on another girl or woman teacher. Such instances cannot be regarded as morbid, and usually the child soon reaches an age where these tendencies are put aside for the normal heterosexual outlook.

I remember on one occasion, while walking through a wood, I came across two girls of about fifteen, who were hugging and kissing each other in not at all a sisterly fashion. Undoubtedly, this was a case of strong emotional feeling for each other. Such a friendship would doubtless break up a year or two later, and leave no disturbing mental traces.

These alliances between children certainly cannot be recommended, but they can usually be dismissed as temporary phases, unlikely to recur. To try and force a separation between the children, however, will not help matters, and it is better to remove the conditions in which such practices are likely to be encouraged. But in assessing their importance, the child's age must be taken into consideration, as well as the fact that his love might easily have been for a person of the opposite sex, if one had been available. It is, of course, another matter when similar manifestations occur between adults, except, perhaps, among soldiers, who, for lack of women, sometimes practice homosexuality. But even here, I consider such a thing to be slightly abnormal.

Various Forms of Sexuality—Normal and Abnormal.

The Œdipus complex—the term used to describe the love of a person for one much older than himself—is, to my way of thinking, a greater deviation than the homosexual tendency of childhood, and yet it could hardly be described as a sexual abnormality. This tendency is wrongly named, because in the myth Œdipus, as Havelock Ellis points out*: "experienced no such feelings", (referring to love for his mother), "but was compelled by the oracle and the gods to marry his mother and kill his father unwittingly, in spite of his own struggles to avoid these crimes."

Despite its name, the Œdipus complex has come to be associated with the emotional and sexual love of a child for one or other of its parents. When this occurs, a boy will love his mother to the exclusion of other women, and a girl will prefer her father to any other man. If such people are ever able to break away from this tie, they usually select a partner many years older than themselves. Often, however, they remain single, and on the death of

* From Havelock Ellis's "Psychology of Sex," Published by Messrs. W. Heinemann, Ltd.

the parent are abnormally upset and troubled by most bitter remorse and self-recrimination, believing that they did not sufficiently love and appreciate the parent during his lifetime. These sad misfits find normal love with someone of their own age distasteful. As they are usually persons who have been pampered and spoiled during childhood, the best remedy is one of prevention. If a child is inclined to attach extraordinary sentiment to one of its parents, he ought to be discouraged and encouraged to make friends with other children of his own age. Also, parents should avoid showing excessive love to their children after they begin to grow up, in case they induce this unnatural emotion.

Narcissism, or self-love, is another deviation which is not at all easily defined. It may be either of a mental, or physical nature, or both. Every normal person possesses this tendency, just as he has a tendency to love a parent, or older persons, or members of his own sex. It is only when exaggerated that these manifestations become unhealthy or abnormal.

It has already been explained that in almost all children the sex desire is directed inwardly towards themselves, but on reaching maturity such thoughts are usually discarded. Yet the man who is filled with self-importance and conceit, may often marry and lead a perfectly satisfactory married life, for he has merely retained the mental side of self-love, which might even be quite acceptable to his mate. This case illustrates the complexities of normality. True Narcissism, however, is rare, for the individual is totally in love not only with his own body but with his spirit and soul. Such people generally prefer masturbation to normal coitus, for the reason that real love for another would be impossible.

Those who experience voluptuous thoughts and find it difficult to escape from sex often imagine that they are abnormal. In rare instances this may be so, and such people are known as Satyrists; usually, however, a constant awareness of sex is only due to highly developed passions, and there is nothing abnormal in a good sexual appetite. Contrary to general belief, those who practice sublimation and refrain, without hardship, from sexuality are nearer to abnormality than those with a strong sex urge.

Exhibitionism is another subject about which there is much confusion. Exhibition of the body—or showing off—has no significance in children, and is commonly practised by both boys and girls; neither is it a deviation, but rather the normal, between the married, especially younger couples, who enjoy seeing and being

seen naked. The genuine nudist, sunbathing for health reasons, also could not be considered abnormal.

We must examine the subject without prejudice, which is not always easy. The line between the normal and abnormal is indeed fine, and we must remember that one single tendency in an otherwise healthy person, can hardly constitute a deviation unless it is particularly pronounced.

The man who practises rape, for instance, could not be considered psychologically abnormal, although he is socially morbid. Rape, attempted rape and seduction, strangely enough, typify the normal aggressive sex instinct. We can hardly consider such crimes as abnormal, but in a civilized society they are rightly condemned by law. Any person, however, who commits them should certainly be regarded as lacking in self-control.

Psychologically, the subject of rape is interesting. It is a rare crime, for the simple reason that almost any woman can protect herself against a man, owing to the situation of the genitals and the difficulty of their approximation without co-operation. Attempted rape, however, is more common than is indicated by Court records, for the majority of girls, however frightened they may have been at the time, generally laugh at such experiences and do not trouble to take proceedings. They know very well that the sex urge is natural, and that it is the instinctive desire of the male to conquer and subdue. Self-restraint usually prevents such occurrences from being serious, as most men hesitate to use excessive force.

When rape actually occurs, it is due, in most cases, to the inability to control—perhaps owing to drink—a normal desire. So normal, indeed, is the use of force in sexuality that many women prefer each sex act to be preceded by a struggle and conquest. Convention, however, prevents their giving reign to such feelings, except with their own husbands; and in the married state playful struggling is not considered a deviation but rather a form of the normal sex stimulation.

It is a similar motive which causes some people to read divorce and murder cases. They are not cruel by nature, but they obtain sexual pleasure from reading about crimes of a sexual or semi-sexual nature. Such people could scarcely be regarded as abnormal, but when interest in this type of literature becomes the aim, or object, or sexual desire, then they are, temporarily at least, in an unhealthy sexual condition. Sometimes a man will actually make erotic literature his sexual symbol. In order to

obtain orgasm, such a person requires, in the same way as a dipsomaniac requires drink, to read of matters pertaining to sex. When it is carried to such a degree, this craving is certainly a deviation. On the other hand, it is well known that if men are separated from their wives they delight in an occasional glance at pornographic photographs, and obtain pleasure by reading erotic novels. As a substitute for normal sex—and regarded as such by the individual—this could not be considered abnormal.

In Paris, up till the fall of France at any rate, pornographic literature and photographs were freely sold, while penny-in-the-slot machines abounded in various "Fun Fairs", which showed men and women in the intimate positions, although—presumably by law—not actually performing coitus. This business, of course, was mostly conducted for the tourists, for Frenchmen, not being so repressed in sex matters as the average Anglo-Saxon, rarely waste their time and money in such pursuits.

Men of all ages frequent these shops in thousands, so that such practices could scarcely be considered a deviation, otherwise a high percentage of tourists must be perverts, which is not the case. Doubtless, most of them are either single or unhappily married. The desire to see the naked body of a woman in a single man is natural, and in this connection I have a friend who, before the war, was a most religious man in the early twenties. In former days he would have considered it highly immoral to view a nude woman, yet recently I received a letter from him, telling of a visit by some chorus girls to his camp, and how, in the final scene, they were completely stripped. The lights, he informed me, were supposed to have been dimmed, but unfortunately the switches had been mixed, and he was obviously thrilled at the result. His description of the girls' beauty certainly indicated a change from his pre-war outlook which would have shocked his local vicar.

I have mentioned the case of this man, because it shows that fundamentally he was interested in the feminine body, and that his former strictness was rather due to conventional ideas of morality than natural inclination.

Voyeurism is another common form of sex behaviour. The term is applied to men or women who obtain pleasure in seeing others in intimate positions or situations. This interest could not be termed a deviation unless it was carried to excess. The average young person is mildly stimulated by witnessing love scenes on the stage or films, and it often happens that lovers in country lanes, much to their annoyance, find men or women spying upon

them. Often these Peeping Toms will go to great lengths to satisfy themselves. I remember on one occasion, after a picnic by the sea, our party reclined on the face of a hill to rest. There were one or two attractive girls present, and later, when I awoke from a doze, I noticed that a boy of about fourteen had placed himself a few feet below us on the hill, and was ostensibly reading a paper, although, in reality, he was peering under the girls' skirts. Another common form of this sexual curiosity is provided by servant girls who look through keyholes in hotels frequented by honeymoon couples. Such habits could scarcely be termed a deviation, unless they became a craving. An individual who preferred spying upon others and allowed what he saw to be his entire sexual aim would be sexually morbid.

Sadism or masochism are usually classed as deviations, and yet it must be realized that in their mild forms they are natural components of normal personality. Sadism is the desire to obtain sex sensations by observing the effects of pain on another, and not, as a rule, the wish to cause pain. Masochism is the desire to be hurt solely in order to obtain sexual stimulation. Sadism has been described as inverted masochism, but it should be realized that both conditions can be present in the same individual, although, of course, sadism is more natural to men and masochism to women. These manifestations can also be observed in the animal world. The male will roughly grasp the female before and during intercourse, and provided she is on heat she will not object.

In normal, healthy men and women, these desires are latent, although the playful struggles of lovers, in which the one may slightly hurt or bite the other, are certainly not abnormal. Playful smacking, even to the extent of causing a little pain, is frequently practised by perfectly natural couples as a means of creating sexual desire, although in former days this would have been considered perversion. I shall, however, deal further with this subject in the next chapter.

The fetishist, whose sexual desire is fixed around a certain object, is very common, especially among men. The man who prefers his wife to retain her silk stockings or her skirt during love making has a fetishistic tendency, which hardly comes within the range of morbid behaviour. Many women, too, show great preference for a man wearing a uniform, which is a mild form of the same thing.

Again, there are others who find it impossible to fall in love with anyone who is not deformed, and this is certainly a more unusual form and explains why the hunchback is often popular with the opposite sex. I know of one man who is so deformed that he can scarcely walk, and who possesses no outstanding qualities to compensate for his defect, yet many women are always paying court to him.

Bearing these facts in mind, I therefore think we can safely conclude that in every normal person there is a tendency towards the abnormal; and in the abnormal a tendency towards the normal. Such behaviour formerly considered perverted is now regarded as normal, and it must be remembered that fixations may change with the age of the person. The man who, at one period of his life, might deviate from the path of normality, might, at another, return to it and become an example of regularity.

Abnormality is really an exaggerated form of normality, and can only be classed as a deviation when the form it takes makes the sufferer anti-social, or in some way unable to lead a normal healthy heterosexual life.

CHAPTER XLVIII

ADULT DEVIATIONS.

- (a) *The importance of thought control.*
- (b) *Symbolism and fixations.*

In this chapter we shall discuss border line and abnormal cases and examine what can be done to prevent or cure them.

As we have observed, the person with bi-sexual tendencies is normal; yet if these tendencies be so pronounced that an adult is equally sexually stimulated by a member of either sex this becomes abnormality. By adult it must be understood that we do not necessarily mean anyone over twenty-one, for, sexually, people mature at different ages. Some may be fully developed at twelve, while in others this may not occur until the late twenties.

Many people with strong bi-sexual tendencies marry, and, while they may never experience the normal amount of heterosexual urge, may nevertheless approximate normality in their relationship. Marriage to such persons is inadvisable, however, owing to the danger of their suddenly forming an emotional attachment to a member of their own sex and thus losing whatever amount of passion they were able to express to the partner.

Such a case came to my notice recently. The relations between a young married couple were fairly satisfactory. Passionate love had not played a great part in the marriage, but the husband simply imagined that his wife was somewhat cold. One day, however, she returned home and informed him that she had met a woman with whom she had fallen deeply in love. To be with this woman apparently meant everything in the world to the young wife, and the last I heard of her was that she had gone away with her friend.

Such cases are, of course, unusual, and true Lesbianism an uncommon condition in adults. I believe that only about one woman in every ten thousand could be so described. Authorities are still divided on whether the condition is inherent or acquired, but the concensus of opinion is that it is inherent, that is to say that it is

due to some tendency or glandular irregularity, thus placing the unnatural desires largely beyond the individual's control.

Personally I do not share this view, maintaining that both Lesbianism and homosexuality are more usually acquired through environment and other causes, although I admit that the result, in some cases, may be incurable. For this reason the sufferer ought not to be looked upon as a criminal, any more than a consumptive should be so considered.

As distinct from homosexuality, there is one type of Lesbianism which certainly can only be regarded as acquired. Sometimes a girl, unable to find men friends, will select a woman companion and, if the latter is willing, make a substitute love affair out of the association. Such couples may make passionate love and masturbate each other, but always with the mental reservation that it is a substitute for the real thing. These affairs are usually terminated when one of the partners secures a man friend or suitor. Apart from the anti-social aspect, such affairs are not to be recommended, since there is always the danger of the normal feminine love object, that is, the male, being superceded by the female. In other words, what is started as a temporary measure may become a permanent habit.

The idea of close physical contact between members of the same sex is, of course, repugnant to the normal man or woman. I well remember my own sensations of disgust when, after answering an advertisement for dancing lessons, I found that I was to be taught by a stout, middle-aged man instead of an attractive instructress. Having paid for the course, my Scottish caution made me continue with it, but my hatred of embracing another man made me thankful when it was at an end.

Homosexuality, that is, an erotic affair between two men, is more frequent than true Lesbianism. But it should be noted that it is far more prevalent in London, and, indeed, in any capital than in the provinces. Yet I doubt whether more than one man in several thousand has homosexual tendencies and many of those who have, for social or other reasons, never carry their unusual desires into practice.

Such inversions are very tragic. The church, the law and society in general severely condemn any form of homosexual expression, failing to realize that the sufferer's inclinations may be entirely beyond his control. In France and the Low Countries there is no law against homosexual practices, provided they are by mutual consent and carried out by adults. In this country the

way of the homosexual is indeed hard when discovered, although the majority of cases do not come to light.

The practice has not always been so regarded. In ancient Rome and Greece it was upheld by some writers and philosophers as superior to heterosexuality. Socrates, Shakespeare and other eminent men are believed to have had homosexual leanings, if not to have carried them into practice. The Bible has, however, clearly condemned homosexuality in the words, "Thou shalt not lie with mankind, as with womankind; it is an abomination". Nevertheless, it appears to be on the increase in this country, for according to *Whitaker's Almanac*, under the heading "Sexual Crimes", and the sub-heading, "Unnatural Offences", we find that the average number of convictions in 1910 was 307, while in 1936 it had reached 1,167, an increase of more than three times.

Generally, inverts make their contacts through ordinary friendships, but in large cities there are male prostitutes who are to be seen occasionally in parks and other places. They can be recognized by their gaudy clothes, cut to accentuate the hips, and by their walk. Sometimes, the unfortunate men who consort with these professionals contract venereal disease, which adds to their difficulties.

In both homosexuality and Lesbianism there is a variety of degrees. As a rule, one partner is the aggressive or active, while the other is the passive or willing partner. Again, through a form of blackmail or for financial gain, the passive homosexual may not be a true invert at all, but merely practising for reasons of fear or to make money.

On the other hand, there is no doubt that numerous people with unnatural urges never give physical expression to them. This may be for conventional or high-minded reasons. These mental inverts are the most common of the homosexuals. Often, the person who never marries may be one, although he, or she, may be quite unconscious of the fact.

In this category we find the woman who is a man hater and the man who is a woman hater, and those who prefer the company of their own sex. This, however, is not an invariable rule, for in many cases such people may have entirely different reasons for their attitude.

Man or woman hating, when excessive, becomes a serious deviation. I once knew a woman who was so averse to men that she would not eat in a restaurant if it contained one single male. A climax was reached when, in a self-operating lift, she tried to

prevent a man from sharing it with her by slamming the gate in his face and seriously injuring him.

Marriage for the true homosexual or Lesbian is, of course, a hopeless proposition. Apart from the fact that the union would almost certainly fail for psychological reasons, it is well known that often the homosexual is relatively impotent, that is, although virile with his own sex, he finds erection impossible with a woman. To change over from homosexuality to heterosexuality is not only difficult but, as a rule, impossible.

Yet it must not be thought that those who suffer from this condition are weak minded or inferior in other ways. On the contrary, the homosexual is frequently talented. The condition is rare in the lower classes, being largely confined to the upper and middle strata of society.

Homosexuals frequently find it fairly easy to sublimate or convert sex energy into other channels, which enables them to mitigate the effects of the deviation. Such people often excel in many spheres, and, by thus using up their energy, find themselves able to avoid giving physical expression to their misdirected urge. If the cause of this aberration were established as invariably acquired, society might be justified in condemning it. As it is, we should regard the sufferer with the greatest sympathy. But, for the protection of young people who might be persuaded to become accomplices, the existing laws, making the practice illegal, would appear to be necessary.

In some cases, unnatural tendencies may be due to inherent causes, such as malfunction of the sexual glands. Marriage will not cure such cases, and should not be undertaken. Perhaps, as has been suggested by certain authorities, the best plan for the sufferer is to accept his condition philosophically, without self-disparagement, and make the most of his life; to transfer his energies into other channels and, so far as lies in his power, to sublimate sex. Some relief may be found in occasional self-gratification.

Where the condition is acquired, and the habit has been set up by practice, there is, I feel, a possibility of cure. Here the patient should always counter his unnatural desires. The power of the mind over the body is enormous. He should eschew all sexual thoughts except those towards the opposite sex, which ought to be encouraged.

It may be that in some cases unnatural desires are no more than the result of habitual thinking in the wrong direction, and

that by proper thought control the cure can be established. Marriage should not be considered until the individual is certain that his or her former tendency is permanently changed.

Physical contact, such as dancing with members of the opposite sex, will indicate whether the change is occurring. But before there is any engagement the sufferer must be quite certain that sex has reverted into normal channels. This can be found out by love making. If, when kissing and fondling, the full strength of the sexual urge is manifested then, after a few months of further experiment, there would appear to be no reason against normal marriage.

Mainly, however, cures are difficult to achieve, and prevention is hardly less so. Doubtless, if boarding schools were abolished there would be fewer cases of acquired inversion, for such establishments, in which there is no contact with the opposite sex, provide a fertile breeding ground for the introduction, encouragement and practice of deviations.

Far fewer opportunities occur in day schools, because there the child is not cut off from home influence, and can be encouraged to have friends and acquaintances of the opposite sex and to follow the example of normal behaviour between their parents and those around them. This is impossible in the monastic seclusion of the boarding school.

If parents at any time suspect that their child is in contact with, or under the influence of, an invert, immediate steps should be taken to remove the child from that influence. I do not refer, of course, to the mental attraction which a child often forms for an older person, for this is usually harmless. The danger comes from an older person who is trying to influence a child in his or her favour for purposes of seduction. Fortunately this is not a frequent occurrence.

Transvestism and Eonism.

Eonism—so named by Havelock Ellis—is closely allied to the deviations just discussed. In a milder form, it is known as transvestism, but luckily both are extremely rare.

The situation of the true Eonist is very tragic. He desires fervently to change his sex, and men and women so afflicted have been known to leave their homes and settle in another district, wearing the clothes and assuming the habits of the opposite sex. Such masquerading is illegal.

There have been instances where individuals have actually persuaded surgeons to operate on them in order to try and alter their sex; and I personally have known Eonists who would have given all they possessed for such an operation. Curiously enough, these individuals often want to change in order to marry someone of their former sex.

Here again we see that the abnormality is but exaggerated normality. Millions of normal women must have wished to be men at one time or another, and correspondingly there are men who have wanted to be women. This is not a deviation, however, for the true Eonist wants, at all times, to alter his sex, and would do so, were it possible.

Transvestism, or the desire to wear the clothes of the opposite sex, is more common; and here again there is a similarity between the normal and morbid condition. For instance, the Scot or Greek may greatly admire himself in his kilt, while a woman on the sea shore considers herself most attractive in beach pyjamas, yet in neither case is such a taste abnormal. In this connection we must remember that clothes are conventional and not natural, and it is difficult to say whether it is more natural for a man to wear trousers than for a woman. Indeed, in many parts of the world, it is customary for the women to wear trousers. But transvestism is more than the mere desire to wear the clothing of the opposite sex, for it is accompanied, in some degree, by the wish to be of the opposite sex. It is present in many normal people, but when carried to excess becomes a deviation.

A middle-aged London solicitor frequently visits a woman of his acquaintance, and, after the most elaborate preparations, they exchange clothing. But this does not provide sufficient satisfaction, for he always insists that they dine out and go to a theatre together in these clothes. This is, of course, illegal, but harmless enough, and there is very little chance of being found out in a cosmopolitan city. But such a case is exceptional, and the man who occasionally tries on his wife's silk underwear could certainly not be considered abnormal. On the other hand, if such habits were regularly practised, they could be regarded as a deviation, especially if accompanied by a desire to see oneself, and be seen, dressed in the clothes of the opposite sex—as in the case of the solicitor. No doubt some of the women who prefer trousers to skirts have a slight tendency to transvestism, but could hardly be considered morbid, and the same applies to those who delight in what used

to be the fashionable Eton crop. It also sometimes happens that the trouser-wearing woman has homosexual inclinations of the aggressive type, but this is not always the case.

The hermaphrodite is a person whose sexual organs are neither male nor female, but an amalgamation of the two. Luckily such instances of malformation are few, but hermaphroditism is a tragic condition. Walker describes one of these intersexed people, on whom he was asked to give an opinion. In appearance, the patient was more female than male, except that shaving was necessary, which, as he points out, made association with women difficult. This individual had tried being both a man and a woman at different periods of life, but was always being accused of masquerading.

Another aberration which may cause great suffering to friends and relatives is sexual senility. This is more common in men than in women, and it occurs late in life. Sometimes men whose lives have been exemplary, find themselves in the Police Courts for offences against young boys or girls. The cause of this sudden flickering of sexuality is not always clear, but it is thought to be due to some kind of regression or malfunction of the sex glands. In man a diseased prostate is sometimes believed to be the cause. This condition is most distressing, and the sufferer is rather to be pitied than blamed, and ought to be put in an institution for treatment rather than in gaol.

Marriages between old men and attractive young girls are undoubtedly cases of sexual senility, the girl usually hoping to outlive her husband, and so inherit his wealth. Robert Burton describes such old men as "decrepit, hoary, harsh, writhen, burst-in-bellied, crooked, toothless, bald, blear-eyed, impotent, rotten"; and in the case of women his words are equally pertinent: "a crone, a beldame, she can neither see, nor hear, go nor stand, a mere carcass, a witch". But, of course, when these pungent words were written, less was known of internal secretions, glandular diseases, etc.

The morbid exhibitionist is a more common deviation, possibly caused by some under development of the sexual organs, which has had a deleterious effect on sex health. This illness is rare in women, and the male exhibitionist usually frequents lanes and parks where he may give vent to his peculiar desire. Railway carriages also seem to be a favourite place for operations. He obtains his gratification by exposing his body in the presence of girls or women, and watching their reactions.

As a rule, it is the genital organ which he uncovers, and in so doing may obtain an orgasm. Such unfortunate men should not be regarded as criminals, for usually they are not in the least vicious. In fact, they hope to please rather than shock their victims. A suggested cure for their condition is that they should join a nudist colony, so that by being among people who do not regard the body as indecent they would lose interest in displaying their own to strangers. The exhibitionist is generally a weak person, and sexually ineffective in the normal relationship. He has really remained in a childhood stage of development.

His trouble is that he often chooses a child of tender years as his victim, and it is known that many women attribute their frigidity in later life to this cause. Personally, I regard this as absurd, but, all the same, some police action must be taken to stop the practice. Imprisonment may have a restraining influence, but it seems to me that it would be better for an exhibitionist to make some arrangement with a woman to act as his audience, so that when desire clamoured he could give effect to it without coming into contact with society.

In the last chapter we briefly discussed erotic fetishism or symbolism as a normal component of sexual love. It is well known, however, that the same condition can easily become exaggerated and transformed into a fixation. When this happens, we have a man or, more rarely, a woman, to whom certain fixed conditions are essential before sex is gratified.

There are many varieties of this abnormality, so that we can only examine a few forms. The shoe fetishist is an interesting and common type. Here, the man can only obtain an orgasm when handling, looking at, or thinking of a shoe, usually a high-heeled woman's shoe. It is believed, and I think with some truth, that all symbolism is due to some experience in early life, which has left an indelible impression on the child. Thus the shoe fetishist is explained by the fact that in his childhood his nurse or mother used a high heeled shoe to tickle or amuse him as he lay on the floor. This tickling may have been done unconsciously, but the child experienced pleasant sex sensations as a result, and so has come to associate sex with shoes.

Only when the interest in the deviated object is erotically exclusive does the case become abnormal. Many men no doubt find themselves sexually stimulated by seeing a woman in high-heeled footwear, but are nevertheless capable of normal love. In the abnormal, there is always the craving for the use of a shoe before

gratification takes place. In the United States, there is a magazine published, containing photographs of girls wearing every kind of shoe and boot, which undoubtedly caters solely for this unnatural type of person.

Corsets, women's cami-knickers and even revolvers are known to be used as erotic symbols by the sexually morbid. Varieties of silks and furs, too, are commonly made objectives. The fetishist may obtain his orgasm merely by handling such articles, or again by looking at drawings or photographs. In serious cases the person is impotent except when he has his symbol near at hand. There are numerous magazines which cater for such people, but here again it must be remembered that a normal young man will obtain a thrill by seeing a partly clothed girl or photograph without necessarily being a fetishist. With the latter, it is the garment, and not what it conceals, which is the centre of interest.

These abnormalities are difficult to define, and it often happens that a person suffers from several at once. For instance, it is well known that sometimes a shoe fetishist will also be a corset fetishist. In the underworld of all large cities are prostitutes who cater for such abnormal persons, and keep assorted stocks of belts, shoes, tight-lacing boots, coloured silks, etc. Unfortunately, many of these peculiar cases do not want to be cured, but delight in their abnormality and consider themselves as connoisseurs in the art of sex. In others, suffering from a severe fixation, cure may be impossible. As a general rule, however, if a person finds himself deviating from the normal he should discourage such thoughts in case they become overpowering, and concentrate his erotic emotions on the proper objective of the opposite sex.

A mild degree of sadism is present in most normal people, and in its morbid form it is comparatively rare. Among true sadists we find the wife-beaters, child-thrashers, bullies, and sometimes even murderers. Occasionally, people who frequent boxing matches do so from sadistic motives. Contrary to public opinion, the sadist is not a cruel person, although in the pursuit of his deviation he often causes physical suffering. He obtains his sexual gratification by watching his victim writhe, which, in a way, resembles the abandon of love making. It is known that there are sadists who cause no suffering whatsoever, and such people act their part with an accomplice. Instead of a birch, the instrument of punishment may only be a soft silk rope, but the accomplice must pretend that he, or she, is being severely thrashed.

The victim is usually undressed and tied down, and it is her struggles and attempts to free herself which stimulates the sadist. There is no doubt that many of the Old Testament prophets who advised the frequent use of the rod had sadistic tendencies, and their advice has served as an excuse for many a sadistic parent, guardian or school teacher. I well remember a master who was obviously emotionally stirred as he punished his charges. He used to remark, quite happily, "It is better to give than to receive", and would often punish between fifteen and thirty different pupils daily, and without any adequate reason, other than the pleasure it gave him.

One of the greatest dangers of the adult sadist is that in his nefarious practices he may infect others either with a desire to copy him (or her, for there are also women sadists), or to create the opposite condition of masochism in his victim.

In France, and certain other countries, the sadist is catered for by the sale of numerous books, profusely illustrated, dealing with flagellation, and by penny-in-the-slot machines, showing girls receiving corporal punishment.

In the most serious form of this mental illness, we have those who only obtain sexual relief by witnessing real tortures, and some may go so far as to murder. Jack the Ripper was an example of this type of sadist. In this deviation, there is an overpowering desire to see blood, and in the pursuit of his aim the practitioner soon comes into contact with the police. Luckily such morbidity is extremely uncommon, although much newspaper publicity is given to it when it does occur. Now the Press caters for a definite demand, so there is reason to think that there is more latent sadism than one might imagine. The conditions of sadism and masochism are sometimes found in the same person. A man may be a bully to his wife and children, but with some other woman he may desire to be hurt, to be her slave.

One solution of the problem, which has been advanced, might be for sadists to marry masochists, and then each would be satisfied.

Sadism is closely allied to religious penance. We read of monks in bygone ages who have inflicted severe self-punishment by scourging themselves into a state of collapse. Equally, this might be classed as masochism, but the two conditions, although opposite, are, as Freud has shown, really inverted forms of the same deviation. Both conditions are the expression of inferiority feelings.

Masochism is a feminine characteristic and present in many normal women, although when it becomes exaggerated it is an aberration. Cases are known of women who only obtain sex relief after having been thrashed or hurt to the extent that blood is drawn. This illness is not confined to women, for certain prostitutes earn their livelihood by pandering to men who suffer from this unnatural deviation. These women employ all sorts of instruments to inflict punishment on their client so that he may obtain sexual relief. Luckily, serious cases of this abnormality are infrequent.

Bestiality, where an animal is the sexual object, is too disgusting to discuss, and it is sufficient to say that those who practise it are few and far between, and are usually depraved and of a low mental type.

Satyrism and Nymphomania—both infrequent deviations—still remain to be mentioned. The Satyrist is an over-sexed individual, possibly due to excessive glandular activity, whose erotic urge is never satisfied. In women, the same condition is known as Nymphomania. I have only known one woman suffering from this complaint. She was wealthy, and tried to seduce even workmen or tradesmen who came to her house. This craving may be so strong that it overcomes all moral sense, and anyone of the opposite sex is a possible object with whom to gratify the sex urge.

Fortunately, as we have said, extreme degrees of sexual deviation, of all kinds, are infrequent. No one is quite "normal", and all possess some deviation to a mild and harmless extent, although it is doubtless completely inhibited or controlled. It is only in a very exaggerated form that such conditions can be regarded as disorders.

CHAPTER XLIX

WAR AND SEX.

(a) *Political misuse of repression.*

(b) *Sex during total war.*

Chain up a good tempered dog and, in time, it will become ferocious; deny a stallion or a boar any sexual outlet and it will quickly grow fierce and vicious. Hitler, low and cunning as he is, must surely have known this when he banned contraceptive knowledge and decreed that sex should only be used for purposes of reproduction.

I am convinced that he tried to make political use of repression and inhibition in order to develop aggressiveness and hate, which are diametrically opposed to love and peace. Where he blundered was in forgetting that after a time repression loses its aggressive effect and that those who practice it become dull and listless.

With the outbreak of war many things happen in the sexual sphere which are easily explained. War is a primitive instinct, and when it is loosed upon mankind many other primitive instincts are apt to be released too.

It would not be true, however, to say that all those in the war area are so affected. To-day, for the majority, war is an unpleasant necessity to be won as soon as possible, so that a return to normality may take place. But there is a minority who regards war and what goes with it as an excuse for making the most of the sexual opportunities which are offered. Such people could almost be said to enjoy war.

Hostilities give expression to the sadistic side of man, and there has always been a relationship between sex and fighting. Among certain savage tribes, it is necessary for the bridegroom to visit a neighbouring tribe and return with a scalp or to accomplish some other valiant deed. In the past, many a duel was fought for the hand of a lady, and in the days of the Crusades the gallant knight ensured his wife's purity by means of a chastity belt, the key of which he retained.

Sex played a prominent part in the Great War, and its effects lasted well on into the nineteen twenties. There is no doubt that the emancipation of women contributed not a little to this phase of moral laxity, for once having broken away from the home women were not anxious to return.

Thus, large numbers of girls, who, but for the war, would have been under the parental roof, engaged solely in domestic pursuits, obtained jobs and set up bachelor establishments of their own. Not unnaturally, such a situation was conducive to greater sexual freedom, young men venturing to make proposals which, in other circumstances, would have been flatly denounced as "improper" and "dishonourable" by irate relatives.

During the war itself, it is well known that in France there were hundreds of brothels to which the men went when on leave from the front line and that prostitutes made large sums of money. Many of these women had a turnover of more than twenty men in a day, the men waiting in queues for their favours. But sex is absent from the front line or battle zone, where there is too much to be done and too little time in which to do it, for side issues such as immorality.

On leave it is another story, and Nietzsche's dictum that man was made for war and woman for the edification of the warrior certainly appeared to be justified, to some extent, during 1914-18.

On the home front, adultery and free love reached dangerous proportions, in fact, a complete, if temporary, change occurred in the nation's morals. In those days war and the warrior still retained some glamour, and the man in uniform had only to raise a finger to seduce almost any girl he chose. She was a willing accomplice, feeling it almost a duty to surrender to him.

Total war, however, is a different matter, and its grim assault on the civilian population tends to reduce this kind of hero worship. Women in the bombed areas, who have experienced all the dangers and rigours of the front line, are less inclined indiscriminately to lavish their favours upon comparative strangers who may be no more heroic than themselves.

Thus it is that sex is less prominent to-day. According to all reports, in France, in 1940, there were fewer brothels and far less promiscuity.

Nevertheless, there is much that war does to break down morals and encourage loose living. Men and women are thrown out of the home, the restraining influence of which is lost. I know men who, before the war, would not have dreamed of using coarse

language, but now they take pride in doing so. Looseness in language is but a short step to another kind of looseness.

The psychology of indecency and immorality in wartime is interesting. People who have led chaste, pure lives do not suddenly become evil and vicious. What happens, as I have found over and over again, is that men and women are apt to lose their sense of right and wrong. They feel—and one can readily understand it—that, since they may be killed at any moment, they might as well make the most of the present.

For some, this may mean squandering money and seeing and doing many of the things which have previously been denied them. But, with sex uppermost in the minds of many young people, especially those who are inexperienced, sexual experience is the most frequent craving.

One young man, who was contemplating intercourse with a willing girl friend, put it to me in this way: "I know my girl is very young and I should hate to hurt her in any way, but I have a perpetual desire to indulge, before it may be too late. If it were not for the war I should be content to wait." This boy was only nineteen, but his attitude is that of thousands.

Again, separation from home plays a significant part in the lives of others. The land girl is an example. Perhaps formerly she was living with her parents and working in a town where she had to maintain her reputation. Suddenly, she finds herself far from civilization and free to do as she pleases. The open air life gives her abundant health and energy, for which she finds no outlet in dancing and the normal pursuits of peace time. Temptation, perhaps in the form of some exempt male land worker, enters her life. He persuades her to allow him to seduce her on their day off, and she feels, with the world in such a chaotic state, that her misbehaviour matters little and, in any case, is unlikely to be discovered. She succumbs to what, in normal times, she would not have dreamed of doing. But war is the great destroyer of inhibitions and conventions and righteousness.

Another effect of war is to speed up marriage. Girls accept proposals with less consideration than in normal times. They reason thus: "I may never see him again, so to please him I will marry; anyway, I shall at least experience marriage and will probably feel better for having done so. In any case, why worry about the future?" Subconsciously her thoughts may also be coloured by the possibility that after the war men may be scarcer.

In 1939, there were almost half a million weddings; this was a record, and showed an increase of twenty-five per cent. over those of 1938.

The British birth rate also invariably increases in war-time. Many women, fearing that their man may never return, wish to have a child by whom to remember him. This is natural, although, if the husband is killed, the lot of the mother may be exceedingly difficult.

The tragedy underlying most war weddings is that the newly married are separated before they have had time to satisfy their sex cravings, leaving one another in a state of great emotional hunger. It is a different matter for couples who have been married several years; in their case there is often a deep mutual physical and mental satisfaction that renders separation less difficult to bear. No doubt, many of the newly married couples are forced to seek gratification elsewhere, almost in spite of themselves, for they have aroused, and awakened, an urge that is not easily controlled.

During the autumn and winter of 1940, many illicit relationships sprang up in some of the city air raid shelters and between fire-watchers. Close proximity of the sexes and absence of parental control contributed largely to this outbreak of immorality, but doubtless this will decline in proportion to the diminution of night bombing as time goes on.

Again, in the rejoicings which follow a local victory, a proportion of men go sex mad and rape the local women, unless military discipline is very strict. This is inevitably a part of the natural crudeness of war, and women have always been considered fair game for the conquering troops. In many cases the girls co-operate, for even though it may be a victory for the enemy, at least it ends that period of strain which accompanies the bombardment of an unoccupied town or village, and affords some solution of the food problem. Often the soldiers pay for their pleasure by lavishing food and gifts on the local girls.

Previously, when there have been naval or military victories, the civilian population have also celebrated well but not wisely, and for several days the rejoicings have included much drinking and misconduct. In total war, this does not happen, mainly because conditions on the home front are too grim to permit of unbridled and abandoned gaiety. In this case, one evil has been changed for another.

As the war spreads to different parts of the world other problems arise. Men come into contact with the coloured races, and

some find an irresistible urge to experience intercourse with half-castes and natives. The result is a number of illegitimate, half-caste children, and, often, an increase in venereal disease.

Homosexuality, as a substitute for normal sex, is also indulged in by many soldiers, and, as another form of outlet, masturbation is often resorted to. In the edition of *All Quiet on the Western Front*, which I happened to read, the author described a scene in which thousands of prisoners in camp were all masturbating at one time.

These, however, are passing phases which cease with the end of hostilities.

More serious and far reaching is the plight of the children who are orphaned or left fatherless. Apart from the material disadvantages of a child who loses its father, psychological difficulties quite often occur. Then, too, the loss of a parent of opposite sex may affect the child's future love life. As one writer has indicated, the young girl, as she hugs and kisses her father, is subconsciously absorbing a little of the technique of love making. If this is denied, she may well find it difficult in later years to brook close physical contact with a man.

CHAPTER L

PROSTITUTION IN ENGLAND.

- (a) *A study of the ladies of the town.*
- (b) *Prostitutes usually cold.*

The origin of prostitution is unknown, but it is sometimes referred to as the oldest profession. It has certainly flourished for many thousands of years, and, at various periods, has become a social problem of great magnitude. At other times, however, it has not been regarded as an evil, but rather as a revered custom, and the prostitute has held an honoured place in the community. The prevalence of prostitution all over the world is believed by some to be due to the strictness of the monogamous marriage laws. This, however, seems improbable, for the irrefutable argument against polygamy is that Nature provides an approximately equal number of men and women.

The Scriptures provide ample proof that prostitution abounded in biblical times, and it seems that the professional woman plied her trade then in much the same way as her sister of to-day. The evil must have reached large proportions when we find in Ezekiel, Chapter 16, verses 24 to 26 :—

That thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to everyone that passed by, and multiplied thy whoredom.

Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms to provoke me to anger.

In many other parts of the Bible are passages condemning the harlot. For instance, there is the story of the foolish man solicited by the loose married woman, which is to be found in Proverbs, Chapter 7, verses 5 to 22 :—

That they may keep thee from the strange woman, from the stranger which flattereth with her words.

For at the window of my house I looked through my casement,

And behold among the simple ones, I discerned among the youths a young man void of understanding,

Passing through the street near her corner; and he went the way to her house,

In the twilight, in the evening, in the black and dark night:

And, behold, there met him a woman with the attire of an harlot, and subtil of heart.

(She is loud and stubborn; her feet abide not in her house:

Now is she without, now in the streets, and lieth in wait at every corner).

So she caught him, and kissed him, and with an impudent face said unto him,

I have peace offerings with me; this day have I payed my vows.

Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

I have perfumed my bed with myrrh, aloes and cinnamon.

Come, let us take our fill of love until the morning: let us solace ourselves with love.

For the good man is not at home, he is gone a long journey:

He hath taken a bag of money with him, and will come home at the day appointed.

With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks.

Again in Proverbs, Chapter 9, verses 16 to 18, we find the following interesting passage:—

Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him,

Stolen waters are sweet, and bread eaten in secret is pleasant.

But he knoweth not that the dead are there; and that her guests are in the depths of hell.

Stolen waters, in this case, can be interpreted as the various seductive promises of a good time, made by the modern street walker as she solicits the passer-by. The theory that intercourse with a loose woman is more enjoyable than with a loving wife is, of course, untrue. In my opinion, this idea mainly dates from the

Victorian era, when it was considered improper for a wife to be passionate. As a result men—and women—in spite of their large families, were rarely sexually satisfied, and many husbands who were rich enough kept mistresses to fulfil this need.

In biblical times the punishment meted out to prostitutes was death by the sword, or stoning. The meaning of the final verse of the above passage is obscure, but it presumably refers to the degeneration of the soul of those who break God's laws.

To describe fully the different attitudes to prostitution in various lands and at various periods of civilization would require a volume to itself, and it is only possible here to dwell briefly on the subject. Certainly, the lot of the prostitute has often not been easy, and in olden times many States, in an attempt to wipe out the evil, have made the offence punishable by burning at the stake or public whipping.

In many civilized countries, the prostitute is required to register and undergo periodical medical examinations, as well as live in a registered brothel. Such steps are taken in order to reduce the evil and to keep it under control. In some parts of the world, however, little attention is paid to prostitution, except that these women usually live in certain quarters of the town, known as the Red Lamp areas, owing to the fact that a red light usually stands in the window.

An examination of prostitution in England to-day may help us to discover what the authorities could do—if anything—to reduce the prevalence of the evil.

The law prohibits any girl from soliciting a man in the street or in any public place. There are no official brothels, nor are prostitutes registered or medically examined. Thus we have the typical British attitude of compromise, inasmuch as prostitution itself is not illegal, although women are prohibited from finding a client. Theoretically, it would appear that no street walker could hope to make a living.

The truth, however, is that in districts where prostitution flourishes, the difficulty is overcome by the police turning a blind eye to solicitation. By this I do not mean to infer that solicitation is openly practised, for that is not the case; but these girls have a technique of their own for intimating their trade to likely clients. This merely consists of a "Hello cherie" from the French girl living in London, or, with her English colleague, a certain look in the eye which, curiously enough, is not a wink. Also, all prostitutes have a certain gait which is peculiar to their calling.

In London, it seems as though the authorities are determined to leave nothing to chance, for one can frequently observe police-women keeping a vigilant watch over the ladies of the town, ready to make an arrest if they observe anything in the way of loitering or soliciting.

Police interference, however, does little to stamp out this evil, for when a girl is tried by the Magistrates, all that happens is that a small fine is imposed for soliciting. Then she immediately attempts to earn back the money thus lost.

If we were to estimate the number of prostitutes in Britain by the number of societies for saving fallen women, we might well imagine that soliciting was extensively practised.

From all the sources of information available to me, however, I do not believe that in the whole of London, with its eight million inhabitants, there are more than a few hundred full-time prostitutes, or, at the outside, a thousand. In the provincial towns prostitution is, to all intents and purposes, non-existent. It would thus appear that our legislation—or rather, the lack of it!—has been highly successful. So far as procuration and the abduction of young girls are concerned, only about a dozen cases annually come before the Courts, so that it seems that the strictness of existing regulations, much more severe than in the case of solicitation, are sufficient.

The reason why prostitution has decreased is, I think, well demonstrated by the following story. When I was in America, I asked a friend why there were no girls on the streets in towns like New York, New Orleans and Seattle. He replied: "Do you think anyone is going to pay for what they can get for nothing?" Competition by amateurs in England, therefore, accounts for the decrease in this unsavoury trade. We have not driven it underground, as in some countries, but it has been transferred from one section of the community to another.

The cure for irregular sex relationships, including prostitution, will not be found in legal codes, but rather through education; and in this sphere a tremendous amount has already been achieved. A man married to a healthy woman whom he loves, and who has been taught that sex is not merely a duty, but a joy, is not likely to wander from the path of virtue. Why should he? The type of man who seeks the company of these women is the same as he who takes a mistress. Contrary to the popular idea, he is not usually a single man, but one who is unhappily married.

I think it can safely be said that very few unmarried men

consort with prostitutes. The single man who is not restrained by moral considerations can usually find a willing girl friend and has no need to search the streets. This is less easy for a married man.

Of course, certain men with abnormal tastes may only be able to gratify themselves with a paid partner, and to this class belong some of the unusual people to whom we have already referred.

Some people believe that the prostitute is the safety valve of society, enabling men to indulge without moral or physical danger to other women. But as I have already pointed out, however, there are no women of this type in many parts of the country, so this view is patently false.

If there is no demand, there will be no prostitution or loose living, for everything is governed by the laws of supply and demand.

The day when there will be no promiscuity is still far off, but I fervently believe in its ultimate arrival, and this will be achieved by a higher form of sexual culture and education than now exists. Men will scorn to flit from one partner to another, believing in the sanctity of marriage and the need for exterminating venereal infection. Concurrently with this higher state, no doubt there will be a recognized alternative for those who do not wish to marry, and yet desire an outlet for their sex. Perhaps it will take the form of some socially acceptable temporary arrangement, on the lines of, though not the same as, the safety marriage, which we have discussed. Yet it must not be so temporary as to be anti-social. In fact, promiscuity, as we know it, will no longer exist in civilized society.

A Study of the Ladies of the Town.

What is the cause of prostitution? The best way to answer that question is to study the history of women who have earned their living by this means. An acquaintance of mine married one of these women, and her life story is of psychological interest.

She was a well bred, well educated Canadian, and one of the most beautiful girls I have ever seen. At the age of seventeen, she ran away from home in order to go on the stage, and secured a job in a world famous cabaret in New York. Her salary was comparatively small, but she had plenty of opportunities of meeting rich and famous people. An international business man, who was already married, fell in love with her and persuaded her to

become his travelling secretary at the fantastic salary of £15,000 a year.

Janette—this, of course, is a pseudonym—did no work, but merely became the man's mistress, and accompanied him on his travels from one part of the world to another. When he was at home in London she went to Switzerland in order to prevent any scandal. At the age of twenty-two, she felt reasonably secure, for though she spent her salary—incredible though it may seem—it had been arranged that if her lover died, she would inherit the bulk of his fortune. After his death, which took place the year following their original meeting, his wife took action against the will, and for some reason or other it was proved invalid, and Janette was left penniless.

After this catastrophe, instead of obtaining a job on the stage, she chose the streets of Mayfair.

Her day's work started late in the afternoon, and before midnight she used to be visited by up to a dozen clients, whose "presents" would range from one to ten or fifteen guineas, the average amount being three guineas. By this method, she earned about £6,000 annually, which is more than she would have obtained on the stage.

In her professional capacity she met my friend, who was a wealthy bachelor, able to provide her with a lovely home, servants, money, horses, etc., and willing to give her a far better time than she would have had as a prostitute. They married almost at once, and are now perfectly happy. Janette makes an excellent wife, and, so far as I know, has never looked at another man.

The above is a typical example—except in regard to the large sums of money—for many prostitutes marry and become respectable and good wives.

Here is another case which recently came to my notice. A waitress in a café, who was pretty and lazy (a common failing among prostitutes), and who came from a respectable working class family, became the mistress of the manager. For some time everything went smoothly, and then business became bad and she found herself out of work. Instead of looking for a job, however, she took a flat in a low haunt near Leicester Square, and set up as a prostitute, in order to earn more money than in a respectable situation.

As she was an ordinary girl, there was not so much money in the business for her as for Janette. On a good day she would "pick up" three clients, none of whom paid more than a pound,

plus a shilling tip for the maid. It is customary, in this profession, to keep a servant in order to attend to telephone calls, appointments, etc., and to act as messenger should a client call when the prostitute is on the streets.

The average woman may earn as much as £10 a week, but she gets very little of this for herself. The servant will receive one pound, or more, a week, as well as her board and lodging. Then there is the rent of a two-roomed flat, which, when let to a prostitute, is often exorbitant, and possibly four pounds a week has to be paid in a dirty back street. Landlords are able to charge such rates because prostitutes cannot work in many districts where complaints would be made by respectable neighbours to the police. In some areas, such as parts of Mayfair or off Piccadilly, as much as twelve pounds is charged for a suite of two rooms.

Of course, not all women who take to the streets do so from a wish to make easy money and have a good time. Many of them are unmarried mothers, and have several children. The other day, I heard of a woman of twenty-six who had three illegitimate children, and her only reason for selling herself was to save money in order that her children might have a decent education. This prostitute had a home in the country where she lived, and an "office" in Town where she plied her trade. Again, quite a number of divorced or deserted women slide into the profession. The wife of an architect, when deserted by her husband, chose the profession in preference to poverty and work, and was highly successful.

In most cases, these women choose the life of their own free will, and rarely does a girl pass straight from virginity to prostitution. Undoubtedly, such a step often follows seduction, but at other times divorce or desertion may be the cause. Again, there are a few married women who have a flat in Town which they use during the week as an additional means of income, and then spend the week-end at home with their husbands.

Probably not more than half of the London prostitutes are British, many of them being of French, Swiss, Norwegian or American nationality. The French girls came here because more money can be made in this country than in Paris, and also because of the greater freedom. In Paris the girls are mostly registered and are attached to brothels where the brothel keeper, often a woman, retains a large percentage of the fees.

The psychology of the prostitute is interesting. Despite their methods of earning a living, they all like to have their own

particular man, who takes them out in their spare time, and is a genuine friend. Their love for this man is usually very great, and if he is hard up or ill they will lend him money and care tenderly for him. These men friends sometimes persuade the girls to give up the profession and marry, and sometimes they don't.

It is commonly believed that a prostitute will lose no opportunity of robbing a client, but this is not the case. There is a code of honour among them, and any girl who picks a client's pocket would be despised and shunned. Of course, they will use all their powers of persuasion to obtain larger presents from clients, and if they meet a generous and weak individual, will do their utmost to relieve him of his bank notes, but they will not usually steal.

Of course, the drunken man making his way home from a party is another matter. It seems to be recognized that a man who is obviously rich can be robbed, but enough must be left for his taxi fare home. The older or less attractive West End prostitute has to work very late, and depends largely on the intoxicated reveller for her custom.

That is one side of the question. Now we must examine the physical aspect of prostitution. How, it may be asked, is the prostitute able to have intercourse with several men within a few hours without harming herself physically? The truth is, of course, that she dare not give herself completely to any one man. She is extremely self-controlled, and all her movements are automatic and merely acting. She only pretends to have an orgasm, and that accounts for the fact that few prostitutes are sexually exciting. Even the apparent moisture in the vagina is artificial, and has been created by vaseline or some other substance, previously applied.

There are a few girls—usually French or Spanish—who really seem to enjoy their task, and these exceptions are in great demand. The majority, however, find it a hard struggle to keep alive. It is, in any case, a game which is soon over. The few years of youth may bring good returns, but the moment middle-age appears, it is almost impossible to gain a livelihood. Then the woman finds she has chosen the wrong career and wants to change. But she has no other training, and, before long, funds may reach such a low level that her only choice is suicide, or a job as servant to one of her more successful competitors.

Even at the pinnacle of her career, life is not easy, for there is the ever present fear of disease or pregnancy. Every spot or slight inflammation is viewed with grave suspicion, and in the end many of these girls become infected. The risk is very great, for

it must be remembered that many of the men who patronize them refuse to wear a sheath, so that the woman must take precautions both against conception and venereal disease.

The majority, however, are very careful and disinfect themselves several times a day, while most of them will not even allow their clients to kiss them. It is doubtful if there is a higher percentage of venereal disease among prostitutes than among other promiscuous girls, for the amateur, believing herself safe, runs a greater risk.

We often hear the expression "fighting like a couple of prostitutes". This undoubtedly originated owing to the well-known jealousy which exists in the profession. If a man who is in the habit of patronizing a certain girl suddenly picks another, trouble is likely to ensue, for etiquette demands that such advances should be refused.

In the next chapter we will discuss those who could hardly be described as prostitutes, but the difference is more apparent than real.

CHAPTER LI

PREVALENCE OF IMMORALITY.

- (a) *The women of the underworld.*
- (b) *Sex an integral part of personality.*

The women of the underworld belong to a somewhat different category from those we have discussed in the last chapter. These women are to be found in the lowest night haunts of great cities, and their only real difference is that they have a veneer of sophistication and so-called glamour.

There are fewer of these girls than is generally supposed, because hotel and the better class club managements discourage them. Indeed, most hotels are so jealous of their reputation that in a recent lawsuit a woman lost an action for damages because, although the man she had entertained in her room for the afternoon was her husband, the company's ruling that no member of the opposite sex should be received in the bedrooms of guests was upheld by the Judge.

Again, a perfectly respectable young woman of my acquaintance arranged to meet a man friend one afternoon in the lounge of a fashionable West End hotel. Owing to an accident he was unable to keep the appointment and could not let my friend know what had happened. At the end of half an hour she was requested, none too politely, to leave. She tried to explain the situation, but her friend's failure to turn up left her without corroborative evidence. On returning home she wrote an indignant letter to the management but received neither satisfaction nor apology.

These two cases illustrate how easily the motives of respectable and perfectly innocent women can be misconstrued, and they also show how difficult it would be to make a practice of arranging casual encounters in reputable hotels. Thus, the more sophisticated type of prostitute has to make her contacts elsewhere, mainly in third rate night clubs or as a bottle party hostess.

It must not be inferred from this, however, that every dancing instructress, in some of the more disreputable establishments, has a side line, because this is not so. To-day, the majority of

dancing instructresses are honest, hard-working girls. But in the worst types of night club the girls receive no remuneration for being hostess, apart, possibly, from a retaining fee that would not buy the expensive dresses they have to wear; so they have to depend on meeting wealthy clients.

It must be an unenviable life waiting and hoping for an invitation or for a chance to persuade a man to accompany them home. The difference between this practice and street prostitution is that usually the girl gives an air of sophistication to the affairs, and, in consequence, her reward is greater. Coming as she does into contact with a wealthier type of man she may average as much as ten pounds for sleeping with a client. Whereas the street prostitute can entertain several men in one night, spending only twenty or thirty minutes with each, the night club hostess will possibly show her client the town, taking him from one night club to another before finally returning to her flat, where the night is spent together. But many nights may pass before she finds another suitable client.

In London there are comparatively few of these shady night clubs, but in Paris there are many. Often, the visitor is accosted by men in the street, who offer to introduce him to such places. Invariably, the floor shows form the main attraction, and sometimes these are very crude, catering for all kinds of minor deviations. Similar places exist in New York and in many other cosmopolitan cities. The people who frequent them are often not sophisticated, as one might suppose, but are rather naive, innocent tourists from the country and the provinces, who wish to see what they imagine to be "life" and to boast about it on their return home.

On the whole, professional prostitution is less prevalent than it was a generation or two ago, and can scarcely be regarded as an important social problem in this country. Many factors contribute to this, among them the change in the masculine attitude towards woman, who is no longer regarded as an inferior being. But, unfortunately, there are many other spheres in which sexual promiscuity abounds, with all its inevitable consequences of sordid tragedy and unhappiness.

The Spare Time, Amateur Prostitute.

In Britain, as in the U.S.A., the professional prostitute has been largely driven out of business by the week-end, spare time amateur. The girl who embarks on this perilous course often does

so for the fun, but, nevertheless, runs the gravest risk of conception or of contracting venereal disease and so passing it on to others.

I refer to the type of girl who light-heartedly goes for a drive with one of those men who "gutter crawl". This evil is more difficult to stamp out than almost any other form of vice, since it is almost impossible to prove that a motorist has any ulterior motive in offering a girl a lift. Yet I believe it is a field in which the mobile police could serve a useful purpose.

The only payment that passes between the girl and the gutter crawler may be a gift of a few shillings or perhaps no more than a number of drinks. Most of the girls take no precautions against venereal infection and are consequently a great source of danger to themselves and others.

The hope of prevention lies in education, so that young people may learn to use leisure properly and decently. They must be taught the danger of such contacts, in which love plays no part whatever. Physical gratification, hurriedly and covertly snatched, belongs to the animal world and not to ours, and no more resembles the sex act, as performed under the circumstances of a happy marriage, than night resembles day.

The majority of those who indulge in promiscuity are sexually illiterate, for they do not understand that the language of love cannot be spoken in the back seat of a motor car, in a prostitute's bed or in a semi-intoxicated condition.

Not far from prostitutes are those girls who sell themselves to the highest bidder. More foolish than malicious, perhaps, they belong to the class who follow the road usually leading to self-destruction. They are carried away by the artificial "glamour" which their elderly admirers can offer them.

The latter are usually married men in the forties or over, who are well versed in the art of seduction. Their technique rarely varies. Always, according to them, their wives treat them badly or are too ill to allow sexual connection; friendship and sympathy are all they want. Surely, they demand, there is no harm in that? Gradually, by pressing gifts on these young girls, they create a situation where the victim finds it difficult to refuse intimacy. Her seduction is hastened by the liberal dispensation of wine and flattery.

It is a sad spectacle to see some of these girls living only for the day. Once having fallen from grace, it is easy to make immoral intercourse a habit; the habit results in a bad reputation and the reputation generally ruins the girl's chances of securing a decent

husband. Thus, when she is discarded—as discarded she almost invariably is, sooner or later—she has plenty of time to regret the past.

The excuse so many girls make is that they find married men much more interesting and exciting than the unmarried. This is probably true, for the simple reason that the married man is a more experienced lover, but it is a poor and paltry excuse for jeopardizing one's entire future.

Among other regrettable irregular relationships is the casual intercourse between young people for reasons of infatuation, "modernity", or merely animal gratification. This is the most frequent source of immorality at the present time. Apart from the moral standpoint, it is extremely serious because of what it brings in its wake—venereal disease, abortions, illegitimate births and untold happiness. An idea of the prevalence of illicit relationships in this country can be gained from the fact that the ratio of illegitimate to legitimate births is approximately 1 in 25.

In all sections of society, but least of all in the middle classes, we find people with borderline morals. Often they are encouraged in their ways by modern films, writers and philosophers. Such people think it is smart to be promiscuous, apparently little realizing the risks they are taking until it is too late. The proof of the pudding is in the eating, and it is significant that happiness rarely, if ever, comes their way. True morality cannot be flouted with impunity, and marriage provides the only satisfactory medium for physical intercourse between the sexes.

The question arises: is immorality on the increase? In spite of what I have just said, I think the answer is definitely No. Owing to the greater freedom of the sexes, the onlooker might be forgiven for thinking that the age of moral decadence was here, but I know this to be far from the truth.

All my knowledge of the subject convinces me that where the middle classes in particular are concerned, less than ten per cent. of girls have had sexual intercourse before marriage. The figure is probably nearer five per cent.

With men the situation has also changed, and is still changing, for the better. Some years ago it was almost obligatory for every young man to have had, as part of his education, several affairs before marriage. I should say that to-day considerably under two-thirds have had pre-marital sex experience.

And I believe that the proportion will continue to decrease as men and young women grow to realize that sex is an integral

part of personality, that it cannot be divorced from love with any degree of success, and that infrequent experiment is very little help in enabling a man to perform effectively on his bridal night.

Sex teaching has also done much in the cause of enlightenment, and has reduced the desire to experience intercourse solely for the sake of gratifying curiosity.

Knowledge of the risks run by promiscuous indulgence, of the inadequacy of casual relationships, of the all important part played by sex, and the cultivation of higher ideals, all contribute to the gradual, if slow, progress of humanity towards better and purer standards, pleasing to the sociologist and the Christian alike.

CHAPTER LII

VENEREAL DISEASES: PROBLEM AND SOLUTION.

(a) *How they are contracted.*

(b) *Need for publicity and cultural instruction.*

Venereal disease is still a grave social evil, although the two diseases, gonorrhoea and syphilis, have been known for hundreds of years. Gonorrhoea is mentioned, though not by name, in the Bible, and it is believed to have been prevalent in ancient Rome, Egypt and Greece. Syphilis, however, was not heard of until the fifteenth century, when sailors were supposed to have brought the infection to Europe. It is more probable, however, that it is of older origin, but had not been isolated and connected with sex because, although contracted through sexual connection, there may be no pain and the local symptoms may not immediately appear or be associated with the complaint which later develops into the secondary, or final, stage affecting other parts of the body.

The prevalence of the infections will be appreciated when it is learned that some authorities estimate that a tenth of the population are, or have been, victims. During the Great War, when, on one occasion, a battalion were ordered into the front line it was found that they could not go into action, as all the N.C.O's. and many of the men were down with venereal disease. But it is wrong to assume that the diseases are largely confined to wartime, for, as has been pointed out in the chapters dealing with prostitution and promiscuity, they are widely prevalent in peace time.

It cannot be too clearly stated that these are infections which can only be contracted by contact with the actual germs. For example, if a sufferer happens to be in a restaurant, a healthy person sitting next to him will not catch the disease, as he might catch influenza by breathing the same air as the infected person.

Almost invariably both infections are contracted through sexual intercourse with a sufferer. During body union the easily abraded surface of the sex organs affords an opening for these minute germs to enter the system. Gonorrhoea germs gain entry

through the delicate lining of the urethra of either sex, while the syphilis germ requires a small tear or cut in the skin through which to enter. This abrasion may be so small as to be invisible to the naked eye, but, since the germs are infinitesimal, they are presented with no difficulty.

It would be possible, but highly improbable, for the diseases to be acquired in other ways. If a sufferer had been using a towel and left a mass of live germs on it, for instance, the next user might catch the disease if some of the germs were to penetrate a skin abrasion. But this would only occur provided the towel were used immediately after the germs had been deposited on it, for, when exposed, and after leaving the body, they die very quickly. In addition, they would have to come into contact with a break in the skin surface, the eyes being liable to be affected.

Kissing is sometimes believed to be the method of transmission, but here again various factors would have to coincide. It would be necessary for both parties—sufferer and healthy person alike—to have an abrasion in the lip or mouth through which the germs could be transmitted from one to the other.

So rarely is the contagion caught in either of these ways, however, that any fears can be discounted. (It is surely superfluous to add that no one should use a soiled towel in a strange place or kiss a person with broken lips without knowing the cause). For all practical purposes the diseases are contracted through sexual intercourse, and in no other way.

Gonorrhœa (clap) is the more common, and the germ which causes it is termed *Gonococcus*. The first symptom usually arises about one or two, to seven or more, days after exposure. Unfortunately, the initial symptom is not always very pronounced, and the infected person may think there is no cause for alarm. This is a tragedy, for early treatment is essential if the cure is to be rapid. Anyone who has exposed himself to infection, and afterwards finds the slightest pain or burning sensation in the urethra, must, as a duty not only to himself but to others, seek immediate medical aid.

In some cases, this very slight symptom may be all that is felt, while in others there may also be a discharge of pus, inflammation and severe pain on passing water; but whether or not the symptoms are slight, this has little bearing on the ultimate course of the disease, so that a doctor must be seen immediately. The sufferer should not be deterred by any feeling of shame or

optimism, but must visit a doctor or hospital that day. A specimen of urine should be taken for examination.

Untreated, the illness may become most serious and finally chronic. The germs, if left to themselves, may burrow far into the generative glands, even penetrating the bladder and, apart from causing numerous complications of an unpleasant, if not fatal, character, are frequently the cause of sterility in the male. In the female, the infection, untreated, may have similar results, possibly resulting in the birth of a blind child, although this can be guarded against.

The answer, and the only answer, to this insidious contagion, is medical treatment, and the sooner it is undertaken the better. It is only in this way that the risk of future troubles developing, and the danger of passing on the disease to others, can be prevented. Fortunately, in most cases, the cure need not interfere with normal life, and, of course, the patient will find the doctor sympathetic and kind, for medical men are not moralists, although, naturally, they would be disappointed if a patient delayed consulting them until the illness had obtained a thorough grip.

Syphilis and its Consequences.

While syphilis is less common, it is even more serious. It is probably the most serious disease with which men can be afflicted. The syphilitic germ is medically termed spirochæta, and, as we have said, enters through an abrasion in the skin surface during sexual connection with a sufferer. Fortunately, this scourge is also curable, and new drugs now being used are giving astonishing results. The important thing to remember is that it should be taken in time, and the time for treatment is the first moment the symptoms appear, which is usually about a month after exposure, but sometimes it varies.

In man, a tiny, reddish spot, or spots, appear at the seat of infection. Since the disease is usually contracted through sexual connection this manifestation is almost invariably found on the genitals. This pimple develops on the bulb-like fore part of the penis, or on the body of the organ or on some part of the genitals which has come into contact with the germs, or occasionally on some other parts of the body. In some instances it may grow into an ulcer followed by a discharge, but in others it remains tiny and finally vanishes. Medically this is known as the primary sore, and when it is discovered that is the time for a doctor or hospital to be visited, so that treatment can be commenced.

In a woman the seat of infection is usually around the sexual parts, at the entrance to the vagina or in the passage itself. For her, detection is difficult, and any woman who has exposed herself to possible infection should be perpetually on the alert for several months until she is certain she has escaped. In her case it is indeed better to consult a doctor even when she feels that she may not have been infected, but, failing this precaution, she should keep a very careful watch for the symptoms.

Untreated, the sore may disappear of its own accord, and the sufferer wrongly imagine himself to be better. The reverse is the case. All that has occurred is that the disease has now entered more deeply into the system. Other symptoms which may arise include sore throat, body rash, sores, loss of hair and poor general health.

Syphilis is no illness with which to temporise, and, as in the case of gonorrhoea, on its first sign a doctor or hospital should be visited. Indeed, to ignore the first symptom is madness. Untreated, most serious results may follow. These include locomotor ataxy, a painful spinal disease, and, later, when the final stage sets in, it may affect the mind, General Paralysis of the Insane, paralytic strokes and so forth being among the complications when treatment is ignored. If a pregnant woman has the disease and remains uncured, her child may contract it, but so great has been the advance in curative methods that, to-day, provided she is promptly treated, the child may be saved and born in sound health.

According to the severity of the illness, the treatment may be long or short and require great patience on the part of the patient. But by the aid of the new "914" drug and other scientific means, no sufferer need abandon hope, for even in cases which have been neglected and reached a serious stage, the illness has often been arrested and life made possible for the sufferer. Each case requires individual diagnosis, and the best guarantee of cure is immediate treatment, that is, the day on which the symptom shows itself. No one can afford to delay in this vital matter.

The soft chancre is another venereal disease, and is contracted in the same manner as syphilis. Its diagnosis requires medical skill, as the sufferer cannot differentiate between this illness and syphilis. Fortunately, it is a minor complaint, easily cured, and without the serious consequences of the other infections.

One would think that the terrible nature of these diseases would in itself prove a powerful enough deterrent to sexual laxity,

but this, unfortunately, is not the case. The diseases are still rampant and the chief sources of infection are prostitutes and those men and women who indulge light-heartedly in free love.

The diseases cannot be contracted from healthy persons, and this means, in effect, that safety is only to be found by adhering to the marriage vows and avoiding intercourse outside marriage. It is obvious that the man and woman who live loosely run a grave risk of marring their future happiness, and in the case of a married person there is the additional danger of transmitting the diseases to the partner.

In all instances where there is any infection or fear of it, sexual contact with another is strictly prohibited until the doctor pronounces the danger of contagion to be over.

Why Venereal Diseases Abound.

Most infections are fought and quickly controlled, so that in time many of them are wiped out. The venereal diseases are the exception, and there are several reasons for this.

One, of course, is obvious, namely, that the sufferer is often ashamed and lacks the moral courage to seek medical aid, and goes about infecting others. But the principal reason is ignorance of the consequences and of the means of prevention. For many, an explanation, such as is given here, should prove a sufficient deterrent, but there are others for whom temptation is too strong.

Most of the latter would undoubtedly be glad to avail themselves of preventative measures, but these are not widely known and understood. For this reason the law should be changed, so that this knowledge could be disseminated and prophylactic sets, as they are called, made available.

Opposition to preventative methods comes from various societies and religious bodies who, considering only the moral aspect, do not see the question as a whole. Their argument is that to publicise this knowledge would increase promiscuity. It is thus maintained that if preventative measures were freely advertised and made available to the public, then they would be bought and utilised for illicit relationships. But here again this is looking at the matter in an incorrect light.

If it were only the infected person who suffered "the wages of sin" the argument might be acceptable. But what of the innocent children born with the disease and the innocent wives and husbands who are infected by erring partners? Why should they continue to suffer for the sins of the guilty?

The correct and positive way of eliminating promiscuity is by educating people to a higher degree of right and wrong and to a higher sexual culture. Personally, I have greater faith in human nature than to believe that if preventative knowledge were to become available there would be any increased resort to immorality.

The basis for true sex teaching is contained in this book. Men and women must be taught that sex has its spiritual, as well as its physical, side, and that the illicit and dangerous relationships are not only unnecessary but are not truly satisfactory. Indeed, I believe that those who indulge in them do so out of bravado or ignorance, for, in the long run, apart from the question of infection, illicit intercourse brings its own punishment. Unhappiness, dissatisfaction, broken engagements, wrecked marriages, illegitimate children, are some of the consequences of promiscuity. What pleasure can be gained from such relationships it is difficult to imagine.

Moreover, those who expose themselves to infection are laying up a store of trouble for themselves, and if they escape physical harm still cannot avoid the mental agony of wondering whether or not they have contracted disease. The least that should be done for such misguided people is to make available the materials which give some possibility of destroying the germs before they can do any harm.

Self-Disinfection Against Venereal Disease.

The measures which I propose to describe are for purposes of prevention only and not for cure, and their infallibility cannot be guaranteed. They are better than nothing at all, however, and in the Great War it was found that they reduced the high incidence of venereal disease in the army, when the disease rate fell from about twenty to about three per cent.

By law, no chemist can display materials for the prevention of venereal disease, but it is legal for him to sell such materials if asked. In order to evade the law, therefore, many chemists sell what is known as a prophylactic set. (This is referred to in the army as the "soldier's S.O.S.," and on the lower deck as the "dreadnought".) The law is so beset with technicalities, however, that many shops do not stock these sets, and, again, owing to the legal position, there is no anti-venereal disease pessary available for women, who have to improvise with the prophylactic set.

Having made it quite clear that the only safe protection is to lead a pure life, the advice, then, to those who find such a course impossible, is as follows:—

First of all, it should be ascertained that the prospective partner is free from ulcers, rashes and other symptoms described in this chapter, and looks clean and healthy. Then, immediately before intercourse, the man should wash his genitals thoroughly with a solution of permanganate of potassium and soap. This solution is made up by putting a few crystals or a tablet of permanganate of potassium (obtainable inexpensively from any chemist) into a pint or two of water until the mixture becomes the colour of red wine. It should be neither too strong nor too weak. The foreskin should be folded back and particular care taken in disinfecting the folds around the glands and the exit from the urethra, but the entire genital region, including the scrotum, should be well bathed.

Next, the prophylactic set should be used. This costs a few shillings, and consists of a tube of protargol jelly and another of calomel ointment.

Some of the calomel ointment should be spread over the male organ, especially round the folds, and also on the skin of the scrotum, and then rubbed well in. The purpose of this is to prevent any germs from entering any abrasions on the skin surface, so the greatest care in application is required. If one particle of the skin is missed the effort may be in vain. Next, using the nozzle of the tube, a little of the protargol jelly (sufficient to block the aperture) should be squeezed into the urethral pipe.

For additional safety, a sheath should be worn. This alone does not afford complete protection, as it may break in use, unknown to the user. The exterior of the sheath should be damped with water, which reduces the danger of its tearing on entering the vagina.

Immediately after intercourse this process of disinfection should be repeated, but before the protargol jelly is inserted the man should, if possible, pass water, since this helps to wash away any germs which may have entered the urethra.

Similar principles apply to self-disinfection in women. The vagina should be douched, but if no douche is available the fingers can be used to bathe the intimate parts with the solution of permanganate of potassium. This should be done thoroughly before and after intercourse. Incidentally, this is the method employed by the majority of French prostitutes, who also insist on inspecting and disinfecting the client. British prostitutes usually depend exclusively on the sheath, which explains, perhaps, why so many of them are victims of disease.

Next, the prophylactic set should be used and particular attention paid to all the folds and skin of the vagina and its entrance. The opening of the female urethra, situated above the entrance to the vagina, should be blocked with the protargol jelly. The woman should insist on her partner's wearing a sheath, because, if this does not break, it is her best protection against disease as well as against conception. After intercourse she should urinate and repeat the process of disinfection.

It should be understood that the germs which cause these infections are readily destroyed, and that any one or two of the methods advised for protection are better than nothing. It must be urged, too, that the disinfection should be promptly carried out after exposure, but, even if it is not done for an hour or two, it is better late than never, for there is still a chance that the germs will be killed before entering the system.

The purpose of the sheath is, of course, to prevent the germs from making contact with the skin surface; that of passing water to wash out any germs that may be adhering to the interior of the urethra, while the aim of the jelly and ointment is to fill up any abrasions in the skin surface, so preventing the germs from getting in. It also helps to destroy them.

The permanganate of potassium solution, which, by the way, can be carried in a bottle already mixed, disinfects the entire surface beforehand. This hinders the germs in their attempt to enter, and used again after intercourse destroys and washes away the germs which may be adhering to the skin surface.

While, as we have said, there is no infallible preventative, these methods help to reduce the incidence of disease. One method alone is better than nothing, and even washing thoroughly with soap and water will afford some measure of protection.

Here, the question arises: is promiscuous intercourse worth all this trouble? And the reply is emphatically No, for the only real safeguard lies in non-exposure to risk, which amounts to confining intercourse to marriage. Yet if everyone who indulged in irregular intercourse were to employ all the precautionary treatments undoubtedly the prevalence of venereal disease would soon be reduced. The fact is, however, that few will take the necessary trouble. Incidentally, it might be mentioned that the punishment of disease does not always fit the crime, for often infection is contracted during the first and only lapse.

In any case, if this scourge of mankind is to be controlled and finally overcome, publicity must be given to the use of preventatives; but of greater importance still is the education of men and

women, who must be taught that promiscuous relationships are not only anti-Christian but anti-social.

From childhood, everyone should be taught that sex should never be degraded for momentary physical satisfaction when, by so doing, lifelong happiness may be jeopardized. Men and women should learn to be proud of their sex health, knowing that it is not theirs alone, but may some day be shared with another. It is by cultural instruction in the great art of living and loving, rather than by moralizing, that promiscuity and disease will finally be eradicated from the civilized world.

POSTSCRIPT.

AUTHOR'S NOTE. Thank you for reading this long book. I have tried to make everything clear, but should I have failed, or should the reader feel that I could help him in any way, I shall be delighted, without charge, to do my best. I cannot promise to answer every letter, but anyone wishing to write to me may do so care of the publishers, who will forward correspondence. A self-addressed envelope should be enclosed for reply.

R.M., London.

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