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# RATIONAL SEX ETHICS FURTHER INVESTIGATIONS

A MORE INTENSIVE STUDY OF SEX HISTORIES, CASE HISTORIES, AND DREAMS, WITH THERAPEUTIC SUGGESTIONS, AND PHILOSOPHICAL DEDUCTIONS

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RICHARD G. BADGER

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## PREFACE

One year ago, ten years after most of *Rational Sex Ethics* was written, the book was placed in the hands of the professions. This was done with mingled feelings on the part of the author. His facts were beyond cavil and, if his reasoning was as logical as he had tried to make it, his conclusions were inevitable. Yet these conclusions were in some respects so much at variance with ideas long accepted both by the medical profession and by the laity that their brusque dismissal was possible, without due consideration of the facts presented and without weighing the accumulation of evidence recently brought forward, which corroborated or possibly antedated the author's conclusions. It is with surprise and with feelings akin to chagrin rather than with those of self-felicitation that he now states that, save one, he neither has seen nor heard of a single unkind or severe criticism. He was told that a sharp and rather derogatory review appeared in a not over prominent medical journal, but the reader had forgotten the name of the journal, and the author has sought for it in vain. This lack of criticism has not been from neglect, for there has been a steady and increasing demand for the book. Scores of physicians, whose attainments and judgment have been most highly respected, but whom the writer formerly would have classed as ultra-conservative, have personally commended his work in no uncertain terms. An increasing number of correspondents among college, univer-



sity, legal, and medical men have shown approval far beyond what he considers his due for this little piece of work.

Perhaps he may be pardoned for misjudging the profession and the public. Possibly it should minimize his chagrin at so doing, and render his apology less abject when it is considered how hide-bound and conservative society was twenty years ago, when he was making his first investigations in these subjects; and that comparatively recently a scientific authority of international repute, though agreeing largely with the author's views, advised against publication on these very grounds. Again, a publishing house of wide experience along these lines declined publication for the present, though approving the work. They stated that the work was in advance of public sentiment and named a date several years ahead when they would gladly undertake its publication. So the author had good company in thinking that the profession and the public had not thought in a modern, biologic, sociologic, commonsense way about this subject. Nevertheless, his apology is no less sincere for his misjudgment. Many have urged him to continue the observations which long have been in progress, and to contribute something further on the subject. Continued observations are, it seems, inevitable; for, aside from facts constantly accumulating in the course of professional work, some who have written their impressions of the book have contributed histories based on the questionnaire therein incorporated, and have expressed the hope that they might be of use in future studies of this kind. Many histories of neurotics and normals, studied by the author later than those incorporated in *Rational Sex Ethics*, have been so illuminating and so corroborative

in their evidence that, had there been the slightest scruple or uncertainty, it would have been entirely overcome; or had the author faced a storm of criticism he could now but take issue with it. The evidence, though so far one-sided, and rapidly accumulating apparently beyond any contradiction, may not be definite, so, should anything opposed to these conclusions be discovered, it will be entered faithfully and given due consideration.

As there were originally no preconceived opinions on the part of the writer, he hopes that no state of mind may ever be produced which is not open to conviction when circumstances warrant. That old ideas are being slowly dislodged is evident from the character of several recent books on sex. Where formerly the position against auto-erotism at any time and of any frequency was unequivocal, there are now many writers, who, while clinging to ancient dogma in a measure (throwing a sop to it, as it were), also state on the other side of the account, recent findings which go to show that they believe and would have their readers think that the tales of death and destruction from this practice have been tremendously exaggerated. While this shows a healthy change in educated opinion, something more than a balancing of accounts is necessary for the relief of those who are suffering from an absorption of the old pre-scientific ideas. Flat contradictions of old-fogy notions must be made over and over again before they can be eradicated. Robinson says, and truly, "The evil results of exaggerating the influence of masturbation have been so great in the past that, if now the pendulum were to swing to the other extreme, I am sure it would not be a bad thing at all."

The intention is to continue with the physiology and psychology of sex in this volume somewhat as was done in *Rational Sex Ethics*, but also to go far more deeply into the matter; and to that end a long and intensive study of some of the cases here presented has been made. My endeavor first in these further studies is to bring the study of sex nearer to that of the exact sciences, without minimizing in the least the often emphasized importance of romance and idealism. To do this it is necessary to popularize the subject somewhat, or at least to lift the veil which has so long shrouded everything pertaining to sex. My critics may say that a good deal of this matter is not science at all. To them I would answer that I belong to a class, rapidly increasing, who believe in science and are devoted to it but have not always the patience, perhaps not the opportunity nor ability, to pursue abstract studies indefinitely when the human value is remote or not at all evident, studies, for instance, like those now being pursued on the obliteration of the epidermic ridges of the soles and palms. No doubt everyone knows that the pads on the feet of primitive mammals are the antecedents of the whorl-like patterns on the hands and feet of the monkey, which in turn are antecedents of the pictures or patterns on our hands and feet, known specifically as apical, interdigital, thenar, hypothenar and calcaneal. Studies like the above, tracing such characters back through the intermediate stages to their sources require a long time, peculiar adaptability and an accuracy impossible to any but the laboratory worker. Still they give hope of further light as to the heredity of acquired characters, which knowledge may not only settle some disputes between the followers of Lamarck and Weissman, but may be, like any studies



in heredity, of value to us and future generations. The recent discovery of the sex link characters is undoubtedly valuable, but some of us, who deal extensively with human life as it is ever before us, see so many injurious effects of ignorance that, however much we may desire the pursuit of pure science, which may be remotely or never utilitarian, we can but give our allegiance to a science which is immediately useful. It is no less science to explore the inner lives of people, to tabulate the results and pass on immediately any useful discoveries for humanity's betterment than to follow out some phase of science for the sake of knowledge itself, with only a possibility of future usefulness. In order that people may take kindly to a subject long tabu, it is necessary for them to see results of knowledge soon after the knowledge is acquired. Therefore, I weave in much of the practical, which may by some scientists be considered popular, common, or irrelevant. With this explanation, I hope some of my super-scientific readers, if I have any such, may bear more patiently with my apparent digressions.

There is also the timid ambition to go a step farther and to take a comprehensive view of sex beyond the domain of the individual sciences. In short, philosophy has been not only a diversion and comfort, but of vast service to us. Unification helps us to see clearly what we may have but glimpsed before.

While a philosophy of sex is in its incipency, not too much must be expected of such a crude philosopher as the present one, who is ready to admit a not too great familiarity with the philosophies of life in its totality which the ancients and moderns have given us.

From the Alpha of Anaximenes to the Omega of Bernard Shaw and other moderns (this may be perceived

as an anti-climax) is a long way. Short stretches only of this road may be traveled by us in common, but let us hope that such journeys may be of mutual interest and profit.

It will be remembered that I stated in the earlier studies that my wife was my amanuensis, though her Puritanical inheritance influenced her more largely than did mine toward hesitancy, conservatism and silence in these matters. My courage and enthusiasm for further work is not a little enhanced by the admitted fact that, though her early ideas and beliefs still hold all legitimate dominion, the inexorable logic of results which she has inevitably observed has converted her from a hesitating accomplice to a willing, possibly ardent, co-worker.

The author of *Rational Sex Ethics* desires to express his personal gratitude that so just an interpretation of his motives should have been given by a public whom he himself seriously misjudged. He is also greatly heartened in his hopes for social betterment by the evident desire of all educated people to free sex from prudery and to find for it its legitimate place in all our lives.

W. F. R.

June 18, 1918.

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## INTRODUCTION

Certain parts of this book, while yet in manuscript form, were read by a man who is a scientific authority and for whose opinion I have the highest regard. From him I received the following letter of frank and friendly criticism, criticism which I consider perfectly just when the manuscripts which he had, and which dealt entirely with neurotics were isolated from the other parts of my work. The letter follows:

*My Dear Dr. Robie:*

I am returning herewith your papers, all of which I have read with great interest. I like your abbreviated and common-sense way of getting psychoanalytic results. Very likely the current psychoanalysis has magnified both the power and dimensions of the unconscious and also has a too elaborate technique. I have always been much in sympathy with the Burrows point of view, although I think perhaps he is regarded as very theoretical.

As to your main point of permitting or encouraging autoeroticism in certain conditions, I am of course not competent to give any medical opinion, but there is one fact that has great weight with me and that is that for many years students, with whom I often get in very confidential relations, have assured me with an emphasis I cannot doubt that they get on normally and with no discomfort with spontaneous experiences in their sleep. My personal experience and knowledge as a boy and young man points in the same direction. Animals of course get on thus with no abnormalities. Therefore, I cannot help feeling that you make a great concession to the abnormal, who of course are the ones that come under a physician's care, and that you judge

the normals who do not by them. I think the Freudians may be right even in their wildest symbolism because abnormals may associate anything and everything with sex, but their great mistake is that they assume that normal people do this, and so with your view I believe that one reading your work would say that you judged the great body of normal people too much by the abnormal that come to you for treatment.

My chief fear, however, is that in all this discussion there is too much of a tendency to fatalism. If one magnifies the strength of this instinct as something so imperious and dominant that it must be yielded to, I fear that would tend to moral degeneration. Even if a neurotic cannot practice self-control, that is nevertheless one of the noblest of human virtues, one of the best tests of the strength of character, and it seems to me that a normal young man reading your work might receive very great injury.

You wanted me to write you frankly my own impressions. They are of course not professional like yours, and they are not based upon such detailed personal study, but they represent a different and I would believe more representative class of young men. Thanking you for allowing me to see your papers, I am

Very sincerely yours.

The above letter is the most critical opinion that I have seen concerning my work. This critic read and commended *Rational Sex Ethics*, and the above criticism applies to certain portions of the present work, which he saw in manuscript form. Nevertheless, this criticism might apply to the former book, since the position there taken, while perhaps not so strong, is similar to that taken in the present study. This is a natural criticism, one to be expected, and a most just one, provided the premises of the critic are correct. I propose to answer the main points of this criticism in the spirit in which they were given. First let me quote from page 29 of *Rational Sex Ethics*:



This material then has been all obtained from what is considered the better part of the middle class. Clergymen, physicians, educators, philanthropists, a few business men and superior artisans, with the wives, sisters, and daughters of many of these have been the people principally consulted. A few histories of people otherwise normal, who have suffered and recovered from attacks of functional nervous diseases, are included. All are people generally accredited as of the very best social value from educational, religious, moral, and business standpoints.

While the assumption of the critic that a physician would naturally give great weight to his medical cases and extend his arguments and conclusions from them to normal people in general is perfectly natural and legitimate, I think that consideration of the above quotation, but if this is not enough, a careful reading of the volume it was taken from, and the present one, will show that in the present instance, at least, the work of the author as an investigator of normal lives, rather than his medical experience with neurotics, was the chief basis of his conclusions. While experience with neurotics first called attention to the great divergence between the public conscience and the universal practice in sex matters, it was at once perceived that it would not do to apply to normal people any conclusions derived from such then thought-to-be abnormal cases. It will be seen that the author repeatedly has stated that it was his purpose from the outset to make an exhaustive study of people conforming to all standards of normality for the purpose of discovering what was proper sex hygiene for normals. It was also stated that now and then a neurotic was included when, after years, it was fully determined that such an one had been only temporarily absent from the ranks of the normal. Naturally, some long and detailed cases were taken from

the so-called neurotic class, first because they were more accessible for detailed study, and second because it seemed important to show why they had left the normal and by what means they got back again.

As nearly as I can remember without going over every case in detail, each and every one of them left the normal as a result of disturbance or worry arising from some of the dogma which had become a part of our sexual code, or from misinterpretation of it. In each and every case, likewise, the return to the normal was rapid, complete, and permanent after contradiction of predicted calamities, the clothing of sex with its true dignity by dispelling shame and self-conscious prudery, and by pronouncing ethically correct and physically safe as much auto-erotic relief as seemed unavoidable after all current methods of self-control, sublimation, and sex regimen had been exhausted. I have advocated and always shall advocate self-control in sex as in all things; but it is true that I have made some slight concessions to sex necessity, imperious obsessing desire, universal custom, biologic law, or to the phenomena arising out of the libido, *elan vital*, sex instinct or impulse, under whatever terms they may be subsumed. This concession, or removal of the stigma, stain, and fear of moral and physical evils from such auto-erotism as was apparently a physiologic and psychic necessity in given cases might be construed as a letting down the bars or an admission of fatalism or a disposition to ignore the rightfulness and necessity of self-control.

If my points have in any way been proved, it is no derogation of the virtue of self-control to establish its limits. It is no fatalism to discover the laws under which human beings operate and to live and advocate

living by them. The question then comes as to whether I have demonstrated my main proposition. This may be or may not be; I am, as ever, open to conviction; but if it has been demonstrated it has been done legitimately from studies in normal people, not by applying to them findings made among nerotics. To be sure, I have helped, by the latter studies, to corroborate what many physicians and psychologists are now beginning to believe, viz., that neurotic and normal belong to the same great class. The neurotic is a little more neurotic than the normal, and the normal is a little less neurotic than the neurotic. The determination of what part of the class one shall be in is generally due to one's early sex experiences and the psychic states resulting from these. When trying, humiliating, or disgusting experiences, or when normal manifestations of instinct are looked upon as crippling, debasing, and altogether vicious, and the sufferer tries to escape his thoughts and cannot; we have the neuroses. When the individual himself sees, in early life, or in later life is brought by the physician or psychologist to see these things in their true perspective, and to allow of their presence as some small factor in his unified personality, then we have the normal. The above is what I have chiefly tried to show by the introduction of neurotic cases, and from this point of view I think such cases well worth considering.

Their observation started these investigations, they go in some measure to strengthen the evidence derived from normal people; but any radical sentiments which I have uttered or may advance are based, not on these, but on the universality of certain sex phenomena in people who were normal, as far as I and ordinary opinion could determine. I need not enter here fully into



all phases of the criticism. I have discussed elsewhere emissions or spontaneous sleep manifestations and the fact that they are unquestionably in some cases adequate outlets for the necessarily continent; while, in others, whether as the result of a congenital temperament or of a psychological state rising out of false reasoning and fear, they occur seldom if at all, even in extremely virile individuals.

If a personal allusion may be pardoned, I may state that, so far as my knowledge goes, I have had but three emissions during my life up to the present, though I have suffered much during periods of abstinence both before and since marriage. My age is fifty-one, I am the father of seven children, and am apparently as virile as at twenty, thirty, or forty. Were this an isolated case it might be looked on as an anomaly, but since many men and women have assured me that theirs is a similar make-up, there is no doubt that thousands, perhaps hundreds of thousands, may be placed in the same category. This practical absence of the phenomena of emissions or other sleep manifestations in some normal people and its healthful frequency in others renders at once entirely valueless any assumption that emissions or sleep manifestations are a universal panacea for those of either sex necessarily continent. We must either see to it that all normal people have sex manifestations in sleep, varying in frequency, perhaps as a rule from once a month to three times a week, or we must provide some other remedy for those who have none, or practically none, of these manifestations. I have no hesitancy whatever in naming auto-erotism as the only possible remedy consistent with morals, health, self-respect, and social betterment, for this latter class.

One more reference to the letter of criticism. I did not publish my views on these matters until many years after I had entertained them, and not until others as well as myself had had opportunity to observe the results upon those who had believed and followed them. If there had been a single exception to the apparent salutary effects of these views, if all indications did not point to this solution of the sex problem as safe, sane, constructive, and better than anything thus far advanced, neither *Rational Sex Ethics* nor this work, nor the lesser books now being brought out, would ever have been published.

“Facts are stranger than fiction,” and some such facts have come to my attention while I have been writing these things. I recently met, in an accidental way, a professional man who incidentally discovered that I had made some investigations in sex matters, and that I was writing along these lines. Perhaps giving the results of this meeting and acquaintance may help to dispel the doubts of some who disapprove of sex enlightenment and of definite rules for sex conduct. This liberally educated man, who had been married ten years and who had several children, had read all the sex books he could get hold of and had consulted several doctors in a vain search for knowledge to enable him to live a normal married life, such a life as two apparently normal people like himself and his wife should live. He had no intention of consulting me as a physician in regard to their marriage relations. (He had long since given up hope of solving their problems.) Our talks were friendly, rambling ones, interspersed with a little advice here and there, and my account, I fear, must be rambling also; but I think it worth while as showing what dense ignorance exists

even among us medical men, and what simple remedies often immediately rectify mistakes of many years' standing.

We were talking about the current sex books, and he said there was almost no definite information in them, and I said, "Especially in those for girls, and that is why I am writing a book for girls just now." Then I said, thinking to show how ignorant our profession is of sex, that a scientist investigating these problems had told me that Adolph Meyer, one of the foremost psychiatrists, had told him that sixty per cent. of women in this country were frigid.

My acquaintance spoke up and said, "My wife is one of them."

I replied, "But that statement is not true, and I will stake what little reputation I have that not one-sixth of one per cent. of women in this country are frigid; so if your wife is such I have discovered a rare case. It will make the third in my professional life." I continued, "The chances are ten thousand to one that your wife is as normal as mine, or as the ordinary woman." He hoped that this might be true, for his sufferings had been intense during ten years of faithfulness to her. He informed me that they had become cold toward each other, that the early caresses and tokens of affection had long since been dispensed with, that there was little pleasure in living, for either, that he was much worried concerning her health and his own, finally saying that no outsider realized how close his home was on the rocks. In spite of his claim that his wife never had shown sex desire in the ten years of their married life, I daringly told him that, though I was not quack enough to make an absolute guarantee, since there was the remote possibility of his wife's



being abnormal, I would, with this reservation, engage, as a friend, to have them both happy, contented, and gaining weight, and his wife welcoming rather than repulsing his sexual advances, and all within a month.

Of course one may say that this was egotism, braggadocio, or guess-work on my part, but the fact is that such cases had been so numerous in my experience and the results so universally the same that I thought I might be pardoned for discounting an occasional one in advance. Anyway, within two weeks from that conversation I accidentally saw her put her hand in his and snuggle up to him and saw him put his arm around her and look caressingly down upon her, little evidences of affection which he had told me had not happened in his family for years. He also told me, and she corroborated it, that during this two weeks, she had had and manifested sexual desire during intercourse three nights in succession, and that on the fourth night she had had a perfect orgasm, and that after an interval of four days, without the ordinary attempts at excitation, she had manifested spontaneous desire and had had a perfectly satisfactory and complete orgasm. This couple, whose love was growing cold, whose home was near the rocks, who had little zest in living, who, for days at a time, would "nag" each other without knowing why, and then for days pass each other silently, like ships in the night, feeling all the while remorse for their treatment of each other, both thin, both nervous, and both worried about each other's health, had given up their hopes of a happy married life, after consulting all the books they could find, as well as several doctors.

What did I do under these circumstances? I first learned some of the husband's history, then gave him

my book and some manuscripts to read, and told him to read it all to her or get her to read it by herself. After this preparation, I began to talk over the manuscript which I was working on with them at every opportunity. I asked for advice and suggestions. I gave them some other sex books to read, criticising some passages, praising others, and casually told them some of the problems that I myself had faced and solved in the first ten years of my own married life. Going a little more into the history, the husband had been reared by an overloving and jealous mother who had lost her husband when the boy was young. She had frightened him about masturbation and had so instilled it into his mind that he must not touch himself that even now he had great repugnance to the ordinary toilet of his sexual organs. This repugnance extended to caressing and preliminary excitation of his wife, although he believed this proper and had made many half-hearted efforts in this direction. His mother had also frightened him about emissions. He had masturbated more or less and had worn strings with shells tied to them to make him lie on his side and thus prevent emissions, which had at times been frequent and were now increasing in frequency. His mother had broken up several of his love-affairs and had tried to prevent his marriage a few days before its occurrence. I advised him to be very confidential with his wife in talking over sex matters, and after explaining the origin of his repugnance, told him to try to overcome it and not to spare caresses.

I then tried to talk with his wife, though we were both somewhat diffident at first, she always having been so on sex subjects and I not having much of an excuse for talking such matters over with her; but I had

learned from the husband that menstruation, which had given her little trouble before marriage, was becoming increasingly disturbing and painful. I made this an excuse for conversation and gave it as my opinion that absence of sexual satisfaction was the sole cause of this difficulty. As I grew bolder, I learned that as a girl in school she had heard of sexual matters and seen sexual sights which, on the one hand, had shocked and disgusted her, but which, on the other, had attracted and erotically excited her. No one had taught her concerning these matters, but the absorption of current opinion had led her to believe that everything connected with sex was low and immoral. After marriage, her husband's mother had tried to alienate her husband's affections from her, and hers from him. Though this effort had not been successful, she had at times thought that her husband cared little for her. She was ashamed of sex and afraid to respond to his advances, in her own words, never could let herself go. She could not and would not talk these matters over with him, so they were never confidential about them. She had had desire enough at times, especially preceding menstruation, but had so sedulously concealed it from him that he had believed her to be absolutely cold. She actually thought him rather low and brutal because he had manifested a husband's natural desires. By means of books, manuscripts, talks, and illustrations I got these false notions pretty well out of her head and she became a willing listener to my advice, with the results already mentioned.

Any one at all conversant with these things knows as well as I that, whereas they would have been miserable together a few years longer perhaps, then one or



the other or both would have gone to a sanitarium, or they would have broken up altogether, now neither weal nor woe can separate them and they will be happy to the end of their days, which will surely last some years longer than would have been the case without my presumptuous intervention.

I learned some other things from this man. He told me of a physician whom I knew to be modern, educated and of the best repute, who declared that he would take his own seventeen-year-old son to a prostitute to initiate him in promiscuity, stating that he would do this rather than have the son learn to masturbate, for this would certainly kill him. To me it is almost unbelievable that such criminal ignorance can exist here in New England in the twentieth century; and yet I realize that there are those who would consider me equally culpable for telling my four husky boys, after warning them never under any circumstances to take liberties with girls, to cut off their right hands sooner than have intercourse with a prostitute or with any other woman except their wives; that if they could no longer contain, after following all my directions, occasional masturbation never hurt any one morally nor physically and never would, and that any such necessary occurrence need not diminish their own self-respect. Be that as it may, my wife and I are proud of them; and three of them are fighting for Uncle Sam, while the fourth, who is seventeen, is eager to be doing so.

This man told me of another case. A certain evangelist taught a young man to masturbate. This young man got very much frightened about this, very likely through the influence of some other evangelist. He believed himself headed for physical decrepitude and

moral ruin. He worried about this constantly and spent much time on his knees praying to be freed from his slavery to this practice, though often in the midst of his prayers he would jump up and masturbate. Any intelligent man or woman could cure a sad case like this within a week. I have had a number just such, and no moral or physical ruin has occurred in any of them, and the symptoms disappeared like magic. I convinced them that no disastrous physical results were possible and providing relief was necessary, there was no vice nor crime in obtaining it. I assured them that God would not impose on man a burden heavier than he could bear. After this easing of the mind, which in itself greatly diminished the sexual impulse, I advised them to occupy themselves and never to think of these things, telling them that if emissions came often enough to relieve them, all was well and good; if not and resistance was difficult or impossible, to masturbate what was necessary and forget about it, just as they would after any call of nature. With this advice, some stopped masturbation altogether and, as far as I could find out, no one continued to masturbate over three or four times a week, which is about the average of normal intercourse between healthy married people. All became happy, robust, and moral, and some are now the proud fathers and mothers of children who would delight the eugenic enthusiasts.

One more possible lesson from this chance acquaintance. This man's mother, it will be remembered, lost her husband when at the acme of her sexual power. It is known that her relations with her husband were normal and satisfying, in spite of her almost morbid fear of all things sexual. She became worried concerning the boy's habits, exceedingly devoted to him and

jealous of him and finally insane. This was probably an Œdipus complex. Is it too much of an assumption for me to say that a few hours of sensible talk from an understanding man or woman would have made her perfectly normal and prevented her insanity altogether? Perhaps one would not consider this assumption unwarranted after considering with me the lives of a dozen women in identical circumstances, with indential temperaments, and all having the same point of view, and all in various stages of neurosis, fast approaching psychosis. They were all ashamed of a normal sex instinct and frightened at any manifestation of desire and passion which, after the loss of their husbands, there appeared to be no moral provision for. A few convincing arguments, like those used in cases cited in *Rational Sex Ethics* and in other parts of this volume, were all that was necessary to bring about an almost immediate resumption of normal life activities, interests, and usefulness. Such cases are sprinkled through my case-book during a period of over twenty years. No one has become neurotic a second time. No one has fallen by the wayside, and, to my knowledge, not one has died, though some of these women are now over seventy years of age.



RATIONAL SEX ETHICS  
FURTHER INVESTIGATIONS



# RATIONAL SEX ETHICS FURTHER INVESTIGATIONS

## CHAPTER I

### PSYCHO-ANALYSIS AND SOCIETY

#### PART I. AN APPRECIATION AND A CRITICISM, WITH REPORT OF CASES

DR. TRIGANT BURROW, in his article, *Psycho-analysis and Society*, in the *Journal of Abnormal Psychology*, January, 1913, very clearly, concisely, and ethically touches a topic with which the writer long has been concerned. In a journal which has had no trivial or barren articles from its inception, there certainly have been few so incapable of misinterpretation or more phraseologically and etymologically accurate, and none more correct in their ethical deductions than those from the above-named author. While the present writer has no sympathy with crass materialism and is as much of an idealist as Dr. Burrow, he refers to some of the statements made in the article mentioned in a way which might be called critical. We believe that he has stated what should be our correct attitude on many questions, and that he has done so more comprehensibly than anyone else has done. Nevertheless, some of the statements are believed to have been too strong for humanity, unless it is to reach Infinity.



"Hitch your wagon to a star," is an admirable metaphor and has a beautifully transcendentalizing sentiment. "Hitch your zeppelin to a star," would be more in keeping with the conditions. Wagons are "of the earth, earthy" and must of necessity be hitched to some terrestrial object. Humanity is like the wagon, and, like it, must travel hard roads. In spite of Dædalus, Icarus flew too high and paid the penalty. Of course it was better to have been in the upper regions and to have "hobnobbed" with the Infinite than to have flown ignobly too low and to have gone down without the broad perspective, but let it not be forgotten that he had to drown in the same water either way. After much experience, it would seem that pragmatism is the best idealism and that the "golden mean," even in modern science, is not obsolete.

Several years before Breuer and Freud made their memorable contribution to hysteria, which I neither read nor heard of till ten years later, I learned that the conflict between the theoretically right and the supposedly wrong, in other words, sexual sublimation and subjugation versus sexual expression or relief (whether psychic or physical, or the two intimately blended) was the cause, or a cause, of neurosis and psychosis in many cases. Long before knowing Freud's dictum, the conclusion was arrived at that this moral conflict was at the basis of most nervous and much psychic trouble, but even now it is not considered etiological for all. Psycho-analysis is a recent and dignified term, but for twenty years I have been arriving at the hidden conscious lives of patients and friends and at much that is now called unconscious or sub-conscious without an elaborate technique or a supernal erudition. While the sub-conscious or unconscious ex-

ists, and at times holds its traumas and repressions, these may be arrived at by methods simpler than Freud's, if they are necessary to effect a permanent cure, in most neuroses and psycho-neuroses. All physicians and psychologists must know, but very few apply a simple principle which will cause the unconscious to dwindle to much less than its present fancied colossal proportions. The principle is enunciated in the three words: confidence inspires confidence. If you confide to your patient your hopes and aspirations, your defeats and triumphs, your financial reverses or successes, he will reciprocate in kind. If you are not too shy about any sexual remissness that you are heartily ashamed of, he or she also will be confidential. You do not have to go to your unconscious self for these things, neither do they in the vast majority of cases; if the experience with several hundred normal people and many neurotic and psychic cases, covering a period of twenty years, teaches anything. While this method is perfectly simple, one should have common sense, tact, some altruism, and a sound practical ethics, highly tinged with idealism; and one should not have sexual self-interest or self-consciousness, fear of derogation or criticism, or the attitude of a superior moralist.

I agree with Dr. Burrow that psycho-analysis has no bearing on the realities which underlie the symbols of religion. It detracts nothing from rational religion for it to admit that the hideousness of license and promiscuity drove religion and ethics to demand an absolute asceticism, which extreme all informed people must now admit was as far too right as the other extreme was too wrong. Ideals change with civilizations; houris, Nirvana, super-sense, are all, to a certain extent, relative. "As a man thinketh in his heart so is

he." The fact stands out plainly that, for humanity to avoid absolute pessimism, ethics and health, or ability to live, must be synonymous. A social construction of Spencerian ethics would regard the psychotic or neurotic, from sexual abstinence, equally culpable with the one from sexual excess. Every one recognizes instantly that sex ideals are often too low for humanity's best good. No one seems to recognize that sex ideals can be too high, yet no demonstration is necessary to show that the far swing of the pendulum to asceticism defeats all ideals for the future. Neurotics usually seek too high an altitude and condemn self too severely for any remissness or fancied remissness. Dr. Burrow says, "Shall psycho-analysis seek to cure the neurosis by shattering the social ideal?" and this, he says, "is the selfish, personal, and impermanent way, not the way that looks to the larger social interests." Again he says, "Does it not seem that the logical sublimation for unconscious repression is conscious control?"

Now no one who has had experience with nervous people or with ordinary, so-called well people will deny that for one case of unconscious repression there are scores and perhaps hundreds, where there has been conscious control or attempted control. Relief has come only from modifying the ideal (if one chooses to consider complete control possible, or by recognizing the inexorable demands of nature if one believes, as I do, absolute control to be ordinarily impossible), lessening the self-condemnation for errors or fancied errors, or in some way modifying the standards formerly adhered to. When the comparatively few cases are considered, whose unconscious complexes are brought to the light of day, how much better will they deal with them



than their brothers or sisters who have had such conscious complexes have done? One thing is certain. No one can look to the larger social interest unless he keeps out of a sanitarium or psycho-pathic hospital. It is equally certain that ideals have put most people who are in these places there. Shall people be encouraged to cling to these identical ideals or shall they be helped, as is necessary for prophylaxis or cure, to modify them, but not enough to cause individual moral laxness or social harm? Are we ourselves ashamed of our own ideals or of nature? If not, why do we insist on neurotic patients having ideals far and away above our own? The ordinary, well-balanced, productive, moral, altruistic man or medico is married and properly sexually adjusted, perhaps one half the population are so adjusted, and such adjustment is admittedly a valuable asset toward health and long life. All call it desirable, and many consider it absolutely necessary, for the proper physical and mental health of either sex. Yet one half the population is without this adjustment, the woman unavoidably and the man often ignorantly, selfishly, or short-sightedly.

We whose "lines are cast in pleasant places" encourage or impose on the less fortunate, burdens which we ourselves, frankly, could not bear. I'll not say would not, though some would not, but certainly many could not. It is folly to say that the average normal man or woman can remain so, and be absolutely continent for a long period of years. It is vicious to encourage sexual promiscuity, and the average doctor or person revolts at it. There is one standard for a married person and another for an unmarried one. Married men and single men, married women and single women are made just alike and have like instincts

and needs. Some of the segregated ones resort to promiscuity, some to auto-erotism, all to one or the other, at least occasionally, during certain years of development or of strongest virility. I say all advisedly, for any exceptions due to unusual power of resistance or to abnormally weak sexuality are so few in either male or female sex as to be negligible. Many reconcile themselves to the worst possible solution, so far as they themselves or society are concerned, and have promiscuous relations. Many others, whose ideals are higher, seek auto-erotically what relief is necessary and constantly reproach themselves for their fancied degradation.

Now then, whether necessary or not, practically every member of the community does, during certain years, attain, with greater or less frequency, some form of conscious sex relief or satisfaction. If strict continence is the ideal, all transgress, either by promiscuity, auto-erotism, perversions or pseudo-perversions. The difference between the ordinary neurotic and the ordinary, supposedly normal individual is that the former, though he, as a rule, transgresses his ethical code less frequently and less completely than the latter, has never lowered or changed his ideals at all and as he is invariably reticent thinks himself almost unique in sinning. The normal individual, from his more communicative nature and wider experience, realizes that he is not unique, and that, if he has sinned, all humanity is "tarred with the same stick." Though he may be still an idealist and have transcendent notions, he has also learned that "we are but dust" and, if the traditional code demands the impossible and is contrary to nature, no ideals are jeopardized by proper recognition of natural instincts. He allows somewhat

for his instincts and admits the physical man or woman to some place in his categories. In short, I mean to say that we medicos and many other people, who are fairly normal, are so as the result of squarely and consciously facing ourselves and our pasts, and without magnifying the good or minimizing the bad, uniting all qualities in a psychic whole.

The neurotic magnifies the real or fancied moral delinquencies in which, from his inexperience with the world, he imagines himself to be unique, and at the same time under-estimates the good qualities. He splits off a portion of his personality and constantly dwells on this Mr. Hyde part of himself. He tries to get rid of him, and when he does, Freud must be invoked to bring him back. But mind, he does not get rid of Mr. Hyde as often as Freud or many others think, nor nearly as often as he would try to make us believe. When the neurotic is brought in rapport with the physician and proper transference, which is based on confidence rather than on libido, has occurred, he will tell all about his troubles and may be readily cured by suggestion and re-education. As to what suggestions may be proper, little of value can be found in the numerous studies of abnormal sexuality. It would seem that lessons learned from the sex lives of those supposedly nearest normal would make the safest criterion. I have devoted much time to the study of the details of the sex lives of normal people of the better class. The adjustments and compromises resorted to and the standards arrived at by these people have, to a large extent, been used as a basis for the treatment of neurotics by suggestion, and in their re-education. The reasons for this method are too long to permit of their entering into this article, but the method will appear



and the results will be obvious after consideration of the following cases. If any ideas seem unconventional, let it be remembered that the conventions, though right and necessary, impose severe penalties on many helpless women and on some misguided or uncourageous men. Unquestionably the conventionalized home and family are bought at the price of prostitution or auto-erotism. Either price may be high, but certainly the former is unnecessarily so.

The case under consideration is that of a young woman who first consulted me at the age of twenty-six. She was under treatment, off and on, for about a year, though she did more or less work after the first three months. At present she is in excellent physical and mental health and has been for several years. Before her final nervous breakdown, she had several minor attacks. Previous to the time of consulting me she had been unable to do any work for several months. At this time she could not read nor think. She suffered from insomnia and anorexia, had constant headaches, cried much of the time, and continually dwelt on her bad feelings and her inability to support herself. She had almost omnipresent, entirely involuntary sexual feelings and sexual imaginings with a certain young man as the object, though there was, at this period, practically no auto-erotic relief. This patient was very religious and conscientious and had worked hard to educate herself for a learned profession. She had had a long-drawn-out struggle between sex and her ideals. Her sex experiences were first learned in detail, and are given here complete by themselves, though there were many interruptions in the way of advice and suggestion in the course of the narrative.

Her father always had been somewhat nervous and

was some five years older than her mother, who was sixty-five and in good health. She had two brothers and a sister, who always had been well. One brother had died from a rheumatic affection of the heart. At the age of four or five, her twin brother told her how the Sunday school teacher got her little girl. Shortly after this, she examined herself to see if she had the same anatomy and began to masturbate with a button-hook that had a wooden handle. She could remember no sensations at this early period. On one or two occasions she was left at home with her two brothers and they played at being animals. They undressed and the older brother assumed the rôle of the mother cow and was going to feed the brother and sister. On another occasion her cousin came in and wanted to play at man and wife, but she refused to play this game with him or with any one except her twin brother, though, for two or three years she and he indulged in this pastime. The brother had no erection and she had no sensation, and on the older brother's learning of this he told them not to do it and it was stopped.

At the age of four or five, after severe paroxysms of coughing during an attack of whooping cough, there was a slight show of blood from the vagina. Though this had been forgotten for years, she was then much frightened and the blood was attributed to this play with her brother. She always has had a horror of blood, and since a nervous attack three years before, often has dreamed of this brother's being violently killed or terribly injured, and in these dreams both she and her brother were very much frightened. This brother was almost her sole playmate until the age of twelve.

At the age of eight or nine she went berrying with

three or four other little girls, and on two or three occasions they exposed themselves to each other by lifting their skirts. Nothing definite further was remembered for several years except that there was occasional masturbation. At eleven or twelve the orgasm was attained by pressure against some object. At fourteen or fifteen, she began to use a hairbrush handle. At this time she became religious and began to worry about the moral and physical consequences of her practice.

She had a very slight spinal curvature, which was being treated at this time and she always thought that this spinal trouble was the result of her practice, since the position assumed while masturbating would soon bring on pain in her back. Masturbation was never at any time practiced oftener than once a week. Her menstruation was somewhat irregular and this was also attributed to masturbation. At seventeen she was so impressed with the evil of the practice that she prayed to be punished if she ever did it again, and she refrained until about twenty. She was desperately nervous all through this period. At this time she and her brother's chum, though not intimate, were good friends, and she had day-dreams in which she imagined that they married and went West together, though she usually thought herself unfit to marry, because of masturbation and her spinal trouble.

At the age of twenty she changed her residence and began to go with another young man, concerning whom she had frequent day dreams of an erotic nature. She began to masturbate occasionally, especially during vacations, when her time was not so fully taken up with her studies. She was deeply interested in this



young man for two or three years, but later and now there was and is only a sisterly feeling for him.

At about the age of twenty-two she met a young man to whom she was instantly and strongly attracted. Their ideals and work were similar, which fostered their attachment, which was never very intimate, though she later learned that he was deeply interested in her. Returning to school broke up their companionship, though she continued to have day-dreams concerning him, at first on the highest ethical plane, later, when she became nervous, colored with erotic fancies, in spite of all efforts to avoid this later phase. After his engagement to another girl, all day-dreaming ceased.

Some time later, at about twenty-five, she met another young man whose tastes and aspirations were also similar to hers. He was more of a physical type than the former and she did not like him at first, but he was very attentive and she soon began to admire him and have day-dreams, of somewhat erotic nature, about him. She always attempted to repress these erotic fancies, with only partial success. Now they became entirely involuntary. This young man being interested in physical culture, eugenics, etc., before proposing marriage asked that he be allowed to make a digital examination per vaginam to ascertain if she were anatomically adapted for child-bearing. She at first objected, but began to worry about the possibility of malformation, and thought it no worse to have him make an examination than to have some physician whom she did not know examine her. So she finally allowed this and he was satisfied with the examination, which apparently caused no sexual disturbance in either party, though she had erotic feelings later when think-

ing of it. Two evenings later, the eve of his departure for another state, he took the liberty to feel of her and to again insert his finger in her vagina. She allowed this for a moment or two and then demanded that he desist. She was erotically excited and the feelings persisted for some time. He was evidently making strong efforts to control himself, but proposed intercourse, which proposal she immediately rejected, telling him he had no right. She later made excuses to me for him for making this proposal, since she thought he had done so from philanthropic motives, i.e., she thought that he thought that her nervous condition was due to sexual repression, and he proposed intercourse for her sake rather than his own. This was their last meeting, though they corresponded for some six months longer. She had told him of her sexual life and its resistances, and of her auto-erotic experiences, and he had told her of similar experiences and of his belief that auto-erotism was never justifiable, though he admitted lapses from this ideal. Their correspondence began to wane, he met and married another girl.

During this period she was nervous and worried and gave up her position. She had day-dreams of being married to him and of fulfilling all the functions of a wife and mother. Several times at night she had sexual dreams of him, but she did not masturbate more than once or twice for a period of six months. This brought her history down to the time when she came under the writer's care. For one of her religious and conscientious nature, the struggle between sex and her ideals had been fearful, persistent, and long drawn out, and though repression was constant, it had been seldom complete. She always felt ashamed, disgraced,

unworthy, and for years thought herself unfit for marriage, though home, husband, and children were her highest earthly ideals.

She readily understood on explanation that her now almost constant sexual desire and the frequent unsought, involuntary mental pictures of herself and the young man in sexual relations were not signs of depravity but the final giving way of her strong moral and religious nature to an imperious, well-developed sex nature. These things were now involuntary and she was not her own mistress, therefore not responsible. She was told that, in order to recover, she must make some concessions to her natural instincts. There seemed no way but moderate auto-erotic relief without shame, repugnance, or self-abnegation. She was told that under the complexities of modern life all could not be accommodated or adjusted sexually as many of us thought all should be. If the opportunity for love and marriage did not present, promiscuity was wrong and not to be thought of or tolerated, but it was equally wrong, for herself and society, to carry sex repression to the extent of producing physical incapacity or mental alienation. In her case the former had already supervened and the latter was imminent. Her reason accepted all this at once, but her conscience was some time in becoming reconciled, and the habit of repression, persisted in so many years, was hard to change. Heart-break for the man she had loved and lost (she still idealized him and blamed herself for any unconventional occurrences), headache, physical weakness, financial worries and discouragement at the gloomy outlook made a repetition of advice, encouragement, and suggestion necessary for some months. Although, on resuming auto-erotism and relinquishing worry, im-



provement was immediate, it was only up to a certain point.

Then inquiry was made as to her present frequency of indulging in auto-erotism and the method employed. It was learned that she used an object about one-half inch in diameter and four inches long, without preliminary excitation of the breasts or clitoris, about once a week. At times she failed to get complete relief, and was unable to sleep. She was now advised to use a somewhat larger and longer object, after some preliminary excitation, and to lessen the intervals for a time, at least. Improvement was rapid from now on. She became gay and confident, headaches disappeared, and she felt that she should entirely recover. The only drawback was the impossibility of ridding herself of the feelings of shame at allowing the young man to take liberties with her. There was, of course, psychoanalysis in this case, though not in a strictly Freudian sense. Her history was not all told at once, and some things were remembered from time to time which had been long forgotten, but the essentials of her sexual play with her brother and her auto-erotic habits and much more were told at the first interview, which was like any ordinary conversation. There was no hypnosis, head pressure, semi-recumbent posture, semi-lighted room, nor any kind of sleight of hand about it.

The facts in regard to the last young man, which were in her mind constantly, came slowest and hardest, but these experiences never had been in the unconscious, nor had the detailed sexual experiences of early childhood been ever, for any length of time, crowded from consciousness or forgotten. The dangers she had been through were not minimized by the physician, but she was told to be thankful that nothing worse had hap-

pened, and to look at her experiences with the young man as an education and a warning for the future. She was told not to blame herself too much, as her motives were entirely innocent, to let some of the blame, if blame there was, attach to the young man, whose conduct was certainly worthy of censure. This man, married and unavailable, was gradually lowered to the estate of an ordinary human being by her adviser, and she was led to think that there were many estimable men yet unattached, and perhaps there was one for her. At any rate, she could be useful, happy, and self-respecting if she had to journey alone. Dreams were invoked, and though they revealed nothing which she had not told already, they confirmed much of this and showed that in sleep she was now living over her childhood sex life and her experiences with the young man, and that she was reconciling her past sex life and ideals with the present hard facts of existence, so that, from the ruins, a new personality, emblemed by the "rose red-streaked, then all white," referred to later, was rising, like Phoenix, from the ashes.

#### DREAMS

I. She dreamed that the wife of the young man (who had been so intimate and so indiscreet with her) came to see her. She at first liked her very much, then the wife's face changed to a face recently seen, and now she did not like it, and she said to the wife, "I do not see why he chose you instead of me."

II. Dreamed she (the young man's wife) wrote a friendly letter to the dreamer.

III. Dreamed that the young man was here and very friendly. She, the dreamer, asked him if he was married. He said, "Yes, but very unhappy."

IV. Dreamed she saw the wife's picture. At first liked and then did not.

V. Dreamed of the wife as having dark hair and eyes like her own.

VI. Dreamed that she and Mr. C., a recent acquaintance, were sitting on the floor, he kissed her and she was indignant, but paid little attention, as she thought that perhaps he did not intend any wrong. Mr. X., a friend and clergyman, came into the room, and now Mr. C. was in the next room with Mrs. X. and Mr. C. said to Mrs. X., referring to some remark of the dreamer, "She understands me and that is satisfactory but not real comfortable." A friend from near her home came in and introduced her husband, but he ignored her. At the last remark of Mr. C., she laughed uproariously and was greatly amused in her dream. Mr. C. in many ways reminds her of the young man previously spoken of.

VII. She was sitting on a veranda, with a dog, of which she is fond. She teased him and he started away. She whistled and called him back, just to continue teasing him. The dog appeared to know this, bit her on the chin and part of his jaw seemed to be in her mouth. She woke, much frightened, and having a strange sensation. In the dream the bite did not seem to hurt her much, but it was accompanied by a most uncomfortable sensation.

Note. If we substitute in this dream the young man for the dog and a rather common post-nuptial kiss for the bite, the translation of this dream will be easy.

VIII. She dreamed that she was at Mr. X.'s. She put her foot on Mr. C.'s foot, and he said, "Is that as near to affection as you ever come?" In relating this dream she recalled that the young man had put his foot



on hers often in a similar way, and she here recognizes Mr. C. as a substitute for the young man.

IX. She dreamed that she, a little girl in short dresses, was in a strange house with some woman, perhaps her mother. Of a sudden two kittens jumped under her skirts and frightened her terribly. The brother (now dead) entered the room. When this dream is discussed she remembers seeing a cat the day of the dream. One should refer to the episode in her sex history, related long before this dream, in which this brother, seven, and she, four, were left at home alone together. They undressed and played they were animals.

X. She dreamed that she and this brother were married and that she had sexual relations with him. Vide sex history. As a child she had played at husband and wife with this brother, and they had played at intercourse.

XI. She dreamed she was beside a barn near her old home, gathering beautiful roses, some being white, and one beautiful white rose had red lines in it. There were a great many girls in the barn, who had no right there, she thought. There seemed to be something underhanded about it. She saw more girls through a window. The facts were that she had seen roses near this barn, as a child, on her way to school. She always had been afraid to pass this barn, thought that a cat had been killed there. She also had seen animals copulate there. The day before this dream, she had been telling a story, "Quality, not Quantity," in which a white rose figured as an emblem of purity.

XII. She dreamed again of flowers of different kinds and colors. The final central figure emerging from all the rest was a beautiful white rose.

XIII. She dreamed of meeting and having a talk with a former Sunday school teacher. While she was with this teacher, the brother referred to came into the room. It will be recalled that when she was four or five years old this brother, using this Sunday school teacher and her husband as illustrations, explained the advent of babies into this world, and that later she was much shocked to have been told this.

Few further comments on these dreams are necessary if the sex history of this patient is carefully read, her affair with the young man is kept in mind and her conversations with the physician, who is trying to help her outgrow her love for this young man and to make her see herself a self-respecting and normal human being, are taken account of. After she became able to control her thoughts of this young man, particularly those of a sexual nature, it will be seen that, for a time, she got relief or satisfaction in her dreams of him under different disguises, if one wishes a Freudian interpretation. Then the childhood episodes, so long her *bête noir*, were worked over, sometimes with accompanying erotic feelings and sometimes without.

I assume that these early experiences were being assimilated by her new-found personality and finally disposed of, sloughed off, as it were. Then, as a result of her own reasoning and my words of comfort, she first began to realize herself in dreams what she had always longed to be, pure and wholesome. The red-streaked rose was her former self, a white one in dream XI. was her present self, other white ones were other girls who had had similar experiences but who were really in intention as pure as she. The consummation occurs in dream XII. when she, as the white

rose, emerges from the many colored flowers. This period of definite dreams ended at the time when she was clearly on the high road to complete recovery. It is plain that dreams such as these are the *via regia* of the conscious or unconscious mind but not, as Freud would encourage us to believe, *ante rem* and necessary adjuncts in probing a personality, but in this case at least they are *post rem* and constitute unmistakable proof of the correctness of the patient's intimate life history, already detailed to the physician from her conscious mind, sans cumbersome psycho-analytic devices. That esoteric training which the ordinary physician is said to lack and which, according to strict Freudians, he is unable to acquire, is entirely unnecessary in this instance.



## CHAPTER II

### PSYCHO-ANALYSIS AND SOCIETY

#### PART II

IN the *Journal of Abnormal Psychology* for August, 1916, Dr. Burrow further remarks concerning our wrong educational system. He criticizes particularly didactic methods of instruction and the almost total absence of training on the affective side, thus leaving no outlet for the emotions. So much we can heartily agree with, but his conclusion that this lack of affective development has led to regressive tendencies in which auto-erotic pursuits have been exalted and that there has resulted a general over-estimation of everything sexual is not in consonance with my findings, though a surface analysis might lead to this conclusion. It is quite evident that, whether there is repression of sex from fear induced by traditional teaching regarding the dire results to psyche and soma of any sex expression before marriage or whether there are attempts at sublimation, still all sexuality, from puberty on, is neither repressed nor sublimed; else we should have entire disappearance of the impulse to marriage and propagation in many people where this impulse is still a fact. If then the sex instinct is present in some degree, regardless of teaching or aspiration, it is again evident that, since the spermatozoa and the ova are continuously coming to maturity in the body and libido is constantly being secreted by the affective

mind, repression will necessitate a cumulative action of these elements and there will be apparent undue consideration given to the sexual by the individual.

Again, the fear, almost universal, of evil consequences of lapses in repression will cause a constant dwelling on these matters and thus make it seem that the person gives more than proper place to the sexual. That this is not really so can readily be shown by following a sufficient number of cases after a sufficient elucidation of these matters has been given to dispel the fears which, as Dr. Burrow says, and I agree, are invariably the basis of the neurosis, and when enough knowledge of nature has been obtained to enable the individual to dispense with prolonged and desperate attempts at repression. I propose to submit a case in illustration, but first let me suggest a reason, which no one seems to have given, for the oversight or neglect of the proper education of the emotional life of the child to which Dr. Burrow has called attention. Catering to, or education of, the emotions necessitates the psychic enjoyment or physical pleasure of the individual. Interest in music, painting, the dance, or sex expression all involve emotional enjoyment; but the ancient ultra-idealism conceived all emotional or sensational enjoyment as being wrong, and all sex expression unnecessary and a vice or crime, even the necessary expression for procreation was considered a low and an unnecessary concession to nature by a clergy directly descended, though it seems paradoxical, from those to whom inspiration dictated to "grow and multiply in the land which the Lord thy God giveth thee." Mortification of the flesh, sackcloth and ashes, flagellation, the car of Juggernaut, fasting, and a long face were means to the highest ideals; while asceticism indicated

strength, purity, and godliness. Though these ideals long have been done away with among sensible people, these ideas have such root in human consciousness that they subconsciously dominate our philosophical, psychological, religious, ethical, and educational systems today. In fact, the revulsion of feeling which turned much enlightened humanity from this ultra-idealism, stifling to breadth and happiness, to a crass materialism, Hedonistic enough, to be sure, but destitute of many of the best human ideals, was but the persistency and harmfulness of these traditions. It is to be hoped that modern pragmatism will mitigate the evils of these two extremes.

Among the mentally well oriented, as well as among those alienated, things are not always what they seem. The minds of religious enthusiasts are often seething cauldrons of erotic fancies. The supercilious, legally wedded woman, horrified at infractions of the conventions, will often not hesitate to procure an abortion, while what the world calls an immoral woman often has higher ideals and suffers more in striving for them. Striving for unattainable ideals or non-recognition of inexorable instincts, as one chooses to put it, have been the undoing of many of the straightest men and most virtuous women. The following case so well illustrates cause and effect, the danger of too high ideals or non-recognition of nature, the penalty of suppression of emotional life and of sex ignorance, and the points under consideration of repression and supposed regression, and so profoundly appeals to our admiration and sympathy that I shall quote fully from my notes and endeavor to draw some legitimate conclusions from the story, compared to which the modern problem-novel, in its attempts at realism, hardly



scratches the veneer of our society. Sex literature and modern fiction are rife with abstractions calculated to set us thinking, but entirely useless when we seek for remedies. The concrete psychic facts and physical results are not only more profoundly absorbing, but the only safe criterion of a rational therapy. The one whose history is given is a resident of a distant state, a widow of forty-eight years, refined, liberally educated, beautiful, the devoted mother of three children. Her married experience was most happy, her thoughts and aspirations for herself and her children always have been of the highest, her conduct was, to a certain point, unexceptionable.

How comes the nadir of her present from the zenith of her past? for she finds herself pregnant and bears an illegitimate child. The paradox, if it be one, though I prefer to call it a legitimate sequence of events and no serious detraction from her virtue, I propose to explain from the intimate facts of her inner life.

When about eight years of age, having no previous knowledge or thought of sex, she accidentally saw a man urinating. She was ashamed and disgusted and excited, though the excitement was not known to be sexual, by this sight of the male genitals. Two years later, walking with a woman companion, they suddenly came upon a man in an alley way, masturbating. She had no idea then or for many years later what the man was doing, but was much frightened and shocked at this sight. A vivid picture remained, of his actions and of the distended organ and of the expression of pleasure on his countenance. Instinctively she thought that what he was doing was wrong and loathsome and wondered why he was doing it. There was often a recurrence of vivid mental pictures of these two incidents,

combined always with a feeling of horror and disgust at herself for thinking of them. There were no erotic feelings accompanying these mental pictures until she learned, about the time of her marriage, what the second man was doing. Subsequently erotic feelings accompanied these mental pictures and each time they recurred she felt as if she had been violated by this second man. On several other occasions she accidentally observed men urinating, and on three other occasions saw men masturbating. Once she saw a man, apparently a degenerate, walking along the street masturbating without being exposed. Some years after her husband's death, a man sitting opposite her in a railway car, kept looking at her. He was evidently greatly excited and was masturbating furiously. She could not change her seat without attracting attention. The old horror and disgust returned at this sight and later there were intense erotic feelings on remembering it. Just before this incident she had been suffering intensely from erotic feelings and had been making every effort to repel the advances of a man of whom she was fond and who later was the cause of her undoing.

After her life story had been given to the physician and all these matters had been explained, she saw a man sitting in a grove masturbating. Aside from a slight feeling of shock and disgust, she had no disturbance from this incident.

From about the time of her marriage she had a feeling of curiosity and repulsion in regard to male genitals. She told her husband of this, and he was careful not to expose himself before her. If her husband or one of her boys or a male guest went to the bathroom to urinate, she had a feeling of disgust and a strong erotic feeling. At the age of seventeen, she awoke one night

having violent sensations immediately culminating in an orgasm. Immediately she had a feeling of shame, disgust, terror, and utter unworthiness. Similar occurrences resulted in similar feelings, and she soon began to have erotic feelings when awake, and soon learned their meaning and began to masturbate occasionally when the feelings were too intense to be controlled. On every occasion there was the greatest repugnance and fear of physical and moral calamity. About this time she read Pierce's quack literature, heard risqué stories from a girl, read *Eve's Daughters* by Marion Harland, and *Know Thyself*, all of which made her redouble her efforts to abandon masturbation, and she was successful at about the time of her engagement, one and one-half years before her marriage. Both she and her fiancé had strong erotic excitement during their engagement, but neither for a moment thought of yielding to these feelings.

After her marriage, on account of an imperforate hymen or a disproportion in the size of the organs, complete intercourse was impossible for a period of three months; but they did not know enough to consult a physician. The husband attained an orgasm frequently from contact, and on these occasions she had extreme excitement and a great deal of pain, but no orgasm. Undoubtedly the patience and considerateness of the husband prevented serious nervous collapse at this time. Shortly after three months, she became pregnant and for about two weeks they had intercourse daily with complete satisfaction to both. Then, following the dictates of *Tokology*, intercourse was of rare occurrence during pregnancy and there was none for two months after confinement. Then, as she was delicate and nervous, to avoid an early repetition of



pregnancy they delayed intercourse two weeks after each menstruation and then indulged three or four times a night for five nights. Occasional relief was had at other times by pressure of the penis against the clitoris until both had an orgasm. Rarely she masturbated him.

Eight years after her marriage the husband became ill from a double valvular heart lesion. They were told that he must have no excitement, and they interpreted this to include sexual excitement. They began to occupy separate rooms, and she made every effort to conceal any erotic feelings. After six months of total abstinence, they began to have intercourse on the rarest occasions, though both he and she suffered extremely from deprivation for the few years that her husband lived. Both were very nervous, but perfectly harmonious. She had almost constant desire, but concealed it from him and despised herself for having such feelings when her husband was ill. When he was greatly excited she avoided intercourse by telling him that she was tired or ill or did not want it. She had occasional voluptuous dreams but never masturbated during her married life.

Not long after his death, sexual feelings returned and kept increasing in frequency, and she had to resort to masturbation occasionally, but always with the greatest shame and remorse. She met a man older than she, with whom she became friendly, and he tried to help her loneliness and, it might be said, paid her some little attention. After a time, he told her abruptly that he enjoyed their friendship but that he did not care enough in the right way for her or any woman to marry. During this friendship, there was no increase in erotic excitement. The friendship continued

after this declaration, but she became very lonely and, to prevent herself from brooding, and to do some good in the world she entertained, perfectly conventionally, another man who promptly fell in love with her, and after a time they were engaged.

All her life, as a result of her mother's criticisms, she had felt that she was stupid, unattractive, and that no one cared for her. Though this feeling had disappeared to some extent during her married life, it had reappeared in full force after the declaration of the friend mentioned above. This second man's evident love and respect for her induced a strong emotional state. After a time he said that, as they were engaged and both suffering, intercourse was all right and he tried to induce her to think as he did. She knew better and resisted any advances of this nature, though she was so situated that she could not escape him and had to submit to many lover-like attentions all calculated to excite her erotic nature. Finally, as much out of sympathy for him and his sufferings as from the stress of great desire, she consented to a relation which, though external contact only, and never complete intercourse, finally resulted in her pregnancy. Mutual orgasms were obtained as the result of contact from time to time. On each and every occasion, she resisted to the best of her ability, his attempts at excitation, but finally succumbed in some instances. He also tried to break off these relations, and both, as a prophylactic to their intense desires when together, tried masturbation before their meetings. Neither thought there was any danger of conception, and after her condition was discovered, no further relations were had.

Circumstances were such that they could not marry. He offered repeatedly to marry her, but now insisted

that she go away with him and leave her children. She felt that she could not sacrifice them, and besides now she saw a side of his character altogether new to her. He blamed her, insisted that she had ruined his career, and left her to take all initiative and responsibility incident to her condition. She took medicine, at his suggestion, to bring on the menses, and tried, on her own account, by attaining the orgasm several times, to restore her monthly sicknesses.

The other details of this history are unessential. Always nervous and having had several severe attacks of depression, she now had the worst one of all. She procured a loaded revolver, which she attempted several times to use, but at the last moment her courage failed her. She now fell into my hands and my treatment was quite simple. After learning the history, which took two or three days, I admired and agreed with her ethical notions, but allowed somewhat for her ignorance of sex matters and for her temptations and provocations. I told her that, under the circumstances, she could have, many times in her life, obtained auto-erotic relief, and could do so still, with perfect justification, from any sane, biological, ethical, or religious code. I respected her more than I did many ostensibly virtuous married ladies, and I told her so. I sympathized with her deeply and let her know it. My wife treated her as she would a sister. The morbid ideas in regard to male sex organs, I removed in about twenty minutes, according to her statement. I simply took some anatomical charts and explained to her in a general way the functions, relations, and states of the male and female generative organs just as I might have instructed her in astronomical, botanical, or in physiological facts and I showed her the natural psy-



chological sequence between the several incidents and the morbid ideas, assuring her that, given the same premises, such ideas were as likely to come to me or any one else as to her. She gave up ideas of the revolver and took up her life again with a measure of self-respect and a determination to live in the present and in prospect rather than in retrospect.

In this case, added to the ordinary neglect of affective development in early years, there had been her mother's constant criticisms which tended to inhibit all self-expression. Utter lack of sex knowledge and unfortunate incidents and situations did the rest. After her restoration to health, her erotic feelings though recurring at intervals were less frequent and no stronger than in the ordinary married or unmarried woman of her age and temperament. Her former sexual preoccupation entirely disappeared. Of course this isolated case would prove little except as being a sample of scores of young, middle-aged, and elderly persons of both sexes whom I could cite.

Her struggles toward continence remind us of similar attempts to preserve what was thought to be a state of personal purity by numerous men and women in the Middle Ages. Undoubtedly, if the minutiae of their private lives were all known, we should find that all, as we know was the case with many of them, were forced to recognize nature or fell below their ideals at times much as she did. Her point of view and struggle for purity are shown in her horror at voluptuous dreams, in the fierce struggle against auto-erotism, in her self-control during her husband's sickness, and in the long fight before she succumbed to the insidious male when lonely, striving to repress sex, at the acme of her sexual life, he reinforced propinquity and sympathy with

violent and sophistical protestations of love and desire. The fact that she was desirable to a man for whom she at first had great admiration and after she had begun to accept finally her mother's statements as to her unattractiveness and undesirableness, helped much in her undoing.

The futility and unwisdom of one of this lady's nature attempting to forego all sex expression seem obvious. But what shall we advise? No one, unless still subservient to tradition, will advise promiscuity. Advice to a woman to marry is often null and void. When, as is often the case, more than nocturnal involuntary sex expression is needed to preserve health and sanity and conventional purity, there is no alternative, I have many times unblushingly, as in this case, advised temperate auto-erotism as safe and sane and without violence to self-respect or sane ethics. This has done away with omnipresent desire, which is the token of the cumulative action of the sex instinct in the rigidly continent, who are still virile. It has improved physical health and restored nervous balance and quietude. The recipients of this advice are numerous, and they grace the best firesides, schools, and churches in puritanical New England, and the writer is still persona grata to these people, many of whom are not only patients but respected friends. Those of highest ideals have natures often as ardent as those of the lowest. Where ideals are low, strong or uncontrollable sex emotion finds expression in promiscuity; while those possessing high ideals express such sex emotion as is difficult or impossible of control auto-erotically, conceiving this safer for the individual, less injurious to society, and more ethical.

## CHAPTER III

### THE CASE OF N——

#### PART I. HISTORY AND THERAPY

WE present the following case, believing that it will prove of considerable interest to both pro- and anti-Freudians. The physician began the study of the neuroses and their relations to sex anomalies at about the time Bruer and Freud made their first investigations of hysteria and has continued to study and treat neurotic and mental cases to the present time. The patient, N——, is a college graduate, has a university degree, and is at present a college professor. In the opinion of the physician he is a young man singularly pure morally, of keen insight and rare ability. This opinion of him is shared by several prominent educators. When the case was brought to our attention he was twenty-four years of age, of rather retiring nature and studious habits. After graduating from college and being for some time in the university, he had, on March 17, 1915, while working in the library, a sudden, brief nervous attack, taking the form of an intense though very vague feeling of fear or apprehension. He became anxious to get to his room, and dreaded going to an informal college banquet scheduled for that evening, fearing that he might become ill there or would be nervously disturbed by the large crowd. Two weeks later, while walking on the street, he became conscious of a trembling sensation in his limbs



and felt a strong desire to tell some one that he was ill. He considered going into a drugstore near by to get some one to accompany him to his room, but did not, and after arriving at the room and lying down a short time, he felt perfectly natural again, studying late into the evening without difficulty.

Three weeks after this experience, while traveling on a passenger coach, bound for a week-end home visit, N—— suffered a prolonged attack of fear, which, though for the most part still vague and undefined, before its cessation clearly involved a fear of impending amnesia or other mental calamity. He felt somewhat confused and, as before, greatly desired to speak to some one. At the end of his railroad journey, while waiting for a trolley, he considered telephoning a physician who he knew would be glad to take him home in an automobile, and bought numerous useless small articles at a drugstore as a distraction. He also tried reading to pass away his time, but could not get interested or concentrate. This attack, finally merging over into a feeling merely of weakness, without fear, continued about two hours after N—— arrived home. Returning to the university, the next week he became gradually more apprehensive about going out to classes, meals, or to any place very far removed from his room. Vague fears of a possibly impending onset of confusion or amnesia became increasingly persistent. Late in the day, with increasing fatigue, he tended to become pessimistic, worrying over the possibility of dementia praecox, epilepsy, or other mental disease. Synchronously with all these fears and worries, there developed an especially marked dread of solitude.

After two weeks of increasing disturbance, N—— decided to give up his studies and went home, suffering

much on the trip from the symptoms already described. A week later he went out alone for a walk, but suffering markedly from fear and "loneliness," he returned after having gone but a short distance. Soon there was a similar attack when he was left at home alone one evening; and presently attacks were almost certain to occur whenever he found himself in solitude or isolated among strangers, as in a railway station, church, public hall, strange crowded street, and the like. About this time, the fear of self-injury was added to the list, and sharp knives, ropes, water and poison became taboo. The barber's chair was for a time the curious object of one phobia.

N——'s sleep was irregular, appetite poor, with more or less indigestion, he lost weight, and found it difficult to read or study. A month's rest resulted in increased physical and mental efficiency, but there seemed to be no perceptible improvement of the several phobias; if anything, these tended to become more and more fixed. Solitude, which invariably came to be the occasion of any one or all the phobias, became particularly intolerable.

Discouraged by two months of unsuccessful self-treatment, on August 15th N—— consulted the physician. In the first conversation he related substantially the above history. The physician's experience with the neuroses led him at once to a thorough investigation of his patient's sex history. N—— heartily coöperated in this investigation, for some previous contact with the Freudian literature had made it clear to him from the beginning that his difficulty was in some way associated with the sex life. The sex history, as given in the physician's case-book, reads:

Sex history: The patient is a male of 24, with brown

hair and blue eyes. As a child he was considered frail and had indigestion, apparently of nervous origin, and catarrh. In reality he seems to have had little serious sickness and was generally in good health. His father is living and well at 70; his mother died at 47, of an obscure organic disease of the nervous system. He has a perfectly healthy brother and sister. A sister, born about two years before the patient, died shortly after birth. At 7 or 8 years he experienced some degree of pleasure if he urinated while having an erection; he was also conscious at times of slight erotic sensations in the anal region. He wished to ride horseback, but had a great fear of horses. At 11 he had conscious, though vague, and very slight, local sex manifestations. There came to be some association between the sight of the rectum and sexual organs of horses and his erections, which occurred frequently when he was riding in a carriage. At 7 or 8 he once made a series of drawings of horses, making prominent the rectum and droppings. Severe criticism from his brother put a check on this pastime. Once more, however, at 14, he made a similar set of drawings, which he contemplated in secret with more or less sexual enjoyment. At 15 he began to have more erections and emissions; at 20, awaking from a nap in a hammock, having a strong erection, he accidentally discovered masturbation. Following this there was marked sexual excitement and masturbation about once in ten days. Later the interval was reduced to a week, though occasionally the period would be two weeks.

For five months preceding his first nervous attack, the patient had masturbated two or three times a week. After this attack sex excitement tended to diminish, and during the three months beginning May 8th he masturbated but two or three times. Emissions, since their first appearance, have varied in frequency from three times a week to once in two weeks. From the first he was ashamed of masturbation, and was in constant fear of mental and physical injury, especially fearing that it would unfit him for marriage, either through direct impotence or through some nervous complication which would make marriage undesirable. He was also greatly concerned on the ethical side, as he considered masturbation a very serious moral trans-



gression. He has never indulged in nor contemplated promiscuous sex relations; moral scruples, not fear of disease, being the restraining influence. His sexual dreams, preceding emissions, have nearly always been of horses, the image being of a horse's rectum in the process of defecation. The stages of the emission were synchronous with the stages of defecation. Since beginning to masturbate at 20 he has usually had images of girls' faces when masturbating, but at times the image of an emission as above described would displace the idea of the opposite sex.

Masturbation was always partly a psychic and partly a physical act. Cheap vaudeville and any literature relating to sex always excited him more or less sexually. He was satisfied before consulting the physician that his sex worry and his neurosis were intimately associated.

Shortly after the first conversation, it was discovered that the patient had a long redundant and narrow prepuce, with a tight restricting band about one inch from the distal extremity. This was so tight that the glans was exposed only with great difficulty when the organ was flaccid and its exposure was not possible during erection. This condition was treated by forcible dilatation of the prepuce, which was repeated several times, and shortly after all trouble disappeared, the glans moving freely in and out of the prepuce whatever the state of the organ. The restriction, though undoubtedly at times tending to aggravate sexual excitement, appears to have had no direct bearing upon the neurosis.

The intimate connection of the past sex worry and the present neurosis was very evident to the physician, and the most recent sex disturbances, the masturbation worries, seemed to be the first to treat. In many cases these are all that it is necessary to treat, apparently being the sole basis of the neurosis. In this case, however, it seemed clear from the longstanding horse-sex complex that there was something beyond this in childhood experience.

For nearly three years N—— had been in constant

fear of the physical and mental results of masturbation, especially the mental. Long fearing that his mother's trouble had been mental, he now felt that hereditary disposition coupled with his practice would make some direful result absolutely certain. Self-condemnation of his moral culpability was constant and he had thoroughly convinced himself that he was practically unique in being addicted to this habit. He thought he saw, in lassitude, in indigestion, in physical weakness, and in indisposition to study, the beginning of mental and physical ruin. Directly preceding his nervous attack, his efforts at abandoning masturbation were redoubled, but with only partial success. For a time after the onset of the neurosis there was more frequent masturbation, despite attempts to check it and a greater fear than ever of consequences.

By the aid of some manuscript which the physician had at hand, he was able very quickly to give the patient his views on masturbation, and by quoting many cases to give some authority to them. The briefest statement of the physician's point of view, omitting the facts underlying them, which were included in the manuscript,<sup>1</sup> are here given, that the reader may understand the whole treatment:

Masturbation is practically universal, that is, it is practised for a time by virtually every male and by nearly every female. It is also practised by most of the lower animals, especially if the sexes be segregated. There is uncontrovertible proof of this. Masturbation is needlessly worried over by most young men and by many young women. It is at first a more or less instinctive part of the sexual development of children

<sup>1</sup> This manuscript has recently appeared in book form. See Robie: *Rational Sex Ethics*. Boston, Badger, 1916.

and adolescents, and later, if marriage does not supervene, it is, as Ellis says, the most normal manifestation possible in abnormal social conditions. Yielding to an imperious, all-commanding instinct, moderately, in the safest, sanest way, one that does not involve the rest of society, but only the individual himself, if the motives are right, is neither disgraceful nor immoral. Masturbation as an end in itself may be perverse and immoral, possibly in rare cases injurious, but as a means to preserve health and sanity or to prevent social vice, if practiced *faut de mieux* it is none of these things. Pre-scientific ideas of the soul- and body-destroying power of masturbation, medieval medical ideas of its causing elipsy, insanity, impotence, et al., are all sheer nonsense. This stand is readily proved.

The patient was further advised to keep his mind in healthy channels, to cultivate hard work and legitimate enthusiasms, to abandon forever as foolish all worry over any harm resulting from masturbation, to restrain sex manifestations so far as possible without great suffering or disturbance, and to marry early, but only when there should be mutual love and congeniality, not as a means of sexual relief, meantime, if sex proved too strong, to masturbate moderately rather than to injure himself and society by promiscuous intercourse. He was advised never to worry about this more than about other periodic, more or less frequent, demands of body and mind.

Good or bad, the physician's stand was promptly recognized and the advice accepted. Masturbation was resorted to two or three times a week without fear of consequences, and there was immediate and continued improvement.

The treatment was continued by interviews once or



twice a week, during which endeavor was made to discover further factors possibly involved in the neurosis. Several of the patient's older dreams were written out from memory, while those occurring from night to night were carefully preserved and studied. Analysis of the earlier dreams revealed very evident signs of the masturbation-worry, but in none of the dreams did there appear any satisfactory explanation of the horse-sex complex, nor was there any explanation of certain attacks of diarrhea and indigestion which seemed usually to be conditioned by the prospect of, or participation in, social activities. Neither was there anything to explain sudden attacks of nausea or vomiting at meal time whenever certain unpleasant family associations had been aroused. The chief function of the later dreams seems to have been in indicating the progress of the treatment, nearly every dream being in the nature of a "review" of the case to date, with the most urgent current fears and worries playing the most prominent rôle. A selection of the more characteristic dreams, with analyses, is presented in Part II of this article.

The mystery and obscurity surrounding his mother's death, occurring when he was thirteen, had led N—— to believe she had been afflicted with a transmissible mental disease. His people having always referred to him as "just like his mother," he easily argued, as we have noted, that both predisposition and evil habit would make insanity inevitable. Still further confirming these fears was his alleged "queerness" as a child. It had also been impressed upon him that ordinary catarrh, or bad teeth, or "too much religion" might lead to mental trouble. He had read somewhere that the average period of sanity for the masturbator was

three years; it is significant that his neurosis developed at about the end of a three-year period. Suicide was feared either as a result of insanity, or because it might be resorted to in a desperate moment to anticipate the supposedly certain mental breakdown. The traditional literature stating that masturbators at length are generally driven to suicide contributed much to this fear, as had also a recent newspaper account describing the spectacular suicide of a man who had left behind a note warning boys of the "inevitable consequences of certain bad practices."

Certain phobias peculiar to public places and social activities appear to have arisen in the first instance from the patient's habit of comparison of himself with defectives and derelicts, it appearing logical in the light of his traditional knowledge that most of these were brought to their low estate by the "certain bad practice." Again, he had read with concern of many respectable people being found in railway stations or other public places suffering from amnesia or other mental disturbance. At dances he had for some time feared there might develop uncontrollable sex manifestations. Sex excitement induced by the theatre had often been followed by masturbation. Some one had informed him that practically all chorus men were masturbators, or otherwise sexually abnormal, and that a certain theatrical manager was reputed to be able to identify a masturbator the moment he stepped into his office. This seemed to confirm the traditional belief that the practice was easily betrayed by a characteristic whine of the voice, dullness of eye, or through some other facial or bodily characteristic. At church, at lectures, at public events generally there had been especially unhappy comparisons when attending with a

young woman as companion, or when there were young women present, for there, in a mood of self-abasement, N—— would reflect upon his delinquencies, which he argued had long since rendered him unfit equally for present company and future marriage.

During a part of one of the masturbation years, N—— had occasion to travel much alone, and while on the train or at hotels he was much given to comparing himself unfavorably with other travelers. He also became sensitive about the isolation of traveling alone, fearing that perhaps this condition favored more frequent masturbation; and as the habit continued very persistently he came to worry much about a possible serious climax while so far away from home. On earlier trips he customarily indulged in pleasant day dreams as he looked out upon the landscape, but when traveling now his reflections tended to degenerate into a pessimistic self-condemnatory state of mind. The vibration of the Pullman cars at times acted as a sex stimulant, and there was consequent repression and occasional masturbation. As he went from place to place, each change of scene, though welcomed as the harbinger of new resolves, actually became the occasion of increased conflict in which these resolves were destined to early collapse. The tendency to hesitate before undeniably perilous solitary jaunts in the mountains or through forests, though perfectly justifiable, he accredited almost exclusively to his "lack of nerve" resulting from masturbation.

The investigation of the foregoing fears completely disposed of the relation between them and masturbation. Not only were the data collected by the physician useful in dispelling the fears, but an obvious and irrefutable argument came to exist in the patient's



mind, for it was evident that, since he had resumed occasional masturbation without remorse or fear of injury he had constantly increased in weight, he was unquestionably stronger and more fit physically than at any former time in his life, he was sleeping better, his appetite was improved, he was optimistic and ambitious for mental application, and he had the conviction that his ability to concentrate and accomplish was possibly even greater than formerly.

In spite of all this improvement and the entire absence of masturbation worries, however, the phobias did not entirely subside. An onset of fear or confusion would come on less frequently than heretofore, but yet often enough to be disquieting. The influence of childhood sex experiences as a factor in the causation and prolongation of the phobias was predicted.

A more detailed account of the remembered childhood experiences was now obtained, especially those bearing on the horse-sex complex, and they are here transcribed regardless of repetition. The origin of the sex excitement produced by seeing horses and of the sex dreams involving horses could not be ascertained at this time, though the subject was thoroughly discussed in the hope of finding a solution. As a child, sex excitement occurred whenever N—— watched horses in the stable, on the street, or when riding. After puberty his sex dreams all involved horses, yet at the same time, as always, he was afraid of horses. He was constantly fearful of the possibility of being called upon at home to harness or to drive, and long walks were frequently taken at harnessing-time with the express purpose of avoiding any such possibility. At the age of seven, as already mentioned, he made drawings of horses in which the anal region and feces were

prominent. His older brother scolded him severely for this, yet at fourteen he felt impelled, though conscious of wrong-doing, to make similar more elaborate drawings which he contemplated with pleasure in secret. He was also prone to draw, throughout childhood, engines and cars, and to play at building railroads and running trains. A favorite play for years was to picture himself as the engine and thus run noisily up and down the sidewalk. It would seem that his recently developed fear of railroad trains, stations, and the like might, in addition to the reasons given in connection with masturbation, have childhood roots from association and identification of the horse, which was to him a means of locomotion, an object of fear, and a strong sex stimulant, with the engine ("iron horse") or train, also a means of locomotion and of sex stimulation. The substitution of the fear of the engine, train and everything connected therewith would thus be justified as being a much more bearable idea than the revolting horse-sex association.

In childhood the horse became, through its sexual significance, the source of both the patient's greatest pleasure and greatest fear. In late adolescence his greatest pleasure and greatest fear came from masturbation. This double sexual conflict of pleasure and fear inevitably gave rise to a very intense mental conflict. When the masturbation conflict overshadowed and practically usurped the horse-sex conflict, imagery of girls' faces appeared in the sex dreams instead of horses, and the fear of horses tended to decrease as the fear of masturbation increased. Then when the emotion of the later conflict became intolerable, there was a sudden reversion to the childhood horse-sex conflict, which, however, undergoing an automatic substi-

tution, appeared as the phobia of railroad travel. A similar process was involved in the development of the phobias centered about the trolleys, boating, walking, and even in those phobias, previously described, not necessarily involving locomotion. During the early horse-sex struggle, for example, it was the patient's habit, when the family planned a drive, to go himself, if possible, on the trolley, thus avoiding occasions when he might be expected to drive or to handle horses in some other way. Likewise, when the family was on a picnic at a lake near by, he would go out in a boat at times when he might be expected to help harness. Walking, as once noted, also served as an escape from possible stable duties. It is possible to find an early childhood "escape" paralleling every later phobia. Even the phobias most intimately and obviously associated with the recent masturbation conflict, like the fear of being left alone at home, have their further basis in certain elements of the childhood conflict: in earlier years, to follow out the example of the fear of being alone, when left alone at home, N—— had often struggled against the temptation to go to the stable to watch the horses, while at the same time there was a more or less continual fear that he might be called upon in an emergency to harness or care for them in some way.

Some time before the advent of the neurosis, but yet far enough into the masturbation period to become much bound up with it, N——, mainly through proximity, had formed a more or less intimate friendship with a certain Miss Z——, a young woman of some physical attractiveness, but whose mental and social attainments, together with a decidedly unpredictable disposition, occasioned no little degree of dissatisfac-



tion. Not only did she become the innocent focus of many unhappy self-abasing reflections, but throughout the friendship N—— had suffered many misgivings as to whether she were a truly dependable friend, or were merely treating him politically for the purpose of securing a tolerable and reasonably generous social escort. A previous friend or two had been treated rather cavalierly. Miss Z—— seemed to demand exclusive attention, yet her own privilege and habit was to be as unexclusive as might be. N——'s friends, observing the exclusiveness, feared serious intent, and had long been critical of Miss Z——'s alleged many short-comings. The physician, knowing little other than N——'s onesided view of the situation, assumed a strictly neutral rôle. N—— himself, thoroughly cognizant of the many unhappy associations clustered about Miss Z——, and realizing that a continued irritating friendship with her was prolonging the neurosis, would have ended the friendship at once; but such a change meant a considerable reduction of a social distraction in many ways highly desirable, and, with characteristic neurotic indecision, N—— was unable suddenly to adopt a new course.

A further cause of deferred recovery was found within the patient's home circle, where an elder member of the family, particularly associated with an unusually disagreeable family estrangement, apparently failing to understand the neurotic mind, gradually became more and more critical of the patient's long illness and the physician's "senseless" methods of treatment. For several years, N—— had been much concerned over the estrangement, and now of course the whole affair became especially aggravating. But there was no way of "explaining away" or remedying the situation, nor

was there for the time being any other convenient place of residence for the patient. The dining table continued to be the *bête-noir* for N——, now, even as it had been in childhood, when at sundry times at table, he had been joked for his "queerness," for being "like his mother," or had been upbraided for his fear of horses, aversion for the family business, and various other faults great and small. At the present time, with these old associations furnishing excellent soil for neurotic seed, when unpleasant allusions to the family estrangement were made, it often reacted on N—— to produce nausea, vomiting, or other digestive disturbance.

The foregoing are all the essential points of the patient's history obtained up to October 1, 1915. Two childhood episodes, not yet discovered, were now predicted, a first fundamental to the horse-sex conflict, and another determining the anal region as a mildly erogenous zone and associating the whole digestive apparatus with sex. Presently a fortuitous circumstance favored us. One day, while throwing a rope over a limb in tree-trimming work the patient suddenly recalled a former family hired man who had hanged himself in the woods shortly before his intended marriage. This long-standing association might in part explain the patient's fear of the woods and solitude. However that may be, the memory of the hanging episode led the patient to a talk with his father, in which the latter was reminded of two of N——'s early childhood experiences. First, when three years old, while riding in an old style "gig," the mare became unmanageable and he was thrown violently so that his private parts struck against the buttocks of the mare. Second, shortly after this, during an attack of gastritis, it

became impossible, on account of his cries and struggles, to feed him by the mouth, and he was for a time given enemas of liquid food. During the neurosis, it is to be noted, the patient often felt like crying when at table.

After the disposition of these incidents it was assumed that all of any importance had been discovered, and occasional talks between physician and patient were had for a time for the purpose of suggestion and reëducation. N—— continued for some weeks to be timid about starting out alone for a walk, but one or two experiences without phobias soon restored him to nearly his original self-confidence. One much dreaded, but thoroughly successful experience in being left alone at home was sufficient to eliminate another phobia. The fears of self-injury, of social excitement, of crowds, etc., tended gradually to disappear. With each successful experience the physician hastened to assure N—— that he (the physician) thoroughly believed that all the phobias had in reality disappeared, but that very possibly some occasional disturbance might persist for a while because of the many life-long conflicts and fears. In spite of the unpleasant family situation, the temporary lack of vocation (though a responsible position had been accepted), and in spite of continued irritation arising from the Z—— friendship, N—— now appeared mentally normal and physically robust.

The travel phobia remained more or less persistent, but N—— presently suggested that he attempt a trip alone to a city near by. This trip was anticipated for several days with little or no apprehension, but when the actual moment of departure by train approached, a severe attack of nausea and vomiting came on without apparent physical cause. A second attempt



to start was made the same day, but this, though unaccompanied by nausea, was the occasion of sufficient emotional disturbance to deter him from the trip. Some days of weakness and discouragement followed. N——, at about this time being called upon to make an urgent business trip to New York City, consulted the physician as to the advisability of such a trip, if accompanied by a companion. Both physician and N—— had some misgivings regarding the companion, fearing that there might be a tendency in such pampering to make N—— more dependent than ever in matters of travel; but the trip finally was made with another person, and proved in every way to be successful. Very shortly after this traveling alone on railroad or trolley became quite uneventful, save for an occasional vague anxiety accompanying the first trips and appearing once or twice again later, when N—— was exceptionally fatigued.

Presently the unsatisfactory Z—— friendship was brought to a close without serious jar to either party, and, within a fortnight of the New York trip, early in April, 1916, the patient returned to his university, resuming the full burden of work without difficulty. Frequent errands into the business section of the city in which the university is situated soon dispelled the anxieties associated with crowds and city excitement. As successful experiences accumulated to give N—— a new mental background, self-confidence and optimism increased rapidly to a wholesome, normal level, which has now been maintained for considerably more than a year.

Several interesting questions arise from this case. The physician's ability, particularly, to discuss them, and his point of view with the reasons therefor, could

perhaps be better judged from the monograph already mentioned, as it embodies the results of many years of experience along these lines. His views, however, together with those of his collaborator, are here reiterated and discussed more specifically in reference to the case in hand.

The case of N—— certainly shows that a psycho-analysis, in the strictly Freudian sense, is not always necessary, even in severe neuroses and psychoneuroses. The procedure here may be called psycho-analysis, but more correctly psychological analysis, after Janet. Parenthetically, we consider that, though Freud and his school are bold discoverers and insatiable collectors, it needs such men as Pierre Janet and Morton Prince to verify the discoveries and to assort the collections. There is no question in this case but that there were traumatisms and conflicts. The "double" idea is unusual. The two parallel sets of conflicts served to prolong the case and to make it more difficult, but one hardly need call attention to the fact that no important matter had to be extracted from the subconscious, save, possibly, the gig incident and the experiences with rectal feeding, which were predicted with accuracy and arrived at adventitiously in the course of the patient's talks with his father. Moreover, it is probable that no amount of psycho-analysis would have revealed these two experiences. It was tried. Dreams were studied and analyzed, and if the patient had proved reticent (or, following more closely the scientific vernacular, "shown great resistances") much could have been learned from them. Still, nothing we found led to these two episodes. Our assumption is that at the tender age of two or three years these experiences,

though producing such a profound effect upon the organism as to establish an indelible physiological impression, there is extreme improbability of their involving consciousness to the extent of establishing a disagreeable memory needing later expurgation or repression into the subconscious. If this point is well taken, the analysis has been sufficiently complete. When all had been discovered and explained, there was not an instant dispersion of all fear and apprehension. Neither would there be such a result, ordinarily, unless the neurosis was of a mild and superficial type. Many competent writers, despite Freudian disapproval, would agree with us that a complete Freudian catharsis and abreaction leaves the patient psychically as weak as he would be physically after the analogous physical catharsis, and that this Freudian method seldom precludes the necessity for suggestion and reëducation.

The doctrine of polymorphous perversion of child sexuality in this case seems to have some refutation. One could hardly say that perverse tendencies existed, *ab origine*, after learning the two incidents which gave the sex manifestations a seemingly perverse direction.

From time immemorial shyness, bashfulness, lack of confidence, misanthropy, and much more have been called the universal heritage of the masturbator. But here note that the individual under consideration was always, in his early years, solitary, shy, "queer," and, in a way, proud of his peculiarities; note also, however, that he never masturbated until twenty years old, and that after this there occurred a transmogrification of all these former characteristics into those of the thoroughly normal young adult male, and at the time of recovery, though he still masturbated as necessity



occasionally demanded, there was nothing in his manner, bearing or physique to distinguish him from any good young American.

The Freudian esoteric, on the pinnacle of fancied scientific isolation, pursues indefinitely and indefatigably the chimera of submerged, repressed, subconscious memory, while the veriest tyro, endowed with common sense and humanity, may, with slight effort, wrest these important facts from the conscious mind of the patient at one sitting. This is meant as no derogation of the sub-conscious, co-conscious or un-conscious, for Prince, Freud, Janet, and others have demonstrated and, to a certain extent, delimited this important region of the psyche beyond peradventure, and even the refinement of the ultra-Freudian analysis may undoubtedly at times be requisite. Perhaps only a rural free lance in neurology, who has no traditions, can say that at least half the cases where strict Freudian technique has been observed, needed but a sympathetic listener who first convinced the patient that he wished to help him, that he knew how to help him, and that he would hold his confidences inviolate.

While we do not wish to pose as experts in dream interpretation, we may perhaps be permitted a few observations in this connection, observations which could well be illustrated by many dreams of both neurotic and normal people which we have at hand, but which the reader will find quite sufficiently illustrated in the unique collection of N——'s dreams in Part II. It would appear that by no means are all dreams for the purpose of fulfilling disguised wishes, but many times serve rather to digest, to codify, and to assimilate much of the recent material which has entered the dreamer's waking consciousness. (Note the "review"

dreams.) While many dreams are frankly or disguisedly sexual, many, even in neurotics, whose minds have a sexual preoccupation, are concerned with entirely indifferent subjects. Many sexual dreams of adults are uncensored in large measure and tendencies which the dreamer would indignantly disclaim in his waking state appear in his dreams. No Œdipus complex has been revealed in this case; its lack also in other cases coming under our observation would seem to make its universality extremely doubtful. The suggestive therapy of the analyst distinctly modifies, perhaps even makes, many of the patient's dreams. (Note Dream XLVII.) Transference, as evidenced in some of these dreams, occurs between man and man just as it occurs between woman and man, and while it may, if the analyst is willing or careless, assume a sexual significance, it is ordinarily *sans libido*, and its synonym is confidence.

Though some strict Freudians may consider our later interpretations fragmentary or crude, the fact that the patient's history was freely given before the dreams were analyzed, that there were few or no resistances, that the dreamer himself was interested and in some degree qualified to obtain a correct interpretation, that he recovered completely — a result which is possible, according to Freud's school, only when the analysis is correct and complete,— all would make it seem superfluous to inject more or different sex meaning into the dreams than now appears, though many similar dreams of suggestible people, analyzed by a rigorous Freudian standard and symbolism, would doubtless be claimed to show delinquencies and departures from the norm far greater than those we have indicated. An inherent pragmatic tendency renders us loath to accept in its entirety any system of dream interpretation or of

neuro-therapeusis. Every system has some elements of truth and none have all. Many times Freud's reductive method proves efficacious, but we refuse to believe in a symbolization universally applicable to all dreams.

At a later stage in reëducation the long-circuiting, sublimating, constructive method of Jung is apparently correct. In many dreams of people ignorant or educated, normal or neurotic, something like the reconstructive method of Horton appears to give the only legitimate analysis of the dream. We definitely attempt to make plain that a pragmatic, eclectic, utilitarian criterion is more satisfactory, at least from the patient's standpoint, than lofty scientific ideals or abstract discussions. The whole question seems to be largely a matter of method, and while inductive methods seem generally the more accurate, we cannot deny entirely the value of *a priori* reasoning. This latter theoretical method of the idealist was formerly adopted to the exclusion of all practical observation, but now induction tries to stifle all that transcends observation. James and Aristotle, both excellent men, suggested a middle course. The middle of the road may give better perspective than either side, and it is certainly safer where ruffians infest the hedges. Why abandon either soul or body? If there are two, neither can be abandoned with impunity. Then again, if our philosophy is monistic, we must still consider both sides of the shield. Why not lay less stress on psychoanalysis or other methods in the treatment of neurotics and select the method which works most clearly to the advantage of the patient? Perhaps we may approach unity in that way as well as or better than by attempting to



demonstrate the pet theories with which we have become enamored.

A few weeks after N——'s complete recovery, he remarked, upon meeting the physician, that he considered the Freudian analysis which he had undergone rather of the nature of a "scaffolding" than the real constructive work in his treatment. In pharmacological terms, it might have been called a "vehicle." He considered the analysis to have been necessary, of course, in order that the physician's suggestions might be intelligent and germane, but had come to consider, as he looked upon the case in retrospect, that the suggestions rather than the analysis, had been the principal therapeutic agents leading to recovery. He had come to believe, furthermore, that the "scaffolding" should always be removed immediately after it had served its purpose, just as one removes the staging after shingling his house. The physician is confident that these conclusions were arrived at independently of his own, though his own are similar. Let us agree that psychoanalysis, or psychological analysis, are both attempts to get at what is in the mind, regardless of whether it is in the conscious mind of us all, the co-conscious of Prince, the sub-conscious of Janet, or the un-conscious of Freud. The physician cheerfully admits that his method is simpler and involves less technique than the Freudian psychoanalysis, and his only claim for its advantage is that it saves time, is less elaborate and disturbs the patient much less than the more erudite method.

It is always necessary to remember, in dealing with neurotics, that we may create a new introspection neu-

rosis while we are getting rid of the original disturbance. This patient, N—, having a twofold trouble of long standing, considerable time, much questioning, and careful introspection were necessarily involved in the treatment. After everything necessary for a cure had been revealed, the patient became more anxious than the physician lest something had been overlooked, notwithstanding his familiarity with psychological literature. Much more than in this case neurotic people of lesser attainments continue to worry and introspect in a never-ending seeking for some trivial factor which might have been of some moment in the causation of the neurosis. This habit of introspection may prove more difficult to eradicate than the original neurosis. Though the physician had been for years on guard against this very thing and did not relax his vigilance in this case, some time elapsed and some difficulties were met before the habits of constant seeking and persistent introspection were overcome. In fine, it required time and effort to remove the "scaffolding" used in this case, for to have left it would have been unsightly if not dangerous. It is unquestioned that suggestion and reëducation had to be employed constantly for a considerable time after the original process of psychoanalysis or psychological analysis was complete, the suggestion, particularly, serving as a means of removing the "scaffolding." It has been observed, not only in this, but in many cases, that merely unloading the conscious or unconscious mind of its burdens and traumas to priest or physician does not effect a complete cure. What the priest says to his parishioner or the physician to his patient, after the facts have been obtained by some form of analysis, establishes a new trend of thought and a new mental attitude.

These effect the cure. Freud, we are aware, largely disregards in his writings the therapeutic value of suggestion, but in the long séances which he holds with his patients he cannot avoid making some suggestions to them, although he himself may be unconscious of doing so. Any form of analysis, by making physician and patient aware of the conditions, builds the "scaffolding" or staging, abreaction sorts the materials, while the suggestion of the physician cements them together to form a permanent structure.



## CHAPTER IV

### THE CASE OF N——

#### PART II. INTERPRETATION OF DREAMS

*By Prof. L. C. Day, A.M.*

It is fortunately possible to begin the study of the dreams in the case of N—— with several of the patient's dreams which his psychological interest had led him to write out and preserve more than a year before the neurosis actually developed. N——'s records show a few fragmentary interpretations which he attempted to make at the time, but none of these touch more than an occasional obvious repressed wish; in most cases clearly dependent upon physical or physiological conditions. But now, privileged as we are to view these dreams in the light of all that has happened since, it is a relatively simple matter for us to go beyond N——'s original attempts, and to discover the deeper symbolism of repressed wishes and sexual struggle.

It will be recalled that the first definite neurotic phobic symptoms appeared on March 17, 1915. The mental conflict arising from the practice of masturbation, however, as we noted, had been continuing for nearly three years, all the time becoming more intense and more intolerable. The only dreams during the early portion of this period of which the patient has a definite recollection are those characterized by the horse-sex images usually preceding or accompanying nocturnal emissions; but undoubtedly had the other dreams been preserved, we should have found a very considerable number portraying in some symbolic way, the

mental struggle which was going on more or less persistently from the date of the first masturbation experience.

The most carefully recorded pre-neurosis dream is dated January 26, 1914. Following N——'s habit of dividing his dreams into so-called "phases," the essential details of this dream run thus:

1. Night. I am lying in the brass bed in the old boys' room at home. The bed is not in a natural position, but the doors and windows of the room are as usual.

2. I have a vague notion that a burglar is planning to come in through the porch window, at the right, near the foot of the bed. It somehow seems that some one has told me of his coming.

3. I lie for a moment half awake and afraid to move, with limbs much cramped.

4. The burglar finally jumps upon the bed at my back, as I lie on my left side. The bed now seems to be the one at I—— (where N—— was then visiting). I pretend to sleep, but really I am quite awake.

5. The burglar presently inserts his revolver in my right ear. I speak lightly to myself: "Well! Here goes fifty or sixty dollars!" (This amount was actually in N——'s clothes.) Then I begin to wonder what I shall say to the burglar when he fully awakens me. Meantime, the revolver is gradually pressed farther into my ear. I awaken, considerably frightened.

Continuing the phase arrangement in our interpretation, the first section would seem very clearly to indicate a reversion to childhood scenes. N——, though now out of college and in a city about a thousand miles from his boyhood home, goes back in his dream to the room occupied for several years by himself and an older brother. It was in this room that N—— suffered his first experiences with erections. The burglar, indicative of a more or less characteristic fear of N——'s

early life, well represents the dangers of masturbation, while the fact "some one" seems to have told N—— of the burglar's coming would seem to represent the body of traditional "scare" literature from which N—— got this idea of danger. The third phase, though involving obvious physiological factors, nevertheless at the same time symbolizes the painful mental situation arising from masturbation; the dreamer, it is to be noted, is cramped and cannot move, that is to say, cannot stop masturbation. In the fourth phase the danger is represented as getting uncomfortably near (the burglar jumps upon the bed). The dreamer pretends to ignore the fear of danger, but is really cognizant and quite fearful (pretends sleep but is really awake). Finally, in the fifth phase, the situation is represented as becoming decidedly critical, with N—— ready to give up freely and as philosophically as possible to a habit which is apparently hopeless. The money may be taken to symbolize sexual power.

This first dream is typical of a great number whose latent content may be distinctly revealed as centering about the persistent worry over masturbation merely as a habit. A less common type of dream is the one in which masturbation in its relation to the other activities of life is the topic concerned. The first type concerns itself with the more purely "masturbation complex," while the second involves as well another complex, most frequently perhaps an "occupational" complex. The following dream is illustrative:

1. I am in the S—— high school dressing-room, yet the stairway and hall are arranged as those in old T—— Hall at A——. The room, too, is partly like the Hall, with seats and desks set over near the stage side. School is in session.



2. I am having great difficulty with my clothes, which are half off, and much tangled. Very vaguely, other young fellows in the dressing-room are having similar difficulties.

3. I enter the schoolroom to the right of the principal's desk, stepping towards the blackboard, which is behind the desk. I am dressed only in a union suit, and am holding my hands high in the air.

4. I debate with myself for some moments whether such is the proper dress for school. It seems that it is not, yet I am able to recall dimly a number of occasions when union suits have been worn publicly.

5. I suddenly find myself back in the dressing-room, confusedly putting on my clothes. Awaken.

The latent content here is clearly concerned with N——'s imminent career as a teacher and participant in general social life, the composite schoolroom and hall being taken as being significant of both teaching and broader public activities. The struggle with the clothes indicates the dreamer's difficulty with masturbation, a difficulty serving to confuse and delay him just as he is about to enter upon his career. The other young men in the dressing-room represent those having similar difficulties. The third phase is anticipatory: N—— is in a way asking himself the question: "Shall I enter into teaching and social life openly and honestly as a masturbator?" N—— himself has suggested that the union suit symbolizes masturbation, in that it is *one* thing (cf. solitary masturbation) taking the place of two things (cf. normal intercourse of two persons). The elements of openness and honesty are symbolized by the standing attitude, with hands raised high in the air. In the fourth phase N—— is seen debating with himself whether it is proper to go out as a model for youth (teacher) while yet a masturbator. He reflects, however, that probably many other young

men have gone out in that way. Finally, in the fifth phase, we have N—— deciding that such a course is not right and renewing the struggle to stop his habit (confusedly putting on clothes).

Involving again the more purely masturbation complex, we find a number of typical "struggle" dreams, of which the following is representative:

1. I am standing on a cornice, just below a great dome, grayish white in color, made of stone or some other very hard material. The surface is uneven with a hazy design of rings and lines.

2. Presently I try desperately to climb upward, vaguely desiring to get a view from the top of the dome, but I fall back repeatedly. I suffer no particular pain, but have a strong feeling of chagrin and disappointment.

3. Several other people are climbing upward also. Some reach a higher point than I, but all slip back at times.

The masturbation struggle in dreams like this, comes very near to the surface. The whole forlorn struggle is symbolized by the futile attempts to climb the dome, while the presence of others in similar distress is indicative of N——'s strongly growing tendency to make unhappy personal comparisons. Although N—— could not recall in detail any dream between the date of the March nervous attack and the beginning of his treatment in August, he remembered in a general way that there were a number of dreams involving the "struggle" element, the dreamer commonly finding himself standing in a deep mudhole, treacherous swamp, or rapidly flooding plain. Again, he would seem to be climbing a very long or seemingly endless stairway.

N—— had been under treatment about a month before we undertook to record his dreams systematically. From the very first these dreams reflect most

conspicuously, perhaps, the course of treatment. Sometimes the dream is very brief and involves only the material of the most recent "conversation" with the physician, though as the treatment progressed there was a tendency for the dream to become more elaborate and to "review" the entire case to date. The "worry" element — worry over his own condition — rather than the "wish" seems to predominate in most instances, until late in the treatment (or occasionally earlier, when N—— was in a cheerful frame of mind) when the dream was often concluded by a brief hopeful wish, usually for recovery.

Dreams one and four both rehash in a typical manner the material of a recent "conversation":

1. I am back of the house (N——'s home) between the buildings (barn and house proper) with several men, one of whom seems to be Dr. R——, though he looks like Gen. French of the British Army. The men all have British Army khaki-colored caps, long army overcoats, puttees, etc., but I have simply the overcoat and am wearing my everyday brown cap. We are all shovelling manure over a fence rail. . . .

4. I am walking or being carried along a height, looking down upon a roof at my right. The roof appears to be that of the A—— fire station, but the size and color of the building are more like M——'s stable. On the roof, slightly confused with tree branches, are immense chalk or white paint figures in more or less of a jumble, but reminding me of problems on a slate. Vague sensation of moving forward and out of sight of the roof. Awaken.

The first dream followed shortly after a discussion with the physician on the possible relations of the horse-sex associations to N——'s neurosis. N—— reflects that he and the physician — Dr. R——, seem to have found, in the horse-sex associations, something



quite fundamental to the illness. Having found this, N—— feels that they are now armed and equipped (soldiers), with Dr. R—— at the head (Gen. French) to go ahead and clean up matters (shovelling manure). The soldiers are taken further to symbolize the medical authorities that Dr. R—— frequently mentioned in his discussions. These authorities, under Dr. R——'s personal direction, as it were, are helping N—— out of his trouble. Manure is selected to symbolize the nervous difficulties because of the various vulgar horse associations. N—— himself is dressed only partly in uniform to symbolize the fact that his knowledge and efforts in regard to the case are at a relatively amateurish state of development, compared with those of Dr. R—— and the recognized authorities.

Dream 4 followed a discussion in which physician and patient spent much time in summarizing the case to date and outlining the several problems involved. In the dream the large chalk or painted figures represent the problems which Dr. R—— and N—— must work out. They seem to have most of the data, but it is yet to be calculated (the figures are in more or less a jumble). A stable roof is indicative again, of the fundamental horse-sex complex, while the fire-station is confused with it, for physician and patient were yet in doubt as to the place of fire, which appeared in many childhood dreams, in reference to certain neurosis symptoms.

A portion of Dream 9 is interesting because of the clever way in which the dream "censor" has distorted and symbolized a fine distinction between "functional" and "organic" nervous diseases — a distinction brought out in a previous discussion between the physi-

cian and N——, at a time when the latter was worrying considerably for fear that his difficulty was organic.

9. I am standing in the B. and X. freight yard at A——, feeling strongly that I am "waiting for something." Presently a small crazy-looking engine appears from near the freight-house, recklessly backing several freight cars *across* the tracks, though all wheels seem to be on the rails.

The first feeling of expectancy is apparently a brief review of the early anticipation of some mental or physical trouble which was to arise from masturbation. Due to the development of strong railway and travel phobias in many later dreams, railroad equipment in some form came to symbolize the neurosis. This is most clearly the case in this dream, where the crazy-looking engine and cars represent the appearance of the expected disease. But the functional-organic distinction, which was so much in the mind of the patient at this time, is revealed by the dream-fact that *though the cars are running across the tracks, the wheels in every case are properly and normally on the rails*, i.e., though the patient's mental life might be running crazy-like and cross-wise, as it were, fundamentally everything was really running on the right tracks.

At a considerably later time than this, when N—— was making very fair progress toward recovery, he worried much because he did not as yet seem to avoid certain phobias without special distraction being brought to bear. One day in discussing this situation, the physician in a most casual way remarked, "So then, you think you'd be all right if you could only take a three-ring circus along with you?" Though a friendly jest, the remark made a deep impression on

N—— and the next morning he reported the following dream:

47. I am vaguely moving about in the lower rooms at home when a very blustering brass band, seeming to be a part of a circus which is in town, comes up the street by the L. church. The major, a dark, heavy-browed, slightly-stooped, villainous looking man in dark plain clothes, boldly leads his players up onto the front porch. I tolerate the noise for a short time, but at length, becoming rather incensed, I go out to tell the major to quit. He declines, however, and the disturbance continues. I then ask L. H. C., who appears on the steps below me, to go across to Mr. T.'s and get Mr. A., the constable. L. H. C. appears very reluctant or stupid, but finally I see him going up Mr. T.'s driveway. Mr. A., strong and robust, and looking especially clear and rosy of cheek, presently strides across the street, comes onto the porch, steps into the midst of the bandmen, and orders the major to stop, threatening arrest if he does not. . . . Awaken.

We note here that the "three-ring circus" has been much in N——'s mind, though only its band appears in the dream. N—— tolerates the noisy distraction for some time, but at length he summons his courage and demands of himself that it must cease; he realizes that he must do without it. The symbolism of L. H. C. is irrelevant to our present discussion, but Mr. A. is the symbol of returning health and strength, and it is these that will finally dispense the need of distraction.

Dream 10 is thoroughly representative of the longer type of "review" dream:

10. I am in the upstairs hallway at home, though a room near by seems like one of aunt N.'s (childhood associate). With me are several rugged men dressed chiefly in khaki. All are armed, some with rifles, some with revolvers; I have a revolver. It seems that I have just entered,



seeking protection, and one or two of the men are showing me how to use my firearm. It soon develops that some ruffians are coming up the stairs to attack us, and two or three men, in blue shirts, appear at the head of the stairs. Great confusion, and both sides open fire; general rough-and-tumble with ruffians mostly on top. One of them seizes and makes me prisoner after a short struggle. I am much surprised, however, that he does not kill me, and he takes away my revolver only to return it immediately. The struggle about me continues, but my defenders are giving in one by one to the ruffians as I did. They, too, are well treated as they surrender, but I am still suspicious that execution or severe punishment yet awaits us. My captor, however, talks reassuringly; and presently, as I look into the chamber of my revolver, I note that the unused cartridges are still there. I say to myself: "Well, he trusts me." . . . Vague interval. . . . I am looking down upon a floor or table entirely covered by an immense birthday cake with a plain brownish frosting. As I look, there glide across it, in subdued ball-room light, a number of miniature dancers in bright colonial costume. Awaken.

We find here in a way a complete history of the case. N—— secured his early sex knowledge from rough "hired men," factory workers, etc. (rugged men dressed in khaki). The revolver is symbolic of the sex organs. Observing the various manifestations of sex life, N—— had gone to such men for "protection," i.e., knowledge of their meaning and control. The ruffians signify sex desire and satisfaction, probably with especial reference to masturbation. The two or three men in blue shirts (note the association of blue with melancholy) may signify the two or three years of masturbation. The general rough-and-tumble is clearly the masturbation conflict. N—— succumbs (made prisoner) yet he finds he has not been brought to either death or dire ruin. He still has sexual power (revolver returned). It has in a way

been returned by Dr. R——, who has informed him that he is perfectly all right, after he had long considered himself as probably impotent. N——'s old knowledge, however, is more or less persistent (struggle continues) and N—— still has some misgivings (still suspicious of execution or severe punishment). There are then further reassurances from Dr. R——, and N—— confirms his sexual power by self-examination. (Captor talks reassuringly; looks into chamber of revolver and notes that unused cartridges are still there.) The final "happy ending" scene, in view of some of the discussion of the time, appears to be a general symbolism of marriage. N—— feels that marriage now will be safe and desirable, having been put into a much more favorable light after recent sex re-education.

Perhaps the most elaborate symbolism of review and treatment is to be found in Dream 19.

19. As I am passing through the lower barn at home, an immense black rat runs across the floor in front of me, and disappears in a stall at my right. I seize a handy stick, and dig for a moment among the cracks of the stall; but I soon decide this effort futile, thinking it better to hunt systematically for the main entrance to the rat's hole. Presently I find a large hole in the cinder driveway just outside the barn doorway. I poke around in this with my stick and succeed in dislodging the rat, but, though I frequently hit him as he dodges about the barn floor, my stick proves too light to inflict damage. Now thoroughly aroused, I take from its place on the wall a curious heavy long-handled tool having two ugly iron prongs resembling a large saw-tooth ice chip. With this, I dig viciously into the rat hole, and can feel that I hit its lodger once or twice. Suddenly for some reason I stand up and turn about, seeing directly back of me a cave-in in the driveway, with the soil at its bottom heaving and disturbed as

if alive, and with several rats' tails projecting from it. Into the midst of this turmoil I plunge my iron prongs time and time again until everything is quiet. I stoop down to see if I surely killed the large rat, and decide that a certain larger lump that I speared in one of my first plunges accounts for him. I am still anxious to know, however, how many rats I killed in all, and am standing perplexed when a voice near by says: "Count the tails!" I count the tails and find ten. Both the "voice" and myself are satisfied that these ten are all that were in the nest. I step away mildly pleased at my "kill," but I feel impelled to go back for a final look — possibly still doubtful about the ten. Awaken.

The general stable setting is of course significant of the horse-sex complex. The black rat, through the traditional reference to "rats in a garret" in mental disturbances, symbolizes the neurosis. The neurosis appears, N—— takes what amateur medical knowledge he has at hand to combat it (seizes handy stick); but little or no success attends this first effort. The second more systematic hunt refers to the early unsatisfactory attempts to discover the neurosis root under the physician's guidance. He then at times seems to touch upon vital points in the neurosis, but is as yet able to inflict only slight damage (dislodges rat, frequently hits him, but stick too light to inflict damage). Physician and patient at about this time evolved what they often refer to as the "double-barrelled" explanation of the neurosis, and which, with revision, was finally settled upon as the true explanation of the case. The "double" element has reference to the parallel working childhood horse-sex conflict and adolescent masturbation conflict, which we have discussed in an earlier section. The curious ugly, two-pronged tool symbolizes this "double" explanation



which soon proves a formidable weapon. Further presence of the "double" element is emphasized in the situation where the rat is hit as N—— digs into the rat-hole with the new weapon; the "lodger" is hit, i.e., the recent sex worries are dissipated, but the *cave-in* so suddenly appearing indicates that beneath these newer worries are a number of deep-seated childhood emotional experiences. The turmoil signifies the general neurosis conflict. It is into the midst of this turmoil that the "double-barrelled" explanation is vigorously applied again and again (plunging of the prongs time and time again). That N—— feels that the neurosis root is killed, is evidenced by the fact that in the dream, the large rat is quickly and surely accounted for. The patient is, however, still uncertain as to whether all causative elements have been eliminated (anxious to know how many rats are killed, stands perplexed). It is perhaps Dr. R—— who shouts "Count the tails!" The fact that ten tails are counted is very interesting in light of discussion preceding the dream, in which the "double"-explanation had been summarized in the form of ten chief points. There is still some element of doubt at the close of the dream. N—— had not by this time been fully convinced of the validity of the "double"-explanation.

N—— made no attempt to conceal unfavorable developments, so certain dreams of despondent import served as no direct warning; but had he attempted to conceal his thought and tried to nurse grievances in silence, dreams of this type might well have given the physician invaluable aid. No. 23 is representative of the "unfavorable" dreams:

## PATIENT

23. I am leaning out of one of the back barn windows, looking down particularly at the small dirt area (used in summer for garden truck) lying between the barn and the concrete garden wall. There is a warm spring rain, and the ground everywhere is very wet, while into the area several small streams are running from the driveway and eaves. I am attracted especially by a stream running from the driveway which has broken through a cinder dike I made some time ago. I am rather disturbed by this break, but looking at the regular channel, I see it to be completely blocked by silt, and I reflect that it is better for the water to go through the break than to wash down over the steps near by into the garden, as it would in the clogged channel. I then experience a peculiar vague feeling about the immensity of the sky, and I reflect rather poetically on the steady warm spring rain. Awaken.

Gardening had long been a hobby in which the patient took great pride. In practically every instance where discouragement was to be symbolized in a dream, we find some garden or hillside lawn badly gullied or destroyed in some way by storm. After one particularly discouraging experience with phobias, for example, the patient's very choice fernery, in his home garden appeared in a dream to have been washed away and buried in heavy mud. Dream 29 occurred after a similarly discouraging experience, taking place, however, after some degree of cure had been attained, and after N—— was becoming in general more hopeful and optimistic. The barn setting, so usual, is significant of the horse-sex complex. Here, however, we do not find the entire garden involved. Instead, the garden proper (symbolizing general nervous and bodily health) seems to be unaffected, i.e., general health has now become quite satisfactory. But the recent phobic

experience has centered attention on one relatively small phase of the case (small truck area). The break in the dike refers directly to the phobic experience. N—— had thought he had erected sufficient psychological barriers to overcome such an attack. The unexpected attack (break) was naturally disturbing, but as N—— reflects further, he concludes that it is perhaps better to confine the trouble to this one symptom, rather than to have it spread out more generally, though perhaps less intensively (better for water to go through break than to wash down steps near by and injure the main garden). In the end, optimism triumphs. The warm spring rain, though responsible for the streams to the break in the dike, apparently symbolizes patience and hope. N—— is still cheerful despite the unexpected phobic experience.

It would be possible to go into almost limitless detail regarding the new symbolism developing with each new development in the case, and the characteristic symbolism associated with each of the many lesser family and social worries, but the selection we have made would seem to have been made thoroughly representative simply by the addition of one more typical dream:

29. I am vaguely walking with some one along a macadamized highway. There is some confused talk, but my chief interest is in the roadside, which has been freshly trimmed and cleared of brush. On either side is an irregular row of tall trees, in summer foliage, with large trunks standing out clearly against sky or woodland background, as the case may be. . . . Interval. . . . I am again on this highway, but alone; though at first a little confused, apprehensive of a nervous attack, I soon make a brave start ahead. . . .

Here we find N—— in his dream literally walking



on the "road to recovery." The old ugly brush, filled with phobic terrors, has been cleared and N—— walks confidently along with some companion (the physician). Presently he takes the same route alone; he is at first slightly fearful, but soon starts bravely ahead. The literal cleared road to recovery appears several times in later dreams, but the same growing self-confidence, and optimism are expressed also by dreams in which N—— finds himself walking vigorously on the street, much pleased with himself, or, again, greeting a robust, rosy-faced young man (symbolizing his recovered self) back from a long journey. There appears an occasional discouraging dream of the garden type, but the last dreams in the systematic collection (dated March, 1916) reflect a more and more cheerful frame of mind. Several dreams selected more or less at random a few weeks later, indicate the symbolism centered about the neurosis to be completely broken up, and the only "problems" symbolized those of a passing nature and characteristic only of commonplace, unneurotic daily life.

## CHAPTER V

### A CASE OF HYSTERIA

PAWLOW'S experiments in the conditioned salivary reflex through the work of Yerkes and others have long been known in this country. Prince<sup>1</sup> refers to this and the linking of the psychological to the physiological as follows:

"These experiments of Pawlow show the possibility of linking a physiological process to a psychological process by education and through the conservation of the association reproducing the physiological process as an act of unconscious memory." He quotes from Pawlow: "All the phenomena of adaptation which we saw in the salivary glands under physiological conditions such as the introduction of stimulating substances into the buccal cavity reappeared in exactly the same manner under the influence of psychological conditions, i. e. by drawing attention to the substances in question." Prince says, "Pictorial images or ideas of the substances had become associated with the specific salivary reaction and conserved as a neurogram. The stimuli produced psycho-physiological memory. Anything associated psychologically with the objects which physiologically excited the saliva may act as stimuli. Any sensory stimuli may be educated."

Very little has been done in this country with the conditioned motor reflex and the Russian is untranslated and inaccessible. J. B. Watson says:<sup>2</sup>

<sup>1</sup> *The Unconscious*, Morton Prince, pp. 139-140.

<sup>2</sup> J. B. Watson, *Place of Conditioned Reflex in Psychology*, *Psychological Review*, March, 1916.

I wish I had time to develop the view that the concept of the conditioned reflex can be used as an explanatory principle in the psychology of hysteria and the various "ties" which appear in so-called normal individuals. It seems to me that hysterical motor manifestations can be looked upon as conditioned reflexes. This would give a *raison d'être* which has hitherto been hazy.

He speaks of the well known reaction of a person recently operated upon who, for a long time, will react to slight movements of the body or attempts to touch the wound as if the noxious stimuli attendant upon the operation were still present. The thunder clap and lightning flash have been so long associated that the flash may produce the same effect that the thunder clap originally did.

The following case, aside from being of great interest as a typical hysteria showing fundamental sex traumas but not conforming to Freud's dictum, is thought to show some of the relations of conditioned motor reflex to hysterical motor reaction. Be it understood that I have but a cursory knowledge of these matters derived from reading Sherrington's *Integrative Action of the Nervous System*, a summary of Pawlow's work and Watson's paper. My work with the neuroses has been clinical. I do not assume that my inferences are correct but ask if they may not be. I am remote from those who know, and I wish criticism and information.

The patient is a young woman of twenty-two, always fairly robust physically. When she broke down she was in college, working her way and standing high in her class. For several years when unwell she has had a tendency to uncontrollable laughter. She has had frequent headaches and these were always severe during menstruation. The laughing spells were usually



of short duration but sometimes lasted a whole evening. During the past year she has had several crying spells which terminated in severe sick headaches. About six months ago she had two laughing spells in one week. Four weeks later, after witnessing the nervous break-down of one of her relatives, she had a sleepless night and trembled all over with a sort of nervous chill. One week later she went to church with a friend. She had a severe headache, felt cold and near the end of the service fainted and had to be helped from the church. One leg felt weak, and she had a fear of infantile paralysis. The doctors reassured her, saying that she was working too hard, and sent her to the hospital for a few days. The first day she felt numb, having a terrible headache and a slight paralysis of the jaw which troubled her a great deal. She had no solid food for two days and later when she tried to chew meat had great difficulty in doing so. On the third day of her stay at the hospital, she began to laugh and kept it up practically continually for one whole day and at frequent intervals for another. Narcotics finally controlled this, and she went to sleep; although it was not a restful sleep, and she was weak and exhausted.

Two days later she got up and, though still weak, went back to her work the following day. She attended classes, but, on the advice of her physician, did no studying. She found that she could not concentrate and was obliged to spend most of her time in bed. At the end of a week she had another attack of laughing and screaming which lasted two days and one night. This was relieved by sedatives, and broken sleep followed for one night. The next morning she began to have convulsive attacks which occurred at frequent

intervals, and the following day she was sent home by the college doctors for a year's rest. At home she was kept very quiet and did nothing but rest. For the first two or three weeks, she had laughing or convulsive attacks practically every day, and they were particularly bad at the menstrual period. They were not so frequent for the next three weeks, but came on when she was in the least excited. The most severe attack of all came as the result of attending a church function, and consisted of laughing, kicking, screaming, and convulsive movements. The following week she had several attacks. She then came under my care. She had been given mineral oil and nux vomica for regular medicine and told to live out of doors as far as possible. She was to encourage complete relaxation by doing no hard work or study, and to go to bed (out of doors) directly after supper. She was asked no questions of a private nature.

For ten days after arriving she had minor convulsive attacks, diminishing in severity, and two or three very slight laughing spells. Any sudden noise or anything startling, like the telephone bell, would cause her to almost spring from her chair, and she would feel weak and shaky afterwards. After two weeks the laughing and convulsive attacks and the excessive reaction to slight noises and confusion ceased. With one or two slight exceptions, there were no attacks for three weeks, even at the menstrual period. Then when left alone to assume the cares of the household, she had eight attacks in twenty-four hours, and one rather severe convulsive and fainting attack. For two nights she did not sleep much, but for the next two days she was comparatively well. She was then disturbed by a patient, and had a sleepless night and two convulsive

attacks the following day. For the next few weeks with only two or three slight attacks, she slept six to eight hours a night, ate well, and gained seven pounds in eight weeks. On the physician's advice, she went to several trying public functions, beginning two weeks after her arrival. When she had been here three weeks, she began rehearsing for an amateur opera in which she took part several weeks later. She sat up reading ordinary novels with the family until eleven or twelve o'clock each night, and after two weeks she worked five or six hours a day at ordinary housework. She went to walk only two or three times a week, and slept indoors, although she usually had the window raised. She saw children have epileptic fits at a hospital without disturbance, and an uncongenial man showed obnoxious attentions without causing attacks. She had no medicine whatever. At the last menstruation, she had severe pain but absolutely no nervous symptoms. Her original pinched and anxious expression has changed to an open and cheerful countenance. Gloom and pessimism, leading to a desire for an early demise (only the timely entrance of the nurse prevented her trying to take poison at the hospital) have been entirely superseded by content and optimism. This may seem early to say so, but I feel as confident that this patient is practically well, and will indefinitely remain so, as far as any nervous trouble is concerned, as I shall be when a year or two of perfect health have demonstrated the fact. So much for the superficial aspects of the case; now let us deal with the less conspicuous and more intangible elements.

Twenty-four hours after her arrival, the physician asked for a history of her trouble. This was readily given, and then he began to ask about her sex life. She



answered frankly, although reserving the most important incidents for some days. At first she was frightened and had one sleepless night, for she dreaded revealing her entire sexual autobiography. A case read her of another young woman made her feel that she was not alone in her troubles, and made her feel free to proceed. None of the history revealed in the first three weeks was ever, for any length of time, absent from consciousness. The eight or nine incidents told at a later séance had been repressed or forgotten and they all came to the surface the same night, while she was awake, and were told to the physician the next day. Several other incidents came out later when something in the conversation suggested them.

When six years of age, an older girl told her of a girl in town who was in trouble, and she became curious about the origin of children. She asked her mother, who said that they came from heaven. This statement, presumably true, in the abstract, gave little relief to her curiosity. The older girl (aged ten) told her of a boy asking her for sexual intercourse. She explained the process and said that she was going to allow it sometime. This girl obtained her information from another girl in the community who had regular sexual relations with her brothers. These girls became "fast." When eight the patient was followed by three boys who asked her if she and her brother had sexual intercourse, and she denied it. They then asked her for it, not euphemistically, as I have expressed it, and she was frightened; but did not know whether it was right or wrong. They chased her but she escaped. She told her mother, who was angry, and had the teacher punish the boys. They never acted improperly again and were good friends of hers later.

At ten she talked of sex with a friend who was twelve, and learned masturbation. They practiced this mutually about once in three months, and once they tried Lesbianism, at the older girl's suggestion. This girl became a worthy woman. At this time there was secretiveness but no shame. A year or so later, she and another girl friend of her own age (twelve) talked of sex. This girl found a syringe in the bathroom with directions for a vaginal douche. They were curious and looked up the terms in the dictionary, also they found an old medical book and tried to read it. They experimented with their fingers and found the vaginal opening. However, there was little sensation produced by the finger in the vagina, so they returned to masturbation by titillation of the clitoris. She does not know how this girl turned out. After puberty there was another period of vaginal experimentation, but no orgasm was produced in this way.

There was no masturbation by herself up to the time of her first menstruation, which occurred at thirteen. She had not been told about this, and when it occurred she was greatly frightened. She told her mother, who said that it was only something that she would have all her life. She told her what to do and said she meant to have told her before. She had strong erotic feelings at this time, but she repressed them for some months. They grew stronger, and after three or four months she began to masturbate two or three times at the menstrual period and not at all between. At thirteen she went to a country school where she was ahead of the others, although they were much older than she. The big boys told "smutty" stories to all the pupils, and copies of these were even passed around. One boy of nineteen was very attentive to her, and after

a time began hugging and kissing her whenever opportunity offered. He was secretive about this, though the other boys openly hugged and kissed the girls. Finally he asked her for intercourse and she refused, though he was alone with her for a whole evening and aroused her to the highest pitch of erotic feeling. He begged and pleaded, but she would not give in, for some instinct kept her from it, though she thought perhaps it might be all right. After two months of repeated urgings one day, when they were alone in the church and he had fondled her breasts and felt of her genitals until she was highly excited, she consented. He made the attempt but neither then nor at any of his subsequent attempts during the next year and a half did he obtain any penetration, though he hurt her excruciatingly, and she was sore from the pressure. He did not obtain an orgasm at this time, but did at a later attempt. She masturbated that night and after other experiences of this nature, obtaining relief, but not a complete orgasm. Immediately after this relief she could go to sleep. One month she skipped menstruation and was greatly worried for fear that she was pregnant.

The next year she went away to school in another place and had a boy friend of about her own age. They were considerably attached to each other, and this relationship was perfectly correct in all respects. Then a bad girl in the school broke up this attachment, and the first boy again became attentive and their former relations were resumed. Altogether he attempted intercourse with her five or six times. He always excited her first by feeling of her breasts and genitals, and he insisted on her holding and manipulating his penis. Doing this excited her as much as



what he did to her but she felt ashamed and disliked doing it. The next year (she was now fifteen) she first fully realized that this was not right and refused any further attentions from him. At the final interview she returned a ring and repulsed him, though he begged, pleaded, and threatened.

Ever afterward the sight or thought of this man disgusted her. He was a slight musician, and hearing, five years later, selections which he had played would throw her into a state bordering on hysteria. After realizing what she had been doing, she began to worry and condemn herself very much. She found that this man had had intercourse or attempts at it with no less than eight other girls in the community. She suspected that he had told them about her, as he had her about them. She thought her wrong-doing such that she was unfit to marry. She now masturbated about once a month and began to try to leave it off, which she was finally successful in doing at about eighteen. Once after she was eighteen she gave in and masturbated when unbearable erotic feelings were aroused by seeing cats copulate. Three or four months after ending relations with the man above, another man of twenty-one found an opportunity to put his arm around her and his hand inside her dress and feel of her breasts, remarking that they were nice ones. She instantly repulsed him and he desisted. This stimulated her erotic feelings tremendously, but she was disgusted and would not yield to them. On one other occasion, when she was alone with this man, he started something similar and she was much frightened, but some one interfered and nothing occurred. No further incidents of this nature have occurred in her experience.

These affairs served to make her dislike boys in general.

Three years later, when in college, in company with three other girls she saw an exhibitionist, but was at some distance and the sight did not make a very deep impression. Three weeks after this, she and another girl came suddenly upon another exhibitionist in the woods. They were almost upon this man when he turned and faced them, holding his erect penis in his hand. She took in at a glance this and the expression on his face, which was that of intense pleasure. The girls, greatly frightened, were obliged to pass directly by him. He made no attempt to say or do anything to them. They were greatly excited by these incidents and talked about this and sexual matters in general. One girl told about the hymen being a proof of virginity. From that time on, the patient worried, fearing that her hymen was ruptured by the man referred to. She thought she ought not to marry and that if she did her husband would discover her guilt and cast her off. She thought it unfair that a man should be able to learn of his wife's past, and she not of his. Another girl said that intercourse happened when the woman was asleep and therefore she had no control over its frequency. This also troubled the patient, though from her own experience she did not believe it. From a *risqué* story which she heard, she got the idea that a cutting operation would be necessary before intercourse, should she marry.

Soon an intimacy sprang up with a young man who wrote her letters, sent her flowers, and came to see her. The girls thought she was engaged, and she herself began to think a good deal about it, and to have persistent

erotic feelings. She had day-dreams at this time with erotic feelings, and voluptuous dreams with orgasms at night. Finally, when they were joking her about her engagement, she masturbated several times a night for several nights. Shortly after this, she learned indirectly that the man who was paying her attentions was already engaged. She then became disgusted with him and developed an antipathy toward all men, and has had no attachment since. She still feared that she was unfit for marriage and a fear of marriage itself grew up. She thought that a cutting operation would be necessary on the marriage night, and she had a great horror of childbirth because she thought that conception occurred when a woman was asleep and that she must have an unlimited number of children simply for her husband's sexual gratification. Then her experience with the first man, the exhibitionists, and this last man who had deceived her, led her to think all men base. She began making desperate attempts at repression and soon stopped masturbation. During the last two years, she has had occasional day dreams (with slight erotic feelings) of her future work, of a scientific nature, with a man who was also a scientist and who finally fell in love with and married her. There was never any culmination when the day-dreams became erotic, but during this period she had voluptuous dreams once in two or three months. During the last three months she has had one voluptuous dream at a menstrual period.

After four and a half weeks' residence, she had a day of unusual optimism. The next day she had the added responsibility referred to above and, as already said, for two days was nervous with hysterical attacks. I told her that she had more "untold tales" in her



conscious or unconscious mind. The following day, after a restless night, largely given to self-catechism, she related the following additional episodes which had been either repressed or forgotten. These had not entered her mind at any of our former talks. The first thing told was an experience of the last day or two. A young man patient, by his manner and appearance, reminded her of the man with whom she had the early experiences. She felt nervous at being left alone in the house with him during the evening. This brought on a convulsive attack and this man put his arm about her as if to help her. She immediately had slight erotic feelings, of which she was extremely ashamed, and her old attitude of self-condemnation returned. This undoubtedly was the main cause of the frequent attacks in the two days referred to. I explained that, since this man resembled the one with whom she had had the former experiences, she was now substituting him for that one, as the memories of the former were coming to the surface, and that it was not at all indicative of weakness that he should arouse her at this time as the other had done previously. The things which she recalled for the first time are as follows:

(1) When six or seven she overheard the vulgar expression for sexual intercourse. She asked her mother about it and was told that it was a bad word which she must never repeat. However, the word persisted in her mind and always troubled her. (2) At seven she played innocently in the hay with a boy of the same age. She spoke of this to her mother, who told her not to do anything of the kind again, for he was likely to be feeling of her. This aroused her curiosity. (3) When eight she looked out of the window of the school-room and, seeing dogs copulating, remembered a girl

who was said to have had intercourse with her dog. At this moment she had her first remembered erotic feelings, which were intense. One of the boys who had formerly chased her also saw the dogs and looked up at her and laughed. She was ashamed to have him know that she was watching the dogs. This picture recurred with great vividness for some time and now, after it has been long forgotten, it is as vivid as when she saw it. She was excited at the sight of the male genitals and later that year she was excited in watching a bull. (4) At the age of thirteen, she and a girl of fourteen masturbated mutually several times, and once they indulged in Lesbianism. Both were greatly excited. (5) When rather young she was greatly puzzled at seeing a girl dip her dog in the brook to make her have puppies. (6) One of her playmates lived near a young married couple, and once she saw them on the bed having intercourse. She described this vividly to her friends. They knew that this had to do with getting children and so kept track of this woman and found that she had a baby exactly nine months from this time. (7) At ten she accidentally came upon a man urinating, and his large organ aroused her curiosity, but gave her no erotic feelings.

She now remembered, or was willing to tell more details of her experiences with the boy of nineteen, which seemed to her more shameful than any of the others. On the occasion when he first attempted intercourse with her in the church, her brother had been hired to leave them, but he suddenly returned and caught them in "medias res." She was ashamed and frightened and made spasmodic efforts to get away. She had already been in a tense condition from the pain of the operation. They tried to make him promise not to

tell, and then went home. Before long the brother began to threaten to tell on them, and this always frightened her. Whenever she and this man were together after this he was always trying to find out what was done, joking and asking questions. As a result of his threats, he made her his abject slave for two years. Then one night, after she had retired, he entered her room and, after some altercation, threatened to tell her parents of what she had done. Then, becoming excited from seeing her in bed, he promised never to tell of anything if she would do the same for him as she had done for the other man. She, though excited by this proposition, refused. Somehow, this seemed worse than having relations with the other man. The brother appeared ashamed and left the room. He never mentioned this or threatened to tell of her again, but always teased and maltreated her. She almost hated him for this and his persistent telling of "smutty" or suggestive things whenever she and some other man were together, for this led the others to think that they could make improper remarks in her presence.

She felt very badly when she told of being caught by her brother and, bursting out crying, said that she was not fit to marry a decent man. She seemed relieved and her attacks became milder and less frequent. That night she slept four or five hours and the next night two or three. Her antipathy toward the male sex returned, and she thought that even if she ever did have a husband he would be a drunkard or as bad. The next day she had one screaming and convulsive attack, and a tendency to cry without tears and without reason. We had a long talk about the situation, trying to come to a reasonable estimate of the respon-



sibility, if any, for the incidents that had occurred in her sexual life. At this point she told, for the first time, though I have mentioned it earlier, what seemed to her the worst thing that she ever did, i.e., while the man was fondling her breasts and clitoris, he insisted on her manipulating his penis. This she had done unwillingly, and with great shame and disgust on each occasion, but it excited her greatly. After telling this last and, as she thought, worst incident, she cried and has had no further attacks to date, four weeks later. This completes the history of her sex experiences.

It will be noticed that this history was given rapidly and that the principal events neither had been repressed nor forgotten. No psychoanalytic sleight of hand was necessary. The events which had been repressed or forgotten seemed to be brought to the surface by meeting the man who reminded her of her early experiences. Whether her attacks at this time were the result of the shock of being reminded of this man or were caused by the emotion attendant upon the long list of experiences which were near the surface and came into her consciousness during the wakeful night is an open question. I am not in the habit of reading of cases of hysteria where it has been such a simple matter to obtain the basic facts as it has been in this, though it is hardly different from numerous cases which I have treated. These memories were largely conscious and troubled her so constantly that life was not worth living. She was entirely ignorant of the fact that these troublesome memories were the cause of her hysterical condition. I hardly need say that I continue to disagree with Freud and others who say that hysteria is always determined by repressed or forgotten experiences of childhood. It is undoubtedly caused by these experi-

ences; but, so far as my experience goes, they often are not an unconscious but a constant conscious menace to the integrity of the individual psyche.

The treatment was almost too simple to mention and was about the same as in other cases which I have described in other places. I was somewhat acquainted with this young lady and no preamble was necessary. I went over her general symptoms and history at the first sitting and at the next asked her if she had ever been frightened or had any sexual shocks. When she was a little hesitant, I told her that the chances were ninety-nine to one that her trouble was caused by memories of sex experiences which she thought were wrong, though they were not necessarily so, and we might as well get down to business to begin with. She at once told me of her auto-erotic activities, of being chased by the little boys, and similar experiences. As soon as she began to tell things, I began to try to explain them. I told her that masturbation was practically universal with both young men and young women and, in any well-born individual, the only harm that ever came from it was from the worry about it. I convinced her that, if at times the sex impulse is irresistible, there is no moral issue involved in its moderate relief, provided no one else is involved. She agreed with me that it was irresistible at times in her case; then, of course, it was the only legitimate mode of relief. When this seemed justifiable she was immediately relieved of a great load.

She was more ashamed of the other experiences and hesitated about telling them. I knew she had more to tell and read her the history of another nervous young woman whose experiences had been varied enough to cover almost anything she was likely to have encountered. This young woman had made a complete

recovery and our present patient began to have aspirations to live and to be well. After three days, she overcame her timidity and told the chiefest of her disagreeable memories which, of course, concerned her experiences with the young man of nineteen. From now on, everything was told freely as fast as she remembered it. I took up each episode with her and we tried to give a real instead of a fictitious value to each, e.g., she considered herself depraved, that she had lost her virtue, and was not fit to marry as a result of her experiences with this young man; but I made it plain to her that a girl of thirteen or fourteen, with absolutely no instruction in sex matters, groping her way in the dark, taken advantage of at the time of her first menstruation and first strong and persistent sex feelings by a man of such wide experience could not be held responsible at any tribunal for her acts. What really counted in the whole experience was the fact that she, unaided, had arrived at a different viewpoint and had terminated these relations on moral grounds, even while erotically desirous of them, and that she had refused others any similar privileges. I considered her not responsible for the events. I considered her voluntary termination of the relations an indication that her ideals were of the highest. It seemed to me that she had proved a desire for correct living when everything was against her. I thought her character stronger and better for these trials and even thought her more trustworthy in this particular than many of those who, having had no opportunities or temptations, had had none of these experiences. I told her just what I thought, and was measurably successful in convincing her that I was right. After hearing her whole story I told her, as I felt, that I had no higher



aspirations for my own boys than that some one of them should fall in love with and marry her or some girl of equally good character.

That the early experiences had a determining value for the later emotional and muscular hysterical manifestations, i.e., that they were conditioned motor reflexes, seems fairly evident. If you tickle a child he will giggle or laugh; if this is persisted in, he will have convulsive movements; if the child is hurt or held against his will, he will struggle, and the movements will tend to become involuntary. A sudden fear or being surprised in an overt act will cause an involuntary tension in many or all the muscles in the body, whether the individual be child or adult. Brill has recently said and, I think, shown that screaming is often resorted to to drown out unpleasant memories. Fear of paralysis or the use of certain muscles for wrong, or thought-to-be-wrong purposes, often causes hysterical paralysis. These things are too well known and too common to need more than the mere mention. Now let us see how they apply in this case. Tickling a girl will always cause, from the more highly emotional nature, more reaction than tickling a boy. Sexual fondling is a refined or special form of tickling and always produces, in the female, more emotion and more response than ordinary touch stimulation.

This girl at the outset of her sex life, when erotic feelings were becoming strong, when her real knowledge of these things was nil, though curiosity and a half-formed idea of right and wrong were present, was subjected repeatedly in similar situations to manipulation of the breasts and fondling of the clitoris, and at the same time she was compelled to see and manipulate the male genital organs. One would infer that she

would react, like any ordinary child, and giggle and squirm. As a matter of fact she did, and remembers it clearly. When later she was compelled to endure severe pain from the pressure of the penis against her external genitals and was discovered in this, even then thought-to-be-compromising situation, she had at first rigidity from fear and almost immediately convulsive movements in her efforts to escape. Many times besides the actual occurrences were these scenes revived by the gibes of her brother and the fear that he would tell her parents. After the establishment of her hysterical condition, attempts of the brother to tease her would invariably cause convulsive attacks. Later the sight of the male sex organs when she encountered the two exhibitionists revived the whole past and added the new fancies of a desire to be followed and violated by these men. There was a mental struggle against these fancies similar to the physical struggle against the former real incidents. Such a mental struggle will produce tension of the muscles, abstraction, and involuntary motion. The curiosity about the male genitals and erotic feelings produced by sight or thought of them was a very potent source of self-condemnation. But I showed her that the whole matter had absolutely nothing to do with her character or purity, it being merely the natural manifestation of well known psychic laws. Under the stress of a high degree of erotic feeling she was compelled to see and handle the male organs which under normal conditions in any normal woman would itself produce or increase erotic excitement. These experiences, of course, could not be readily forgotten, nor was the emotion which went with them lost. What more natural then, when her brother invited her to

sexual relations, than that she should speculate as to the size of his organs and wonder if he would be more successful than the man had been. It was inevitable that erotic feelings should accompany these speculations. These imaginings and feelings had long been put aside when the two experiences with the exhibitionists revived them and added to them. As a child, she had wondered much concerning the completion of the sexual act. At the time of the exhibition experiences, she had been for a long time strenuously resisting erotic feelings and an impulse to masturbate.

In such a state, almost any unconventional idea is likely to come unsolicited. If we may speak of a conditioned psychic reflex, the sight of the genitals of the exhibitionists was the condition or association which brought back the old desire and imaginings which themselves were conditioned by the associations accompanying them, and applied them to the present situation. Her desire to be pursued and violated by these men was conditioned by the experiences with the man and her brother, formerly, and was no more to be escaped from than the memory of a railroad accident which one has witnessed or been involved in and, therefore, no more a test of character. While we were discussing this from every viewpoint for a week or two, during which time I explained to her, by means of anatomical charts, the size, appearance, and functions of the male and female genitals (she had already had a course in embryology from which this information was entirely expurgated), she had numerous dreams and day-time mental pictures of male genitals, accompanied by some slight erotic feelings, but after the completion of the discussion, these disappeared entirely. She had many



fears that she was anatomically unfitted for intercourse and child-bearing, as well as fears that she had been injured or that the hymen had been ruptured. These could not be definitely and finally disposed of by talk.

I, therefore, after some weeks, made a physical examination, finding an anular hymen apparently intact and all the organs perfectly normal except a very slight retro-version. She felt much better after reassurance of these matters, though all her attacks had ceased some time before the examination. As has been stated, she had been absolutely devoid of erotic feelings for some months previous to coming under my care. During the first week of our discussions there were none. I told her in the event of having such feelings to hesitate no more in relieving them and to worry no more about it than about an act of micturition. She finally, just before beginning to menstruate, had erotic feelings one night after going to bed, which she relieved by titillation of the clitoris, obtaining a species of orgasm, complete relief, and sound sleep. After seventeen days, she was disturbed by erotic feelings during an entire afternoon and at the time of retiring she had identical feelings with those which formerly preceded her hysterical attacks. She obtained a fairly satisfactory orgasm by titillation of the clitoris, and all symptoms of hysteria immediately disappeared, and she soon went to sleep. During the next five weeks she had erotic feelings six times, on three occasions the feelings died away of themselves, on the three others when they were persistent she relieved them as above, obtaining on each occasion an imperfect orgasm but an immediate disappearance of the feelings and sound sleep.

I became satisfied after a long discussion of this matter that she had been so afraid of anatomical imperfection and so opposed to masturbation as a moral and physical transgression (she had many times gotten herself to the verge of an orgasm and then by desperate efforts controlled herself), that she had not experienced a perfect orgasm in the waking state. This was confirmed by her statement that in her occasional voluptuous dreams, she had experiences far more complete than when awake. I now explained as well as I could what the complete orgasm was like, and told her that long time repression of all sex feeling and her repeated attempts to avoid completion made the accomplishment of the orgasm difficult, but that there appeared to be no reason why it should not be complete when the resistances were abandoned. I could say this with more authority after the physical examination, which revealed practical perfection.

At the beginning of our treatment she said that she seldom had dreams that she remembered. I told her to make an effort to remember her dreams, and to write them down immediately. It developed that she did dream a great deal. Many of these dreams are interesting, as showing the progress of the treatment in what I call review dreams, which of course were partly suggested. These dreams corroborate Prince's view expressed in his book *The Unconscious*, where he says that "though dreams are often fulfillment of wishes they have often to do with the solution of unsolved problems with which the mind has been occupied." One of the later dreams and its sequel I propose to give first, as this occurred the night after our discussion of the reasons for her inability to attain a complete

sexual orgasm when in the waking state. This also was the point at which I considered the treatment practically ended and the patient well.

#### DREAM MARCH FOURTH

She dreamed that she was at T—— crawling in Mr. C.'s cellar, and he following her. Then she was in a room trying to get something to eat. Then she was standing by a table and her brother was fondling her breasts and both were greatly excited. He took out his erect penis, and she became greatly excited. At this point, she woke in a state of great excitement and began to titillate the clitoris. The parts were moist, and moisture increased with excitement. After a few minutes she used a syringe nozzle in the vagina. This increased the sensation but the greater sensation continued to be in the clitoris. In about thirty minutes, the orgasm occurred. This she described as rythmical contractions all about the clitoris and inside the vagina. There was a feeling of extreme tension at the beginning of the orgasm and relaxation as the contractions subsided. There were about a dozen contractions, being further apart and more violent toward the end. During this experience she felt powerless to think or move and she never remembered having "such strong pleasurable feelings." There was slight desire and slight manipulation of the clitoris as the feelings slowly subsided. A slight epistaxis soon occurred, not uncommon in her case, and the headache, feeling of stupidity and pressure in the head which she had felt increasingly for some days, left her completely and she felt easy, perfectly relaxed, contented, happy, and without self-criticism. It will be remembered that she considered voluptuous dreams indications of impurity



and degeneracy and that she had dreaded them and resolved to do all she could to prevent them. Perhaps that is the reason for her waking before the orgasm.

One of the last subjects to be discussed, but one of much importance was concerning a series of experiences which occurred before the experience with the exhibitionists and undoubtedly conditioned their effects upon her. It will be remembered that she was much impressed by the expression of sexual pleasure on the face of the last exhibitionist, and these memories were often stimuli inducing erotic feeling, in spite of the natural revolt of her nature against such feelings under such conditions. The following experience had been forgotten or thought not worth mentioning, yet it shows clearly that its determining influence gave much greater significance to the exhibitionist episodes than they otherwise would have had. From the age of fifteen, she had been mildly subject to migraine, attacks occurring once or twice a month after severe nervous excitement or worry. I first learned of this some weeks after her arrival, after she had told a friend some of her troubles and this conversation had been followed by a mild attack. Later I questioned her about this and learned that in addition to the above she had, for the last two years, also been car-sick, especially when traveling in the night, though this might happen in the daytime. She was never car-sick previous to a trying experience two years ago while traveling in the night. On this occasion a storm made it necessary for her to drive to make a train a long distance over a lonely road by night with two strange men. Then she had to walk some distance through a questionable part of the city with one of the strangers. Though this man proved to be a perfect gentleman, she was much afraid during

both the ride and the walk, more so because she had recently heard the details of the narrow escape of one of her friends who had been approached on the train by a white-slaver, and rescued by a gentleman among the passengers. This kept worrying her after boarding her train. In the seat across the aisle sat a man who began to stare at her and to try to attract her attention. She had no idea what his actions meant and was thoroughly disgusted with him, knowing instinctively that there was some sexual purport in his conduct. Later she remembered his facial expression, which indicated sexual enjoyment, and had erotic feelings herself at the memory, though ashamed of herself for having them. His actions as described were to stare steadily at her for a time then to lean over the back of the seat and stare at another woman. During all this time he was never still, but kept fidgeting and twisting about in his seat. He kept his hands in his pockets. She was particularly impressed by his facial expression, which was that of intense abstraction, and indicated unmistakably excessive sexual excitement and pleasure. She had no idea of what he was doing, indeed she did not know until our talks that men or boys ever masturbated. Of course it is evident that this was his occupation at the time, and the case is almost identical with that of another lady patient of mine.

I myself have also observed a similar occurrence in a public conveyance. Chrysippus commended Diogenes for masturbating in public, but he might advocate greater privacy about the practice in the present state of society, if he knew the disturbances which result from chance observation of it by uninformed and unmarried women.

Her trip was otherwise uneventful, but ever since

that time riding on the cars has, invariably at night, usually by day, induced severe car-sickness. If this is not a conditioned reflex, what is? The incidents of the trip were, with all their associations, vividly impressed upon her mind. The fear and the disgust were closely associated with her railway journey. Later there was more disgust with herself for allowing the erotic feelings which accompanied memories of this man's facial expression. Later the remembered expression on the exhibitionist's face, which was similar, produced in her the same result, more readily probably because of this former experience. Naturally she did not want to harbor such thoughts and pushed them into the background of consciousness, possibly into the subconscious. The association of cars, especially at night, brought back the most permanent thing, which was disgust, but a feeling of disgust on an ordinary railway journey would start inquiries as to the reason. As this reason had been willed aside, the association roused its synonym, nausea, which could be present without in any way awakening her suspicion. She and I are both confident that now these things have been thoroughly explained, she will not be car-sick again. In fact, she has already demonstrated this to a certain extent. Of course I explained to her that it was a perfectly natural and common phenomenon that erotic feeling should be aroused in any one of either sex, no matter how chaste or modest, when compelled to observe pets or domestic animals copulating, or when humans were observed in the same situation, or when one of either sex was known to be in a state of sexual excitement, or when erotic situations were read, heard about, or seen dramatized in our common vaudeville. This is one of the best known of human reactions. Like pro-



duces like. An enthusiastic speaker rouses his hearers, a dull one puts them to sleep. One who has just eaten, placed at a good table with a lot of hungry men, will begin over again with appetite. The stronger and more primitive the emotion involved, the greater the reaction; hence, very many people, I suspect about all people, at times, much to their own chagrin, react to some of the above mentioned stimuli just as this young lady did and as I myself have done. Her sick headaches or migraine can undoubtedly be explained as can most such cases on exactly the same principle.

In *Rational Sex Ethics*, p. 121ff, I have remarked that nocturnal emissions in men and voluptuous dreams in women seemed to adequately take care of the superfluous sexual energy in some people, but that this relief proved inadequate in very many cases. I now wish to reassert this statement more strongly as the result of many recent observations and to try to elucidate this matter somewhat. This nocturnal relief in dreams seems to be the ideal method for the single or the unavoidably continent, and I offer a psychological reason for its so often proving inadequate. Nearly all young men and women get from quack literature or the current books, supposed to tell what young people should know, or from other sources, the idea that there is something physically injurious or ethically "off color" in these involuntary manifestations. In the present case, as in many others I have investigated, the dread of this form of sex expression becomes a frightful nightmare. They are always on their guard. They take precautions to avoid sexual dreams, and will not to have them the last thing before going to sleep. Constantly being on the defensive undoubtedly has an inhibitory effect on the sleep and dream manifestations of

the individual. We all know that the manifest content of the dream is largely dependent on the dream-day and many believe that childhood and adolescent wishes and trends influence dreams extensively. It then seems perfectly logical to infer that this long established antipathy and dread prevents in many people the natural release in sleep of surplus sex energy.

An additional reason for believing this may be adduced from facts fairly well known and which I myself have repeatedly demonstrated, that a woman who before marriage has been self-conscious, prudish, and in fear of nocturnal sleep manifestations, and almost lacking nocturnal sex manifestations, or at least such as had complete culmination, after marriage and after the acquirement of sensible sex knowledge, during the absence of her husband or during enforced abstinence from any cause has almost invariably, before sex desire became excessive, had complete sexual orgasms and relief in dreams. I often have discussed these matters with younger or older single women who formerly had no such relief, or if so it was a rare occurrence, followed by harsh self-criticism and constant dread of recurrence. After learning of and accepting my belief as to the absolute normality, morality, and utility of such dreams, they had them with increasing frequency, corresponding to which there was a reduction of conscious desire. Of course, the long established inhibitions are too strong for early and complete eradication, but this change occurs frequently enough to lead one to think that the changed viewpoint influences the dreams. These ideas are tentative but ought, after considerable observation, to be susceptible of proof or disproof. If proved correct, here is a strong argument for early, sensible sex knowledge, not only for

the prevention of neurotic and psycho-neurotic states, but as a preventive of what, without some such relief, I and some others have considered necessary — conscious auto-erotism.

After establishing a systematic method of relief, this patient discovered that frequently desire continued after a complete orgasm. She continued the excitation for two or three minutes, when another orgasm occurred, more violent than the first, affording complete relief and a longer respite from desire than the single orgasm had given. The occasions of her auto-erotic relief up to the time of the dream with the following complete orgasm have been given. I add without comment a list of her experiences from that time to the present. March 13th, orgasm; March 13th, later began to menstruate; March 16th, orgasm; March 17th, orgasm afternoon and evening; March 18th, two orgasms (discovered the efficacy of one orgasm immediately following another); March 19th, orgasm; March 20th, orgasm; March 24th, two orgasms; March 29th, two orgasms; March 30th, orgasm; March 31st, orgasm; April 2nd, orgasm; April 5th, voluptuous dream; April 8th, began to menstruate; April 11th, two orgasms; April 14th, orgasm; April 16th, voluptuous dream; April 18th, orgasm; April 19th, two orgasms; April 26th, five orgasms in a half hour; May 1st excitement but no orgasm; May 8th, orgasm; May 10th, orgasm; May 18th, orgasm; May 25th, orgasm; May 27th, orgasm; May 30th, orgasm; June 1st, orgasm; June 6th, orgasm; June 8th, two orgasms in the afternoon and one in the evening; June 9th, orgasm; June 11th, orgasm; June 19th, three orgasms; June 20th, orgasm in afternoon, also evening; June 21st, orgasm; June 25th, orgasm; June 26th, orgasm; June 28th,



orgasm; June 29th, orgasm; July 2nd, orgasm in the afternoon, also evening. Began to menstruate July 3rd, A. M.; July 4th, orgasm; July 5th, orgasm; July 10th, orgasm; July 11th, two orgasms; July 12th, orgasm. From July 12th to 22nd, voluntary abstinence from auto-erotism, though desire was present often in the afternoon and evening. When desire was strong after going to bed would go to sleep after an hour or two, and no desire on waking in morning. On each recurrence of erotic feeling, they were stronger and more oppressive than before. After July 22nd, she exerted considerable repression, and up to the present has masturbated about twice a week, on an average, there often being two or three orgasms rapidly succeeding each other on each occasion. If she refrained for a week, a voluptuous dream would occur. During periods of severe mental strain or application, desire would be excessive, and after experimenting she found that, with more frequent relief, she could do her work with perfect satisfaction and without any discomfort. Otherwise the work was unsatisfactory, and she was completely worn out by it.

#### DREAMS AND HINTS AT THEIR INTERPRETATION

##### January 25th — 1

She dreamed that she was a teacher in a country school, and a little boy was masturbating. She told him not to do this, whereupon all the other boys began to do the same thing. She herself had strong erotic feelings in the dream, and woke in a state of excitement which she tried to relieve but did not obtain a complete orgasm.

This dream came after the doctor's explanation of

the universality and ordinary harmless-ness of moderate auto-erotism. The first dream of the series is similar to the last, already given, which was followed by a complete orgasm and, as it had occurred the night after a detailed explanation of the orgasm, so this dream followed a thorough discussion of auto-erotism.

January 28th — 2

Dreamed that her brother was chasing the doctor's little girl of ten, he being exposed. They were in the doctor's backyard and the dreamer was trying to stop him. This dream occurred two weeks before she told the doctor of her brother's proposal to her.

Evidently the doctor's child is substituted for the dreamer whom the brother is really pursuing. She explained, ultimately more fully, that after his proposal, though she had repulsed him and had had a feeling that it was not right; nevertheless, she did long to see his genital organs and to have relations with him. She thought that, her brother being smaller than the man, the act might be complete with him. This was a favorite longing of hers for a time, but later she felt great shame to have had this curiosity and longing.

February 1st — 3

She dreamed that she was engaged to a patient who resembled the man of the history, and the doctor's wife encouraged the alliance. When he proposed, she was at the kitchen sink doing dishes. He gave her a ring having five fire opals, though some of them were broken. His people thought her too common and opposed the match. She felt badly, not knowing how to break the engagement. When the doctor returned, she ran to him, threw her arms about his neck and cried, where-

upon the doctor said that she was in a nervous condition, not responsible, and the engagement had better be broken.

The engagement refers to her relation with the man formerly. The doctor's wife's encouragement is fulfilling a wish of hers that she might think well of her in spite of her conduct. The ring with broken opals indicates the improper and ephemeral relation, and that he did not make proper and conventional love to her but insulted and misused her. As a matter of fact, she at one time wore a ring of his to school, and she also had a ring with fire opals in it. Her desire to escape the engagement, referred to the tangle her life had been in and her shame and discouragement. Her running to the doctor indicated that she had been much comforted by his assurances that her responsibility for her childish misdemeanors was nothing, or very slight.

February 3rd — 4

She and C——, a young man she had known and thought favorably of, though she had not had conscious sex imaginings concerning him, were trying to hitch up a horse. C—— was bareheaded and wore a white bathrobe and she also was dishevelled. They were in some barn, both were hungry and both had sexual desire. When she was fifteen, she had a dream that they were married. She had had this young man's picture and he had kissed her good night at one time.

Evidently this was a sex dream and the difficulty attendant on hitching up the horse very likely had reference to the pain and shock she had suffered from the attempts at intercourse with the other man.



February 11th — 5

She was in a church which seemed situated back of her house where the barn really was, and the church had a barn door. In the church near the altar was a chest of drawers in which she had hidden articles of clothing. One article had been stolen. She felt badly about this and told her mother, who said that it did not make much difference. The article in question was a white chemise. The dreamer said to her mother that she was going "after that evening dress." It was in the night and seemed a dangerous undertaking. She was frightened and her mother did not want her to go. She went, however, and took her blue evening dress from one of the lower drawers, and ran with it very much frightened into the house and slammed the door. Her father was angry because she had been after it. Then she and her father were in this church, which now seemed like a church she was familiar with, and she seemed to be seeking for the white chemise which had been stolen.

In this dream she is evidently taking up the threads of her life anew and endeavoring to regain her self-respect. The stolen white chemise might be the virtue which she thought she had lost. Her mother's unconcern would evidently then fulfill the wish which she had expressed to me many times that her mother might not think too hard of her, if she should ever know her misdemeanors. She was afraid to go after the evening dress which to me indicated her reëntrance into a happy and normal way of living. Her mother was afraid to have her go and her father was angry. She had already told me that she feared her mother's horror and her father's disapproval if they should come to

know of her telling me all these things, which I considered necessary for her recovery. In spite of her fear, she did get the evening dress, or in other words became normal and happy. Being in the church with her father seeking the white garment, to me indicates complete reconciliation, and that she was not yet quite clear as to her character and purity.

February 12th — 6

A little explanation is necessary to introduce the next dream. Lately she had had ideas of a young man, A. H. B., who as a boy gave her some attention and whose affections were alienated by a girl whose character was questionable. She had felt badly about this at the time, as she liked this boy, and his attentions had been strictly correct. At the time she had known him, she had had some sex imagery concerning him, which she had repressed with disgust. Now that the other matters were being cleared up for her, she again had fancies of him as a sexual partner, also mental pictures of his face and at the same time of his genitals. She was deeply ashamed of this, and did not tell me of it for some days. The night after she had told me of these fancies, and I had explained that she was finally getting rid of these childish unwelcome imaginings, she had this dream:

It was a rainy day and she was teaching school. She would not let the children out of doors. They seemed to be in a basement under a steel bridge. She was exploring the basement and went into a place where live sparks of electricity seemed glowing all over the wall or framework. After leaving this spot, the electrician in charge and her father appeared to her. The electrician seemed in love with her and much worried

about her. Her father was also much excited and both of them warned her against going into that place, as she surely would get killed. After the warning, she told them that she had already been through the danger safely, at which both were much rejoiced.

It seems as if the sparks and the electricity were symbols for her erotic feelings and images concerning the boy, A. H. B., who undoubtedly was the electrician in the dream. She felt that both he and her father would be greatly shocked to know of her experiences and perhaps at her changed viewpoint in regard to auto-erotic relief. It fulfilled her wish that she came through the danger safely and that she was still *persona grata* to A. H. B. and her father.

February 14th — 7

Dreamed that she was walking near the river late at night with the doctor's wife, and a villain sprang upon her and seized her. He had a rope with rocks tied to the ends of it which he was going to wind about her before throwing her into the river. The doctor's wife endeavored to save her but was unable. The doctor appeared and attacked and thrashed the man, and took her home. She was sick in bed and people came and sent her flowers, but she finally recovered. This dream does not need translation, for she was coming to feel that the doctor was helping her out of a hopeless situation.

While this patient was being cured she wrote out, though this was her first experience with a typewriter, her own case at my dictation. Immediately after she had written the above, she said to me that she recalled for the first time a similar dream that she had had one year ago. In it she and her roommate went by night



through a disreputable part of the city where they had been forbidden to go. Some villains flashed a magnesium light in their faces, seized them, put them in canvas bags, and carried them to a house of ill fame. Cries and struggles were unavailing, but before they had been initiated, a letter sent secretly brought some of their relatives who rescued them. One cannot fail to see that this dream is practically the same as the last one except that the rescuer, from her thought-to-be-lost condition, now takes definite form.

#### February 16th — 8, Voluptuous Dream

She dreamed she was in the woods with her brother and that he had intercourse with her, which was pleasurable to both. Then she seemed to be in the kitchen here, and a great red fox pursued her. She was very much frightened, but the brother drove him away. She immediately awoke in a state of sexual excitement, which she started to relieve by titillation of the clitoris, but did not obtain the orgasm, as it was time to get up.

It will be remembered that she as a child had had fancies of her brother being more successful than the man had been. Here that childish wish is fulfilled and her *bete noir*, the red fox, in other words, the genital organs of the man who assaulted her, which had had a seductive and a terrorizing influence upon her for so long, was removed by the brother's success in intercourse in the dream. It would be natural to think that after this dream she would have no more of these fancies concerning intercourse with this man or her brother or concerning their sexual organs and, up to the present time, she has been entirely free from such.

## BIRTH DREAM

“ I seemed to be sleeping with N—— (who is a young woman friend). We were talking a while and then tried to go to sleep. Then I seemed to be in labor. All the abdominal muscles were contracting and trying to force the child out. I seemed to be in some pain, and my efforts were fairly tearing me to pieces. Then the child seemed to be lying in the bed just where it had emerged from me. I longed desperately to take it in my arms, for it seemed the most wonderful thing in the world. Yet I awoke before I had even touched it.”

This dream is already translated, for the dreamer is a perfectly normal young woman, and like all such longs for motherhood under the proper circumstances.

## March 18th

“ I live near M with my parents. My father and I set out to drive somewhere. On the way we find four things: a carriage rug or mat, a black dog, a span of beautiful black driving horses which we have to catch, and some white eggs. We go home and show them to mother. We are putting the horses in the barn, and the new ones are inclined to be refractory. An old man seems to be around and I go hunting eggs with him in the hay. We find lots of them, but they are brown. There is a heap of hay on the floor and he proposes to lie on this and have intercourse. I refuse and escape him. A few days later the old man is found dead and my father sends me to Dr. R, who lives in England, lest I be accused of the murder. I next am at Dr. R's house and am quite ill. The room really is not in Dr. R's house but is a room which I was once in some years ago. The doctor thinks me very sick but

Mrs. R and her daughter are not over-sympathetic. I still have a cap and overcoat belonging to the murdered man, and in the night I am cold, and put the overcoat over me. I am lying in a cot alone in a room and suddenly I have a feeling that I am suspected of this murder and that these clothes will convict me. It is a dark cold night but I am nearly wild with fear, and in my frenzy I go out and hide these things by burying them in the ground. In the morning I am ill, with a great deal of fever and delirium, and Dr. R is much worried.

“Some weeks have passed and I am better but still somewhat in disgrace with most of the doctor’s family. The doctor and his wife are soon to go to America and their daughter is going to teach school. I am to be sent back to a certain house in London where I seem to have roomed before, and I am to seek employment of some sort. We all go for a sort of farewell picnic down by a beautiful little river. The doctor’s daughters (aged twenty-five and ten) and I find a lot of lovely little yellow and white chrysanthemums beside the stream. Doctor and his wife visit. We girls then see some beautiful flowers across the stream and we want them. We wade across, although Doctor forbids it, and reach the other side in safety. A lover of mine has followed us, and when about in the middle of the stream he appears below and wants me to come with him and marry him. I seem to be fond of him down in my heart, yet I treat him rudely and send him away. Upon reaching the other side of the stream we find ourselves in the most exquisitely beautiful place I ever have seen. There was the clear river flowing on the right side of us, and we were in a sort of open forest. To our left was a dense wood. Flowers were everywhere,



and the trees were filled with some members of the *Mniotiltidæ* family who were making sweet music. It was cool and shady, and we picked a great many flowers. They were most peculiar, purple ones and white ones, with the leaves of the same color. They were not much like ordinary flowers because they seemed to be spiral (diameter at the base two inches and about six inches high, tapering toward the top), but they were so beautiful. When we had gathered all we wanted, we sat down and talked of the future and carried on conversation with Dr. and Mrs. R, who were still on the other side. We seemed to be happy and did not want to part. My future was most indefinite and N did not want to teach. We were still enjoying the Elysian beauty when I woke."

She and the doctor's daughter had a very confidential talk on the day before the dream and she felt much relieved by it. The pile of hay in the barn seemed identical with the place where one of her experiences with the man occurred. The eggs in the first instance were a pure white and the others were a dirty brown.

Going to England to Dr. R's might be going east to a strange and dreaded place, and returning to London might be going back to college.

With these things in mind, we might interpret the main points of this dream in a somewhat Freudian way, though we do not insist upon it. Her trip with her father involved transition from the dirty rug or mat and black dog, typical of her former deplored mental state and sex experiences to the black horses of legitimate sex relief, and the white eggs of purity in prospective marriage and motherhood. The old man and the brown eggs would seem to indicate her former questionable sex acts with the man and her sexual imagin-

ings. The pile of hay identifies the old experiences, and the man in the case now seems old and disgusting. He was killed when she prohibited further relations, but his cap and coat, signifying the results to her character of her experiences, were with her until I helped her bury them, and she certainly was nervously quite sick during the first of this process. She often, in reality, said to me, "What would your wife and daughter say to me if they knew my history?" Hence, she was in disgrace with my family in the early part of the dream. The general picture obtained from her dream farewell picnic seems no derogation of my methods. I am unable to see why she made me forbid them to cross the river for, though I know all girls must wade through deep water, I knew enough of the circumstances to have no further fears for them, and she knew it before the dream. The lover seems impersonal and she sent him away, though wanting him deep down in her heart because, though now anticipating marriage and children in the future, she is not ready for these beatitudes until her education is complete, and she has seen more of a world recently discovered to be like the Elysium of her dream. The purple and white flowers show how the same thing may be considered good or bad. The white are now in the ascendancy. Strictly Freudian interpretation may carry the symbolism further and, recalling that she as a little girl was familiar with the size, shape, and color of the adult erect organ, say that these flowers resemble this very much and indicate that it might be the bearer of the greatest harm or the greatest good and that the same body and mind thought to be vile in the past were pure and wholesome and that the future had in store perfectly legitimate happiness and usefulness.

As a final word we might say, *à propos* of the many recent efforts toward a saner mental hygiene, that this case is paralleled by thousands having a similar etiology, though the results may be either neurosis, psychoneurosis, dementia praecox or other mental malady which, taken in time, would deplete our institutions and fill up the ranks of normal, happy, useful humanity.



## CHAPTER VI

### INTRODUCTION TO SEX AND CASE HISTORIES

IN a former study some twenty-five sex histories of normal people were given in some detail. These were selected as typical of several hundred such histories then collected. The limited number was selected in order to keep consistently to the principle of brevity. It seems advisable to present as a basis for judgment a few more similar cases. These, like the former ones, were obtained from people who were, as far as could be judged, normal, moral, and successful. The presentation of such cases has the advantage of making this study more nearly complete in itself without reference to the earlier work. Five interesting histories, not then published, are taken from the earlier series. The rest have been selected as typical, from histories collected recently, most of them within the last year or two. Some of them are histories of young people, who, in their early years, were instructed in sex matters by myself, and from whom I recently have obtained a full history. Indeed, I am much interested in some of these young people, having had a fatherly, professional, or friendly knowledge of them since their advent into this world, at which, with some of them, I assisted. While all have had some experience with auto-erotism, which I think has been demonstrated by many observations besides my own as a normal phase in the life of practically every perfect specimen of either sex, or at least,

again to quote Ellis, the "natural result of unnatural circumstances," I can with much confidence state that no one of the young people with whom I have discussed sex matters ever has indulged in promiscuous intercourse. Of course, I may have been deceived; but since these people have been under observation, and their general reputation, characteristics, and habits known to me, any such deception is highly improbable.

Since those who have furnished written histories have answered the questions in the questionnaire formerly used, and since, in general, these questions have been followed, when notes for histories were made at personal interviews, it is necessary to repeat here this questionnaire, which has been at the basis of all the sex histories. Answers to questions which were not essential sometimes have been omitted; but this is no essential detraction, since the important facts are recorded in each case.

QUESTIONNAIRE ON PHYSIOLOGY AND PSYCHOLOGY OF  
SEX

1. Sex, age, color of hair and eyes? Peculiarities?
2. Were, or are, your parents and your relatives of sound health? Was there consumption, rheumatism, nervousness, or insanity in any member of your family? Give particulars.
3. Are you now, and have you been from childhood, in good health with the exception of acute diseases? State fully if you have not been.
4. Please introspect carefully and describe the first conscious manifestations of sex. (a) The first feelings of sex for any one of your own or of the opposite sex. (b) Were these spontaneous or were they suggested to you by some one? (c) How frequent were

these feelings before puberty? How frequent after puberty?

5. Did you, as a child, masturbate? If so, was the habit taught you or was it done of your own volition? If taught, under what circumstances? If not, what led to its beginning? Did threadworms, friction of clothing, sliding down bannisters, itching of prepuce, or any other irritation of glans penis or clitoridis, or any other ascribable cause other than instinct lead to it? Was a feeling of shame instinctive or developed later from reading or from conversation with other people? Were you, as a child, secretive about this habit among your fellows, or not? If not, when did you learn to be secretive? What made you so? When did you begin to try to give up this habit? What made you try, and how long before you were successful? If you are married, has this ever affected your health and happiness or that of your partner or that of your children? If single, do you know of any effect that this has had on you and have you thought or do you think it would affect you if married?

6. What were your early and later psychic states when you indulged in auto-erotism, i.e., did you have lascivious, mental pictures of persons of your own or the opposite sex? If of the opposite sex, did you imagine that you were married and having intercourse, or was there a feeling of exerting superior physical power, or of submitting to the same? Was this ever a purely physical act, without psychic accompaniment? Have you ever had day-dreams, with or without sexual concomitance or sequence?

7. What were your worries and anxieties about injuring your mind or your health or your procreative powers or your future children? State effects of sug-



gestive literature and vaudeville upon you, also effects of medical, semi-medical, and quack literature which pictured the direful effects of auto-erotism.

8. If you, for a short time only, or never, practiced this habit, please tell what your sexual life has been. If you have had irregular (extra-marital) intercourse? If so, how frequent? If continent, how frequent emissions did you have, if a male; or, if a female, were there voluptuous dreams with orgasms at or near the menstrual epoch?

9. Tell the early surroundings which kept the sexual instinct from coming into consciousness or enabled you to control it if it did come into consciousness.

10. Have you, at any time, had slight or serious nervous troubles? If so, have excessive virility, exhausted vitality, or sexual worries or practices had, in your estimation, anything of a causal relation?

11. Do you know and can you describe briefly well-authenticated cases where nervous diseases, sexual worries, perversions, or continence were concomitant? Is there supposed or known causal relation?

12. From your own observations and your personal sexual experiences, what sexual hygiene and what instruction in sex matters would you recommend for children and young people for their own happiness and health and for the moral improvement of society?

13. If you think sexual anomalies important factors in the causation of nervous diseases, what would you suggest as a remedy?

From time to time, when the value of other information has become apparent, other questions have been asked, and the answers noted, and such answers have influenced opinions expressed in different places, though

these answers ordinarily do not appear in the printed histories. Some of these questions have been: What is the frequency of intercourse between man and wife, what its duration? How regularly does the wife have orgasm? What is the effect of intercourse without orgasm? What is the duration of auto-erotism? Is this practiced without culmination, and if so what is the effect? In a woman, does complete satisfaction ensue after a single orgasm, or is there desire or necessity for several in rapid succession, either in intercourse or auto-erotism? Do erotic feelings increase at or near the climacteric? Do they increase, diminish, or remain as before, after this period is passed?

## CHAPTER VII

### CASE HISTORIES

#### Case 1

1. Male, forty-four years, blue eyes, brown hair.
2. Yes.
3. Slight nervousness and several attacks of sciatica. Hard worker and very active.

4. First had sex manifestations at about eight, when I noticed that climbing a tree gave me the emotion. First began to notice girls *per se* at about eleven. Nearly always liked to be near girls from thirteen on, but always felt much embarrassed in their company.

5. Yes, habit spontaneous, but other boys assisted and did it themselves without thought of shame. Feeling of shame and concealment was developed by circulars given out in Sunday School and in Y. M. C. A. Circulars were in the usual veiled terms, and their entire get-up was intended to scare a boy into an early decline. At first was not secretive, but afterwards was very much so. Emissions always gave me great relief from tight feeling. Gave up habit because some one told me that it led straight to the insane asylum, and that it was preferable to go to women. From eighteen to twenty-eight was working in different places at heavy manual labor, among men, and so managed to remain somewhat in control. Married at twenty-eight and now have a wife and daughter. My early life has had no observable, deleterious effects on my



wife or child, and I should be broken-hearted if it did have.

6. Had no early mental pictures or thoughts about the act, simply did it because of excessive virility or animal spirits or life. I did it daily for a long time, and it always seemed as if the parts forced themselves on me. Sometimes it would seem as if they would swell up and burst if not relieved. Nearly always the act was purely physical. After eighteen I would dream nearly every night, all sorts of dreams, which usually wound up with coitus with some one and was followed by a seminal emission. I then believed these emissions to be sure signs of early mental and physical decay and tried every way to avoid them. Would work myself down to try to sleep without them, but it was no use.

7. All the literature that has been brought to my attention has resulted in all sorts of worries because of what I thought was a very serious breakdown imminent in the near future.

8. After eighteen many voluptuous dreams at all times. Now, when I have such dreams, they always include my wife. Have had them many times with most pleasurable emotions. She is nearly always their chief actress, but sometimes is in the near background. In fact, now my sexual demands on my wife are excessive, although I do everything in my power to restrain myself, and when she is away from me, I am in torture. I try not to think about it, but the force comes from the physical side.

9. Was raised in a family where I attended a Presbyterian Sunday School until I was twelve years old. After that I seldom went, and now do not go at all.

10. Have never had any trouble at all other than that mentioned, and excessive virility.

12. I cannot say just what teaching should be followed, but I believe that if we are going to reduce disease and crime some effort must be made to provide that women shall get married about twenty and men about twenty-two. Our present economic system makes for prostitution, because it is impossible to suppress the sex longings until a man is thirty or more, and it is the same for women. I know absolutely that late marriages and ignorance of the sex relation tend to increase prostitution. Children under eighteen should have some sex instruction, some of which I have only learned within the last five years. Late marriages tend to destroy society, from one cause or another.

13. I have had no experience with this. Never heard of any directly.

#### Case 2

1. Male, twenty-seven years, dark hair, blue eyes.

2. Mother and father generally well, but mother had a tendency to nervousness, and severe attacks of rheumatism.

3. I have had most of the children's diseases, but have since enjoyed the best of health. I am rarely sick and have not been seriously so since childhood.

4. Up to the age of twelve, I had no knowledge of sex differences. I never had any sex instruction of any sort except such as was self-acquired. My curiosity first aroused by hearing some one suggest that the sexes were not the same. After that time (about twelve or thirteen) I was very eager to inform myself. My parents dodged the question and I sought to obtain some information through such old-styled medical books as I found in the home library. Sex curiosity was pretty constant thereafter, and increasing.

5. I learned to masturbate of myself while rolling and twisting in bed. Instinctively, I was ashamed and secretive. I began to try to give up the habit at fifteen or sixteen, on account of reading one of the old-style scare books, but I was not successful. The habit was at first practiced once or twice a day and continued so till about twenty. Since then, it gradually has been practiced much less; now rarely more than once in a period varying from one to three weeks. I was much bothered for a long time by shame and fear of the consequences, but this has been passing away of late years under the feeling that it was evidently doing me no harm.

6. I used to imagine, during auto-erotism, that I was having intercourse with one of the opposite sex. There was always, I think, such psychic accompaniment.

7. Suggestive literature especially has had the effect of arousing the passions; vaudeville also to some extent, but less, especially of late years, when I have gone little through lack of more than occasional interest. I was considerably frightened by scare literature for a number of years, but gradually I paid little attention to it.

8. I had extra-marital intercourse for a few months after graduating from college, but never with prostitutes. Practised only with one girl who, through lack of early instruction and on account of her strong passions, had formed the habit of more or less regular intercourse with several of her boy friends. During the time we were together, she gradually gave up intercourse with others, and finally we stopped ourselves by mutual consent. I have not had intercourse since (this was several years ago), and I think she has not.



Sometimes we had intercourse every day, always several times a week, for about three months. Emissions once in two or three weeks if I do not masturbate.

10. No.

11. No.

12. The cultivation of confidence between parent and child, the teaching that the child can always have his questions answered fully and without shame, instruction shortly before puberty, if the child has not already asked for information or shown signs of curiosity. At present I am in very good health, in spite of leading a sedentary life and being a very hard student. I have had four years of college and three years of university education. I have been successful in gaining prizes, scholarships, and fellowships; so that it is evident that my health has not been impaired. At present I am an instructor in a state university.

#### Case 8

1. Male, fifty-one, hair and eyes dark brown.

2. Yes.

3. Yes.

4. (a) Thought himself defective till thirteen, then had first sex feeling, with boys as an object. (b) Suggestion. (c) Infrequent.

5. Yes. Mysterious suggestions of boys kept him thinking about himself, and at thirteen produced an emission. Was ashamed and secretive instinctively. Masturbated about twice a month until fifteen, then heard a lecture on sex and was terribly frightened, and practically stopped masturbation. When about twenty-one, after spending all his money on quacks, consulted a physician, and his mind was relieved. Before this he had thought that emissions were abnormal,

that they were the unpardonable sin, and that he was fast going to his grave. After this, he was associated with young men who went regularly with prostitutes, and he resumed masturbation about once a week. Later he married and is perfectly sound; but he has no children and has always considered the absence of them due to masturbation, though he has never investigated to find whether he or his wife was sterile.

6. Had daydreams at times with sex content, and when masturbating had mental pictures of an ideal woman. Quack advertisements caught him.

7. Frightened by these and by the lecture, had a horror of consequences and still had fears of losing his mind.

8. When continent, emissions are once a week, occasionally more frequently; and then nearly wild from fears of consequences.

9. Home surroundings of the best, but no instruction.

12. Full talks should be given by the teacher, parents, or minister. Suppress absolutely all newspaper advertisements on sex subjects.

Note. He thought intercourse about once a week about right for him and people in general. He fears that more frequent indulgence in early years has injured him, but there is no evidence of it.

### Case 13

1. Male, eyes blue, hair brown.

2. Mother had quick consumption.

3. No sickness except measles and pneumonia at nine months.

4. Pictures sexually suggestive shown him by hired girl, when he was six years old, but he had no sex feel-

ings. When he was ten, three girls, respectively ten, eleven, and thirteen years of age, wrote vulgar words for him to read; but he had no sex feelings. From six to ten, he slept in room with his father and mother. From whispers and the motions of the bed, he guessed what was being done, but he was twelve before he knew where children came from. At eleven, he had strong sensations of sex when about to be tardy at school, but they disappeared without culminating in orgasm, after entering school. When he was twelve, a boy of sixteen took him home with him when his parents were absent and showed him his genital organs by means of a concave mirror, and got him to do the same. The boy also told him where he came from, and how men and women fitted together, etc.

About this time two cousins induced him to sleep with them, and they felt of each other's genitals, obtaining erections and pleasurable sensations but no orgasm. The same year, the boy above mentioned played with his penis in his presence and got him to do the same, though there was still no orgasm. Soon he obtained one when with a neighbor's boy who told him what fun it was. This boy had been taught by an aunt of sixteen to masturbate, and later to have intercourse with her. She married later and has been a good woman. He began at fourteen to masturbate in secret, and obtained orgasm but no semen till he was sixteen. For two years, when masturbating, he always imagined himself having intercourse with a certain girl of his acquaintance. At fifteen, several girls in the neighborhood tried to seduce him to intercourse, but he refused. Shame was instinctive, he was always secretive, and began trying to give up practice at sixteen, when a boy of eighteen said, "You and I and the other fellows



have been masturbating, but must give it up." This boy give him a book to read, picturing the awful results of masturbation, and he also ran across quack advertisements at this time. He had previously masturbated about twice a week, so he was not too much frightened by the accounts he read of those who had done it two or three times a day. He reduced the frequency to about once a week. This continued till nineteen, when it was still further reduced to about once in two weeks. Later came an added feeling of responsibility, and he discontinued the practice entirely for a short time, until he went to board where a young woman took care of his room. He soon had an emission and another in two weeks. Feeling ashamed of this, he anticipated the emissions by masturbating about once in two weeks, but stopped entirely for one year before his marriage.

7. No daydreams, saw no vaudeville, but read *The Police News*, which was a strong sex stimulant.

12. A mother should keep young and in close touch with her daughters. Boys never should be scared and should receive their sex information at home, rather than on the street.

#### Case 58

1. Male, forty-two years, dark hair, gray eyes.
2. Yes.
3. Yes.
4. (a) After puberty, he had feelings toward other sex. (b) Suggested. (c) None before, occasionally after.
5. Yes, suggested. Shame and secretiveness instinctive. When about seventeen he began to try to give up the practice, as thought it not a good thing to do.

Was successful after three years. Practice has had no known effect.

6. No daydreams and act was physical, without psychic accompaniment.

7. Worried much till information gained on subject.

8. Emissions once in ten days to two weeks. More frequent when exercising violently. Can remember no dreams accompanying emissions, but talks in sleep when overtired.

9. He kept busy till puberty, and about this time took up athletic training in Y. M. C. A., and heard talks on sex subjects, some of which were exciting; but on the whole they were good. Later he read Sperry's books on sex subjects.

10, 11, 12. Whenever possible, full instructions should come from the parents, age of instruction differing with the intellectual needs of the boy. Appeal to the boy's interest. Suggest that masturbation may dwarf physically, but do not scare him. Have the teaching largely ethical. A father often feels incompetent to teach sex. The physician ought to, but usually does not do so.

13. Worry does more damage than anything else.

#### Case 59

1. Male, twenty-eight years, hazel eyes, auburn hair.

2. Yes.

3. Yes.

4. (a) At puberty. (b) Spontaneous. (c) Two or three times a week.

5. Yes. Spontaneous, at fourteen. From twice a week to twice a month. Usually about once a week. Instinctively ashamed and secretive. After three years he began to try to give up masturbation and he was

successful after several years of gradual reduction.

6. Pictures at times of females, but mostly a physical act.

7. Excessive worry, much increased by quack literature which strengthened the belief that physical degeneracy and consumption would ensue. No vaudeville, no erotic literature.

8. No extra-marital intercourse. Emissions from once a month, to two in six months.

9. Good home, but no counsel in sex matters, and no suggestions from schoolmates.

12. Parents or guardians should have the confidence of the child and should begin to instruct as soon as the child begins to ask questions, but no detailed instruction should be given until puberty.

#### Case 309

1. Female, forty-five years, auburn hair, blue eyes.

3. Yes.

#### CASE HISTORY

She began to menstruate at the age of eleven. Since she had not been warned of this by her mother, she thought she was bleeding to death. When she told her mother, the mother merely told her that this was something all women had to go through. Twice before marriage and once after, aside from her pregnancy, there were three months between menstrual periods.

When she was six or eight years of age, her father began to masturbate her by titillating her clitoris, and he kept this up as occasion offered until she was fifteen or sixteen. She always hated him, but was greatly excited by this practice. She began to masturbate when about nine, and pursued this practice more espe-



cially when taking a bath. The practice continued a few times a month till her marriage at thirty-one. She thought it was not right, but she did it just the same. She has had some voluptuous dreams, and even had them occasionally after marriage when sleeping with her husband. Occasionally, by letting her imagination loose, she has obtained an orgasm with no manipulations. When she became engaged to a man she had known a long time, her father, who was brilliant and gentlemanly, but impractical and flighty, refused absolutely to allow her to marry him, and without apparent reason. Some time afterwards, her father got involved with a woman, and her mother became insane shortly after finding this out.

Later, another man became engaged to her, and she determined to marry him and did so, in spite of her father's furious protests. She told her husband of her father's practice. On her wedding night she became hysterical and cried a good deal. They had intercourse, which made her wild with desire, but she could not obtain an orgasm. After a few days, her husband began to manipulate her breasts and clitoris before intercourse, after which she very readily obtained an orgasm. They had intercourse every day for a few weeks and after that two or three times a week.

She was lacerated by instrumental delivery of her child fifteen months after marriage. Laceration was not repaired for ten years. Then a perfectly successful operation was performed. After the birth of her child, her husband began practicing coitus interruptus, but he usually satisfied her. She always wanted more children and no precautions were taken after the operation until recently, when her husband began to with-

draw. He began treating her badly and she became somewhat hysterical and excitable, but probably not more so than he. Finally he discontinued intercourse, without explanation. She always had been moderately erotic, and suffered on account of this. She always had stronger desire at her menstrual periods and her husband had greater desire also at those times. She was laid up a month after her operation, during which time both she and her husband were sexually excited and masturbated each other several times. They did this also at times when she was menstruating. It would take but a minute or two to obtain the orgasm, when at other times it would take about twenty minutes.

Sent away on account of her nervousness, she immediately recovered when it was explained to her that moderate auto-erotic relief was fully justifiable, under the circumstances. She had resorted to this on a few occasions when she had been unable to sleep and had had intense pain in the ovaries, but was deeply ashamed of this and much worried about it. She remained well, in spite of her husband's evident desire to have her considered mentally unbalanced, and in spite of his refusing to live with her.

#### Case 312

Male, seventeen years old. His parents always had been in good health. He broke down nervously while attending high school, one year previous to going away for treatment. He was very self-conscious, cried a good deal, showed no ambition, and would not talk, even to his parents, kept picking his face and almost constantly kept his hand over his mouth. He had been a good student, was fond of birds, flowers, and trees, familiar with Thoreau, Emerson, Walt Whitman, and

Burroughs. He had a slight attack of infantile paralysis when he was one year old, and his left leg was slightly smaller than his right and had a tendency to walk on the outside of his foot. At present he will not read, insists on lying in bed, constipated, very thin, unwilling to eat. An elongated and tight prepuce, impossible to expose glans. He was encouraged to talk, made to eat, the prepuce was dilated, and adhesions broken up, and two teaspoonfuls of smegma were removed.

The following history was given: When about nine, the boys in school told him of having intercourse with the girls. He tried this with two of his sisters. Later, he became intimate with another girl and they handled each other's genitals, though he had no orgasm at that time. After this, he and his brother three years older indulged somewhat in mutual masturbation. He noticed first semen at sixteen. The emission came without sexual excitement, immediately after urination. Several times he had noticed emissions this way without any sensation, but masturbated occasionally. Has had some emissions in sleep while dreaming of girls.

This history was given after the physician had guessed that sex matters were troubling him and had told him never to worry about masturbation or any little escapades with girls in school when he was a small boy. He immediately burst out in a violent paroxysm of weeping, which lasted fifteen minutes. When he recovered from this, he told about his experiences with his sisters and the other girl, and said, "Oh, can I forget these things?" He was greatly relieved by this conversation. At the first conversation he had not been definite about his experiences, and had not given the impression that any of the girls had been his sis-



ters. Two days later, he said that two of the girls were his sisters and told of mutual masturbation with his brother. After another period of violent crying, he was again greatly relieved. There were a few judicious conversations at intervals of a few days. He at once began to eat voluntarily, his shyness and mannerisms disappeared. One month from the beginning of treatment, he was sufficiently recovered to return home and take up his accustomed duties. He continued happy, industrious, and free from any nervous difficulty.

#### NOTE ON CASES OF ALCOHOLISM

In my neurological practice, I formerly treated some two hundred and fifty alcoholics. The circumstances were such and the time so limited that I was unable to make regularly any reliable sex investigations with these patients. I frequently did, however, make some attempts in this direction; and especially when an otherwise moral, successful, and stable man was addicted to alcohol, did I look beyond the alcohol for the cause of the trouble. I found it useless to attempt to treat an alcoholic and leave a disturbing domestic complex untouched. I became satisfied also that what I said to many young men concerning the sex question helped them to a life of total abstinence as much as, if not more than, any medical treatment, though this is largely inference. I submit two sample cases which might have been diagnosed with equal propriety: alcoholism, neurosis, or marital infelicity.

#### 313 CASE HISTORY, ALCOHOLIC

A man of superior ability, married and with several children, earning a high salary, in a responsible position, became addicted to alcohol, lost his position, was

abandoned by his family and friends and became a common drunkard. Strangers, kinder than his own wealthy kin, attempted his regeneration. The disease was cured, his appetite for liquor was destroyed, his ambition to fill a man's place returned, but at this juncture his wife refused to return to him until he had, by a year's abstinence, demonstrated his sincerity. How fatal such a course would be to proving his sincerity, all who know human nature must realize. Years later, this man's wife told me that she had not forgotten my severe criticism, which she said was the most cruel and sweeping that she had suffered in all her life. However unkind it may have been, I am pleased to say that she relented, and he went back to live with his family and to fill a remunerative position.

After five years she herself appealed to me. He had met an old friend and had fallen from grace. He again was restored to the ranks of sobriety and industry. He has remained there several years, and undoubtedly, this time, he will remain there permanently.

This woman's confidence in one who had so severely castigated her made possible the exploration of the inner lives of this couple. A romantic attachment in the beginning early lost some of its glamour from the ordinary sex fear and reticence of the ordinary young wife, coupled with the ordinary passion, sex ignorance, and lack of tact of the ordinary young husband. It was but a step from the strain of business affairs and mild domestic infelicity to the delusive solace of the cup which does not permanently cheer. Naturally, this added fuel to the small flame of domestic estrangement, made his downfall rapid. There was no complete understanding after his return to his home. The wife had less confidence in him than formerly, in addi-

tion to retaining her early contempt and intolerance of sex. Her nature, fundamentally normal, became, as many would say, increasingly frigid; but in my language, a normal erotic nature had, through false notions, repression, and lack of confidence, been substituted temporarily by too much criticism, irritability, and sexual indifference. Of course the changes in the husband were similar, renewing the old desire to escape constant sexual deprivation and business cares in the temporary oblivion which alcohol brings. His meeting with the old friend was but the culmination of a situation which long had been developing.

It is useless to repeat the details of my conversation and precepts. Suffice it to say that the wife, who already was incipiently neurotic, saw the utility of undistorted nature, and rejected beliefs long held, for truths indubitable. Visions of normal love and mutual tenderness supplanted critical irritability, and influenced her to apply common sense and studious effort toward rekindling an old romance. Of course he also became sensible of many unwitting errors, which he strove to correct, along with the grievous ones which he had committed. One need have little fear of neurosis or alcoholism or any but unavoidable calamities in such a regenerated family, which came into being over twenty years after the clergyman's pronouncement.

#### 314 CASE HISTORY, ALCOHOLIC

This was the case of a young business man in the thirties, who had a wife and two small children. Business had been strenuous, and the financial outlook not bright. Husband and wife were in love and well mated, but he did not know that a young mother, with two small children, and many household cares, would re-



spond less frequently to his sex demands than a care-free wife before the children came, especially when the former response had been an inevitable out-cropping of love and nature, in spite of those old, early-implanted ideas of sex shame and fear which have wrecked the lives of so many of the best women. Social drinking led to debauch when business cares and sex restraint became oppressive. Now a physician told him he had Bright's Disease and was not long for this earth (alcoholics often have a transient albuminuria), and he rapidly reached a stage of hallucinations that would shame Doré's conception of Dante's imagination. But while this stage was developing, he became temporarily impotent, from alcoholic excess, and his wife, when not too much worried, tired, or grieved, felt nature's demand for the old caresses, which he was now unable to give. His humiliation and her unsatisfied neurotic condition hastened the *descensus averni*, which now became a débâcle. His psychosis had begun, hers was impending.

Within three weeks he returned to his home, resumed a bankrupt business, immediately made good and now, after nine years, is a happy and prosperous man, with a delightful and happy family. Let no one think for a moment that medical procedures which have proved most efficacious were the sole or the determining cause of this transition. During this treatment it was necessary, by reassuring suggestions, to remove all fears of possible nephritis. Afterward, it was necessary to assist both parties by sympathetic and somewhat sophisticated explanations in smoothing out the sex maladjustments which had resulted from idiopathic characteristics or acquired misinformation.

*Verbum sat sapienti*, it is not necessary to multiply

details when it is perfectly clear that in alcoholism, as much as in any neurosis, psychological therapeutics is as necessary, or more necessary than medicinal treatment. In my experience, sex psychology is the brand most often necessary to the successful treatment of these cases. The prudish timidity and false modesty of a tradition-bound public too long has furnished an excuse for medical neglect of human maladjustments, which are prevailing fundamental causes of misery, crime, and neurosis.

## CHAPTER VIII

### SEX HISTORIES

#### Case a

1. Male, twenty-six years, hair and eyes black.
2. Sound.
3. Yes.

4. At the age of fifteen, while taking a bath he had an erection, and immediately an emission. Emissions occurred about once a week for several weeks. Altogether, he had about one dozen spontaneous emissions when awake (one such in school without an erection) and one-half dozen emissions in sleep. (a) None before puberty. (b) Spontaneous. (c) See above.

5. Soon after the above experience, he made up his mind to go out with girls, as the other boys did, but soon had a talk with a physician which influenced him not to do this. He began to masturbate soon after the first emission. This was entirely spontaneous, and at first it occurred about once a week, later increasing to three or four times a day some days, perhaps continuing thus for a week at a time, followed by abstinence for a week. Shame and secretiveness were instinctive. He began to try to give up the practice when about seventeen. He was influenced to do this by the talk of the physician and by medical literature. He was never entirely successful. For a time forfeited a nickel to his sister's bank every time he masturbated, also deprived himself of smoking for twenty-four hours after each transgression.

6. As a boy, slight cruelties to animals, thinking of



girls, and smoking all stimulated erotic feelings. The sexual fancies were not of girls well-known or cared about. There were frequent daydreams with sex content.

7. He worried to some extent for fear that insanity would result from this practice, but the chief and constant worry was in regard to the moral degradation resulting from it. He was somewhat worried by quack literature and stimulated by erotic literature. At a later period, vaudeville was a sex stimulant.

8. He never had intercourse. Emissions described under 4.

9, 10, 11. As the result of worry, he developed a condition of nervousness, discouragement, and hysterical tendency.

11, 12, 13. Note. A boy in college attempted to teach him masturbation, and he did not undeceive him by telling him that he already knew all about it. Some years later, a university professor invited him to stay with him over night. After retiring, the professor attempted to masturbate him. This was refused but finally allowed on this and the succeeding night, but it was not mutual. About a year later, this same professor arranged a meeting and made similar overtures. They had a long talk as to whether masturbation was right or wrong. He finally consented once to mutual masturbation. Although this professor endeavored on several occasions to arrange meetings later, he refused absolutely to have anything further to do with him.

When he was very young, he became engaged, on short acquaintance, to a girl several years older. Both became erotically excited and had orgasms several times as the result of kissing and caressing, but no thought of intercourse. This engagement was soon broken.

He was next much attached to a girl who refused to marry him. During this time there were three periods of six weeks each when he neither masturbated nor had emissions. He next became engaged to another girl, also much older than he. He talked over his sex experiences and sufferings with her, and she sometimes advised his going out with women and then immediately advised against it. She even gave him to understand that she would do something for his relief, but neither one of them dreamed of intercourse. Once when out walking with her, he had a spontaneous emission. This led him to think that his love for her was too sensual, and when she became indifferent, the engagement was broken.

Later he was somewhat interested in another woman older than himself, who had been once married, to whom he also told his history, and she exclaimed, "Oh, you poor boy! Go out and do as the other men do."

Immediately after, she told him never to do anything of the kind. Soon after this, he got hold of modern literature and advice which convinced him of the harmlessness of moderate masturbation, and that under some circumstances it was no transgression against good morals. His mind was immediately relieved, and his sexual desire and relief were reduced about one-half. He also abandoned at once the various dissipations he had indulged in as preventives of masturbation, and he shortly met and fell in love with a girl several years younger than himself. They were soon engaged and married a few months later. They have been very happy.

## Case b

1. Male, eighteen years, hair black, eyes brown.
2. Yes.
3. Yes.
4. First sex feelings at nine. (a) At sixteen for girls. (b) Suggested. (c) Occasionally before puberty, frequently after.
5. Yes, at nine, taught by boy three years older. Once in a week or two until puberty. At fourteen first emission and worry about this. For a time now masturbated once or twice a week. At fifteen or sixteen once a day. Read medical book (Park's *Human Sexuality*) which led to much worry about results of practice. In spite of this, there was an increase in sexual excitement, and though every effort was made to stop masturbation, it increased in frequency, being more than once a day at this time.
6. At first it was largely physical, then there were mental pictures of girls. He was sexually excited by "loose" girls at cheap dances.
7. As result of reading medical book, he feared injuring health and feared mental trouble. Fears ceased after his talk with the doctor.
8. Never had intercourse.
9. Instructed in sex matters by a physician when about seventeen. He was advised to keep away from cheap dances, never to have intercourse till marriage, and told that masturbation, if the impulse could not be resisted, was not disgraceful and entirely harmless. After that, he went with good girls and had no sex disturbance in their company. Worries and slight nervous symptoms immediately disappeared. The impulse to masturbate immediately decreased. There



would be great excitement and masturbation once a day for three to six successive days, then entire absence of erotic feelings or any thought about the subject of sex for a week or two at a time, when the period of excitement like the above would again occur.

Case c

1. Female, twenty-five years, hair black, eyes brown.
2. Yes.
3. Yes.
4. At ten or eleven. (a) ——. (b) Suggested. Occasional before puberty and occasional after, but strongest at time of menstruation.
5. Yes. When about ten or eleven, she saw her brothers urinate while they were out berrying, and felt erotic excitement. Once another boy called to them, asking the boys if their sister was there, and the answer being "Yes," he said, significantly, that he would be right up. She understood the hidden meaning, and became sexually excited. Presently, she went away from the rest and masturbated by titillation of the clitoris with a small twig. She had excited herself in some such manner a few times before this, but this incident stands out very clearly in her memory, as the excitement was intense. She began to menstruate when about fourteen, having been told about it before by her mother, who had also warned her when a little girl to keep away from bad-talking boys and girls and to come to her for any information she wished. Her mother now told her about conception, and told her to avoid being free with men and boys. She again promised to answer any questions whenever she wished to ask them, but told her to avoid talking these things over with other girls, which she always refused to do.

When sex matters were spoken of in her presence, she always refused to listen, and so obtained no outside information. Was instinctively secretive, and somewhat ashamed.

6. After puberty, she had mental pictures of boys when indulging in auto-erotism. Some daydreams with sex content.

7. No sex worries, of any amount, since she felt, from her mother's talk, that she always could go to her for information or advice when she really needed it. She always had a great longing for babies. When about sixteen, and having erotic desire during menstruation, she accidentally discovered that the nipples were sensitive, and from this time on seemed to forget about the clitoris and obtained a sort of orgasm by titillation of the nipples when erotic feelings were strong. The process lasted about a half hour, and the practice was resorted to chiefly at about time of menstruation.

8. No intercourse. Occasional voluptuous dreams.

9. Answered above.

10. No nervous troubles.

12. Parents should talk sex matters over freely with their children.

Note. Once at a party a boy tried to put his hand under her dress. She was terribly frightened and drove him away, though he tried in vain to obtain her forgiveness. She had a long cry after this, and always afterward had an antipathy for this boy. She had no erotic feeling during or after this incident. Her fright and resistance were the result of her mother's warning. After she began to go with the young man to whom she was later engaged, her erotic feelings increased and she stimulated the nipples more often, but this did not satisfy as formerly. She had headaches

and was somewhat nervous, had occasional cries and was somewhat hysterical. She now had a talk with her mother and with a physician, and read some plain talk on sex subjects. After this, when erotic excitement was excessive, she practiced auto-erotism occasionally by titillation of the clitoris or in a Lucea-like manner. This was done several times just before menstruation and about once a week for the rest of the month. Headaches, hysterical symptoms, and slight mannerisms largely disappeared, and she continued in perfect health.

#### Case d

1. Female, seventy years old, eyes blue, hair brown.

2. Yes.

3. Yes.

4. She never was told by mother about menstruation. The first menstruation began in school. Much frightened, she told the young man teacher that she thought she was bleeding to death, and she would have to go home. She always felt ashamed to meet him after this. Her first sexual feelings were at seventeen, when a man of thirty-eight began to pay her attentions. Her feelings were very strong, but she did not yield to them till marriage at nineteen. Two or three days after marriage, she had perfect orgasm and though her husband was very passionate, she always welcomed his attentions and always had an orgasm. After four years she detected her husband with another woman, and she insisted on separate apartments for the six years that they lived together after this.

5. No masturbation as a child, and none anyway except when waking at night in the midst of a voluptuous dream. Always terribly afraid that she was immoral



because she had such dreams, and because she sometimes assisted the orgasm at such times.

6. Nothing.

7. Her mother told her that masturbation or any sex thought or actions were most dangerous and disgraceful. She has worried and felt ashamed all her life because of her nocturnal experiences.

8. She was frightened by her mother. She never had any irregular intercourse. After seventeen, she had dreams with orgasm every two or three weeks until marriage. When living apart from her husband and when not living with her second husband, she has had these dreams sometimes much more frequently, and even now, at seventy, has them about once in two weeks. She has suffered terribly at her menstrual periods from sexual desire, and also frequently at other times.

9. Fear from mother's talks.

10. No nervous troubles.

11, 12. Children should be taught early about sex, and not frightened.

#### NOTE

During the six years after she discovered that her husband was unfaithful, they lived in the same house, but though she suffered the most exquisite torture, she never would have intercourse with him again. Her husband, who was much older than she, had had many sexual experiences before his marriage, and told her that, though he loved her as much as he could any woman, he could not be faithful to her, if she were an angel from Heaven. His promiscuous career was such that he once claimed to have had relations with all nationalities but one.

She left him ten years after they were married, he

died, and she married again. She was extremely erotic this time, but her husband was peculiar and often cold. He also later went with other women, and she finally left him. At forty-two she was taken with typhoid fever while menstruating, and was ill a long time. After recovery, she never menstruated again. Was very erotic up to the time of change of life and would have practiced auto-erotism extensively, if not for the fear inspired by her mother. Since the change, she has had more erotic feeling than before, if anything, and there is no change now, at seventy. Her sad experiences have not soured her, and she is still cheerful, optimistic, and in good health. She even looks forward to marrying again.

She reports the case of a cousin who at sixty married a man of thirty-five. This cousin is essentially of her own temperament and always has had strong and frequent erotic feelings. She and her husband are very happy and an unusually devoted couple.

#### NOTE BY AUTHOR

Here seems to be a suitable place to mention the case of a woman I have known many years. She was almost identical in erotic temperament with the above, and suffered much when her husband became impotent, though she was fifty-five. After his death, she married a man of thirty-five. They appear to have been very happy. She is well preserved and in good health, though she is now over eighty.

#### Case e

1. Male, forty years, hair brown, eyes hazel.
2. His father died young, after a six weeks' attack of malaria. His mother died at seventy.

3. Yes.

4. When five years old. (a) At twelve had sex feelings toward another boy. (b) Spontaneous. (c) Once in two or three weeks before puberty. More frequently after, but largely repressed.

5. At age of five, without any outside instruction, he began to masturbate by holding his penis between his legs and moving legs back and forth. Secretive, but no special shame. His mother gave him Stahl's book for young men. This made masturbation very offensive to him and beneath his dignity. Also, his mother told him not to touch himself, as it was a "nasty" thing to do. Immediately, he began trying to give up the practice, and would go sometimes a week, sometimes two or three weeks, and after his conversion there were at least two periods of six months each without masturbation. No harm came from the practice.

6. Before puberty, he had sex imagery of girls when masturbating; and after puberty, like imagery of girls. In particular, two girls who were known to be having sexual relations with other boys, were always in his mind when masturbating. Masturbation was both a psychic and a physical act. Never had daydreams.

7. Moral aspects of the case troubled him most and he always thought masturbation was a great sin. In early years, he had much worry with regard to physical results, but this was gradually lessened while he was arriving at the conclusion that there could be no great physical injury from this, since he always felt so much better after masturbating, in spite of the impressions made on him by the warnings in Stahl's book. He never saw vaudeville or erotic literature as a boy or young man.

8. At the beginning of puberty, emissions were two



or three a week. He was much worried about this, as was his mother, whom he told. *What a Young Man Should Know*, by Stahl, relieved him on this point. All through high school he was going with a girl. He held her in his lap and hugged and kissed her daily. She sought rather than objected to this sentimentality, though she never gave any indications of any thought or desire for intercourse, and he never thought of such a thing. He was many times ashamed of himself for having erections while holding her and kept on having emissions about three times a week.

12. Boys and girls both should be talked to early about the sex nature and told not to worry or think about it. There should be no scare teaching.

#### NOTE

Since marriage, he was away from his wife once for a period of eight weeks. During this time, it was impossible to avoid seeing couples "spooning." A man of his acquaintance was going regularly to prostitutes, and insisted on telling him about it. In addition to this, a young lady who slept on the same floor, always left her door open at night, apparently as an invitation. His sex desire became almost unbearable. His early disgust at masturbation made it more than ever repugnant to him, now that he was married, and he resisted the impulse, but had emissions nearly every night. He became nervous, lost flesh, and after returning home, in his first attempts at intercourse with his wife, could get no erection, though there would be an emission. He had had a slight discharge for some time, and he even feared that he had, in some innocent way, contracted gonorrhœa, for he never had intercourse with any woman but his wife. After a few days,

he began to have normal erections, the discharge ceased and he gradually improved in health.

## NOTE II

Once he read "*camphora per odores viros castrat.*" He used to smell spirits of camphor when with the girl above mentioned. This at once relieved erections and desire.

## Case f

1. Female, thirty years, eyes and hair dark.

2. Yes.

3. Yes.

4. At twelve, a girl of fourteen told her that women menstruated, but she did not believe it. She began going with a boy at twelve, but had no sex feelings except on rare occasions till menstruation at fourteen.

(b) Suggested. (c) Rare before, frequent after.

5. At twelve the girl above taught her to masturbate. This was done but few times before her first menstruation two years later. Feeling of shame and secretiveness thought to be instinctive. When about sixteen or seventeen read books telling about the dangers of masturbation, and began to try to abandon the practice. Would stop for a time, and then begin again. No harm has resulted.

6. Thought of boys or of some suggestive story she had heard, when indulging in auto-erotism.

7. Got the idea from books she read that the practice would make her become foolish, but she did not worry excessively for long.

8. No voluptuous dreams.

9. No sex teaching.

10. No.

11. No.

12. Children should be taught early and never frightened.

## NOTE

Went with a boy all through high school, who finally became obnoxious in his attentions, and she ceased to care for him. Between eighteen and twenty-one, she went with two other young men. The first was a fine fellow, but the second made improper proposals to her, and when she was sitting in the grove he would lie down and rub himself against her. She was disgusted, and tried to make him stop this, but he laughed and treated it as a joke. Later, when thinking these experiences over, in spite of her disgust, she would be troubled with erotic desires.

At this time, her future husband came on the scene, and there was at once a different feeling toward him. For about a year, beginning when she was sixteen, she practiced auto-erotism about once a day. Then this had been much diminished, but it increased somewhat while keeping company with the last boy. Now it decreased again, but increased after she and her future husband were engaged. They were married after engagement of three months. Her shame and fear of all things sexual caused her to conceal all sex feelings from her husband, but she had an imperfect orgasm about two months after marriage, and after this a similar occurrence about once a month. This continued for about ten years, during which time she skillfully concealed her feelings from him though she often lay awake for hours after becoming excited and not attaining an orgasm. She was ashamed of having any desire, and blamed her husband for having desire and asking for intercourse, which he did less and less frequently as



time went on. The fire of their romantic attachment had really become ashes, when some modern sex books and accidental explanations showed her the error she had been laboring under. She immediately became properly erotic and responsive and had at one time sixteen orgasms during a period of sexual enjoyment which lasted an hour and a half. Two days later, she experienced six orgasms in rapid succession, and for a period of some weeks after becoming convinced of the propriety of sex relations, she herself suggested such relations every night, if her husband failed to do so. A most remarkable improvement in the domestic atmosphere took place immediately. The husband for a long time had had pains in the back and lower abdomen, which he and several doctors had diagnosed as rheumatism. These immediately disappeared and he said he never felt so well in his life. The improvement in health and spirits was most striking in both parties.

#### Case g

1. Male, twenty-four years, eyes brown, hair black.
2. Yes.
3. Yes.
4. At ten years, after getting information from boys, suggested sex relations to a girl of seven, who showed him her privates but refused anything further. (b) Spontaneous. (c) From the age of ten to thirteen masturbated every day or two. At thirteen began to have emissions, and after this masturbated every day for a year or two, and some days three or four times.
5. Yes, as above. At sixteen or seventeen, frightened as result of reading Havelock Ellis, and tried to stop. About this time, a physician warned him to

keep from intercourse and discouraged masturbation, but did not frighten him about it. Instinctively secretive and ashamed.

6. Mental pictures of girls when masturbating. Silk dresses were especially exciting to him. Daydreams with sex content were frequent.

7. Worried after reading Ellis, and began to try to give up masturbation at seventeen. During last year in high school he reduced the number of times to once or twice a week. In college, he usually masturbated once a week, on Saturday night. Excited by vaudeville and by vulgar literature passed around by the boys, e.g., *Only a Boy*.

8. Masturbation pretty well stopped last year in college; afterwards he had emissions about once a week. After going to a dance or after anything to stimulate erotic excitement, he would have persistent erections and desire at night, but no emission. On the following night, he would have dreams and emission almost invariably. Erotic dreams were of girls whom he had seen, but who were not among his acquaintances.

9. See above.

10. No nervous troubles. Always absolutely well.

11, 12, 13. When he was in high school, he went with a girl and they hugged and kissed each other, but there was nothing further. When he went away, the friendship lapsed. Several times, after dances, when out walking with girls or when kissing them, he had an emission.

#### Case h

1. Female, twenty-five years old, hair and eyes black.
2. Yes.
3. Yes.

4. No opportunity to get complete history. The following facts only are known: No early sex instruction. Moderate auto-erotism at different periods. When about fourteen, in the school which she attended, the boys and girls generally had sexual relations; and she did the same as the rest, having had no warnings or instruction. After a year, these relations were stopped when she began to realize that they were wrong. After this she was in a state of constant self-accusation and shame until about twenty. She then met a young man well informed in sexual matters, but a fine young man and strictly moral. They fell in love immediately. The young man's mother and sister gave her the sex instruction which her mother should have given her. When he asked her to marry him she refused and said she was not worthy, but he persisted and finally got her to tell him of her experiences. He told her that, since she had been young and ignorant when she had done these things, she was not at all to blame, and that he made no account of this whatever. He said he much preferred to marry a girl whom he knew about and who had been honest with him. She finally consented to marry him and is one of the happiest young women alive.

#### AUTHOR'S NOTE

This young man and his three sisters had frequently talked over sex matters with their father and mother. This was considered both natural and proper in this liberally educated and moral family. I have recently discovered another just such family. Since I have long advocated this sort of thing there is some satisfaction in observing the good results of these methods. Very probably a tragedy in the life of this young



woman was averted by her falling into the hands of people who were liberal, sensible, and human.

#### Case i

1. Female, thirty-five years old, hair and eyes black.

2. Yes.

3. Yes.

4. First menstruation at sixteen, accompanied by some erotic feelings. A schoolgirl friend told her of menstruation and gave her other sex knowledge. When she asked her mother about these things, she hushed her up and so shamed her that she never has overcome the feeling that all sex matters are low and disgraceful. When she was fifteen she began to go with the man who later became her husband. There were no sex imaginings concerning him until she was seventeen, but from that time until her marriage, usually when she was with him, she had erotic feelings. She began to have voluptuous dreams with orgasms soon after her first menstruation. At first she had them occasionally, and usually near the menstrual period. After she was seventeen they happened almost nightly for a few days before menstruation. They also were usually nightly and at times several times in a night, when she was associating with the young man. She thought these experiences very wrong and worried a great deal about them. If she were having these experiences about three times a week in a temperate climate, they would be almost immediately doubled on going South. She says that husbands and wives are much more prone to marital infidelities in warm climates. On her wedding night, she had an intense orgasm at the first intercourse, and though their relations usually have been four or five times a week, she has almost invariably had an orgasm,

and after her husband's absences usually has had a repetition. Her husband seldom has been away from her for a longer period than two weeks, but during these short absences she has suffered tortures from erotic feelings, though she had almost nightly relief in sexual dreams. She has been much ashamed of her ardent, though perfectly normal, sex nature. She is a very active woman and always has enjoyed perfect health.

## Case j

1. Male, thirty-eight years old, hair black, eyes brown.

2. Yes.

3. Yes.

4. (a) At puberty. (b) Spontaneous. (c) None before puberty, infrequent after, with gradual increase.

5. Without being taught by any one, he began occasional masturbation about the beginning of puberty at thirteen. Shame and secretiveness were instinctive. At the age of seventeen he began to try to give up the practice of masturbation as he had acquired the belief from reading and from talks with parents and other people that the practice was injurious to health. He then began to have emissions which were at first infrequent. As masturbation was reduced, the emissions increased. If emissions did not occur regularly he masturbated. At eighteen he began to have fears that emissions were harmful, but later found that other men were having the same experiences and an athletic director explained that they were normal. This finally dispelled his fears, in a measure; but not until he had begun to seek occasional promiscuous intercourse, thinking this safer than having emissions or masturbating.

6. He had many air castles or daydreams in which he figured as the hero of boys' books which he had read. Later, when the sex instinct became stronger and he saw married people happy in their homes, he began to imagine a home of his own and the woman who was to be his wife. This was a girl whom he had known from childhood, and whom he finally married. At other times, when in a state of sex excitement, he imagined sex relations with various girls whom he casually met who were of voluptuous nature and apparently in a state of erotic excitement similar to his own. At first, he had images of such girls when masturbating, and later they urged him to seek promiscuous relations with girls of this type. His moral scruples were such that he never was able to seek such relations without first fortifying himself with a few drinks to overcome his repugnance. He very seldom went with prostitutes, but usually with some young woman who was suffering as he was. He was frightened by quack literature and advertisements. With one girl in particular, he had relations about twice a month for a period of six months. Both were suffering extremely for relief and were entirely faithful to each other during this period. It was entirely a sex attraction on both sides, and neither thought of marriage. Then and now, many years later, they had and have much respect for each other. He was always particular to ascertain beyond a reasonable doubt that the woman with whom he had relations had previously had intercourse. He even refused, on one occasion, to have sex relations with a young woman who offered herself, because he knew that she was a virgin. Every woman of the class with whom he had relations, invariably obtained complete satisfaction in intercourse, but in his few experiences with



regular prostitutes, no one of them appeared to have any erethism or satisfaction.

Before his marriage there was a period of increased sexual desire during which he had more frequent emissions but no promiscuous relations. His wife had an orgasm at their first connection, and since their marriage has had complete satisfaction whenever they have had intercourse, which has averaged four or five times a week. After an absence from home, his wife usually had several orgasms at the first intercourse. They have been very much in love, very happy and absolutely faithful to each other.

#### NOTE

He was told by an athletic trainer that almost invariably, when men were in training, there would be a large increase in the number of emissions, two or three times as many as under ordinary conditions. In the two or three days of light training preceding a big game, there were likely to be two or three emissions. After a hard game, there would be none for several days. The above accurately describes his case when in training. A friend had an emission on his way to class, and spoke of this as the result of training and as something to be expected.

#### NOTE II

A young man who had been carefully reared and kept from all bad companions and from all sex experience and knowledge, went to college. In order to have him away from all evil influences, his people arranged with the college authorities to have him board and room with a woman of fifty and her niece, both of whom were of excellent repute. Three days after his

arrival, the elder woman initiated him into sexual intercourse, and soon after the younger one offered herself. For the next two years, he had frequent relations with both, often going from the room of one directly to that of the other. He then disappeared in a large city and devoted himself to prostitutes and acquired venereal disease. He was finally found. He said that his life had been wrecked and that he never should marry the young woman to whom he had been engaged. He died a year or two later.

#### Case k

1. Female, thirty years old, hair brown, eyes blue.

2. Yes.

3. Yes.

4. First menstruation at thirteen. She was alarmed about this, as her mother never had told her anything about it. Her first conscious sex feelings occurred spontaneously at this time. They were infrequent and not particularly annoying.

5. There was no masturbation. Sex feelings gradually grew stronger and more frequent from thirteen to fifteen, when a man, much older, began to pay her attentions, and when she was sixteen, they were married. The hymen was very resistant, and the first intercourse caused great pain and considerable hemorrhage. It was two months before she began to have any pleasure in intercourse. She was ignorant and very much afraid, though her husband endeavored to prepare her for intercourse by means of the ordinary stimulations. Her breasts were sensitive, but she never has had the slightest pleasurable sensation in the clitoris. The mere touching of this organ, which is apparently normal, makes her irritable, nervous, and angry,

and often causes pain. She soon came to have an orgasm about once in a week or ten days. They had intercourse about twice a week. Her husband became abusive, overworked her, and went to drinking. After a few years she procured a divorce.

She soon married a man fifteen years older than herself, whose wife had died. They have had intercourse always five to seven times a week, which is always agreeable to her, and she usually, though not invariably, has an orgasm. A uterine displacement caused her some trouble, but its repair left her in perfect health. She has had no children, though she has taken no measures to prevent them. Her husband, who is nearly fifty years of age, is a man of unusual virility, and although he has intercourse almost every night, he invariably desires and obtains, at every intercourse, two or more orgasms without the slightest intermission. This prolongation and repetition on his part is most agreeable to her, and is the reason for her usually attaining an orgasm.

#### Case 1

1. Female, twenty-three years old, hair brown, eyes gray.

2. Yes.

3. Yes.

4. At the age of eight, a maid told her of experiences with her lovers and tried to masturbate her. She had some local sex feelings at this time. The experience was not repeated, as the maid was soon discharged. There were no further sex feelings before puberty. The first menstruation occurred at thirteen, but there were no further sex feelings until she was sixteen.

5. No masturbation as a child. At sixteen a young



man with whom she was acquainted kissed her, and this aroused erotic feelings, the first since the experience with the maid. From that time on, following menstruation, there would be local irritation. Attempting to relieve this, produced the same feelings which the maid had produced, and from this time on, she began to masturbate once each month following menstruation, then there would be no erotic feelings until the next menstrual period. She had many men friends, and enjoyed skating, dancing, etc., and allowed such familiarities as kissing, but any further attempts at familiarity were disgusting, and she immediately discontinued the acquaintance of any one who made any improper advances. Risque stories or jokes disgusted her, vaudeville had no effect; but late years, medical literature concerning sex produced erotic feelings. Masturbation has had no effect. She sometimes thought that masturbation ought not to be given way to, and at others, that it was an instinctive and natural manifestation. Erotic feelings were so strong after menstruation that she had little confidence in herself. Always, from a young girl, she had had a firm determination never to have intercourse until marriage, so that she could tell her husband truly that she never had had sex relations with any one. She found that the single act of masturbation after each menstruation, completely freed her from this tremendous desire, and she felt perfectly safe and her own mistress until the next monthly period.

6. Masturbation was both a psychic and physical act. She imagined the heroes and heroines in stories, or people she read about in papers in voluptuous situations, but never in actual intercourse. She herself was never a participant. The Thaw case first came before

the public when she was a young girl, and its characters frequently figured in her imaginings. She had daydreams often without any sex element.

7. She had no serious worry.

8. She has voluptuous dreams at long intervals. Before her marriage, the intervals were longer and the dreams invariably ended in orgasm. Since her marriage, such dreams are more frequent, but they are never complete before she wakes. A short time after waking, the excitement disappears and she goes to sleep again; but the next day the dream will keep recurring to her, attended by strong erotic feelings which grow stronger on each recurrence. Since her marriage, erotic feelings after menstruation are stronger and more persistent than ever before.

9. Her mother told her about menstruation and warned her against familiarities from men, but told her she trusted her — putting her on her honor, so to speak, at the same time her full freedom was allowed.

12. She believes in full instruction and freedom for young people, and truthful answers to their questions according to the age of the child.

#### NOTE

The case of a girl who was in school with her impressed her deeply. This girl of twelve masturbated openly and shamelessly. The teachers frightened her about this, telling her she would die if she continued the practice "of playing with herself." She stopped this at once and immediately began having sex relations with boys in the school. When she was sixteen she was a common prostitute, at seventeen she had syphilis, at eighteen she was pronounced incurable and died soon after.

## NOTE II

She also was well acquainted with a girl who masturbated and who feared this would cause pregnancy. When she was reassured to the contrary, she ceased to worry and continued the practice, using a candle, and similar articles. This girl was ruddy and healthy, and of a most happy disposition. She kept free from sexual entanglements and at last accounts was engaged to a most estimable young man.

## NOTE III

The narrator of this history, on her wedding night, experienced no pleasure but considerable pain and a choking sensation followed by a hysterical condition at the first intercourse. At the next, some five hours later, she experienced a complete orgasm, after which she was also hysterical for a short time. During the next few weeks, sometimes there was complete orgasm and sometimes not. After two months, she had an orgasm invariably and synchronously with her husband. They were separated often during their early married life, but when together had intercourse several times each night.



## CHAPTER IX

### BIRTH CONTROL

IN the conflict between the individual and society is to be sought the remedy for most human ills. All individuals have certain inalienable rights and all communities have a certain authority over the individuals of which they are composed. It is self-evident that a monarchy or a democracy that stifles all initiative, or undermines the health of its constituents, must ultimately fail. Absolute freedom of the individual invites a like result. Our political, labor, and social questions spring from differences of opinion as to individual and community rights. For their own purposes, selfish autocrats ever have disregarded the right or well-being of the individual. Prussian militarism illustrates this to-day as it does an exaltation of community or national rights above those of the individual. This is not an isolated instance, for we see in democratic America with all its individuality and non-centralization, relics of ancient and old-world methods of suppressing the individual. Realizing that the individual is the substructure of society and that upon him ultimately depends all public good, we of necessity consider him first in any logical discussion of all social questions.

This present birth control discussion, in some form or other, has been present many centuries. It comes, then, in the last analysis away from any abstract con-

siderations of public weal or woe. It is little related to war, famine, pestilence, and social status, and becomes a concrete investigation of the individual and his individual family. It is difficult to pass laws that will fit all conditions, particularly when laws often hold over from ante-diluvian or immediately post-diluvian states of society to higher civilizations. There is something to be said on both sides.

“Grow and multiply in the land which the Lord thy God giveth thee” was good advice for the children of Israel about to colonize a new country. In China, where in a few years nine millions died, from famine and disease incident to it, we have no means of knowing that the same authority even would have given the same advice. Analogously, it would be equally foolish to insist that the rules which would apply to our hardy colonial ancestors, when the population was sparse, necessities were few and inexpensive, and the men and women robust inhabitants of God’s great out-of-doors, could be legitimately applied to their semi-effeminate urban descendants, inoculated with the cost of high living and actually faced by the high cost of living. No intelligent person, not even a certain erudite attorney would question the humanity to the individual or the safeguard to society of contraceptive knowledge to a middle-aged married woman known to be fertile, who was tubercular, tabetic, or diabetic. No physician or high school graduate would consider that contraceptive methods were improper by or for a husband or wife whose recovery from a severe neurosis or a psychosis depended in considerable measure on the usual conjugal relations. If morons marry, as they often do, few would decry contraceptive methods as improper for them at least until our public sentiment

is strong enough to allow sterilization of the unfit. Who among us is so inhuman, ignorant, or hide-bound as to object to contraceptive information or contraceptive measures for the working man's wife with already eight or ten improperly nourished children and she herself sickly and overburdened and almost certain to die at her next confinement.

More than twenty years ago, I attended a woman at her seventh confinement. She was very frail, the children had come in rapid succession; she had a severe post-partum hemorrhage and I despaired of her life, but she recovered, raised all her children, and is herself hale and hearty today. I told the husband she must have no children for several years if ever. After a time, my conscience compelled me to tell them more. I was relieved to find that though they had been rigidly continent, in their relations, he had not yet succumbed to outside influences and, though both were in a border-line state, neither had then developed the serious nervous trouble to be looked for sooner or later under any such régime.

A modicum of common sense intelligently used, will make it clear to any one that there is hardly a family in existence whose contracting parties are both virile and lovers, the two most essential qualities to any marriage, where some form of prevention of conception is not practised for a longer or shorter period. If this is a sin and the one without sin was to throw the first stone, there would be no martyred Stephens, unless the unfertile and impotent married and the ignorant unmarried took a hand in the stone throwing.

Personally, I have been married twenty-seven years. In our first four married years, we had four children which we both desired, I especially. In the remaining



twenty-three years, we have had three more which we both desired, but she especially. I may say that both of us have wished and now wish for more, but certain reasons not wholly mercenary forbid us further participation in the greatest of life's responsibilities and joys. Had nature taken her uninterrupted course, one of two things certainly would have happened. Either she would now be a broken woman, I a dependent and our progeny of twenty or more in various stages of their own upbringing; or I should have a family of from ten to fifteen children, and a slab in the cemetery bearing an inscription to the best woman who was ever on earth. The facts are that we are both alive and well, hope we are useful, and have six robust children. I am not as much ashamed of this record as I should probably be if I did not know of thousands of women and men whom I thoroughly respect where similar conditions entailed like consequences.

Some one says "bad taste"—"unrefined"—"all facts of the origin of life, all intimate family matters should not be mentioned or if so, referred to in diluted figures of speech." Perhaps so, but I hardly think so, when the silence which should be golden is punctuated with infanticide, abortion, puny children, suffering women, and crowded graveyards. Sometimes, I become weary at the educated naïveté, the prudish reticence, the unconscious ignorance of so-called educated people who know or ought to know what everybody else does. Forel advocates that young people wishing to marry and not in financial circumstances to do so, on account of the expectation of children, should be instructed in preventive measures to be used for a short period. This doctrine as an encouragement to marriage, as a prevention of immorality and venereal dis-

ease, and as a preserver of health, has many arguments in its favor; but I do not insist upon it.

Let us now speak of the other side. No one will deny that birth control literature scattered indiscriminately might do harm in some cases. A man or woman entering matrimony for money, position, or lust, and not wishing children ought to have no ready means of avoiding them; for such an imminent danger to their selfish purposes might prevent such a union, unhallowed for the individual and unprofitable for the state. That the family of any such couple would be of much use to society is questionable, and society has little concern for what becomes of such supremely selfish individuals. There ought to be some way to compel parents with one child, or married people without any, to have a moderate family, if possible; but these people already know all there is to be known in the way of prevention. I incline to think that a law against contraceptive information does nothing to make the selfish and self-centered do their manifest duties; but punishes the pure, the modest, the frail, and the unselfish. If by repression of natural instincts or by ignorant methods of prevention, we continue to make a class of neurotic men and women such as we now have, in just such a degree, it does not argue well for the future of the state. Neither does it argue well, if from the overstrain incident to too numerous maternal cares or too frequent childbearing, we kill off all our best mothers and leave a numerous progeny to bring itself up. Most fertile and unselfish people need at one time or another advice as to birth control. It is a matter of indifference to the impotent or infertile, and the extremely selfish ought not to have it; but all of the latter class now have it. Sooner or later, some of those who need

it, get it. The ones in reality most affected are the poorest and least intelligent who keep on having numerous offspring, though they are the least fitted of any class to rear them.

The fact that a law against contraceptive information exists, has comparatively little significance when we recognize the undoubted fact that most of the people of highest ethical conceptions and economic worth: clergymen, physicians, and lawyers, as well as men and women of all professions and callings, disregard it at will. It merely shows that at some former time the religio-ethical or judicial conscience was at variance perhaps with what was then — certainly with what is now — the public or social conscience. The law against contraception is more obsolete today than the old blue laws. It would then have been a crime to drive a horse or an automobile on Sunday. It is as obsolete as the canonical law which punished by a fine feticide or abortion before the eightieth day after impregnation and by death the same crime after that date. Perhaps some law ought to exist, but certainly not one which is in direct contravention to the belief and practice of the large mass of the moral, useful, thinking men and women in the community.

In *The American Journal of Urology and Sexology* for August, 1916, there is an article by Dr. B. S. Talmy concerning the limitation of offspring by abortion or prevention of conception, which if startling still furnishes much food for thought. While we may not follow the author in all his deductions and will not attempt here to enter upon any elaborate review or criticism, it may be well to consider some of the truths which he utters. I will quote partly his ideas and partly his exact language. He shows that in earlier



times the child was under the absolute control of the parents both before and after birth. Except to the Jews, the child's life had little value and if undesirable, it was disposed of at the will of the parents. The church doctrine that the soul entered the body at a definite time after the beginning of gestation led to severe penalties for the prevention of conception or for tampering in any way with the contents of the uterus. The right of the foetus to life was based entirely on this Christian doctrine.

Later, he says, "There arose a certain rebellion against the sanctity of potential man." The love of luxury and the gospel of comfort among the rich, a higher sense of responsibility to offspring among the middle classes, have decreased the will to procreate. Socialism among the laboring classes has brought enlightenment, and they have learned that a liberal supply of children is not only a great drain upon their small income but increases competition by increasing numbers. Therefore, restriction of offspring benefits not only the parent, but the child himself. Lower average birth rate means more vigorous mothers, and smaller families mean more vigorous children. Feminism, or woman's aspiration for a career, also leads her to refrain from too many children. Childbearing is evaded for social, economic, and luxurious reasons. Such is the gist of a portion of his article.

I think it must be recognized that there is abundant justification for birth control in some cases and for some of these reasons, and that there is no justification whatever in others, therefore, the present law or no law at all is equally unjust. It seems to me that this matter ought to be in the hands of an unprejudiced scientific, humanitarian, economic commission of the

highest order as should be euthanasia, sterilization of the unfit, control of marriage, if they are to be regulated by the state. Certainly some just regulation in these matters is advisable.

Again quoting Talmy's ideas and some of his words, birth control is accomplished by contraception or feticide.

Unmarried victims surprised in extra-matrimonial gestation resort to the latter, as do also many married women. In the conscience of the people, there is no difference between the desire to have no children and abortion.

The moral aspect of feticide is entirely overlooked. In Manhattan and Bronx, there are eighty thousand abortions every year and the number is increasing. In 1881, a special commission of the Michigan board of health reported that in the United States there were at least one hundred thousand voluntary abortions annually,—one-third of all pregnancies; and six thousand women died from the results. In Lyons, France, there were annually nineteen thousand abortions to eight thousand births in a city of four hundred and fifty thousand inhabitants. Interruption of pregnancy is against the laws of most civilized countries. The state claims to have vital interest in the increase of population. Europe is an armed camp; and the larger the population, the greater the number of soldiers. But while the state forbids interference, most individuals — even the legislators themselves — constantly break these laws. The religious principle is the basis of the law against abortion and fear of race suicide is the basis of laws against the products of conception. Results show that decrease of birth rate cannot be influenced by law, and penal codes ought to be in harmony with social currents.

A practice widespread in all classes in spite of legal, religious, ethical, and moral effects must be in harmony with the social conscience of the people. In ten years in New York City only three abortionists were convicted. Jurors will not convict. It is futile for legislators with one or two children to pass stringent laws against the limitation of offspring.

Talmy argues that legalizing abortion would save many mothers and children who now die from clandestine abortions by ignorant persons who cannot consult reputable physicians and who cannot or will not afford the proper care. Celibacy is, he says, a negligible factor in birth control. Castration is not only illegal, but not to be thought of as an ordinary remedy. He states that onanism or withdrawal is injurious to both parties, as are also the other mechanical and chemical means of preventing conception. All means, he says, spoil the libido and disturb the finer sensibilities of the couple. (Which of course is not necessarily true when justification, intelligence, and adequate knowledge are united in accomplishing the desirable end.) Again he says that "the need of preparation renders mechanical or chemical contrivances inapplicable just in such cases where they are most needed, where a conception is nothing short of tragedy, namely in the unmarried victim."

If laws against contraception were repealed it would be of little practical value. He argues that while advocates of contraception say this would avoid destruction of life by abortion, still potential life is also in the egg and spermatozoan and it amounts to the same thing and if morally right to destroy them separately, it would be equally so after union. Many claim it as a fundamental individual right of women to bear, or not



to bear children. The call of nature should not be out of harmony with the penal code, and he bases his claim for legal abortion, as do other Neo-Malthusians, largely on this legalization of feticide.

Legalization of feticide thus may save life and never will do any harm. The number of abortions cannot increase to any great extent, even after legalization. The number of women in the large centers of population, who do not undergo a couple of abortions during their sex-life is very small indeed. There is no use acting the ostrich and refusing to see things as they really are. The declining birth-rate is a phenomenon in all civilized countries. The limitation of offspring has become a national institution not only in France, but in all highly civilized countries. The more progressive a country is, the further has the limitation progressed. The diminished fecundity among the modern progressive nations is not biological, but volitional. When we hear that among college-bred women, in our country, the birth-rate has fallen below the necessary average, the reason of this phenomenon is not that the knowledge of the binomial theorem has any effect upon the ovaries, but that college-bred parents refuse to have a large progeny. Even the poor ignorant immigrants, in our country, decline to breed like rabbits. The same Irish or Jewish women who in their native countries, true to the tenets of their churches, were proud of their vast offspring, will try limitation as soon as they become somewhat Americanized. We may, therefore, expect that with the spread of instruction and general education, limitation of offspring will reach the poorest sections of our population. Since contraception is not always effective — half-a-dozen accidents will surely happen in the life of every woman, no matter

what contraceptive she uses — the women who wish to avoid maternity will take their refuge in the artificial emptying of the uterus. Abortion will continue to increase and to exact an appalling toll from the lives of our women.

I have quoted thus fully from Dr. Talmy, because the woeful results of present conditions and the arguments for legalized abortion are much the same as the corresponding ones for contraceptive measures. I have entertained my views for many years, and I wrote the first half of this article before having seen his. While I never entertained the view that contraceptive information should be disbursed indiscriminately, I have long believed in the discriminate dissemination of it. Legalized abortion also probably would be going too far, but I agree that some remedy must be found for sparing the lives of many unfortunate, though maybe only ignorant, or perhaps entirely innocent, women who fall into the clutches of the greedy, ignorant, and vicious professional abortionists. It seems as if regulation by a wise commission would be the sanest method in this instance, as in the others I have mentioned.

All this discussion shows the necessity for thinking men and women getting together, and after they have laid aside prudery and prejudice, ancient dogma and modern notions that are exclusively material and utilitarian, then, without animus and with calmest judgment and clearest insight, they can strive to arrive at what is honest, ethical, and humane,—having in view that pragmatic or middle course which seems to be the best road for our children and children's children to travel in the long search for humanity's El Dorado which is happiness, usefulness, purity, and brotherly love.

## CHAPTER X

### MISTAKES OF A PHYSICIAN

ELSEWHERE, I have quoted extensively from the excellent pamphlet on sex instruction, entitled, *A Letter from a Physician to his Son in College*, by the late Dr. Woodruff. I am pretty well acquainted with another physician who has instructed several sons before, during, and after, their college days. He made some mistakes before adopting whole-heartedly the policy which has kept him measurably free from such mistakes in later years. At the time his son of seventeen started for college, he was still sufficiently influenced by tradition to hesitate about speaking of auto-erotism for fear that, by his explanations, he might lead the lad to the discovery of this practice, assuming, as many parents do, that, presumably, up to that time, he knew nothing about it. The son was told that sexual relations with any woman before marriage would at once cause greater sorrow to his parents and later greater regret on his own account than any course he could pursue. He was also shown that such a course would be hostile to the progress of society. The sex problem was acknowledged to be a difficult one, and in the event of its becoming a too difficult one for him to solve alone, he was told to apply to the physician for further advice and relief. An effort was made to shape his future by counselling him to idealize woman, to be satisfied with nothing less than perfect health,



and when the time came, to seek a mate in the same condition. He was assured that he might be reasonably certain, after following these precepts, of long life, happiness, and healthy children.

Eight years after this advice was given, it became apparent that this son was having a great deal of worry and mental disturbance over some of these questions.

His letters indicated that he was pessimistic, discouraged, and losing efficiency. The following extracts from correspondence about this time, speak for themselves:

*Dear Ma,*

I have been having another one of those long, miserable spells when I feel like staying up so late every night that I can't help but sleep when I do go to bed. I have done a great many different things to accomplish this, we have played cards a good many nights, we have played pool several, though I have control of that game now and play it only once in a while. We have bowled a few nights. I have been out with the two A—— girls who are down here, several times. I have worked a good many nights until late. Three nights I have stayed here all night. One night I slept two hours, the other nights not at all, worked all night and then all the next day too, but twice I have taken offence at little things H. has said, and I have given him every excuse for firing me, and once I very nearly quit and left D., but then he convinced me that this was foolish, and here I am. If my personal affairs will only go along smoothly for a while, I have no doubt I shall stay here indefinitely, and regardless of all things, I feel that I am steadily making good.

After several similar letters, the physician wrote something as follows:

*Dear X.,*

It seems to me that your letters indicate an unsettled

condition of mind. Your irregular and prolonged hours of work and exaggerated attempts at mild dissipation indicate the same. You seemed anxious for a talk. Now I am going to read between the lines of letters to me and your mother, and guess that there are some phases of the sex question troubling you. Years ago, I tried to make these matters clear, and have been much gratified that I did influence you on the most important point of all, for I am thoroughly convinced from observations and assurances that you have never indulged in promiscuity. I tried also at that time to make it plain to you that sex would be a troublesome problem, and that when it became so, I could give you further help. For some reason, perhaps because of lack of opportunity, you have not consulted me further. Now I am going to guess again that I was not definite enough then, and try to be so now. You are a virile man, a chip, I suspect, of the old block. You have assumed that absolute prohibition of all sex promiscuity meant that my ideal, which I wished you to live up to, was absolute continence. This is not necessarily so. Absolute continence procured without serious consequences to soma or psyche is highly desirable, the most laudable of ideals. But this is an ideal seldom arrived at, and I believe seldom possible in our present state of civilization. You and I are surely agreed that any incontinence which involves another is not only execrable from a moral standpoint, but almost sure to bring physical disaster on self and others. During sexual immaturity, and even after full development, marriage may be inadvisable or impracticable for a time. When sex desires become physically and psychically oppressive, some auto-erotic relief is practically universal among the best people, and I believe perfectly justifiable and absolutely moral. At any rate I have preached this, and I preach no doctrine which I have not accepted or would not accept under the specified conditions.

I want you to know that your mother and I have been through these things and have experienced just such worries and disturbances, as has all that part of humanity that has any ideals or aspirations. It is due you to know that you children are no mix-up. Neither your mother nor I have ever known, in the Scriptural sense, any one but each

other. So far as that goes, you have a perfectly clean heredity, though we have had the same worries in the early days, fought the same battles, not always with great success, that you probably now are fighting. I should advise you to have much less anxiety over the matters and some less determination to stick to the ideal of absolute continence than I had. Whenever it is convenient, you are welcome to the details of my experience, if they are of any use to you. I have a book in press, dealing with these matters, and when it is out, I will send you a copy.

Now, you know us pretty well, and we are a good deal like most of our friends and acquaintances, whom you also know. You can size up the situation for yourself. I hope I have hit the points which trouble you.

After you have done with this letter I am perfectly willing that you should send it on to the rest of "the bunch." We have already talked pretty freely with some of them when circumstances seemed to warrant it.

Your affectionate Father.

*Dear Pa,*

I do not appear at all serious to the world, but until lately I have been unable to check very frequent spells of violent crying. For the past two months I have avoided these, and I think I have found the cause of them. I have worried about whether the course I have steered has been right or wrong. You said that you had known but one woman. In the same sense I have never known a woman, and several times I have been almost convinced that I was a fool. The pressure of sex has been very heavy upon me when I have been alone. For a long time, I have known that relief was possible; but I have never found anything to even hint that relief was justifiable, even for the purpose of saving one's health, maybe one's brain, or maybe one's life, except intercourse with a lawfully wedded wife.

Now, unless I've misread your letter, it has been nearly criminal for me to exist at two different times for periods of six weeks with no relief whatever. Interesting from a doctor's viewpoint? I wonder. Criminal, I say, because I should aim to help society all possible. By making the most of myself, I help society. By putting myself in a



position where it becomes practically imperative that I keep my mind off myself by such means as playing poker and pool for money, working all night long at brain-work, then doing more or less manual work days to keep myself as physically tired out as possible, incidentally eating, recreating, and sleeping irregularly, I directly hurt society, so I have wondered what was right. I've even been almost convinced that the only right course to pursue would be to have what I suppose you would call a "mistress." Can you appreciate what I have had to worry about? If you can, please let me know it. I have availed myself of the contents of your letter in shaping my policy from now on, and am giving it the same credence that is given the Bible, so you'd better be right. You see, I only have your word for something that I wanted to believe, but I may have misconstrued your meaning. It is after 2 A.M. and I wanted to tell you that I feel that I am making good at the office, and about our home-life and the people I know here and at the office, etc., but I must close. Let this letter stand for my appreciation of the effort evident in your letter, and believe that I am beginning to know how to love the best father and mother there are.

A son's love,

From X.

*Dear X,*

Instead of your conduct with women up to date being foolish, it has been, in my estimation, and in that of your mother, and in that of all well-meaning people, the surest evidence of wisdom, foresight, and character. I tried to have you steer such a course when you went away to school. If I had any influence upon you to that end, it is a matter of more self-congratulation for me than anything I ever did in my life except marrying your mother. I think you guessed correctly, that crying spells, depression at times, perhaps your whole recent throat trouble, etc., are nervous manifestations, largely the result of sex repression and sex worry, but the game is worth the candle. If you are satisfied that you are right and doing all right, the symptoms will disappear. But certainly to injure your health by repression is unjustifiable when moderate relief without involving any one else is entirely innocuous.

You did not in the least misunderstand my letter. When I tried to impress upon you the moral and physical dangers of promiscuous relations, before you went to college, I also tried to impress upon you that if you ever found continence too great a burden, I would be glad to advise and help you. I probably bungled it. Anyway, you have been a long while in coming, but at your age, no harm is done except the punishment you have been through; and those of us who try to conform to a high standard all have some punishment. I had, but have had pay for it ten thousandfold, and I believe you will, only be sure — whatever else her qualifications — that you find a girl who thinks the same way. It will be no discredit to her, if she has had the same trials and tortures which you have and has resorted to the same mode of relief. Once again, you have not misconstrued my meaning. The responsibility is great if you accept my word as Bible, but in this matter, I am willing to accept the responsibility fully. I know the inner lives of hundreds of the best people. I have advised many for many years, and I have no cause for regret. I am giving my ideas to the world, and shall be criticised by the ignorant and narrow-minded; but after working twenty-five years in this line, I am ready to back my thesis against all comers. I am sending you a copy of my book, which is just out. I thank you for your confidence, and I don't think you will regret it.

Your affectionate Father.

*Dear Pa,*

I brought home twelve hours' office work to do before Mon. A. M., but started the book at 1.45 and don't know when I'll leave it. All the way to the bottom of page — kept noticing how like my case, except for ages cited, this was. Then at practically the last word in the case, I knew I knew the narrator. He shall have every word of mine when I can see him. In some ways, I'm sure it's as interesting, and I could write a book on the details. I may yet, for I've really studied, and I plan to discuss these matters when I can, in the hope of doing what you are doing, helping this world the little I may. I think that in after years the things you advocate may be called the best means of answering that continual question (in the minds of

youth, at least), "What is the right and what, wrong?" that ever will be written — I admit that I, for one, feel that your theory is as plausible, and its proof as conclusive, as Darwin's theory of evolution, and perhaps more so, though until I read your first expressions on the subject I'd never dared to hope that so convincing an answer to the greatest problem could be formulated. Thanks for book.

From X.

The matters thus far taken up by correspondence between physician and son were gone over more fully during a visit some six months later. It developed that previous to the talk on his departure for college, this son already had had some experience with auto-erotism, which he was unwilling to acknowledge. He gained the impression from the father's talk that any conscious sex expression before marriage was unjustifiable. He possessed the abundant virility which goes with physical strength and unusual activity. He made a prolonged fight against auto-erotism, which became his *bête noir*. Occasional lapses were inevitable, and always attended by great self-condemnation. The struggle became so severe that he was many times on the point of giving up the whole battle and going with women, as did practically all the other men of his acquaintance. The correspondence came at a time when he must soon have given up to the demands of sex, or have become a confirmed neurotic. The correspondence already recorded shows how he solved these questions. All tendency to any neurosis immediately disappeared, and he married very happily about one year after the first letter.

If the physician had not been somewhat in touch with this young man and at the same time had not possessed some tact and insight, the result of his early overidealistic instruction would have been entirely futile.



## CHAPTER XI

### INCIDENTAL OBSERVATIONS

#### SEX DREAMS A SUBSTITUTE FOR VOLUNTARY SEX EXPRESSION

I HAVE remarked elsewhere that, of the several hundred women whose sex histories I have obtained, less than a half dozen have denied practising some form of conscious auto-erotism at some time in their lives. I have now two more cases to add to this number and, though one of these does not strictly belong in this list, the auto-erotism was so infrequent and so nearly involuntary, that I shall consider the case as if it were absent altogether.

Usually it is impossible to get more than the most fragmentary sex history from a woman who denies auto-erotism. The few women who have, or pretend to have, entire control of their sex feelings, or who persistently maintain that they have no such feelings, are more reticent, more self-conscious, and have much poorer memories than those who are frank in admitting sex desire and the ordinary lapses from the ancient standards.

These two cases, however, have given full and frank histories, and there is no doubt that they are absolutely accurate. I refer to cases d and i in the chapter entitled, *Sex Histories*. I shall not repeat them here in full, but mention only such facts as relate to the present discussion. By referring to case d, it will be noted that this woman, seventy-three years of age, had been married twice, always had experienced very fre-

quent and persistent erotic feelings after the age of seventeen, was always able to respond immediately to the sexual advances of either of her husbands, and when in the single state, even to the present time, has suffered great tortures from sexual desire. From the first advent of her sexual impulse she has had frequent voluptuous dreams with orgasm. This has been her only sex relief when single, with the exception of at times awakening at the beginning or in the midst of an orgasm, when she has helped to complete this manually.

Case i is that of a woman of thirty-five, married at twenty-five, who never practised auto-erotism, but began to have voluptuous dreams at the age of sixteen, when her first menstruation occurred. Up to the time of her marriage these continued, with greater or less frequency, depending on her proximity to the menstrual period, or whether or not she was much in the company of the man who became her husband. Since marriage, during her husband's absences, she has suffered intensely from sexual desire, although his absences were short and sexual dreams were frequent. At times, before marriage, there would be an interval of two or three weeks between these sex dreams; but when keeping company with the young man she had these dreams practically every night, and often several in a night.

The writer of the letter of criticism in the introduction to this book has the opinion that emissions or other sleep manifestations should afford all necessary sex relief to the unmarried. This is a very common belief among those who have theorized largely concerning sex ethics, but who, it is plain, have not learned all the actual facts. In my reply to that criticism, in the *Case of Hysteria* and in the chapter on *Popular Teach-*

ing in *Rational Sex Ethics*, I have discussed this matter from an entirely different viewpoint. The two cases above apparently offer strong evidence in support of the opinion of my critic and those who have similar views. While these two cases demonstrate the possibility of sex experiences in sleep being adequate sex expression for the unmarried woman, the extreme rarity of such cases (these being the only cases I have discovered) makes stronger my contention that ordinarily, some conscious sex expression in auto-erotism is necessary. Discussion of these questions with these two women revealed that both believed that, had not these sleep manifestations been frequent, no exercise of will, nor any regimen, nor any moral scruple could have prevented frequent conscious sex relief of some kind. Even as it was, their sufferings were intense, and their powers of resistance were taxed to the utmost.

Now, we all know very well that the ordinary man or woman is not like these two cases. Even in the cases which I have collected, one cannot fail to note that, while very frequently, the sex instinct is just as strongly developed as in the two referred to, emissions or other sleep phenomena occur with much less frequency and regularity and, as a rule, only after prolonged sex excitement, perhaps lasting for days or weeks before the relief occurred; while in these cases, though sex excitement was often of daily occurrence, relief as regularly followed on the night after the excitement. Many authors go so far as to claim that unmarried women who have not had sexual intercourse never have voluptuous dreams with orgasm. My observations flatly contradict this, since I have found hardly an unmarried woman who has not had occasional sleep manifestations corresponding to emissions in unmarried men.



Nevertheless, these experiences are usually very infrequent, and both sexes have many periods of excessive sex excitement without any succeeding nocturnal relief. The nocturnal experiences in young women under twenty or twenty-five, though almost invariable, are much less frequent than those of young men of corresponding age, but after the period of full maturity they are often more frequent than in men of the same age. When, as was the case with these two women, and as is the case with some men, complete nocturnal sex relief occurs shortly after the first troublesome erotic feelings, and then recurs again before sex excitement again becomes intense, the persons in question look forward to this expected relief and have courage to continue the struggle for continence, feeling sure that this relief will come soon. It can be predicted with certainty that persistent erotic feelings on a given day will be followed by nocturnal relief that night, and after that freedom from such feelings for some days to come. One of my cases, after a day of erotic excitement, had a night without emission and no special erotic disturbance the next day, but an emission invariably that night. While the struggle for continence often is severe with people of this type, it is by no means impossible, and there is no apparent injury to health, and little prospect of neurosis. It is a different matter, however, where the sex excitement is — as I have characterized it in another chapter — cumulative, and no spontaneous relief occurs, or at least only at very long intervals. The more I investigate the lives of people, the more I am convinced that for this latter class, which I am sure is a very numerous one, absolute continence for any great length of time is impossible, or accomplished only at the risk of injury to the virile

power, or of bringing on a severe neurosis. There seems to be no legitimate relief for such people when single, or long separated from their mates except conscious auto-erotism, which, I maintain, is as salutary and as ethical for them as are the sleep manifestations for the men and women who have easy-working safety-valves.

It is impossible to state with accuracy the relative size of these two classes, but the evidence so far obtained shows that those for whom involuntary sex expression is an adequate outlet, form a much smaller class than those who have very little such expression or whose only relief must be voluntary. I long have acted on my belief that young people in general have high enough aspirations and lofty enough ideals, or may readily be taught them, so that they may safely be taught these palpable truths and others about the sex life. They can be trusted safely to work out their problems, striving for such a state of relative or absolute continence as is healthful, feasible, or possible. When they know all the facts, they are likely to obtain such auto-erotic relief as is necessary for health and the prevention of extreme discomfort. They are not likely to resort to a form of incontinence which involves others, and invites venereal disease. Those who we feel ought not to be trusted with all the facts, will not be influenced by any teaching or argument, but will always choose the selfish path, involving least resistance.

#### KNOWLEDGE AND TRUST NECESSARY FOR THE NEWLY MARRIED

Readers of these pages may be interested to know that the cases yielding the facts on which this writing

is based are, in general, not copied from books, nor are they ordinarily old memories. During the eight weeks in which I have been writing two smaller books and most of this one, a large part of the material on which they are based has incidentally come to hand. These things have not been sought especially — indeed, there has been little opportunity for seeking, since I am not pretending, at present, to attend to my customary practice, but am sitting around, pretty well isolated in rather a small town. When such cases as the one referred to in the introduction to this book, and the one used as basis for the present chapter, together with some of the facts used in the chapter entitled, *Questions and Answers*, and under the title, *Is Continnence Necessary to Highest Endeavor?* together with many others, are the incidental acquirement of the writer in so short a time, in such isolation, it must be apparent to all that there is abundant reason for my contention that ignorance of vital matters is dense and all-pervading. The simple remedies and ready relief show the ease with which matters may be improved if we are awake to conditions and make some earnest, intelligent effort.

Returning to our title, we have recently been instilling into the minds of young men and women a wholesome dread of the horrors of venereal disease. This never can be overdone, and we should not relax in our efforts; but let us not, while warning against these dangers, become careless in our diagnosis, nor lead young people to condemn the innocent without evidence.

Those who have read Scott's *Fair Maid of Perth* have not failed to note the insufficiency of one-sided knowledge. It was not enough for Henry of the Wynd to teach his treacherous adversary the thrust which



should pierce the joints of an enemy's armor. The smith makes this plain when he says to his dying antagonist, "Fool, I taught thee the thrust, but not the parry." For complete safety one must learn both offense and defense. So, in teaching our young people to avoid venereal disease, we must beware that this knowledge does not, at times, act as a boomerang.

Urethritis is not always gonorrhœa. At least two causes besides the gonococcus are at times responsible for this condition. If all people were as conscientiously clean as the young couple hereinafter described, there might be little danger of trouble; and still, as will be seen, they passed through a period of deep gloom and anxiety, and both their lives might have been wrecked had not this young wife pursued the obvious course of consulting the specialist,— a course which she would hardly have pursued unless, as was the case, she had escaped, to some extent, the sex fear and prudery which, till recently, have been almost universal.

The following letter was written by a young wife whose husband is among our soldiers at the front:

You are quite aware of the practical knowledge C. had of marriage relations before his marriage. He had none, at least that is what he told me, and from his actions, embarrassment, etc., the first night we were together, I readily believed him, although he afterwards suggested that he might have affected all this to deceive me. I do not think a clear-sighted, modern woman, who has banged around the world as I have, could be easily fooled in such a matter. It is very hard for me to sit here and put all this on paper, harder than you realize, for in spite of a fixed and old determination to throw off the old bugbear of false modesty, it still hampers me enough to make the writing of this very difficult. I really do think that C. had intended to go back to camp after his wedding without any sexual relations whatever. I may be wrong for once, but I think that was

his endeavor, and he fought the good fight from about one o'clock until somewhere around six in the morning. I do not know whether he derived any satisfaction, I know I did not. It was very painful for me, and I had a peculiar feeling, as if I were choking. Then I cried. About two hours later, we were more successful, but not for me.

The following night he had to leave for camp on the 12.20 train, and we therefore did not undress fully. However, to my complete surprise, he was excited enough to desire intercourse, and as I was desirous too, this happened, and I had complete satisfaction for the first time. The intense emotion, being more than anything I ever had imagined, broke me down completely, and poor C. thought I was ill. His concern was most amusing — afterwards.

Before that, I never had any desire for sexual relations of any kind, although, as you know, I have a voluptuous nature, and was always intensely attracted by the opposite sex. I have had scores of boy friends and always liked to choose among foreigners of Southern and Eastern blood, because they were warmer and more passionate lovers, and yet, any attempt at familiarity would disgust me, and one more would lose my friendship. When I first became acquainted with C. I was on very great terms of friendship with one A. J., the son of a wealthy Brazilian, and at another time with a young Italian of wealth and education. I do not know why I liked these boys, I could not have married either of them, but I liked their wild, hot natures, which seemed to be in accord with my own. They were daring, so was I. I went to cabarets with them and enjoyed life, such as it was. I had nothing else to do, and if I stayed at home I would think too much. They did not stop to consider things in the usual, cold-blooded, American way, and I think that is why I finally consented to marry C.— because he went ahead and did not sleep on the job.

I said that before my marriage I had no desire for sexual intercourse, but since then it seems that, sometimes, I cannot control myself, and, in this connection, I want to tell you something before I go further with my story. C. seems to think that any great desire shown on his part makes our love appear low and degrading. He wants our love to be set apart from these desires; but I say that

this cannot be, for with the true love of man for woman there is nothing low or degrading in fulfilling the natural desires of this same love, desires which are part of us, like the desire for fine music, etc. Am I right or wrong?

The second time C. came in from camp, which was about two weeks after, it was my menstruating period, and although it was very hard for us both, myself especially, at this time, we agreed that nothing should happen, and nothing did, for which I am truly thankful. A little later he was home for four days, and I believe we had intercourse at this time every night at least twice each night, an interval of a few hours' sleep between. You must understand, we were both very ignorant indeed on this subject, and we had to slowly learn all the rudiments; but with a little thought and what you might call concentration we were successful twice in getting complete satisfaction together, which was the result we wanted. This was on the last night of his leave.

A week later I decided to surprise him, and went down to camp to see him. Then he had some news for me which made the whole world black. It appears that on that last night, he had felt a strange soreness, and although he remarked about it at that time, I, knowing nothing of such matters, took no notice. On the next day there was a general inspection at the camp, and the doctor stopped at him and questioned him in the most humiliating manner and demanded that he report at the hospital. Of course I do not know what there was to show to occasion this, but apparently there was, and when C. reported at the hospital, he was entered on the list of venereal patients. You can imagine how I felt, and how he felt, but I can truthfully swear that never once did one thought of doubting his word ever enter my mind. I felt sure of my man, and I trusted him. I do not know whether or not he felt that way toward me, but I think he did.

Anyway, it was a terrible few weeks for us both, and I determined, as soon as it was possible, to see an expert physician. All kinds of thoughts passed through my head. I tortured myself, wondering if possibly I was to blame, having read that such diseases could be communicated through kissing, and I had kissed all my friends to my



heart's content. However, to end a long story, I went to Dr. G., a well known specialist here, and had two examinations, one being a laboratory examination, which he said was absolutely authentic; and he pronounced me absolutely pure, with the exception of a little leucorrhœa, which he said probably was caused by my mental work and nervous temperament.

Strange to say, that same week things looked better at the camp for C., and although he was not finally discharged from the lists, he was allowed to come home, which we considered a good sign. The desire for intercourse with me at this time was so bad that I was almost irritable, but I knew it could not be, as he was in great pain, especially when sexually excited, so I controlled myself for that time. I took him to see Dr. G., who made an examination of him and talked with us both for over an hour. He laughed at the idea of a venereal disease. He said it was merely a touch of urethritis, caused by contact with the acid in my leucorrhœa. He said that some of those doctors at the camp who classed C. as a venereal patient should be herding sheep.

C. has been home twice since then. The first time we had intercourse the same as before the trouble, without such satisfactory results, but without the slightest discomfort, and with no complications.

This little incident may look small on paper, but it was nearly a tragedy to us. If we had not had such great faith in each other it might have been the means of breaking up our lives, especially as we were parted and could not talk things over. We just trusted, and we won out. It was a mistake made through ignorance, and one which is liable to be made every day with more disastrous results. If this letter is of any use to you professionally you are at liberty to use it, as I know you will use discretion.

The diagnosis made by the doctor that the young man's benign urethritis was caused by the young woman's leucorrhœa is very likely correct, but there is still another cause, outside the gonococcus, usually overlooked, which might as easily have been responsible for

it. Knowing as I do the previous history, I am inclined to think it was this usually unrecognized cause which was at the seat of the trouble. It sounds like a paradox, but it is nevertheless true that the more pure, continent, and moral a young man or a young woman may be, especially if they be at the acme of good health, the more danger there is of their showing a few transient symptoms which, to the unsophisticated or the careless, may have the appearance of venereal disease. It is hard to imagine any greater humiliation or suffering than is the lot of the upright young man or woman placed under any such suspicion.

For the purpose of illustration, and to put us on our guard, I mention a few cases known to me. The first is that of a married man who was away from his wife for a period of somewhat less than two months. He did not then have, nor has he ever in his life had intercourse with any woman except his wife, and he never has had any venereal disease, yet on his return from this trip he presented the symptoms of gonorrhœa and feared that he had contracted this in some innocent way. What really did occur was this. He had had very little intercourse for some time before leaving home. While away his duties were light, and various unavoidable stimuli to erotic feelings were present. A young woman who slept on the same floor left her door open every night apparently as an invitation. He saw daily many young men and women in bathing costume, but though they were partial to the costume, they were not ardent patrons of the sport. He saw them occupied with the usual beach pastime of "spooning." He soon began to suffer from a high degree of erotic excitement, with persistent erections, pain in the testes, loins, and back by day, and sexual dreams

with emission at night. He lost flesh rapidly, and before his return home, he developed a muco-purulent discharge from the urethra. On attempting to resume intercourse after his return, he was at first impotent, but after two or three days was successful, and he regained his usual health after about three weeks.

Of course we have, by means of the microscope, a way to settle conclusively all such cases, but the man himself, or his wife, may not know this, and the damage to family congeniality may be done before the physician is consulted. Men and women of marriageable age should be told that a vaginal discharge is often innocent. A discharge from the male urethra is not always a gonorrhœa, and there is no sure way of telling except by means of the microscope. It is, therefore, always safe to reserve judgment until a careful search has been made for the gonococci.

In another chapter, I mention four women who, along with a very ardent sexual impulse, which had been almost entirely repressed, had a leucorrhœa, which apparently resulted from the congestion due to their ardent impulses. Anyway, the leucorrhœa disappeared soon after these women established a regular mode of relief for their sexual desires.

I know a man who, after passing through the ordinary stimulating experiences of the engagement period, began to have pains in his back and testes, and finally to have a discharge from the urethra. He consulted his physician on account of this condition. The physician excluded gonorrhœa absolutely and explained that sexual excitement and the resulting congestion had caused his difficulty. Shortly after this, he was married, and the discharge and other symptoms soon disappeared.



A married man, whose wife was indisposed, or became indifferent for a time, so that she declined his sexual advances, suffered with the same symptoms as those given above. After remaining continent, in deference to his wife's preferences, for some weeks, he consulted his physician. The simple prescription that he make friends with his wife and solicit her active co-operation being tactfully carried out resulted in his almost immediate recovery.

I have known many men who, after from two to four weeks continent separation from their wives, have developed a slight discharge from the urethra, over and above any that might come from *urethrorrhœa ex libidine*, and on the first intercourse with their wives have suffered most excruciating pain at the moment of ejaculation. This pain might last only a few seconds or, in rare instances, an hour or more. Possibly it might recur at the next connection, but it was always only a transient difficulty. For this reason, paradoxical as it may seem, some men, who ordinarily desire nothing so much, positively dread the first intercourse when they have been away from their wives for some time.

The young man whose wife wrote to me never had had sexual relations with any woman until his marriage and always had made desperate attempts to maintain perfect continence. The only respite had been autoerotic relief at long intervals. Even this had been abandoned before his marriage, and one sees from her letter that his attempts at repression after marriage were more than the circumstances warranted, certainly more than his wife would have insisted on. This state of continence, attended by strong desire, which would cause hyperæmia and tenderness, was sufficient to account for all his symptoms, without considering his

wife's slight leucorrhœa a cause, though this might have been the only cause or a contributory one. The leucorrhœal discharge would more readily start up trouble in the young man since his constant desire and the constant engorgement of all the structures about the urethra had rendered the urethra inflamed and sensitive to any outside influences.

The explanation of a leucorrhœal discharge following long-repressed desire, is very similar to that in the male. Desire results in engorgement of the vaginal mucous membrane and the surrounding tissues, and of the uterus, tubes, and ovaries. More or less venous stasis and inflammation follow the prolonged engorgement, and finally serum escapes from the capillaries in the mucous membrane, and sooner or later this may become purulent. Many little troubles, unknown to people in general, and often passed over by physicians, can be explained as one of the above conditions. I have no doubt that serious troubles and misjudgments often have come upon the perfectly innocent because some of these things were not better understood.

#### A CASE OF MANIC-DEPRESSIVE INSANITY

Our societies for mental hygiene are becoming numerous and enthusiastic in their work which, so far, is largely that of organization or general discussion. Psychiatric clinics in this state are beginning to stimulate thought and to provide means for the prevention of mental disease. I find nothing, or next to nothing, said about sex education as a preventive of neurosis or psychosis. The old idea that masturbation was the cause of insanity, of course, has been entirely exploded, long since, but the old worries about this and other sex deviations are factors nearly as potent as formerly

in the causation of neurotic and mental troubles. I cannot believe that physicians in general realize how numerous are the cases which suffer from such disturbance, or more active measures would be taken to combat it, however unpleasant the subject might be for them. Neurologists and psychiatrists will find no field more in need of active endeavor or more likely to yield surprisingly beneficial results than that of adjusting the sex psychology of those patients who are entirely sane or who have lucid intervals. The following case of mental trouble illustrates a method of treatment which frequently has proved most satisfactory for me, and most salutary for the patient.

The patient, Mr. A——, was a liberally educated man of much ability. His first two business ventures were not very successful, and he had, early in life, an attack of manic-depressive insanity, from which he recovered after several months' residence in a most exclusive institution, furnished with all modern equipment and directed by a staff possessed of the highest scientific ability. At thirty, some three years after this recovery, he married, and they had several children in the next few years. He had a good position, worked hard, and had no bad habits. Nevertheless, when about forty he had another attack, more severe than the first, and recovered after a longer residence at the above institution. Four years after this second recovery, during a time of some business strain, he heard a talk for men, by an evangelist, which appeared to precipitate the third and most severe attack of all.

My experience with him began a few weeks after the initiation of this attack. Briefly, his symptoms were: very strong ideas of unworthiness; he expected to be killed and thought he deserved to be, but was very sorry



for his wife and children, who were to be included in the slaughter; he cried much, refused to eat, slept little; his orientation was poor; retardation was marked; and he was very resistive. His people considered his condition far worse than during his former attacks, and to me the case seemed discouraging.

Ordinarily, as I was then situated, being in the country, with no one in the family besides my wife, a patient, and a hired man, I should not have taken him; but interest in him and his family induced me to do so. In five weeks he was perfectly well, in seven weeks he went home, and though this was nearly ten years ago, he never has been absent from business nor in any way indisposed during that period. He is, as I told him when he left, less likely to have any further mental trouble than the ordinary healthy man in any community.

I shall give a condensed account of my treatment of this case, beginning with the ordinary physical measures which were taken. At first I dared not leave him alone, and took him everywhere with me, even sleeping in the same bed with him for a time. Two of us, by much persuasion, and by practically carrying him, finally could seat him at the table, where he rarely would eat anything unless his hands were held and the food put into his mouth. He worked daily with me in the hay-field, digging stone or peeling bark. When engaged in the latter occupation, we carried our dinners. His was a quart bottle of milk or coffee, with eggs in it, which he took, after some persuasion, one holding him on either side; while I, by means of a trick used in feeding refractory children, got him to swallow the liquid. Soon mild persuasion was sufficient to induce him to eat, and within two weeks, though depressed, he was partially sane. At no time did the treatment involve medicine,

apparatus, calisthenics, nor a staff of trained psychologists; yet he recovered in much less time from an attack more severe than either of the former ones. With this simple treatment and nothing more, such patients sometimes get well in three months, but frequently relapse, and many do not get well at all.

I come now to the important part of the treatment. At first I knew nothing about his life or domestic relations, but his constant talk of unworthiness and fear of impending punishment for himself and his wife reminded me of a condition frequent in neurotics, and not unusual in people who consider themselves well. I knew there was some domestic trouble or tragedy; and, as tactfully as I could, I talked with him of his wife and family, and of my own. I spoke of the sex worries and errors of young people and of the ignorance of the newly married. Soon he began to talk and ask questions, and later to tell his experience, whereupon I substituted hope in place of his nightmare, and he soon called for his wife and his pipe, and his recovery was uneventful.

He never had masturbated more than half a dozen times, having been terribly frightened about this practice when a small boy, but, with some other boys, he had been in the habit of playing with the genitals of dogs in his home neighborhood. Later, when sixteen or seventeen, he was much troubled at having done a thing so disgraceful. He had strong sex impulses, and since he had this exaggerated fear of masturbation, he went with public women occasionally, when the impulse was irresistible, up to the time of his marriage. After marriage he suffered much from remorse at his past life and never transgressed, except on one occasion, when, away from home and lonely, he chanced to meet a

former partner, now a widow and also lonely. Nothing immoral was premeditated by either, and after two or three such occurrences, nothing further of the kind ever happened; but both had sincere and insistent regret for their conduct.

It was natural, with these things on his mind, that the talk of the evangelist concerning masturbation and immorality should precipitate the final attack. His mental disturbances since marriage had been contributed to, not only by his own remorse and sense of unfitness, but by a condition in his wife which is extremely common and always unnecessary. She had practiced auto-erotism somewhat as a girl, and later, without other instruction, had been thoroughly frightened about it. As is the rule, she henceforth had considered everything pertaining to sex low and degrading. As a wife, she had made strenuous effort at first to prevent erotic emotion and later, when she learned that it was abnormal for a wife not to participate, she was without knowledge which would enable her to do so. The absence of orgasm and a desire to abstain on the part of his wife, led him to seek relations infrequently, and resulted, as usual, in physical and nervous disturbance.

When I finally had opportunity to talk with her, I learned the above story and found that she had guessed his single infidelity, and that, though she still loved him, she was very indignant. I represented the case in its true light, and she forgave him. I freed her mind of worry and gave her some necessary instruction. I convinced him that his childhood experience with dogs had made no lasting impress on his character, that masturbation was nothing to be disturbed about, that his lapses in the way of promiscuity, since resulting from his unreasoning fear of masturbation, were less damag-



ing to his character than they otherwise would have been. Somehow, I got them both to think less of the past, more of the future, and everything of each other. Today I cannot think of a more ideal home. It is now easy to see why I am confident that he will have no further trouble.

If the trained psychologists who twice had this man in their care had investigated his mind, as they presumably did his reflexes, I should have been unable to present this case. Nevertheless, I should not have suffered for want of material. I have had a case since then very similar in all its details, except that the one I have described had the delusion that I was going to take him and his wife and children up to the top of a hill and kill them all. The other believed that I was going to kill him only, but that his wife and unborn child were to be burned. I have explored the minds of several women who had fixed delusions, whose trouble seemed to have originated in sex worries and disturbances similar to those of the wife of the patient whose history is given. Their recovery was rapid and permanent. I say permanent because the cases I have in mind have remained well over twelve years. In any case similar to these, where a similar exploration of the psyche has been possible, and similar advice has been given, I never have known a relapse.

Married couples with primal worries, early poor adjustment, and later strained relations, and still later neuroses or psychoses, are very numerous. Inside a week, people whose troubles I have tried to smooth out and who, during the process, had learned to make a diagnosis, have told me of six such who, though not yet ready for sanitarium or asylum, are yet sure candidates if let alone. One of these can be reached and undoubt-

edly the trouble prevented, but in our present state of diffidence, it is impossible to do anything for the others. To determine how to reach couples who are well mated physically and mentally, but who are drifting apart through ignorance of the vital facts of life, and certain — if left alone — to become neurotic or psychotic, is a problem well worth solving. Some do not know the cause of their troubles; others, who do, are afraid to ask advice; and no outsider has the authority to interfere.

#### SEX AND THE WAR

I have written in another place somewhat concerning the endless sex problems which are ever with us, and their relation to the present unparalleled conditions of world strife. The subject has so great practical importance that perhaps I may be pardoned some repetition in a short statement of some of these matters as they appear to one who has studied long and thought somewhat on problems of our racial and national welfare. The occasion is too hurried to say anything very elaborate, and I shall confine myself to some points which seem to me of great present import. Despite the statements of theorists who see life only from an observatory through an equatorial, or from the smug comfort of an easy-chaired study, the problem of continence and morality for the men in the army and the women at home, is not to be ignored. I know of a recent case where a perfectly normal, moral man, whose life was correct in every respect, was away from his home less than a week, occupied every moment of the day at hard physical labor. During this time he had no thought of sex and no sex disturbance. Yet, when he finally took the train for home, he suddenly became conscious that sex was not dead, but had been sleeping. He suf-

ferred a great deal in the few hours on the train and during a few hours of quixotic abstinence after his arrival home. The well-known frequent occurrence of such a condition in men and women who are of the best repute, after a period of separation, is well illustrated in this instance. You all very well know that such experiences are now being, and going to be, duplicated thousands and hundreds of thousands of times during this period of war, devastation, sorrow, and separation. Short absences need give no concern to men and women of fixed purposes. Some are so constituted that long absences give little trouble, and nature adjusts itself to conditions; but, not all the theorizing in the world by those well adjusted or impotent, will solve this problem for many married lovers who have been a short or a long time together, nor for many of the single people who are young and strong and virile.

My position is well known as unequivocally and unalterably opposed to the slightest deviation from our wise monogamic standards. Promiscuity is no solution, or a race destroying solution of this problem. Free love is no better than promiscuity, and the worst of all delusions. What then is the remedy? After utilizing all forms of work, all sorts of distractions, all approved regimen, and all legitimate sublimation in every form, the problem is still left for our American women at home, and their husbands and lovers at the front. What is the remedy when our robust and sturdy men, and healthy American women after long separations become unbearably oppressed by desires for that natural sex expression which has been an integral part of their lives together? We are doing all we can to protect those whose wills are weak, and those who wilfully transgress our sexual standards of morality; but many as-



sume that the men and women of fixed standards of purity, and of high religious aspirations, and of strong character, have no trouble worth mentioning, and that this trouble can be safely ignored. Pardon me, but I know better! I have learned from talks with many sufferers from treatment of many conditions resulting from such sufferings, from personal experiences, and from the communicated experiences of numerous men and women whose lives and characters I know, and in whose statements I have unbounded confidence. Really there is but one legitimate remedy after the hackneyed partial remedies already named fail, and they often fail. Those people who have enough of the so-called animalism, primal instinct, or human-ness, to be objects of pity or disgust to the ultra-idealist, but who are, in reality, good, strong, moral, trustworthy men and women, have this problem frequently looming large during these days.

I unhesitatingly say that sufficient auto-erotism for moderate comfort and good health is the only remedy. But, the stigma attached to any such thing is so deep-seated and universal, the quacks, charlatans and well-meaning have instilled such fears of moral and physical injury from this, that people are likely to consider this remedy worse than the disease. Nevertheless, it is plainly the only recourse consistent with morality and health, after the remedies alluded to have proved unavailing, and they certainly are often unavailing. I do not speak of neurotics, who have come to be maligned by some people who say that these unfortunates are deficient in will power, and hence, cannot resist the demands of sex. The opposite is usually true of them, and neurotics usually exhibit a weakness of will power as the result of a re-action from a long and strenuous

fight against sex, which has at length temporarily broken down their powers of resistance. I am speaking of our strongest and best, the most manly and the most womanly, who will many of them certainly become neurotic if they attempt to solve this problem as the present neurotics have done, along the same lines, and according to the views of those uncompromising idealists who hold the transcendental, the intangible, and the supersensuous all worthy; and the body, sense, and instinct, always and ever unworthy, and negligible in all moral and religious considerations. If some of the truths which I have presented are germane, they must be sane and safe; at any rate, until some better solution is forthcoming, they are saner and safer than an old regime which has brought us ever increasing neuroses, venereal perils, prostitution, divorce, and infidelity.

## XII

### AN INCIPIENT PHILOSOPHY

My rude attempts at philosophy may be thought a joke, and perhaps, in a way, they are. Certainly if I had the mental attributes of one whose physical duplicate, to some extent, I surely am, I should allow a vein of humor to trickle through the chinks in my logic, if, peradventure, I were ever logical; for certainly there is a humorous side to this most pathetic of all tragedies, which is subsumed under the physico-ethico-religio-sex-complex. But my only title to a place in the galaxy of American humorists whose alpha star was that Mark Twain, whose joking nonsense was so sound a common sense that it kept sweet the waters of many a Mara for us modern humans, whose pathetic humor brought tears in the swift wake of the laughter, whose philosophy has, perhaps, more than any other, made our sometimes sordid Americanism redolent of a humanism which is sure to rise to the ascendent after this last war for freedom, whose Tom Sawyer and Huckleberry Finn started many a child, as they are today starting my youngest, to face all seriousness and trouble of life with chuckles of mirth and an ineffaceable humanism, my only claim, I say, to such celebrity is that a man "in his cups" has frequently solemnly asserted (the statement of many sober men to the same effect was taken lightly, but *in vino veritas*) that I was Mark, himself, until in summer, in white raiment, I almost think that I am, in truth, his shade. But alas, this is



winter, and it is only in summer that I suffer these sweet illusions of mistaken identity. Now the chill Borean blasts force a hirsute appendage, which temporarily transmogrifies me into another delightful category of the elect, and my sublimest aspirations to statecraft and literature are transiently fulfilled in the fleeting felicity of frequent recognition as that other sterling contemporary, whom we in Massachusetts sometimes quarrel with, but ultimately name with pride as our Edmunds, our Roosevelt, our Bancroft, compositely apotheosized in one effulgent, transcendent personality, Henry Cabot Lodge. Had I, in some small measure, the mental attributes of these two typical Americans, whose physical or physiognomical characteristics I have so often innocently, but with proud self-gratulation, personified, then would I write you a philosophy of sex that should be at once pleasing, inspiring, exact, and scholarly. But since I have not, I have already gotten myself into deep water, becoming, by my aspirations to be a cross between these two, a hybrid, and like some hybrids, sterile. But this humiliating reflection I have, by a fairly numerous progeny, already disproved on the physical side, and I would the mental stigma, by more than insouciant endeavor, seek to escape. So then, I must follow the old adage that every tub shall stand on its own bottom, and if I see humor in the greatest tragedy of the ages, try to emancipate it for your enjoyment from the semi-obscurity of my tortuous phraseology, and if I see utilitarian abstractions, seek by Gargantuan efforts to make my Lilliputian activities equal to the task of bringing forth concrete, understandable results, intelligible to an understanding public.

Nothing is more difficult than an attempted recon-

ciliation between the partially plain and the sufficiently obvious. Bringing even a superficial cosmos out of an irrefragible chaos of sex is no light task. One would judge that philosophy, from its definition as a unification of all branches of knowledge, and from its being the goal of the wise men of the past, would constantly increase, at least by infinitesimal accretions, in usefulness and availability; but late years it is becoming, on the one hand, a mere review of Plato, Aristotle, Kant, et al., a rattling of the dry bones of antiquity, or, on the other, a maudlin attempt to caricature some of our most necessary moral conventions and long securely founded institutions. A semi-jocular, pessimistic misanthropy, which insistently runs counter to the things which are, and which are, by right and necessity, an effort to cast adrift from our whole code of morals because of some slight inconveniences or correctable errors, by would-be reformers, more properly called destroyers, whose cerebral limitations are such that the superlative of their keenest perceptions goes no farther than to scent a trouble which they are incompetent to diagnose, but which, could they do so, they would still be incompetent to alleviate, brilliant, though demagogic critics of present-day institutions, like Shaw and, to some extent, Ibsen and Maeterlinck, opens our sores but provides no balm. Their philosophy, if it may be dignified by such a term, is pessimistic, destructive, ultimately worthless. Destructive criticism is poor philosophy. Again, the problem novel unsettles us much as to existing standards, shows us many errors we have fallen into, but offers no remedy. Enough of this destructive philosophy to set us thinking may be a good thing, but that which would overturn our time-honored sex conventions in their entirety is worse than clinging

to them in their original coercive and pre-scientific form. A sane public does not destroy the substantial and time-honored structure on Beacon Hill, but repairs the old and stable and adds new portions as needed. Such sanity in public affairs is metaphorical of the manner in which I shall, if I am able, philosophize concerning sex.

With this unmethodological propaedeutic, let us glance for a few moments at what has been the chief objective of life in all the ages. The unicellular amoeba avoids foreign and noxious substances and eagerly absorbs those which give pleasure and sustenance. The heliotropic sunflower gets pleasure and profit from the sun's rays. The well-fed cat or dog, when permitted, curls up in comfort and indolence by the fire. All animals flee their natural enemies and seek the sunny slopes when the nutritive and sex instincts become dormant or satisfied. Man, at the head of the scale, as we know it, is no exception, and ever has sought happiness as the chief desideratum. This near caught butterfly, this fleeting phantom, this chimera, often has been thought to be an illegitimate object of man's ambition, an unworthy goal. But is it? All life instinctively and necessarily avoids the enemies of life. Conversely, all life, to continue and develop, must seek and be in fellowship with what conserves life, and conduces to perpetuity. In what, for practical purposes, is a dualism of mind and body, the mind must be unfettered and free from alarms, and the body unhampered by disease and discomfort if progress is to be fostered and retrogression prevented.

Happiness, then, which has been the end of all true philosophy, since a necessary, is a legitimate and laudable end. Plato sought happiness in virtue or knowl-



edge, or in the transcendence of the soul. Christianity, with a personal Deity and an individual immortality, sought happiness in the future glories of an intellectual and moral Paradise. Mohammedanism pictured a physical Paradise with happiness of a sensual order only; while Buddhism, between the two, saw ultimate happiness in a Nirvana which absorbed each individual atom again into the all from which each came. Aristotle sought happiness in a well-ordered life in accord with Nature's laws and in intellectual enjoyment, while not denying future beatitudes. The attitude of the Stoics, whose position of lofty disdain for all human pain and pleasure, arose from observing the masses of humanity seeking happiness in the other extreme of low sensuality, such as afterward became the ideal of the later followers of Epicurus, a teacher whose own life and teachings and that of his immediate followers pointed the way to happiness much as Aristotle did in a well-ordered life in conformity with Nature's laws. But the Stoics even, though disparaging the happiness which was commonly sought, found in their austerity, superiority and indifference an ascetic sort of happiness and satisfaction.

Just as Cynicism and Stoicism arose from the reaction against early Greek licentiousness, so the mild protests of Epicurus himself and the ultimate debauchery of his followers rose as a protest against a Diogenes and Zeno who ignored, repressed, or disdained all human pleasures. The Paradisical antitheses above shown might be likened to those of human society and are developed from identical conditions. The Stoic and Cynic would have on earth, as would Plato, what the Christian looked forward to in a Heaven deprived of sense. The later Epicureans pursued here what the

Mohammedan coveted for his Paradise, sense and sense only. Aristotle and Epicurus himself represented a mean or middle ground in human society which is duplicated to some extent in the Buddhist's Nirvana. Such antitheses run all through all religions, all philosophy and all life. Even today the looseness of feminine manners and the scanty, transparent feminine apparel are effectual protests against a former too severe puritanism and prudishness. Sex propagandism of every sort and description, good, bad and indifferent (including my own, which endeavors to propose an Aristotelian mean) are but the reaction against former ignorance and intolerance of humanity's rights and happiness, an attempt to transcend natural law in the lives of those of nature born. Aristippus and the early Hedonists sought happiness in intellectual pursuits, tempered with what was legitimately sensuous, while the later Epicureans abandoned themselves to the ruthless and immediately sensuous. Nietzsche's superman would be happy only when might was right and ruthless egoism trampled and made subservient all lesser creatures. How evil and reactionary, how absolute a return to the Hun in his original barbarity this philosophy is, is shown by a Prussian militarism which has staked its all on the perpetuation of such doctrines. The antithesis of this is shown on the one hand in the transcendentalism of Emerson, which seeks happiness in lofty ideas which go beyond the stars, and on the other hand in the humanism of our greatest commoner, Lincoln, who rightly saw happiness, won through sacrifice, in equality and brotherhood. When the world has freed itself from the modern Python of aristocratic militancy and the principles of Lincoln and Washington prevail, we shall be just at the dawn of a new and progressive era, when not only

freedom in politics and freedom in the externals of religion shall be universal; but freedom from ancient dogma and hide-bound epistemological formula must be added to freedom in other things. The truths of life and nature which are being drawn from the universe by the hand of science will be available for the universal benefit of mankind.

Our incipient philosophy does not contemplate a complete return to the primitive, nor an exclusive devotion to transcendence. It is neither exclusive psychic erethism nor Epicurean sensuousness, but the universal adaptation of assured knowledge to the needs of all men, a pragmatic selection of the best of everything to the end of universal brotherhood and universal progress which we should consider, with Spencer, synonymous with universal happiness. Today more than ever before men of all abilities and in all branches of science, art and humanism are unconsciously beginning to cooperate toward this nearest divine human goal. We cheerfully attempt to show how our infinitesimal efforts toward sex knowledge and rehabilitation contribute, if ever so slightly, to this *summum bonum*. We have often shown how the earliest extreme licentiousness caused the far swing of the pendulum to uncompromising asceticism and idealism, which in turn compelled the later extreme of modern, educated materialism, better than ancient licentiousness, to be sure, but still unworthy of humanity. We are now swinging back from this neo-Epicureanism toward a neo-idealism. Modern materialism went too far toward the old, exclusive recognition of the physical side of man, which was its prototype. It need never go so far again, but the only way to prevent it is by encouraging a pragmatism which shall take the best from idealism instead of adopt-



ing it in its prescientific entirety. Such a middle course is necessary as shall absorb all knowledge, and discard all dogma and superstition, a course which encourages all legitimate ideality, one which is already beginning to show in religious tolerance, democratic institutions and ideas of universal brotherhood. When the principles of this philosophy are applied to sex, our indispensable attribute for social life and perpetuation, and sound principles of right sex living are brought out from the obscurity which fear, shame, and dogma hitherto have made necessary for all knowledge which concerned sex, we may expect a more lasting impetus to our progress in morality, health and fellowship than we have acquired from enlightenment in any other branch of knowledge.

I hope that all of us have, based on the revelations of nature and our intuitive perceptions, a well-grounded belief in a future existence of a higher order. I hold that such a belief is right, not only because it is an obligation, but because it is of highest therapeutic importance. But since most of us have long ago done away with the idea that all human well-being must be ignored or that earthly suffering must be courted as the surest means to the end of an impeccable immortality, we both logically and naturally turn, after declaring allegiance and subscribing to the precepts of the unknowable or infinite, to work out our salvation in the midst of the knowable and finite. It ought to be as plain to us today as it was long ago to its author, that our most profitable line of investigation is in the field of the golden rule. The trite abridgment, "Live and let live," would suggest that we delve in nature's mysteries and unearth all that is immediate in a search for means to better our own condition and that of our

neighbor. The innumerable lines of human study and endeavor and our readiness in emergencies like the world war, to make everything subservient to ability and efficiency, indicate that, in general, we see our duty plainly. No great field of legitimate human exploitation except that of sex is still practically untilled. This has been avoided, as beneath our dignity, or beyond our power or right to understand. Shame and fear have resulted from early dogma. Secrecy, pruriency and prudery have been secondary reactions. Nevertheless, sex ought not to be beneath our notice. Logically a function which is at the very foundation of life and its continuity, on which directly depend home, family, love, comradeship, and more remotely religion, ethics, art, and literature, must have great power for good or evil, and is, therefore, worthy of deepest consideration, but passing over logic, our senses inform us that the sex function, properly managed, makes for health, happiness, usefulness and longevity, and improperly managed, makes for disease, crime, debauchery, and early decline or death. Why, then, do we hesitate and procrastinate? Why are we self-conscious and ashamed? Why do we feel that we are sacrilegious or unclean if we think or talk about sex? Science must show what the condition is and how it came about, but philosophy must give the reason why. What the condition is is now plain enough to all, but it is worth while once more to show how prudery, shame and fear of sex became established. From the most primitive times mankind has felt the need of a system or being superior to and beyond itself. Man has always been aware of his own inadequacy. First he turned with reverence to the terrifying and beneficent manifestations of nature which he did not understand. Then he revered

and worshipped his ancestry. Also in early times the organs of generation, which were recognized as the vital forces of life, were worshipped. Again, Polytheism, or personification was in vogue. Superstition, credulity, mysticism, always have been the means by which a priesthood, deriving its sustenance from the people, enthused the people and kept them constant in some particular belief. When the new dispensation of Christianity appeared, with the highest system of morals, and its doctrines of vicarious sacrifice, rebirth, the fatherhood of God, and brotherhood of man, wherever in humanity there was a dawning sense of justice, loyalty, and purity, was there adoption of this new religion; and since it was so securely founded, it always has been and probably always will be the embodiment of all that is best. But man was fallible, and many abuses, long since corrected, crept into early Christianity. Heresy and its punishment, the Inquisition, flagellation, witchcraft, are among the exostoses which already have been exorcised. Other errors, more subtle and, therefore, harder to correct, were less readily seen and are slowly being corrected. It takes a long time to learn that anything can be too right. It was perfectly clear that licentiousness was a tremendous evil, and the natural inference, of course, would be that absolute asceticism, since diametrically opposite, would be the greatest good. It took long to discover that the one extreme was as bad for humanity as the other, and that either would ultimately prove entirely destructive to this object of all solicitude. But when this was seen, the ascetic doctrines were still unchanged, and the principles of self-sacrifice, renunciation and aspiration, involved in ascetic ideals, had become thoroughly grounded. They



had and always will have strong advocacy from all right-thinking people, since in something short of their extreme application, they are always right and necessary. While the doctrines of the extremists were still in full sway, the author of *Onania*, Lallemand, Tissot, Voltaire and others rose up to apply these principles to specific cases and to herald as a "heinous sin" the deepest vice and the sure precursor of utter destruction, auto-erotism, which always has been among the phenomena of early development, and a constant attendant of sex segregation during any part of virile life. Naturally, then, the part was put for the whole; and the horrible nightmare that all humanity then suffered from, since all humanity had, to some extent, participated in the so-called crime so luridly pictured by those misinformed and misguided zealots, was extended to include all other sex manifestations. Its influence is seen today when most women enter wedlock suffering from unreasoning shame and fear of sex, when many men enter it with less shame, but with the fear that normal indulgence is wrong and may prove injurious. Everywhere among people of the best purposes and morals, the married and unmarried of both sexes, there is a constant warfare between natural instinct and inherited or early implanted belief. Auto-erotism, practiced more or less, at one time or another, by practically every normal human being, is almost universally believed to be the terribly injurious, criminal and vicious practice which these old writers named it. At some time in life some people come to their senses and see for themselves, or are told by one of the few who have sifted these things to the bottom, that they are not necessarily culpable, immoral or in danger of early demise because they have yielded in the sanest way possible sometimes

to an instinct which is always powerful and probably often irresistible. Some have learned that sex is a tremendous power for good, if managed rightly, and that moderate marital indulgence is beneficial to both parties and nothing to be ashamed of.

Why did these ideas get such a strong hold, and why are they so tenacious? The fundamental reason for this is of great comfort to all optimists, to all who believe in humanity.

When man's instincts to right conduct originated, no one can say. Perhaps it was a reaction in primitive men, inspired by fear of the elements about them, but certain it is that, however low present-day humanity may go, there is still some slight aspiration for better things. When the evils of license became apparent and the repression which morals and religion demanded became evident as the right course, this instinct to do right and be right influenced man until finally he lost all sense of proportion in going to the extreme of modesty, self-accusation, prudery, and repression, and he failed to take into account the natural, legitimate, and necessary demands of the body, and has been even willing to sacrifice health, comfort, happiness, for an idea of abstract right. When ethics is recognized in its true light, when it is recognized that right conduct in the sight of God and man is synonymous with most perfect health, greatest efficiency or usefulness and highest happiness, then and not till then will the best people be willing to drop dogma and unattainable ideals and seek diligently, from whatever source, the information necessary to a unity of religion and life with morals and happiness.

To show how tenaciously we cling to old exploded ideas, and how ludicrous are our efforts to effect the

transition from these fear-inspired beliefs to a present-day common sense, I must quote from some of the books which are advertised as regularly as quack nostrums and are regularly given by clergyman to parishioner, teacher to pupil, and parent to child. In short, they are to be found in every moral or Christian home. I will mention no names, for some of the authors are my friends, most of them are capable, and all have the best intentions. Further, I will admit that I, myself, have passed through the same stages that some of them are now passing through. I attribute my early conversion to my present view to the fact that I studied normal human life, as well as books. All the books of the past were inspired from a common source, and all the authors, before writing on these subjects, were largely influenced by reading some of these books or were alarmed by parents or friends, who had derived their information from such literature. No such thing as an unbiased opinion could be given by a student of literature alone. The few who formerly studied human character itself were scattered, their efforts timid and their work largely inaccessible. So, perhaps, it is not strange that we have been slow in throwing off the trammels of tradition in matters of sex. Perhaps my attempted exposition of how this transition has taken place is more psychological than philosophical, but it is necessary to any real philosophy of sex.

A recent book that has been through four or more editions, now advertised regularly by the best periodicals, says, in regard to masturbation, or auto-erotism, "Viewing the world over, this shameful and criminal act is the most frequent, as well as the most fatal of all vices. . . . It is only the most aggravated cases that are brought to notice, and these usually are hopeless



and incurable. The vast majority escape detection, and the practice in such, though indulged to a comparatively moderate extent, does not the less seriously, but only the less completely, impair the intellect and lay the foundation of physical, mental, and moral maladies, the causes of which usually are as unsuspected as they are consequently persistent in their operation. . . . Perhaps the most constant and invariable, as well as earliest signs of the masturbator are the downcast averted glance and the disposition to solitude. Prominent characteristics are, loss of memory and intelligence, morose and unequal disposition, aversion or indifference to legitimate pleasures and sports, mental abstractions, stupid stolidity, etc." In the eloquent introduction to his chapter on "Masturbation in the Female," he says, "Alas, that such a term is possible! O, that it were as infrequent as it is monstrous, and that no stern necessity compelled us to make the startling disclosures which this chapter must contain! We beseech, in advance, that every young creature into whose hands this book may chance to fall, if she be yet pure and innocent, will at least pass over this chapter, that she may still believe in the general chastity of her sex, that she may not know the depths of degradation into which it is possible to fall. . . . Beyond all dispute the crime exists." In the following rubric he gives "symptoms which enable you to recognize or suspect this crime, . . . a general condition of languor, weakness, and loss of flesh, the absence of freshness and beauty, of color from the complexion, of the vermilion from the lips, and whiteness from the teeth, which are replaced by a pale, lean, puffy, flabby, livid physiognomy, a bluish circle round the eyes, which are sunken, dull and spiritless, a sad expression, dry cough, oppression and

panting on the least exertion, the appearance of incipient consumption. The menstrual periods often exist, at least in the commencement, and so the alteration in health cannot be attributed to their derangement or suppression. It is not uncommon to see the shape impaired." I will not repeat the moral symptoms, which he says are similar to those of the opposite sex, but will add his two fearful stimulants to maiden imagination, with which he closes the list of symptoms, "The condition called ' nymphomania ' sometimes ensues, in which the most timid girl is transformed into a termagant, and the most delicate modesty to a furious audacity which even the effrontery of prostitution does not approach. Let it not be supposed that the absence of the seminal secretion in woman, renders this vice less destructive than in man. *Ubi irriatio ibi fluxus* (I omit his translation) is a medical maxim, and the increase of the proper secretions of the female organs under habitual irritation, is enormous and extremely debilitating. Witness the sad examples of leucorrhœal discharge (called the 'whites'), now so common as to be well nigh the rule rather than the exception." I might quote indefinitely to the same effect from this and a score of other similar authors, whose books are common in all our better homes, but before stopping to discuss I hasten to quote from others, who show by their clear and forceful statements that the leaven of common sense at last has begun to work. In a book published in 1916, the author says, "The ill effects of masturbation are usually exaggerated. It is undoubtedly safe to say that the majority of young men and women have at some time in their life been victims of the practice. . . . While there is no reason to lose one's head over the fact that he has had the habit at some time in his

life, yet the fact does remain that masturbation is injurious and should be avoided by all young men and women. . . . Though masturbation tends to rob a person of his strength and mental energy if indulged in excessively, nature soon repairs any damage that may have been done, provided the habit is broken up and thoughts along this line are controlled. . . . A spirit of manhood will help to cure the habit, and by so doing one will not only regain his full physical strength, but, what is more, his full self-respect. . . . All excess is injurious. . . . Every victory enhances self-respect. Let the past go, you can't change it. The future is yours." The author of another up-to-date book says, "Of course the *habit* of self-abuse means ruin to both brain and body. It is degrading to your true self, causes a loss of self-respect and makes a coward of every boy and man. How can it do otherwise? The mere loss of the bubbling spring of manly life, the seminal fluid, would bring about this cowardice in a bravely born boy. . . . All this is true of the *habit*, but this one fact I want to impress upon you — don't think because you have succumbed to the desire a few times, that you are lost, going to become insane, or show upon your features the wrong acts of youthful ignorance. No, don't worry yourself ill, don't become frightened at these misstatements, at what the advertising doctors say in their lying circulars and daily papers. All their statements are lies and used to get your money and ruin your health and happiness. . . . I have seen hundreds of men and youths complete nervous wrecks from fear that the few times they practiced self-abuse when boys meant that they were doomed to go to the asylum or death. And all this misery and often the missing of good opportunities in life, were due to the fact that



they were told hobgoblin stories which remained with them and rose to frighten them at the most sensitive age in life,—early manhood. No more of this wrong treatment should be allowed. . . . You should remember that it is not so much the *physical* injury self-abuse does, not the 'losing a pound of blood' every time he abuses himself, it is the brain power he is weakening, the filling of brain cells with pictures which shut out proper thoughts. Of course it hurts your growing strength, keeps you weak and finally affects your whole nervous system, but the youth has wonderful powers of recovery from *physical* injury, and if he has not kept up the habit, all this injury may be repaired. But not so with the brain. We cannot get rid of the negatives there, but we can keep them suppressed. And how well they may be hidden and not allowed to shut out good thinking, depends entirely upon the length and frequency of the practice of self-abuse. . . . Boys have been scared to death or to the point where they think death would be a relief by being told that pimples on the face were signs of self-abuse and the commencement of 'Lost Manhood.' Pimples on the face of a growing boy have no more to do with these conditions than a corn on the toe. Remember this truth. Self-abuse kept up will, of course, bring about a dirty complexion, pale face, trembling limbs, and the general appearance of something wrong with the youth."

I quote the following from a book for girls and women, published in 1917.

Masturbation or self-abuse is a term applied to a bad habit which consists in handling and rubbing the genitals. It is a bad habit because it is apt to injure the health and future development of the girl. . . . Girls who indulge in the habit of masturbation to excess not only weaken them-

selves, become anaemic and get a dingy, pimply complexion, but they lose their desire for normal sexual relations when they grow up, and are unable to derive any pleasure from the sexual act when they get married. In fact, many girls who masturbate excessively get a strong aversion to the normal sexual act, and their married life is an unhappy one. Their husbands often have to ask for a divorce. . . . Ninety per cent of all boys masturbate more or less, only about ten or at most twenty per cent of girls are addicted to this habit. But whatever the percentage of girls may be, the habit is an injurious one, and if you value your health, your beauty, and proper growth and mental development, you should not indulge in it. . . . And mothers should watch their children, guard them against developing the habit, and do everything possible to cure them of it, if prevention comes too late. But while you see I do not deny the evil effects of masturbation, it is necessary to state that a great change has taken place in our opinions on the subject, and it is but right that parents should know of this change of opinion among the medical profession, particularly among those who specialize in sexology. When parents make the "awful" discovery that their child is fondling his genitals, . . . they feel as if a great calamity had befallen them. . . . Imbued with the mediaeval idea of the "sinfulness" of the habit, as well as its injuriousness, they begin to scold the child, to frighten it, to make it believe that it is doing something terrible, that it has disgraced them and itself, and they try to persuade it that, unless it stops immediately, the most direful consequences are awaiting it. The results of this mode of procedure are disastrous, much more so than is the masturbation itself. . . . It is time that parents and physicians learn that the injuriousness of the habit has been greatly, grossly exaggerated. It is time that they know that the vast majority of boys and girls get over the habit without being much or any the worse for it. . . . Every thinking physician and sexologist can tell you that picturing the masturbatory habit in too lurid colors and stigmatizing it with too strong epithets has, as a rule, the contrary effect to the one expected. The victims of the habit consider themselves degraded, irretrievably lost. They lose their self-respect,

and it is, on account of that, harder for them to break themselves of the habit. . . . I am not trying to minimize the dangers of masturbation, for, if indulged from an early age and to great excess, the results *may* be disastrous. But, even if I were to minimize the evil consequences, that would be less of a sin than to exaggerate them the way it has been done for so many years, by so many people in the profession and out of it.

In another book published in 1917, we find, in regard to masturbation,

To a normal mind this habit is so grossly offensive as to excite intense disgust — at worst it may cause physical and mental wreck. On this matter, however, it is very important that I be not misunderstood. It is undoubtedly true that the habit may continue years without producing noticeable deterioration of health. . . . In general, the health is not ruined, as is alleged in the quack advertisements that deface and disgrace some journals that are allowed to enter our homes, but the fact remains that the practice is low, filthy, bestial, and degrading. Whatever may be said in depreciation of self-pollution, it immediately injures only the person who practices it, and by so much is less evil than a method of sensual gratification that involves another.

In a book on women, for the professions, published in 1908, we find:

If masturbation is practiced in moderation, it cannot be considered pathological. Moderate masturbation seems to be almost a natural phenomenon. Cohn says, "Masturbation is such a frequent manipulation that out of a hundred young men and girls, ninety-nine are addicted to it, and the hundredth is concealing the truth." . . . The habit, once established, masturbation presents an unconquerable impulse and a resultant incapacity to control it. It is then the cause of grave, material injury to the nervous system. It dwarfs the entire female organism. It makes a girl shy,



offish, squeamish, repellent, and weakens and sickens love. . . . The female masturbator becomes excessively prudish, despises and hates the opposite sex and forms passionate attachments for other women. . . . Masturbation is further the cause of a great number of the female complaints. It is often the cause of obstruction, painful menstruation, of ovarian neuralgia, of weakness of the legs and of sexual irritation. It causes pruritus vulvae, hypertrophy of the clitoris and labia minora, hyperaemia of the vaginal orifice, fluor albus, and cervical catarrh. Masturbating women complain of general weakness and palpitation of the heart. The author recently treated a young onanist of seventeen, who suffered from painful menstruation, attacks of palpitation of the heart, from melancholy and fear of death, and at the same time suicidal inclinations.

My proneness to error is so embarrassing that I have striven to be absolutely accurate in my transcriptions, and the above quotations have the same form, punctuation, and emphasis which they had in the sources from which they were taken. Nearly all the above authors have college or university degrees, in addition to being regular reputable physicians, and some of them are of the very highest repute.

The book first quoted from, which gives the lurid pictures of the direful results of auto-erotism, is typical of many books in circulation today and of hundreds used as authority in the past. An American college president writes that he has carefully read this book, and adds, "May God bless the author, and may his book fall into many hands where it may save, as well as purify life." Twenty-four other American college presidents, all in different stages of ecstasy, unite with him in scattering encomiums of his work. They crown his head with laurel, and spread palm branches beneath his feet. But his unequivocal statements are strangely modified by all the other authors whom I have quoted.

The transition from ignorance to knowledge is slow and tortuous, and almost past understanding. The way these authors constantly and insistently contradict themselves in the same sentence or on the same page reminds one of a politician provincially said to be "straddle the fence," or of what we used to call a "Good Lord and good Devil" sort of man. It is impossible to restrain a smile at such efforts as these to cling to the old, fearsome traditions, while sensing and being unable to deny science, reason, and common sense. Undoubtedly, these authors were once subjected to the frightful stories and the deliberate terrorizing of the child or adolescent mind and that is why these views are so ineffaceable, even when overwhelmed by contrary knowledge of the most definite character. How the young people for whom these books are intended can tell what the authors think about masturbation, I am unable to imagine. I have studied their statements and the subject, long and well, but when a man says, in one sentence, "The habit of self-abuse means ruin to both brain and body," and almost immediately says, "Don't worry. Don't become frightened at what the advertising doctors say in their lying circulars and daily papers. All their statements are lies and used to get your money and ruin your health and happiness," I am unable to get any clear notion of what he would have the young person think. But the quack doctors' statements are perfectly plain. When another says, "Masturbation tends to ruin strength and mental energy but nature soon repairs any damage that may have been done provided the habit is broken up," how does one know that he has received this saving knowledge in time? What inference is to be drawn from the remark that "Pimples on the face of a growing boy have no more to

do with these conditions, than a corn on the toe. Remember this truth. Self-abuse, kept up, will, of course, bring about a dirty complexion, pale face, trembling limbs and a general appearance of something wrong with the youth." I do not need to go into all the details of the various antitheses in these quotations. How it is possible for so many men, in such a short space, to so frequently and unqualifiedly contradict themselves is to me unintelligible. While the last author says that masturbation will not cause pimples, evidently trying to relieve the minds of young people who have been made self-conscious by such lies, he does not improve the matter much by saying in the next sentence that masturbation will cause a "dirty complexion, pale face, trembling limbs, etc." The next author is still in the stage where he asserts that girls who indulge to excess in the habit of masturbation weaken themselves, become anaemic and get a dingy, pimply complexion, lose their desire for normal relations, etc. Still he is careful to qualify his statement by the word "excessive," and later he says that the old scare methods are disastrous, and it is time that parents and physicians learn that "the injuriousness of the habit has been greatly, grossly exaggerated," and he says it is less of a sin to minimize the evil consequences than to exaggerate them. Another author, while saying that masturbation may cause physical and mental wreck, and in general characterizes it as "low, bestial, filthy, and degrading," immediately says that it is very important that he be not misunderstood and that it is undoubtedly true that the habit may continue years without producing noticeable deterioration of health, and he generously admits that this habit is less evil than promiscuous sensual gratification. The next in order, after saying that



masturbation, practiced in moderation cannot be considered pathological, and that it seems to be almost a natural phenomenon, and approves an authority who considers the practice practically universal, winds up by saying that it makes a girl "shy, offish, squeamish, repellent," and that it "weakens and sickens love" and is the cause of numerous distressing female complaints.

Perhaps it may be well to analyze a little more fully the statements of this last author, since his book is a pretentious one and written for the profession. His statement that moderate masturbation cannot be considered pathological and that it is almost a natural phenomenon, and giving statistics to show that it is practically universal, would indicate that this is not a very serious matter. But without stating what he considers this normal degree of masturbation, he says that "the habit once established presents an unconquerable impulse," and he gives a long train of symptoms produced by it. But can it be proved that any of them are produced by it? If all girls masturbate, why are only a few made "shy, offish, squeamish, and repellent" by it, why are not all prudish, following the same argument, and why does the woman whose mind has been freed from the shame and fear complex cease to be prudish; while the one retaining these complexes continues to be, though both may masturbate at the time, or neither may have done so for years? How can he say that masturbation is ever the cause of "painful menstruation, obstruction, ovarian neuralgia, or weakness," since for every case of these troubles claimed to be caused by masturbation, he, I, or any one can find fifty cases who masturbate as much or more and have none of these symptoms? As to "sexual irritation" I should prefer to call it a cause rather than a result of mastur-

bation, and can do so certainly as logically. The same remarks apply to "pruritis vulvae." Providing masturbation does enlarge the clitoris and nymphae, I am anxious to learn what if any pathological significance to attach to this phenomenon, but it certainly does not ordinarily cause any such enlargement. I have examined but one woman who claimed never to have masturbated. She had a clitoris of the ordinary size. I examined one who admitted that she had masturbated at least once a day for ten years. Her clitoris was smaller than that of the one who never masturbated.

I have examined not less than twenty-five women who had masturbated, as they thought, and as many would think, excessively from eight to twelve years, but not one of these women had an enlarged clitoris. I have examined many more women who claimed to have masturbated only on the rarest occasions, and one of these women has a clitoris somewhat larger than the ordinary. I know of a case of pseudo-hermaphroditism in a young person. She masturbates to some extent, and has a very large clitoris, but this is congenital and not caused by masturbation. If a woman has a large clitoris, which is very uncommon, she will undoubtedly masturbate more or less, at least in childhood. Later, after she begins to worry, if she finds the clitoris larger than in other women, she will ascribe this enlargement to masturbation, just as one case of mine was certain that masturbation caused valvular heart disease, and another believed, for fifteen years, that it caused scoliosis, and still another passed ten years in terror, fearing that it would cause pregnancy. What has been said of the clitoris applies equally well to the nymphae, only I might add that if masturbation produced an enlargement of the nymphae, certainly intercourse would do so,

so all married women would gradually acquire an hypertrophy of these parts, and prostitutes would develop an elephantiasis. He says that masturbation produces "hyperæmia of the vaginal orifice," and this, I confess, I am able neither to confirm nor deny. The part which he designates as hyperæmic is so insubstantial, evanescent, intangible, that I can form no concept of it and know no way of dealing with it in ordinary language. I can readily believe that the structures surrounding the vaginal orifice become hyperæmic, as the result of masturbation, for they are always so when there is sexual excitement, but it would take a more sophisticated dialectician than I to discuss, with any coherency, much less to understand what is meant by hyperæmia of the orifice itself.

As for leucorrhœa and cervical catarrh, which he says are caused by masturbation, I think that any one of experience will agree that these conditions very rarely occur in girls or young unmarried women who, we know, almost invariably masturbate, but that both these conditions are very common in married women who have had children, but who have not masturbated for many years. Still, I have known four neurotic women whose sexual desire was of an almost constant character, but who, from fear and shame, refrained from auto-erotism almost entirely. These women all suffered from pain in the ovaries, prolapse symptoms and leucorrhœa. After resorting to moderate auto-erotism for a time, these symptoms entirely disappeared. He says that masturbating women complain of general weakness and palpitation of the heart. How could they help it after reading his list of symptoms, which is strangely similar to the lists in the ordinary scare books? He mentions treating a young woman Onanist of seventeen, who suf-



ferred painful menstruation, palpitation of the heart, melancholy, and fear of death and also suicidal intentions. We all know that none of these symptoms, with the possible exception of painful menstruation, could possibly have been caused by masturbation, though fear of the consequences of masturbation has produced these symptoms in innumerable cases, from time immemorial. A similar analysis of the symptoms resulting from masturbation, given by any author who has drawn his ideas from the old sex literature, would give similar results. There ought to be some way to prevent statements so palpably erroneous going forth as the basis of sex instruction.

Practically every author except the first agrees that scare talk and quack advertisements have done young people incalculable harm. In so far forth they have discovered the truth and are doing a tremendous service to humanity in acknowledging it. Their next effort is to remove from their own books this scare element, which they know has done so much harm, but this is for them a delicate task. To begin with, they have apparently not yet gone far enough to be entirely free from this scare, which has at one time or another been a menace to nearly every one, and if they do recognize the truth about masturbation, i. e., that in itself it is ordinarily entirely harmless, they fear the result on young people, or they hesitate to oppose the prevailing public opinion. The delicate position in which they have found themselves has resulted in this most amazing and amusing series of contradictions which I have quoted. But this is only a sample of the books which I have on my desk. Scores of recent books, which I have, or which are on the market, exhibit these identical discrepancies. I think I have already said that they exhibit a most laud-

able trend of educated public opinion, now in the transition stage, but how the young people, for whom these books are intended can tell what the authors think about masturbation is beyond any imaginative flight of which I am capable. If the candid and unbiased reader will study these statements carefully and inform me if he gets any coherent idea from them as to what sex conduct for young people is correct, moral and safe, I shall be greatly in his debt. As for myself, had I not long ago become convinced, by unimpeachable evidence to the contrary, I am confident that these statements taken together would enhance rather than allay any fears which I might have in my mind as to the results of autoerotism of any variety and in any degree, though I would not wish, in the least, to detract from the evident good intentions of the authors. When, after a sufficient working of this leaven, the time arrives for a general acceptance of facts and reason and a rejection of ancient authority, individual accomplishment will be substantially increased everywhere. Then the wear and tear, nerve strain, anxiety and constant puzzling over personal sex problems, now so general, will be done away with, and all that energy can go to some useful purpose. Young women, feeling themselves unfit for marriage, or taught that it is an unimportant matter, will look forward to it as a natural and necessary end in life, or as the real beginning of life. When sex assumes its true dignity, young men who now seek in illegitimate ways the joys which only marriage brings, and those who feel themselves incompetent or who dread its responsibilities will consider a wife and children the principal things in life to look forward to. As one who earnestly strove to guide our student footsteps, often and fervently said in his morning petitions, "Has-

ten the day, O Lord!" when these things shall be!

Have I made it plain that legitimate happiness is a necessary cogener of health, longevity, altruism, morals and religion? Does any one fail to understand that ignorance and fear concerning sex have been ruthless destroyers of happiness through all time, and have been, consequently, a direct menace to health, long life, usefulness, and morality? Have I clearly shown that extreme austerity in religion or a prescribed superhuman virtue automatically will engender materialism and profligacy, and that the converse is equally true? It is unnecessary to say that both extremes are bad, since either will result automatically in the other, and from this, in turn, the other will result; and we all know, to start with, that licentiousness is bad. But without proving it logically, asceticism or extreme disdain of sex, is plainly more suicidal, even, than license. I think that no one will question that a mean somewhere between the two is right from any physical, moral, or religious point of view. The advocates of abstract, unbiologic virtue have continued to hold sway because our early-acquired sense of right has caused us to adhere to an idealism that was above realization in the fear that any lowering of the standard would cause our identification with license, which we know leads to decadence.

If we would get light from electricity we must have power, magnets, coils, rheostats, wiring and lamps. We shall get no light until these things are constructed and related according to certain immutable rules. Slight variations in voltage, lamps or other things are permissible, but we cannot change the general plan. There is a pre-established harmony in man that prohibits vital changes if we would obtain efficiency and longevity. A function so vital as sex can be modified



to some extent, but it can never be entirely emancipated from the laws of biology which govern it. We are beginning to learn these laws. I have shown the hesitating transition from the old ignorance to the new knowledge, which is now taking place. If the evils, inefficiency, neurosis, divorce, prostitution, degeneracy, which accumulated under the old system are to be corrected, the physiology and psychology of sex must be studied and discussed in the open.

At the risk of repetition I state some conclusions of my own, mention some investigators whose conclusions are similar and give some reasons for the position arrived at. I conclude that auto-erotism is the chief point of attack, since the attitude toward this practice has been influential in establishing the belief among the best people that all sex discussion is improper and that any sex expression other than for procreation is wrong. As regards auto-erotism, I conclude that it is impossible, from the nature of the case, to determine whether or not it does any harm to individuals who are congenitally diseased or deficient. As regards normal people of either sex, it is sometimes necessary and never does harm unless carried to great excess; but it is never carried to great excess by normal people unless worry and self-condemnation keep sex ever in the sufferer's mind. Constant worry about sex is as much of a sex stimulant as persistent, deliberate attempts to procure erotic stimulation. Great excess varies with the individual temperament and development, and moderation also varies with these characteristics. Once a day or six times a day might be great excess. Once a fortnight or once a day might be moderation. It is possible for once a day to be moderate, it is probable that it would be excessive. Ordinarily sex demands of married peo-

ple may be, with best results gratified two to four times a week. Unmarried people of similar characteristics would have as urgent demand once or twice a week, which might, if repression produced symptoms of severe discomfort, be gratified with perfect propriety, auto-erotically. Sex dreams in women and emissions in men often make unnecessary any conscious auto-erotism in the unmarried. A frank statement to one in fear of the results of auto-erotism, that the practice is harmless and nothing to be ashamed of, if one is making honest efforts at control, never leads to an increase in the practice, but always to a diminution. In case the practice has been replaced by a neurosis, explanations ordinarily will cure the neurosis, after which the practice is likely to be resumed with about half the frequency that existed before the neurosis. Sublimation, or dispersion of the sex impulse, into various channels of thought or endeavor, almost invariably will reduce, but seldom or never entirely control, sex desires in a virile man or a sexually mature woman. Marital difficulties are usually due to sexual ignorance or misunderstanding. These can often be corrected by the parties themselves, after they have established sufficiently confidential relations. If they themselves are not successful, an experienced physician generally will have little difficulty in effecting a complete reconciliation. Marital relations among conscientious people are more likely to be too infrequent than too frequent. So-called female frigidity is almost invariably a misnomer. The apparent frigidity is due to shame, fear, or ignorance, or all of these combined, in wife or husband, or in both parties. Some investigators in sex fields agreeing substantially with these conclusions are Emminghaus, Griesinger, Ellis Herbert, Forel, Sir James Paget, Woodruff, Brill,

Thiernich and Näcke; and numerous other investigators are approaching this position.

These conclusions are the result of a knowledge of the intimate details of the sex lives of several hundred apparently normal men and women and of several hundred neurotics. The attempt was made to study only such normal people as were in good health, successful, and of the highest moral standards. Ten years ago these conclusions were tentative. Rapidly accumulating evidence since has invariably confirmed them. Application of these principles to young people in my own family and outside, and to married and unmarried people of both sexes and all ages, has given surprising results in absolute accord with these conclusions, and there has been, so far, no single exception.

In the choicest archives of the greatest country in the world, in the most portentous declaration ever made, in a document signed in courage, faith, and determination and sealed in blood, we read that "all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness." The founders of this great republic and their successors realized that the greatest agent to promote freedom, equality, and happiness was universal education. To that end our policies all have been directed until, in no nation in the world is there such a universal distribution of knowledge as in our own. The one department of instruction which has been under a permanent ban, though there is no law, reason, or justice for it, is that which deals with the intimate details of family life, the organs of generation, and the act of procreation. The Constitution provides for freedom in the establishment and exercise of religion, for freedom of speech and of the press. Yet



this ban on education in the most fundamental things of life, things which, more than all else after the establishment of free institutions, influence the life, happiness and usefulness of every one, is the result of religious dogma conceived prior to the Middle Ages. I have shown how all philosophy concurs in the belief that happiness in a legitimate way is a legitimate goal for all mankind. Our patriotic forebears recognized this in the Declaration of Independence. I have said enough to demonstrate, though most people already know it, that ignorance in sex matters is a ruthless destroyer of much legitimate happiness. Ignorance in agriculture, in politics, in the mechanical trades, in the professions, anywhere, in short, means incompetence and misery. Sooner than in other fields does ignorance of the fundamentals of life lead to these results. The most esoteric student and the most ignorant man or woman is bound to admit that this ignorance does exist. This fragmentary philosophy would be incomplete did I not urge some method of repairing this blighting defect in our otherwise superior educational system.

There are those, the world over, who advocate sex education in the public schools. The Mannheim conference years ago declared for this, and this system has some support in this country. To a limited extent and in special cases this may be a proper course, but it can have no general application with us at present, and probably never. Proper instruction in sex matters never can come from young unmarried women who have no clear ideas of their own as to proper sex conduct, though married teachers and school superintendents, who have long studied these matters with an open mind, are often competent to give such instruction. Still it is doubtful whether this instruction ever can be given to

classes of boys and girls together, or to either separately. Sex instruction must be given to the individual or to small groups, for the present, at any rate. The qualified educator always should be ready to discharge his obligations in this particular to those young people who come within his influence and who do not otherwise obtain proper sex advice. Parents are naturally the ones first to instruct their children along sex lines, but here too we meet an obstacle. Until a generation has matured and has had children of its own, after sex instruction for young people has become general, parents are likely to do more harm than good with this instruction. Still, there are now some properly informed and others capable of acquiring the necessary information. All such should be convinced that to evade instructing their children in these vital matters is nothing short of criminal negligence. Since there has hitherto been no preparation for sex instruction in the medical schools, physicians, through no fault of their own, start with little more knowledge than the laity along these lines. It is no less their duty to acquire speedily the proper information, and their special training in scientific matters generally, and their special facilities for acquiring such knowledge render their obligation to the public greater than that of any other class. No squeamishness should prevent an attempt on their part to discharge this educational and sociological duty to patients, friends, acquaintances, and all who appear to be in need of proper advice. Clergymen are peculiarly adapted for acting in such an advisory capacity. Their obligation to fit themselves and to instruct, as far as possible, the young of their respective parishes is little less than that of the physician. The abolition of self-consciousness and prudery and the increase in con-

fidential relations between men and women generally in matters pertaining to their inner lives will more readily enable society to detect and ostracize the wolves in sheep's clothing, which always will be found in all professions and callings. Educated men and women everywhere, outside the groups which I have named, should study sex phenomena, calmly and sanely, and extend the knowledge which they acquire to those in need, within their spheres of influence. Churches, medical and legal societies, and social organizations, by recognizing and encouraging legitimate investigation, and by demanding general instruction, should be the principal agents in overcoming ignorance of sex. The cardinal thing in sex instruction, as in anything else, is to tell the truth, and if one is halting between two opinions, he should give both, and let the individual choose for himself.

I have given my special beliefs in other places, but, in general, children before puberty can profitably be given little more than plain and simple statements in addition to answering truthfully their questions. Reasons must be given later. It is of great importance that young people be brought into confidential relations with their elders, and that the almost instinctive fear that they have of asking for sex information, be overcome by judicious reassurances. The scare element should be abolished entirely from sex teaching. There is pretty general agreement that it does no good, and there is definite knowledge that it does incalculable harm. All sex philosophy and teaching should be based, as far as possible, on fact, not on opinion. Experience shows that there need be no fear of the consequences of telling young people all that is known, especially after they are well advanced in the pubertic period. All legitimate sources of knowledge which are open to their elders should be



made easy of access for them. It must be remembered that, until general sex education of young people has long been the rule, there will be great need of such education among adults, married and single, of all ages and of both sexes. The old ideas die hard, but I would say, finally, to those who still cling conscientiously to them, that their position can be kept tenable, and the truth and efficiency of these ideas maintained in no other way than by the careful study of people and the observation of the results of the acceptance of these ideas. The only way to refute my ideas or similar innovations is also by a study of the results of their application. We all look and hope for something better, but, until that time shall come, I propose to stick to the bridge that has carried many safely over.

CRITICISMS AND ANSWERS

APPENDIX





## I

### CRITICISMS AND ANSWERS

#### 1

I STATED in the introduction that I had been criticized very lightly for the position taken in a former book, *Rational Sex Ethics*. Since that time, I have become aware of a few rather severe, perhaps virulent, criticisms of that book. These were not unexpected, knowing as I did the prevalence of the old ideas in these matters. That there are so few such criticisms is a sure indication that people are beginning to think for themselves, rather than to depend entirely upon ancient ideas. Nevertheless, I think it may be of use in promulgating a more general education in sex matters, to enter upon a short discussion of the most violent criticism which I have seen; not in self-defence, but to help make clear a position, which it is perhaps difficult for one not accustomed to independent thought and study, to understand:

Though finding many things to approve in this book, the present reviewer must regard it in some respects as neither rational nor ethical, only amazingly sexual.

Among the commendable features are the following: the recognition of the grave social menace of venereal diseases; the rejection of all forms of promiscuous intercourse; the importance of preparing children for adolescence and parenthood; the value of modern religion in meeting the issue; the avoidance of the coitus interruptus in marital relations; the importance of advising individuals rather than

lecturing to audiences; and the rejection of all quack literature and remedies.

Highly objectionable is the permission of "auto-erethism" (i.e., masturbation), the vulgar frankness with which details of the sex life are presented, and the method of arriving at the so-called ethical conclusions.

One of a dozen statements concerning auto-erethism is: "If the patients were married the problem was settled, if single or widowed, a solution was found by removing the stigma of sin, vice, or immorality from occasional auto-erotic relief when attempts at sublimation were inadequate" (p. 271).

If I quoted passages to prove the obscene character of the book, which prints in minutest detail the erotic confessions of normal and abnormal men and women, it would not be proper for this magazine to circulate through the mails. Never has my mind had such a prurient bath, and I have heard Forel lecture and read Krafft-Ebing. First, I regretted having agreed to review the book, and then that I could not review it without first reading it.

The method of arriving at the result that masturbation is not injurious is that the middle-class persons, selected for their virtue, who answered a questionnaire, admitted the practice but denied any injurious effects. Did they not then lose self-respect? Were they not uncomfortable in the presence of the opposite sex? Did they not expend the vital fluid that the physical system would largely have absorbed? Did they not stimulate unnaturally the secretion of semen by mental masturbation before the act? What would a masturbator call an injurious effect? And this in the name of biological and Spencerian ethics!

The ideal method is also the best; absolute continence until marriage, involving purity of act, word, and thought. Impurity of thought is weakness in the central citadel of the soul. There is no sex necessity, say many reputable physicians, including Professor Howell at Johns Hopkins. If not, permission to defile soul and body is neither rational, nor ethical; not rational, for the reason, by re-directing attention, should control instinct; not ethical, for self-defilement is against conscience. Right physical and mental regimen reduces surplus semen to a minimum, and this sur-

plus finds nature's relief in sleep, when, as Hawthorne says, the conscience sleeps.

The author was born in 1866. The preface was written at 43 (1909), yet for some reason the book was not published till 1916. The author is a physician, superintendent of Pine Terrace, and is one of President G. Stanley Hall's pupils. He uses and approves Freudianism, in a modified form. Woman suffrage is rejected as inimical to woman's function. The book is loosely and unsystematically written. On page 325, line 2, "peform" appears instead of "perform." Man is here presented not so much a rational animal capable of self-control with a sense of right to be respected at all costs, but a kind of barn-yard cock with one hen, without respect even for the period of gestation. — Literary Editor, American Social Hygiene Association.

My critic makes an admission that there are some good things in the book, coupled with a disposition to misconstrue meaning, and the assertion that it is obscene in its language and immoral in its teaching. Of course the book has to be read before one can decide, and opinions are so different. There are fifty to one whose signed statements, personal statements and literary or medical criticisms show that they in no wise consider the book obscene or of immoral doctrine. If one is looking for obscenity, suggestiveness or coarseness, I would ask him to compare my critic's last sentence with any expression of mine found in the book. When I read this to my wife who, as I said in the preface, type-wrote the entire book for me, she said, "You are incapable of expressing yourself with any such vulgarity and coarseness as is shown in this sentence." She also said, "People of this kind think that because there is pleasure in sex, and a natural desire for it, there can be nothing right or good in it." She ought to know something of the older ideas, for she was a minister's daughter. She still plays the church organ and sometimes takes even



me along to simulate singing in the choir. Really, this last sentence, aside from its own vulgarity, entirely distorts the spirit and meaning of the whole book.

It is something of a paradox that a journal supposed to be devoted to social welfare, to welcome discussion and investigation, whose readers and supporters are usually both broad-minded and altruistic, should furnish a criticism more narrow-minded, more severe, and more opposed to social betterment than anything that has appeared in the last year and a half, in the lay or medical press. Since this critic is anonymous, he may pardon me for saying that I am not quite sure that his mind is perfectly clean. He certainly takes the method usually used to camouflage this defect by prating about the uncleanness of others in a way thought to draw attention from one's own remissness. I would not charge that he is consciously aware of this, any more than I would claim that the Kaiser is aware that his precipitation of world war and devastation was from motives of personal fear of loss of power and personal injury, rather than for the purpose of German aggrandizement; but this defence reaction is well known to all of us who have studied the human soul, and Morton Prince has shown it in a masterly way in his *Psychology of the Kaiser*. I would suggest to my friend the reading of this little book, then that he make the proper substitutions and see where the analogies will lead him, or her, if the critic is a woman. If he will go to some modern psychologist and coöperate in an analysis of his own mind, he will learn some things, hitherto unsuspected, which may temporarily alarm him concerning his own "holier than thou" sort of personality. I charitably consider that his present unconscious defences are against early fancied, now unconscious,

transgressions of some kind. Commonly, however, there are unconscious defences against the mental ravages of known deviations. One little illustration will suffice: a former patient of mine whose instincts were moral and religious had his will power so weakened by mistaken ideas of sex, ideas similar to my critic's, that he proved unfaithful to his wife and became immoral with a woman associate, who also had correct moral and religious instincts, but whose strength was not sufficient to prevent temporary abdication from her high principles. After this lapse, these two people, always solicitous for others, always conscientiously active in church and society, redoubled their efforts to keep people right and to turn people from wrong to right. Neither of these delinquents had the slightest hypocritical design. They knew not why they made these extra and desperate efforts toward the spiritual and social betterment of others. They had committed conscious wrong — there was an unconscious effort to compensate for this by accomplishing as much good as possible. I would suggest to such critics that the criticisms would be more effective if more judicial and more readily substantiated. Reason is better than vindictiveness, emotionalism, or prejudice. There is a large body of men and women today who understand better than I the defence reactions to which I have alluded, and when they see a particularly virulent attack or any excessive emotional frenzy in criticisms of this kind, they smile and say, "Here is a case of early transgression or fancied transgression, later repressed into the sub-conscious and now exhibiting a fear or defence reaction;" or, again, "Here is a case of conscious transgression with an unconscious attempt at compensation." They attach little significance to the utterances of such an one until

he has been subjected to a thorough psycho-analysis. Here again, the individual is not to blame but the fault is in the error of early thinking, which set a seal of secrecy and prudish reticence on those intimate facts of our lives which are generally not unworthy or shameful unless we ourselves make them so. Frankness and honesty characterize the disclosures from the sex lives of those superior men and women who form the bulk of my cases. These things are "amazingly sexual" only to those who have attempted to deny, ignore, or proscribe sex. The results of this latter line of thinking are analogous to the train of serious symptoms, familiar to every physician, following chronic constipation in those whose excessive delicacy and extreme refinement have made proper attention to the elimination function seem vulgar and nauseous.

This critic's attitude toward the erotic experiences of others reminds me of a case I saw recently. A man who had become a victim of the alcohol habit and who wished to be treated, sent for me to treat him. His wife was sick at the time and unable to care for him. His brother, who was the only available nurse, said, "I cannot attend to him now as it is just time for church, and I have no sympathy for him any way. Why doesn't he stop it himself without treatment the way I did?" I asked, "How long did you drink?" He answered promptly, "Until I was fifty years of age and the power of God saved me." The picture which I drew of his brother continuing an unwilling drunkard another fifteen years and of his wife passing the same period in misery and suffering, waiting for the providence of God, when his slight sacrifice might at once remedy the evil, and my characterization of him as a disgrace to the church, a narrow and selfish egotist, brought unex-



pected apology and recantation. There was some good in this man, though his willingness to lie supine in the "everlasting arms" and the comfortable idea that faith without works was sufficient had discolored the good in him past recognition.

If this man who criticizes me is not a woman, he may be like the only one of my male cases who denied all those experiences which I have been classed as obscene for recording. The contemplation of these biographies doubtless furnished the medium in which his mind "had such a prurient bath." Otherwise, he is like our man who was impatient to get to church to thank God for saving him at fifty from the identical sin which his brother was struggling alone with at thirty-five.

I also have read Forel and Krafft-Ebing, also Bloch, Tarnowsky, Roux, Fournier, Lidston, Morrow, Ellis, Moll, Malchow, Sturgis, Hühner, as a preliminary to my investigations, and have listened to Freud, Jung, and Ferenczi. There is something relevant in his apology for being compelled to read the book and his ignorance of much of its contents. He speaks of persons answering a questionnaire as if I had dealt with strangers or men of straw. He will find it stated that practically all my facts were obtained through confidential interviews with people who were well known to me; very few of the cases on which the book was based gave written answers. He says I based my opinion as to injurious effects on the opinion of my cases. Though the book plainly tells him, I will again explain how I arrived at this conclusion. My own judgment supplemented by the opinion of the community as to a person's morals, health, and ability, was the basis of my conclusions. The opinions of the persons themselves are given for what they are worth. I illustrate: a man

at sixty-two was worrying excessively over the injurious effects of practicing masturbation when he was sixteen. He had raised eleven healthy children, was then, and is now, at seventy-four, a church deacon in deed as well as in name, he had been successful in business, he was the central figure in his community. I saw no reasons for granting his claim as to injurious results, and he saw none after some early bugbears were removed from his mind. Another man of sixty had worried much all his life and felt that he had suffered much harm, yet he had never been sick and had had a very enviable business and literary career. Any one of sense would have realized that his claim that he had been injured by masturbation was preposterous. A woman of thirty and another of fifty, each with healthy families, each happy and in perfect health, both moral and social pillars in their community, could conceive of no harmful results that had come to them from former auto-erotism, neither could I; but a woman of fifty who worried herself into a grave neurosis on account of auto-erotism, and recovered completely in a few weeks' time, with nothing but mere talk for treatment, seemed equally free finally to herself and me from any injurious effects. In her case, fifteen years has helped to strengthen this judgment. The above is my method of deciding as to the harm of auto-erotism, and the careful reader will have no difficulty in ascertaining this from the book itself.

The critic's questions as to the loss of self-respect, etc., merit a little attention. Certainly they lost self-respect, any one can read it there in their own words. How could they help it, after reading the literature which I criticize in the chapter entitled "Extracts from the Popular Teaching in Sex Matters," in that book and in the chapter entitled "An Incipient Philosophy"

in this volume. They certainly were uncomfortable in the presence of the other sex, and of course they did expend the vital fluid if they were males, and if females, there were similar occurrences; but when he (or she) asks if these fluids would not have been otherwise largely absorbed by the physical system, it is another question, and starts back with Hippocrates and Galen. There are many theories that the system absorbs unexpended semen with beneficial results, and undoubtedly there is truth in this, to a certain extent. The facts are, that emissions occur regularly in many continent males, and voluptuous dreams with orgasm just as regularly in many continent females. After these experiences those individuals who have passed the alarm stage are at their best physically and mentally, just as married men and women are at their best when moderate regular intercourse is indulged in. Some people do not have the nocturnal experiences at all, or with any regularity, even some who are both continent and virile. These are, as a rule, in great discomfort, feel inadequate and incompetent, are confused and erratic until they marry or have some sexual relief. Practically all people of both sexes are in better health, more moral and more efficient after marriage. On the other hand, excessive intercourse or masturbation at times seems to produce weakness, instability, and incompetence, the same condition that we find in those who are born with little virility, or in those of strong virility after long-continued, excessive restraint.

“Did they not stimulate unnaturally the secretion of semen by mental masturbation before the act?” This expression is hardly intelligible, as it involves several questions. There is a species of masturbation called *psychic-Onanism* in which the whole process is



mental. In ordinary masturbation and in intercourse the process is partly mental and partly physical. Deliberate attempts to fill the mind with erotic pictures by reading, by indecent shows and by the aid of the imagination, will increase the production of semen, but unless there is already some accumulation of semen strong effort is required to fix the mind on erotic subjects. This effort is seldom made except by those of a low or lascivious turn of mind. People of good purposes strive rather to keep their minds from these matters. This is impossible for those whose minds are constantly burdened with shame for having practiced, and with fear of the results of masturbation. Among the people I have dealt with I should say that nine-tenths of the unnatural accumulation of semen and other sex products came from this cause and perhaps one-tenth from their conscious efforts in that direction. Sex excitement and erotic imagery result just as surely from worry and fear about sex as they do from deliberate, sensuous day-dreaming, and the worry is ever present, while the imagination is only reinforced or determined in this direction when already there is some physical stimulus behind it. I have repeatedly stated in the book referred to and in this that sex excitement, erotic images, production of semen, etc., were all reduced about one-half in the ordinary individual when the mind was freed from the prevalent shame, fear, and uncertainty in regard to masturbation.

The sex excitement may appear to originate on the physical side or on the mental, but after its occurrence, either acts as a stimulant to the other, but I believe that the primary stimulus which leads to excitement originates in the accumulation of sex elements in the physical organs.

In spite of the most idealistic attitude and a proper fear of the venereal consequences of promiscuity, absolute continence till marriage seldom, if ever, occurs. This universal deviation from the standard of ancient idealism may be ascribed to willful departure or to the compulsion of nature. With my evidence at hand and a firm belief in man's general effort for right conduct, I am forced to believe the latter. True, many reputable physicians say there is no sex necessity, but just as reputable ones, and I think many more of them, say there is. I know of but one way of settling the question, and that is by a comprehensive examination of the inner lives of men and women. I have devoted some time to this pursuit for many years. Professor Howell, whom he quotes as one of the greatest authorities, is all that can be claimed for him as an expert in the laboratory teaching and didactic teaching of physiology, and, as a human personality, there is none more capable of inspiring the deepest admiration. As his pupil, I remember him as most kindly and courteous, entirely unaffected and yet, though very young, a past-master in all physiological technicalities; but I remember him more especially as a very young man, taking his charming young wife and beautiful baby almost daily for an airing in the suburban part of a certain university town. My wife and I, also youthful, were expecting our first baby at about this time. Both he and I have probably lived normally and happily since that time, thus admitting sex advisability at least. He, from long experience with scientific technicalities, from books, experiences, and men argues that there is no sex necessity. I, from a large experience with men, and from some slight study of books, science and myself, argue that there is. I

should be glad to see his evidence, and I know he would treat mine courteously.

No! The book was not published for many years after it was written. There were two reasons. First I disliked myself, and my wife disliked to have me appear antagonistic to that ultra-idealism in which we were both nurtured (though any intelligent reader will perceive that there is no real antagonism between those beliefs and my present doctrines). The second reason was that, when I did become convinced that publication was a duty, publishers were not then convinced that the public would deal kindly with such innovations.

Finally, I think this critic may be a woman, for three reasons: first, my wife and daughter-in-law said right away that this critic was a woman; second, the sentence, "Never has my mind had such a prurient bath," reminded me of a woman's criticism of Dr. Hall's *Adolescence*, which I quoted on pages 335 and 336 of *Rational Sex Ethics*; third, after what was evidently a very superficial reading of the book, the critic takes the trouble to note that on page 325, line two, the letter *r* is omitted from the word *perform*. Now, my dear critic, I am sorry that I cannot mete out adequate justice to the offenders. My wife, who read much of the proof, has already been severely lectured, and if I could locate the compositor who committed this glaring outrage, he (or she) should be subjected to the severest castigation.

In justice to myself, I think it proper to add here three or four reviews which have appeared in medical or lay journals, whose standing needs no comment of mine. I certainly appreciate their kindly words, which were more than I had a right to expect.



In the present flood of literature on sex topics, it is refreshing to find an author who writes from the point of view of the general practitioner and who has endeavored to secure his material from normal persons rather than from the abnormal, the eccentric or the criminal classes. Dr. Robie seeks to discuss some of the perplexing problems of sex relations in a common sense way without obscuring his meaning by the complex terminology and fantastic theories of many writers in this field. He is even able to discuss psychoanalysis dispassionately and, without going to the extremes of the Freudian enthusiasts, to recognize the value of many of Freud's theories. The numerous case histories given are well selected as illustrations, and in many cases will be recognized as analogous to those encountered by most practicing physicians. While not intended to be either complete or final, Dr. Robie's book can hardly be overlooked by those interested in this subject.—*Journal of the American Medical Association*, August 4, 1917.

*A Physiological and Psychological Study of the Sex Lives of Normal Men and Women, with Suggestions for a Rational Sex Hygiene*, by W. F. Robie, A.B., M.D., Superintendent Pine Terrace, Baldwinville, Mass., sometime fellow at Clark University, Boston: Richard G. Badger, pp. 356, \$3.50 net.

This is a compact, handy volume of convenient size to slip into a handbag or overcoat pocket. The style is easy and the author is forceful and original, showing a wide knowledge of the subject and a keen appreciation of evidence.

There is no question that the sexual function is, next to nutrition, the oldest and most difficult problem of human relationship. Prostitution, polygamy, promiscuity, purity and pollution are yet indeterminate factors in the problem of civilization. It is refreshing to find a writer willing to take up the subject on the evidence presented by human experience, accepting the demonstrated truths of science and giving no undue weight to theological dogma and philosophical speculation. It is a work of profound interest on a fundamentally important subject, and is very properly "for sale only to members of the medical and legal professions."—*Journal of the National Medical Association*.

The word "rational" in the title of this book is relevant, in the first place, to the method employed. The discussion is based upon an inductive study of material obtained in part through the author's medical experience and in part through questionnaires filled out by "what is considered the better part of the middle class." The questionnaires seem to have been in many cases supplemented by personal interviews. The outcome of the inquiry indicates a far greater frequency in this class of auto-erotism and a less amount of promiscuous relations than has ordinarily been supposed. The author is convinced also that the evil consequences of auto-erotism have been greatly exaggerated and that the fear of evil consequences has frequently been the worst factor.

In the second place the term "rational" might be applied to the recommendations of the author, if we understand by rational what is removed from extreme. While opposing utterly promiscuous sex relations, the author emphasizes the positive values of vigorous sex life. His clinical advice to many persons both normal and neurotic, in which he has employed methods similar to those of Freudian analysis, seems to have yielded highly beneficial results.—*International Journal of Ethics*, January, 1918.

## II

### RATIONAL SEX ETHICS FOR MEN IN THE ARMY AND NAVY

It is difficult for one to consider even briefly ordinary questions, or even fundamental instincts, in these days of world strife. The feudal despot of Potsdam, daring the abyss of utter destruction for the sole avowed purpose of making the world subject to the caprice of a madman, threatens all that centuries of heartbreak and bloodshed have taught us of democracy and the golden rule. Nietzsche's accursed psychopathic philosophy, exemplified in Bernhardt and put in practice by William and the Potsdam Government, challenges all comers and disdains all traditions of Pitt and Gladstone, Washington and Lafayette, Garibaldi and Lincoln. The haggard remnants of Belgium, Servia, Armenia and Roumania, disrupted Russia and suffering Italy are before our eyes. The flower of the young manhood of England and France is being fed to the Moloch of Prussian Militancy and autocratic egoism. Men from every calling are starting forth with the godspeed and prayers of their women. The older men and the non-combatants are trying to get into the game, each and all eager to serve to the utmost in the unavoidable, last Titanic struggle of light with darkness, of liberty and civilization with coercion and barbarism. All efforts are united to win the war which must be decisively won for justice, decency, progress and happiness for the generations yet to be.



Still, this Nemesis of war and destruction will not leave half so many scars, we all know very well, as will the incidental suppression and misdirection as a direct result of war's exigencies of the most fundamental of all instincts, the sex instinct. We all dread, for ourselves and others, the temporary and permanent separations, the heartbreaks and longings, the blighted homes and solitary lives, which inevitably must result in this country, as have already resulted in others, on account of the war.

Along with all the ideal in family life, in art, in religion, and in ordinary aspiration, we must consider the foundation of all these things, the physical, material side. Everything has a subjective and objective, an ideal and a material side; and the sex instinct is no exception. Our army is fighting for those transcendental, immutable principles of the idealist — freedom, equality, happiness; but this were impossible did we not consider the physical and feed, clothe, arm, equip and train our boys. We inevitably lose some in battle, more from unpreventable disease, but more yet from ignorance or diffidence concerning the laws of life. Nothing calls for a calmer, saner thinking than for ways and means to prevent and minimize the vast inroads made or to be made into our sexual conventions and moral ideals by the transient or permanent changes necessitated by this world war. But how can we seek remedies if we do not know the disease? How can we discuss freely and intelligently the tremendous sex problems which now confront us, if we have an excessive prudishness, an almost complete ignorance and an intense fear and disgust concerning the whole subject?

Preliminary to any full and complete discussion should come a plain statement of some things incom-

pletely comprehended or entirely unrecognized. The sexual instinct is primal and came long before the ideals of love, music, painting and all the rest of those things which have grown out of it, and which are now placed before and above it. This may be well enough if it is not done to the complete ignoring or entire exclusion of the original force which is always present.

The sexual instinct is much older than man, and arose, as some suppose, from tension or pressure of semen or fluids in testes or glands, leading to a desire for relief or evacuation, similar to one for urination. Others suppose that accumulation of semen or other sex elements stimulated spinal centers, thus causing sex excitement.

Nowadays, we all know that not only organic impulses to evacuate and spinal excitation of the organs themselves, but psychic imagery and craving always accompany or are part of the sex instinct and impulse. All normal and most abnormal human beings possess this instinct. It begins somewhat in the earliest childhood, increases at puberty, is strongest through young adult and middle life, and declines gradually in normal old age, commonly having some slight expression up to the age of eighty or ninety years.

The traditional, ecclesiastic view saw this instinct as a self-sought depravity rather than the mainspring of all life. The individual's power of control was thought to be absolute, but love of pleasure and self-indulgence led to error. Absolute continence was thought to be easy, at any rate possible, at any time of life, in either sex, under all conditions. Any infraction of this rule, either in promiscuous relations or in auto-erotism, until the church united the man and woman, was regarded as criminal, vicious, and disgraceful; though after mar-

riage, much license was considered necessary and any amount permissible between the contracting parties. Auto-erotism was considered more destructive, vicious, and disgraceful than promiscuous relations. These ideas are obsessions in the minds of most good people today, though there is now pretty general agreement among the educated and experienced, that the opposite of most of these old notions is true.

The sexual instinct within us is an unquenchable force which leads in its proper use, to the highest ideals and accomplishments. Even health, happiness and longevity depend largely on its proper use. Many students of this subject do not think control or continence for any long period is possible. Some of the most serious and thoughtful do not consider it advisable in the best interests of the race. I quote from Dr. S. Herbert's book on *Physiology and Psychology of Sex* (Pub. A. & C. Black, Ltd., 6 Soho Sq., London, '17, pp. 120 and 121):

“Instead of asking the question whether abstinence is possible, it would be much more pertinent to ask whether, if possible, it would be good. . . . Holding up too long love's vitalizing power, may lay barren the whole personality. Abstinence, then, which does not allow for the natural growth of the erotic emotions, far from being a true ideal, must be condemned at best as an 'empty virtue.' Indeed, the idea of sexual abstinence is an ill-conceived notion which cannot be sustained either on physiological or on spiritual grounds. . . . The sex instinct is as natural as any other fundamental human instinct. . . . The erotic emotions form the proper basis of even the noblest and purest love. We cannot starve the one without, at the same time, preventing the blossoming of the other. . . . Conti-



nence, instead of aiming to miss love, should rather be a disciplined cultivation of love. It is self-control which forms the central idea of chastity. . . . A sane use of the gifts given us by Nature, in sex matters as much as in other relations of life, is the only wholesome rule of conduct."

Promiscuous relations are known to result in the dread diseases, syphilis, chancroid and gonorrhœa. They also encourage departures from our wisely adopted monogamic custom which with proper fostering ought to become an instinct of the race. Masturbation, or auto-erotism, is now known and stated by all experienced physicians to be harmless, at least when moderately practiced. Epilepsy, insanity and all other diseases are now known never to have been caused by it.

What relation, you say, has all this to you and me? Why do I, in the midst of numerous obligations to family and nation, sit down at odd moments and try to reason sanely with you and try to give you a true perspective in sex matters? Why do I try to make you understand the sex instinct as it really is, what it means for all of us, not what some well-meaning, ignorant, Utopia-minded theorist or religionist of old thought it would be wise for it to be?

I repeat some things over and over to bring home to you the present need of clear, honest, practical thoughts and words, and why, now if never before, every one should give some concentrated thought toward solving the problems arising out of the sex instinct. What will it profit us to win this war for democracy, to establish those American principles and institutions which all of us are willing to sacrifice or die for; if they are to be the inheritance of a barren world? We make sacrifices for children and children's children. We shudder

to think of the young men who will not come home to beget children, and we sorrow for the young women who will not be mothers; but we all know, beyond a peradventure, that this necessary sacrifice is small, this grief is negligible in comparison with the sorrow, distress and destruction attendant upon other tragedies. Countless men will return corrupted, diseased and impotent. Countless women will be prepared for the surgeon's knife, made helpless invalids, and left forever barren to lead henceforth lives of shame and misery.

Syphilis and gonorrhœa, the sport of mediæval Europe, the anxiety of the nineteenth century, the Nemesis of future generations! Again, sexual desire or instinct among those of us who are striving to be pure and above reproach, in the last century, unquestionably has brought more human shipwreck, more mental and neurotic disease on men and women than alcoholism or perhaps than all other causes put together. We have kept our heads buried in the sand. What will happen when thousands, yes, tens of thousands, of the most intimate of human relations, meditated or consummated, are rudely dissevered by the blast of the war trumpet? Male infidelity has been a tremendous problem and a great sorrow to the moralist, to the altruist, and even to the sinner. What of the future?

Nervous and hysterical women have begun to be a threatening cloud on our horizon, and I say to you authoritatively that worry, fear, or desire, or some disturbance relative to the sex instinct has been the cause of the infirmity in most of these women who, all honor to them, are usually the best and the purest that bless the earth. If you hesitate to follow me, digest the fact that seldom, if ever, does a prostitute have ordinary nervous trouble. On the other hand, nervous women

are almost invariably pure-minded, and often become neurotic from being too pure-minded. I have known many just such cases. If now nervous women are almost a menace to our national health, for the reasons given, what will you say and what will you think when you look into the future of homes broken up, of sweethearts separated, and with many a youth's day-dream forever a will o' the wisp?

We have come to the point where all must study the practical side, whether we are ministers, doctors, laymen, wives, mothers, or sweethearts. We no longer can conscientiously put these things aside and wait for a "more convenient season." Within a week I have talked with officers in the army, with members of the clergy, with business men, with mothers of boys in the service. All agree that everything legitimate, both on the spiritual and physical sides, must be done to safeguard our young men in training and at the front against the desires, temptations and seductions which beset their leisure hours, if we are to have a sound race of men and women after their return. I do not underestimate the spiritual or religious side, and as a clergyman told me recently, it will be a great help. It kept him from women, but he admitted that it did not keep him entirely free from conscious incontinence. I am free to admit the same truth.

The Y. M. C. A. is a tremendous power for good, and we are doing all we can for it. It will give comfort, home-life, and amusement to the boys; but though it reduce desire, keep somewhat from tempting situations, and direct the mind into healthy channels, it will not entirely kill one of our strongest fundamental instincts.

If anything is likely to do this, we had better now



humble ourselves to the Kaiser; for a eunuch has no sense of right or justice, and will not fight for principle. A man without the sex instinct will not fight at all, but will run like a sheep. We have some sheep here, but they will not be with the boys in France. The Salvation Army, the Red Cross, the Knights of Columbus, and many other organizations, many far-sighted chaplains, some sterling officers tried in the fire and not found wanting, will help to preserve our citizen army. They, however, will be but a drop in the bucket, when even now thousands are invalided home or incapacitated, not from wounds on the fields of honor, not from the natural diseases of camp life, not sterile from mumps, but from syphilis and gonorrhœa — the pox and clap of the vernacular — the bane of civilization, more destructive than bullets for any army.

I make a plea to every red-blooded man, to heed the adjuration of one of old to "think on these things." When you have thought, read and meditated; when you have sloughed off the theory of the ancients; and when you have absorbed the scientific dictum of modern biology and the common sense philosophy of honest, progressive men; then "act in the living present, heart within and God o'erhead." Let no false modesty assail you, let no consideration of misinterpreted motives deter you! Think of yourself as you are, stripped of your shame, secretiveness and prudery. Think of yourself as separated from wife or sweetheart, away from home, trained to greatest physical efficiency, with periods of the most strenuous work and exertion, with the extreme nerve tension that must accompany night alarms, screaming shells, falling comrades, friends captured,—

all this alternating with short periods of rest and relaxation, freedom from responsibility, warmth, and abundant food.

You all show plainly now, I see it every day under the veneer, what you choose to insult by calling animal nature. (We will not quarrel over the indignities heaped upon the force which is the source of all life and all that is sweet and pure and beautiful in life.) Delicious strawberries, eggs for the epicure's breakfast, pork at any price,— all come, when you think of it, from foulest sources,— if you look at it in that way. But "handsome is as handsome does," and I fancy that if inanimate things were animate, and consciousness did originate in or below the very clods of earth, the dung in the sty and the unæsthetic hen have all rejoiced at their products and themselves,— necessities and blessings to man.

If you feel and exhibit your self-styled carnality now, what would you feel and show under the above pictured conditions? I know well what in time my own condition would be, and I, from the supposed placidity of over fifty, look back on a life of unusual strenuosity. In early years I experienced the usual trials and failures of the ordinary youth striving to be continent and determined at all hazards to avoid promiscuity. Not even since marriage could I stay from home several months at a time, as I have on different occasions, without suffering extreme punishment. Oh no, nor could you, my brother man, if you have within you red blood or genestic glands such as would make you acceptable as a soldier. I talk plainly, do I? Perhaps so, but you all know that it is "the truth, the whole truth, and nothing but the truth." Any of you who do not know this to be

true, deserve the pity, not the contempt of all good, strong, virile men and women.

Are these truths something of which to be ashamed, or to be proud? Could we win the war without the optimism and vigor of sex? What man would face suffering and death if not for home, women, and children? What woman would send a man forth cheerfully if not for home and all that home means? You know, deep down, that these are the things to be proud of in man or woman. You are beginning to know that it is not beneath your dignity and mine to study and understand them. You will agree with me that man can arrive at "full-orbed perfection" only by proper knowledge of these primal and positive, most deeply implanted, most necessary and most pleasure-fraught gifts of an all-wise Creator.

What shall I, a father, tell my son in the army? First, what should or could I do in his place? What shall you, a husband in the army, tell your wife at home? Remember first, her hunger for you after long absences,— a hunger which you know was at times more intense even than yours for her through the years you have been together.

A friend, the other day, asked a man who had two sons in the army if he were worrying for fear that they would be maimed or killed. "No," he said, "that's the least of my worries, that would be inevitable, in the line of duty and with all honor, but I fear something infinitely worse." The man was not a doctor either.

Thousands of fathers and mothers have the same, identical fears today. The necessary sacrifices of this war are appalling; but the boys step out with readiness, and we follow up their efforts with resolution and cheer-



fulness. But the unnecessary depopulation, the blinded, the halt, the maimed, from avoidable venereal disease give us all a shudder to think of.

Honestly, though I know that all are human and likely to err, that the seductress may get at some of mine in an unguarded moment, yet after all possible allowances, I wish that all fathers and mothers in this land could feel as easy and safe on this one point of the sexual perils as do my wife and I in regard to our four boys in the service. I hope, however, that I may say without egotism that they are all above the average in brain, brawn and virility. These boys know my life and their mother's life before they were thought of, when they were conceived, and after they were born. They know that sex is no disgrace, that a struggle for continence is necessary, that lapses resulting from excessive vigor are no disgrace; but, chiefest of all, they know that any lapse, any incontinence which harms or degrades another, which renders them unfit to look into the eyes of the girls they are engaged to, which makes problematical the prospect of offspring and necessitates a probability of disease, is unethical, disgraceful, and the source of greatest misery for them all. They know that when the battle was too hot and temporary defeat or abdication was inevitable, their nearest of kin, and most people of good repute, gave ground in such a way that with the same dominant purpose and with more force than ever before, they returned again to the fray, after each reverse. Am I overconfident in believing that they will make use of the same tactical means in dealing with the sex problem that I, and you, that men and women generally, have used who get somewhat above the murky, miasmatic swamps yet full of unenlightened humanity?

This may be a long peroration, but I think it no unpardonable dilation on a most important and now very acute source of anxiety. We all agree that nothing in this world will so injure you or all the rest of us as any sexual promiscuity. Think of the ideality of continence if you wish, I do; but I know also that there is a real, ungovernable sex necessity at times in the lives of all normal men and women. However much you think about the ideal and the æsthetic, I beg you not to omit entirely the physical and the practical.

Paul said, "It is better to marry than to burn." Paul was a casuistic reasoner in the days when ascetic ideals were paramount. I might paraphrase his statement and I do so, with all reverence to him and to his great Master and Teacher. "Auto-erotism is better than to prostitute yourself or her," is my statement. Paul's observations probably were largely general, mine are largely specific — not necessarily in the venereal sense — but I have before my mind's eye thousands of the unpublished pages of the lives of men and women who have struggled long and well with this question.

Both the statements above are tantamount to saying that some legitimate concessions must be made to sex. If sex is inevitable, paramount, omnipresent, and irrepressible, then some relief is justifiable ethically. We all know that moderate relief is not only compatible with health and sanity, but sometimes a necessity to insure these. We now know, also, and all of us should teach, that the lax morals and venereal perils resulting from promiscuity are the worst curses to moral and physical man. There is no alternative. There is only one course, after our premises. Moderate auto-erotism is, under obsessing sex promptings, neither debasing nor deleterious. If one fights a good fight, prays hard and

works hard, whether the working is fighting, knitting, or preaching, and succumbs sometimes to the inevitable, there need be no shame in the acknowledgment of these things. The soldier returning from the front after following this philosophy might proudly say, "I have carefully and prayerfully cared for the talent which the Lord placed in my keeping, and have done the best I could to preserve inviolate the life force, shown through the sex instinct."

If one desires confirmation, would he prefer as authority the guesses of the ancients, restated over and over again, in so many of our well-meaning, though dangerous modern books of sex-instruction; or would he prefer to believe such eminent scientists, altruists and physicians as Eminghaus, Griesinger, Ellis, Herbert, Forel, Sir James Paget, Woodruff, Brill, Gilbert, and scores of others? He might obtain some solace by taking this proposition to any elderly, honest, experienced physician, and, for that matter, to almost any honest, thoughtful man or woman who has grown above the trammels of dogmatic tradition.

Shame on our civilization, that these things were not, I can almost say, are not, whispered about in our colleges, medical schools and universities! Many a young man and many a young doctor procures his entire sex knowledge at the highest price in a brothel; and the fault is not his, but that of his father, his doctor, or his teacher. Go honestly into your own life and any lives that you know accurately about, then come back, and agree with me and say so; or find something better, and I'll agree with you and burn the book.



### III

#### ADVICE FOR THE NEWLY MARRIED

I HAVE already mentioned that a good share of this book is made up of incidental, daily occurrences, i. e., concrete cases which have come to my notice while I was engaged in the writing of it. I have been told of what may seem to some a trivial, but which in reality is a very important case, just as I am finishing these chapters; and, though the parties involved are a thousand miles away, I am going to give what I know of it, and the best solution I can, from my very insufficient data. A bride of a few months, who is a friend of a member of my family, also a young married woman, confided in the latter to the extent of explaining her difficulties as a bride. This bride knew there was something wrong, from her husband's attitude, and also probably from hearsay information. This was confirmed by talking with the other young woman who had had a perfectly normal experience, i. e., she had had a perfect orgasm at the second intercourse with her husband, and thereafter had almost invariably had complete satisfaction whenever intercourse occurred, which was three or four times a night, two or three nights in succession when they were together every two weeks. It seems that the bride, as I shall call her, was much troubled and anxious, since she was unable usually to have any pleasure in intercourse and ever to have an orgasm. She knew that her husband expected and longed to have her enjoy him as he enjoyed her. She

also knew, for he had been manly enough to tell her before they were married, that he had had previous experiences with other women. He knew something of the art of love and made such efforts as he could to awaken her erotic nature. This was all to no avail except that at times, when he attempted to awaken her desire for intercourse by titillating her clitoris, she would almost instantly have an orgasm, and of course no further desire for anything sexual at that time. He was very ardent and could not, or would not leave her alone at any time except at the menstrual period. He was precipitate and could delay the orgasm only a few minutes. Conditions were such that she did not wish to immediately become pregnant (though she wanted babies as much as any woman), and they practiced interrupted intercourse, or withdrawal. When the reverse of the ordinary position was tried she had some erotic feeling but never an orgasm. This is about all the information she gave to her friend who told me the circumstances; and I told her that this was one of the neglected, small difficulties of early matrimony that was probably the most frequent cause of divorce, infidelity, and neurosis. I ventured the opinion that if all the facts were known, everything could be quickly and satisfactorily adjusted. My name and my experience with these matters, as well as my optimism in the present case were mentioned to this bride; and as a result I add a note, just received, which gives a little information in the bride's own language:

Things are no better yet—in fact much worse. Last week it caused considerable unhappiness to both of us. I try so hard to be aroused and sometimes I really think I could come, but I can't. Am just about dead after trying. Last week, for several nights I just couldn't bear

to have him touch me. It made me cold all over and finally, feeling sorry for him, I compromised, but I was so desperately mean and cranky that he didn't finish and wouldn't talk to me the next day. Oh, but he was cold to me and that almost broke my heart. I don't get much satisfaction any more by his touching me and am only aroused occasionally by the way I told you, which is the only successful one for me (reverse position). If Dr. Robie could do anything for us I can assure you it will never be forgotten. You know everything about us and can tell him. Look at H.'s wife. She is just like me and she is in the family way. Please write soon. Will tell Dr. R. anything he wishes to know.

Now I am going to try, with such facts as I have, to explain matters to this bride and her husband by letter, if this chapter may be called a letter, so that they can work these matters out for themselves. It will be plain to all who read the foregoing note that, if I am successful in my guesses, the other young couple referred to there, whose case is about the same, may also be able to solve their difficulty. I hope my professional readers will be altruistic enough to spread some of this information, (which I assure you is worth consideration) judiciously to the young people in their own immediate circle as they start on life's journey together; information which a censorious and prudish public, which has itself become neurotic and prudish from lack of it, forbids them to read for themselves first hand, though this same public seems to delight in their wallowing in the gruesome and sensual details of a suitcase mystery, a Riche-son case, a Thaw perversion, or a Lesbian suicide.

Let us begin with the husband. We know he has had some sexual experience before marriage. My guess is that he had his experience almost entirely with professional prostitutes, or possibly some slight experience



with some girl worked up to a high pitch of erotic excitement. In the former case, the prostitute would perhaps pretend to enjoy the intercourse; but every effort would be made to make it as short as possible, either to escape from the humiliating situation which had no pleasure for her, or, if she were past the womanly stage, and of a mercenary nature, in order to get rid of the one whose money she had received to get ready for the next paying admirer. If he also had experience with a woman in uncontrollable erotic fervor, she would also probably soon be through with him, in this case because she would have soon become completely satisfied and quiescent. Let us assume that the young man has no idea of the time needed for a perfectly normal, virtuous girl of eighteen, newly married, to become erotically enthused and completely satisfied sexually; or for that matter, for a normal woman of any age, though she may be of a very erotic nature.

A medical man informed me recently that it required sometimes three hours for him to completely satisfy his wife. He did this, not only because he knew it was necessary for her health and most pleasant for her, but because in satisfying her he got, as all men do, his most profound pleasure. This would seem an exaggerated case, especially as this man has been married twenty years and has several children; but I could give fuller details of many others, and one in particular, where the time required is never less than half an hour and at times two hours is required. We also know that this young man is precipitate; he may be able to control the coming of the climax or orgasm three minutes or fifteen, but not probably more than that; after the climax is reached he probably has no disposition to repeat the process and may fear to do so, for there is a popular

notion to the effect that repetition is injurious. Many men have told me that they could not repeat at once, as erection would subside and all desire would cease. A little concentration of attention and realization of necessity enabled them to repeat the act at will one or more times until their wives were satisfied. I know very well a man who, when he was young and his wife was slow to enthuse, being desperate on account of her nervousness and crankiness, loving her and longing to have her happy with him in every way, often repeated the act three or four times without once withdrawing. This was difficult at first, but it soon became easy and before very long such repetition was unnecessary. This man and his wife are both unusually happy and absolutely healthy and the wife has no nervousness and crankiness after the lapse of nearly thirty years; but they started off just as this young couple are doing, on a course which would inevitably have resulted, but for intelligent remedies, in invalidism or divorce long before this.

As a rule, a young married man who is strongly virile and deeply in love with his wife will seek intercourse with her nearly every night. She will chide him and think that this is all he wants her for, and she will perhaps have no pleasure at all, or very little. If he schools himself to repeat the act two, three, or four times without any appreciable intermission, or until his wife reaches the climax, he will not be so ready to keep importuning her every night for intercourse, whether she is sick or well, or in the mood or not; and mark my word, if he follows the above outline she will not be likely to refuse him when he does ask. She is likely before many years to do some of the asking, herself, unless he is a good reader of signs and forestalls her in

the asking. But this method is not often necessary. Think a little; a man usually has to pay court to a woman weeks or months before her nature is awakened or she is in love with him enough for him to propose to her with any prospect of a favorable answer. After engagement, the woman, who usually desires to delay marriage, grows more reconciled as their intimacy deepens by closer contact. Men forget that woman's nature does not essentially change after marriage. It is a long road, before marriage, to the first kiss with a normal, virtuous woman, but who who has paid the price regrets it? It is some distance after marriage, to the first intercourse which the woman desires or demands, but no man ever complains of the time or hardship involved in the attainment of this summit of marital bliss. All the things necessary to get the first kiss, and many more, are desirable and often necessary before the wife asks or welcomes the husband's sexual advances. He must control his erotic feelings for a time, even if they seem overpowering. He must learn that, though a man may become almost instantly aroused and ready for intercourse, a newly married woman never or hardly ever exhibits this phenomenon. Embracing and kissing and gentle handling are preliminaries to further intimacy with all normal women; and if we stop to think of it, a man knows this instinctively before marriage, though many of them forget it after. What man does not remember with shame a desire, which some have not successfully resisted, to get his hands upon his fiancée's breasts or beneath her clothes? This instinct should be controlled absolutely before marriage, but it would surprisingly lessen the number of divorces if it were more often remembered and heeded after marriage.

I have talked with but three married women out of



several hundred, who did not delight in having their husbands gently hold their breasts and kiss or titillate their nipples. This is often a sufficient preliminary to intercourse if followed ten or fifteen minutes, but the majority of wives wish also their husband's hands in gentle dalliance with their more private parts before intercourse. Nearly all girls have some experience with masturbation in which the clitoris is manipulated and is the center of sensation. Whether they do or not, this is the organ that must become excited before they desire intercourse. Without excitement in the penis a man would be useless in intercourse; so is a woman whose clitoris is quiescent, so far as any pleasurable results for her are concerned. We have spoken of some possible deficiencies in knowledge or errors in practice on the part of the young man. Now let us speak of the bride.

She was very young, possibly frightened so much that at first there was no room for sexual feeling, especially since there was evidently considerable haste on the part of her husband; but we know that she is perfectly normal, for she had an orgasm at times when he touched her clitoris. Having this orgasm so quickly may show that she had some mental reservations, (thinking the whole process was not right or nice,) which were temporarily overcome by his maneuvers. She may worry because of the harmless practice of masturbation, which all boys and practically all girls have had some experience with, though girls are longer in getting at the truth of the matter and over the feeling that there has been some moral transgression of which to be ashamed, or that some physical calamity is pending as a result of this practice. If this is a factor, the sooner husband and wife talk over and dispose of these foolish worries which

have no basis, the better. If she thinks there is anything wrong or to be ashamed of in the preliminaries to sexual intercourse between husband and wife, I can assure her to the contrary. Perhaps she has had some special daydream, or erotic imaginings which have come upon her as a result of some story, show, or erotically stimulating scene which she has witnessed some time in her girlhood. Often these imaginary scenes are troublesome to deal with, for the woman thinks there is something wrong about harboring such thoughts and she cannot have erotic feelings without them — they have grown to be a habit. She should not hesitate to invoke the old pictures if they are necessary, and, if they are repugnant to her, later, with her husband's assistance or that of a trained psychologist, unravel the cause of these imaginary scenes and thus get rid of them.

Her present condition, as shown in the note, which is worse than the first, is entirely the result of worry and dread over her non-success in sexual matters. She must first of all realize that her condition is not at all serious and stop all worry. This in itself will help her much toward becoming entirely normal. There is no question whatever but that a young woman such as she is, with a considerate and honorable husband who loves her dearly, may become in a short time absolutely normal and perfectly happy. Her irritability and his coldness are entirely due to the present conditions. Their present state would grow rapidly worse until chronic unhappiness, neurosis, or serious rupture resulted if things were allowed to take the course which has begun; but the young woman and the young man both are in love, both know that something is wrong, both ought to now realize that it is a small difficulty, both wish to have this difficulty rectified and they will

try to be considerate of each other until they find the remedy. If they do not find it in these suggestions they will give me, or some one, more information and the solution may be found instantly.

I will now advise a specific plan of action for them, basing my judgment on what little I know of the case. First, let them talk this letter and all these matters over very freely and frankly with each other — and be sure to understand that, while their trouble will surely result seriously if nothing is done, and that while there may be some discomfort for both in getting adjusted, it is really a very simple matter after they become entirely familiar with each other's personalities and are absolutely confidential and unreserved with each other. They must stop all worry and go to courting,— a kiss after breakfast, and one just before, in short, at all convenient seasons when away from the public eye. He should sit much on the sofa with his arm around her and her head "pillowed on his breast," as the novels say. They should try to avoid a crossness and coldness that is due entirely to their present sexual maladjustment and which is not wholly avoidable until they are completely adjusted. Still, if they fully realize the reason, they will be more charitable and not take little things too much to heart. He should not urge her to intercourse against her will, but she should cheerfully let him try to make intelligent attempts at least twice a week, and for his comfort and disposition, she should see to it that, though she may not get satisfaction the first few times, he gets complete relief at such times. Before beginning intercourse he should hold her breasts gently, perhaps touch her nipples lovingly, then titillate her clitoris gently,— unless this brings an orgasm at once, in which case he should not repeat this, but start inter-



course after the first preliminaries, being in the reverse of the ordinary position, or in any position which proves to be the natural position for them. Intercourse should continue very slowly and if he cannot at first wait for her to come, let him do so and continue his embraces until he has erection and desire again. Then let him continue slowly, always trying to bring the penis in contact with the clitoris (which is the sensitive little organ just above the opening of the vagina), while they are both making the movements of intercourse. If he is very percipitate, it will be well for him to lie perfectly still and let her make the movements when and as she desires. He will not have much success with her if he practices withdrawal at this early stage of their married life. It is sure to be bad for one or both parties if continued long at any time in married life. I should advise if there is not success at first, that they should not nag or be cold or cross to each other when they have finished their attempts, for it is the fault of neither of them; the fault is ours and that of their parents, and that of the public in general. We should have told them a great many of these things before they were married.

If there is any little anatomical peculiarity in either, it may have to be seen to. If there is something I have not thought of, which is unusual in their case, more advice will be necessary; but I fancy that, if this does not solve the difficulty, a list of more minute details from both husband and wife, with the thoughts in childhood and youth and at the present time about marriage and sex, would enable me to guess correctly and find a ready remedy next time.

## IV

### QUESTIONS AND ANSWERS

WITHIN a week, I have received a letter containing some questions on sex subjects. It is from a highly educated man about sixty years of age, whose life has been spent in educational, literary, and public work. His character and morals have conformed in every way to the highest ethical standards. He has taken great interest in sex education for the young and has written pamphlets of instruction for young people. Many other educated, earnest, altruistic men and women have asked me similar questions about the most intimate relations of life. All this indicates a tremendous amount of ignorance of these essential things among people who wish and will make every effort to do what is right in sex matters, if they know what this is. If this man has not learned these facts after raising a family and after a life-long experience with young people, and after special study of sex subjects, it is clear that people in general do not know these things. In fact, none of us know some of them. How can I better elucidate some things which I do know and express opinions which are the result of study and experience than by answering the questions in this letter, and some queries which rise incidental to them, as best I may, summoning to my aid facts from the histories of normal and nervous people whom I have long known and whose statements I can vouch for?

The letter follows:

*My dear Dr. Robie:*

I want you to know that you have written an unusually strong book on a very important and much slighted subject. I'm not sure I'd want boys and girls under twenty to read it. My eyes have been opened wide as to the possible prevalence of sexual desire and its satisfaction. A few questions have occurred to me, suggested mainly by your book and partly by my many years' contemplation of this matter and observations also.

You speak of "moderate" masturbation being in most cases harmless. What do you mean by "moderate"? Once a day, once a week, or even, as one of your patients admits, six or seven times a day? Does an emission always follow masturbating? What I mean is, does manipulating the genitals without consummation constitute masturbation?

What is an orgasm? I have no medical books and the dictionary is not clear. Is it the sensation of pleasure one has while manipulating his or her privates? I can't quite express myself. In your description of the hysteria case you refer to her having several orgasms a day. Does this include the pleasurable sensation while emission is taking place? I don't know much about the sensations felt by the female. In the case of a boy or man, can he have an orgasm without an emission? If one *can* have pleasing sensations without emission is it possible by regulating the manipulation to prolong the sensation almost without limit? Is this more or less injurious than allowing an emission?

I infer that this hysteria case was one of nerves. Is it safe to infer from this that nervous people may masturbate with impunity, say once or twice a day? If any ill effect were to follow, would it be heightened or lessened by avoiding an emission and manipulating the parts with a more or less mild pleasure resulting? These questions are suggested by your book, coupled with some observations during a long life as an educator. Thank you for elucidating these matters,

Sincerely.

What is moderate masturbation? We may as well include intercourse, and ask also, what is the proper



frequency of indulgence for the married, since you who read this and who wish to teach your children, are generally ignorant along this line and have often wondered over and prayed to know whether your own habits of life were right or wrong. Not understanding what is proper sex expression may lead to disastrous results, even in those happily married.

Let me illustrate. A man high in affairs, prominent in the church, with a lovely wife and several fine children, at the acme of his physical strength and virility, nevertheless, always had worried over the supposed disastrous effects of what I should call moderate masturbation in youth. He always had made strong attempts at repression, but for a number of years there had been periods when he masturbated three or four times a week. He felt now that any use of his sex powers had a tendency to reduce his mental efficiency. He gained this idea many years ago from quack advertisements and from reading the ordinary books on sex subjects. As his work required a very active brain, he denied himself, in spite of tremendous desire for his wife. His wife, being a normal woman who had reached the stage of full sexual development, also had strong desire for him; but she, learning of his fear of debilitation and supposing him to be right, like a true wife, sacrificed her own feelings and made every effort to conceal from him her own natural and ardent desire. He kept up this habit of control until he suffered intensely physically and became a chronic neurotic.

He had, as a business associate, a mature, unmarried, well developed woman of young adult years, who also suffered from desire, and longed for love, as does every normal woman. She fell in love with this man, the more naturally, probably, because of his perfect and re-

strained virility. (A woman's intuition commonly penetrates to these things, and every one knows that a perfect woman is always unconsciously drawn to the strong and virile man, just as she is repelled by the weak and impotent, regardless of the mental attainments, moral qualities or abundance of this world's goods.) I do not know whose was the greater fault; but they fell, though both earnestly desired to be right and moral, and both professed this desire by earnest church and social work.

The anxiety over this state of affairs brought on the man a complete nervous collapse, with severe depression, crying spells and suicidal ideas. I obtained his story, explained that his foolish ideas in regard to normal sex relations were without foundation, and told him to have relations with his wife from three to five times a week, after having ascertained from her that this frequency would be not only acceptable but very desirable. I insisted that he should do as he already had determined that he ought to do, and immediately sever his relations with the other woman.

Then I sought out the other woman, who, though from force of love and strong desire had surrendered herself, yet constantly suffered from a guilty conscience and was herself anxious to break off their relations, though she felt that to do so might break her heart and ruin her life. I did what I could to help her regain her self-respect, and also gave her hygienic suggestions for her future sex life. I told her that a certain amount of auto-erotic relief probably would be necessary for one of her ardent nature and full development breaking off completely from a life of sexual adjustment, if she would avoid neurotic complications and physical suffering. This woman, whose tears of shame and sorrow

and gratitude fell copiously during our interview went and "sinned no more."

These things occurred many years ago, but as yet no nervous disturbances or other disharmonies have occurred in any of the parties concerned. What I wish to impress from this illustration is that ignorance of the first principles of life led this man to be unfaithful to his wife, to disgrace himself in his own eyes, and to tempt another woman into error.

When I told him to have intercourse with his wife from three to five times a week, I already had gained a pretty good notion of prevalent customs in this matter. I also remembered Martin Luther's advice to the married, of two or three times a week, as proper for sexual congress. I have seen a tremendous amount of suffering and inefficiency in the best sort of married people from being too continent. I have no doubt that among the very ignorant and the very rich, the reverse is often true. I cannot be too emphatic, however, in the statement that many of those people who have every wish to live correctly and who do so to the best of their ability and knowledge, but who become partially inefficient and suffer consequently from nervous diseases and from constant mental strain and physical discomfort, in spite of the most intelligent, earnest efforts at sublimation or repression of the sex impulse, are too continent. I quote very briefly from the histories of a few out of the many people I have known.

A man, well educated, of high mechanical ability, and his wife, an accomplished musician, married sixteen years, with two healthy children, have been happy and in excellent health. Neither are of very ardent temperament. Often there is an interval of a week or ten days between sexual relations, which may then occur



two or three times a week, followed by another interval of comparative abstinence. Their relations always are mutually satisfactory. Before marriage, both masturbated to some extent, but their minds were early set at rest on this score.

A university professor and wife, both highly educated, hard working and with minds of the highest order, made a study of these matters. Both masturbated somewhat before marriage, both worried over this; but were relieved from worry on investigation. They have one robust child, are ideal in their home life and are useful and popular everywhere. This young wife told me that she considered it her absolute duty to be free enough from care and from the exhaustion of household work to be ready to anticipate and participate in mutually satisfactory sex relations about three times a week.

Another educator of note discussed with me sex matters soon after his marriage. Both he and his wife were of very ardent nature. Before marriage his wife had masturbated daily for eight or ten years. He had pursued the same practice for a time, but had abandoned it as the result of fright from sex lectures and quack literature. He then sought clandestine intercourse occasionally when repression seemed impossible. He contracted gonorrhœa, abandoned all promiscuity, and was pronounced cured by a physician before marriage. Both he and his wife had suffered keenest agony over their sexual aberrations. Freed from this, to a large extent, and deeply in love with each other, they had sexual relations almost daily for some years. Later, either would respond at any sign of desire in the other. Now, after nearly twenty years, both desire and fully enjoy relations from once to three times a

week. This union has been perfectly ideal, both parties have been in perfect health, and they have several absolutely normal children.

A professional man about seventy, married at thirty, had been told, at the age of twelve or fourteen, by an older boy that occasional masturbation was not harmful, and he resorted to this once or twice a week up to the time of his marriage. Since marriage, intercourse has occurred with about the same frequency. He and his wife have had a long, strenuous life of usefulness and are now surrounded by children and grandchildren in abundance.

A clergyman and wife, married many years, and with a good sized family were in a most unsatisfactory condition. They were living together, but he said he was in Hell, and she certainly ought to have been in a sanitarium. I talked with this woman four hours, and within a fortnight he told me his Hell had been changed to Heaven. She became perfectly well and happy, and has been so over six years. It seems that this woman who had, like most nervous women, the highest ideals of purity, had, from the teaching of older girls and irrepressible sex desire, been led to masturbate a few times a month during her girlhood and young womanhood. She had arrived at the opinion that everything about sex was low and degrading, that she herself was unfit to be a wife or mother. Nevertheless, she had married, with the resolution that intercourse should be only for the purpose of procreation. She broke this rule somewhat, but postponed each sexual embrace until her desire was irresistible and her husband's desire had compelled him to masturbate for relief. The interval was usually two or three weeks. I cleared her brain of some old-fogy notions and made her believe that it was per-

missible and moral for them to have intercourse as often as they had the inclination, provided it did not interfere with their health, happiness, or usefulness. All these things increased an hundredfold, and they began to have and still have relations from two to four times a week.

A young woman who had been, from the age of sixteen, nervous, frail, and self-condemning, on account of masturbation when repression seemed impossible, in spite of hard study, high ideals, and religious work, became obsessed at about the age of twenty-two, with sex imagery. These constant sex imaginings probably resulted from the natural increase of sex ardor, likely to occur at her age, coupled with the fact that a young man had shown her marked attentions, which had come to nothing, as he married another girl. She was in a deplorable state of nervous depression, and all efforts to control constant imaginings of sex situations with this young man and others were unavailing. I told her that nature was nothing to be ashamed of and that, though repression to a certain extent was right and advisable, it was wrong when carried to the extent to which she had carried it. I told her she ought to marry, but she would never be able to if she persisted in her struggles as she had been doing. I said I should respect her just as much, as would every other decent man and woman, if she resorted to enough auto-erotic relief to control her obsessing thoughts and her physical discomfort. She tried this once a week and improved greatly, but still suffered from insomnia and constant headache. Then she tried two or three times a week, and the most magical change ensued. Several years have passed, and she has been, up to date, reasonably happy, self-supporting, and in good health.



Another woman of liberal education, who had had sexual shocks in early youth, from contact with a man much her senior, and who had masturbated later to some extent became neurotic and suicidal from shame and self-condemnation over these things. Explanations were given, her self-respect was regained, she allowed her long-repressed sexual feelings some expression autoerotically, frequently for some weeks, and then about once a week except at the menstrual period, when these experiences occurred three or four times on successive days. She gained in weight, resumed her work, began to look forward to a home and children, and altogether became the picture of a perfectly contented woman.

A man of twenty-six had symptoms similar to those of the young woman above. Accidentally and spontaneously he had begun to masturbate at twenty. He was highly educated and read, not the quack, but medical treatises on these subjects. He felt certain of moral degradation, and confident that he would become insane. He immediately adopted, after some explanation, what I considered a sensible view of the matter, and gave up his too strenuous repression. He masturbated two or three times a week from that time until his marriage, a year or two later, and he is still well and happy.

I have given samples of several classes of men and women. I might multiply the cases from each class almost indefinitely from my own records, and I know that others who have dealt with these matters could do the same as I, but these are enough for illustration. I should say, from the above and other experiences, that moderate masturbation was about the same as moderate intercourse, and that no absolute rule could be laid down for either, since people differ so much in

virility and in the rapidity of life changes. Once a fortnight would be moderate for one, possibly once a day would be for another. Still, both would be extreme cases. Two or three times a week are still, I think, as in the time of Luther, the frequency with which strong desire may be safely gratified in a large majority of people of both sexes, whether single or married; but the stimulation to sex activity in married life is such that more frequent relief is necessary than in the unmarried of equal sex capability. Auto-erotic relief once or twice a week, when desire is strong, too strong for resistance, ought to be safe in the unmarried and ought to be sufficient, in one who is intelligently striving to be continent.

Taking up the other questions, the word *orgasm*, in medical terms, is used to denote the spasmodic, rhythmic contractions which occur at the height of sexual pleasure in either sex. At this time, the expulsion of semen occurs in the male, and a discharge of mucus from the glands in the vulva and vagina in the female. Following the orgasm is relief, disappearance of desire, and temporary exhaustion in the male, and often the same sequence in the female; but many women, and among them those most virtuous and normal, desire and need slight additional stimulation after the first orgasm, upon which occur one, two, or more orgasms in rapid succession, followed finally by complete abatement of sexual desire.

Self-induced sexual excitement to any extent is technically masturbation, but it is usually understood that an orgasm is produced. However, I have been told by hundreds who have masturbated that they had done so many times to the extent of pleasurable sensations and even to the verge of an orgasm and then, by force

of will, foregone the climax. This had been done because of the prevalent belief that the danger of masturbation lay mostly, if not altogether, in the loss of semen in the male and in the acme of excitement in the female. Some have postponed the orgasm for a time in this way frankly to prolong the pleasurable sensations. This withholding of the orgasm is at the basis of the doctrines of the Oneida Community, who claimed to practice intercourse without emission of semen in the male and without the attainment of the orgasm in the female.

*Karezza*, a book written by a woman physician, advocates the same thing, the purpose being to spare the woman too frequent pregnancies.

Another book, entitled *Zugassent's Discovery*, is devoted to the advocacy of the same practice. I, myself, have recommended that a man should, at times, refrain from reaching a climax, or orgasm, when he finds that his wife, at that time, cannot accomplish it, and also I have advised delay on the part of the husband until the wife was ready for the climax. Undoubtedly, there is neither any harm nor much benefit except for the psychic satisfaction, to the man himself, from this procedure, but there is undoubtedly great benefit to the wife. If the orgasm is always withheld or if there are very frequent, long periods of unsatisfied sex excitement, although after a time abatement of desire as a result of exhaustion may occur, there is no actual relief of the sex glands nor a restored equilibrium such as occurs after every completed sexual act. In these cases, harm may be done to the nerves of the parts, and perhaps to the entire nervous system. It is my belief that the members of the Oneida Community or the other cults committed to this practice did have orgasms now and then by mas-



turbation or otherwise and that no one of strong virility could induce protracted periods of sex excitement, covering a long period of time without occasional complete relief in an orgasm without serious harm resulting. On the other hand, I have known of couples deficient in virile power, or advanced in years to have, for years, regular periods of sexual enjoyment without orgasm, and so far as I could judge, this was beneficial rather than otherwise.

Concerning masturbation in a neurotic individual, it is safe to say that usually a neurotic differs little from the ordinary normal person except that he has undergone sex shocks in childhood, or he has stronger moral scruples concerning his inability entirely to repress his sexual desire. The worry about this frequently is the sole cause of the nervous trouble. At other times repressed, sub-conscious experiences cause the trouble. When conscious repression has been extreme, or where hysteria or obsessions or phobias have been substituted for desire, which is temporarily absent, sex relief possibly once a day for a time, in either the single or the married, seems almost unavoidable if the person is to get rapidly over the nervous condition. This frequency, however, is desired or is necessary only for a short time when relief once or twice a week or less is all there is demand or necessity for. If you take the flashboards off the dam, the water that has been held back must go over with a rush in large volume for a short time. Then only that which comes in from the stream which feeds the pond flows over. The same thing occurs when, by wise instruction the check to unnecessary restraint is removed and the long pent-up sexuality seeks frequent expression for a short time. No orgasm occurs without emission, though, after a long

period, there may be a disappearance of desire and sensation. Space does not permit further question and answer in this connection, but there are many allied topics which could be discussed with propriety and profit by parents and their married or marriageable children.

## V

### IS CONTINENCE NECESSARY TO THE HIGHEST ACHIEVEMENT?

Most writers on sex subjects assert that strict continence must be observed during prolonged mental efforts, or when preparing for or accomplishing difficult physical tasks. This is advanced as a rule of universal application. I have not enough evidence to refute this teaching altogether, but I have absolute proof that there are numerous exceptions to any such rule. While it is abundantly demonstrated that prolonged effort, psychic or physical, by an individual in a state of semi-starvation, or in extreme temperatures, tends to reduce or abolish temporarily the sex impulse, while it is without doubt true, also, that many people whose sex natures are subnormal may use all the superfluous sex force by sublimation in other forms of prolonged effort, and while it may be that some strongly sexed people are able to use the entire sex surplus in the sublimation incident to mental or physical endeavor, nevertheless, repeated observations, made on actual people, convincingly establish that there are at least very many exceptions in this last class.

A man who had studied these matters carefully and who had made repeated observations on himself for many years, became thoroughly convinced that he underwent periods of great physical strenuousness much better, that his efforts could be more prolonged and better sustained if the usual regime, which included mar-



ital relations several times a week, was adhered to. It also became convincingly evident, when difficult and prolonged mental work was in progress, that there was always an increase in the sex impulse. If this were resisted, and continence, or practical continence, observed, the work became arduous and irksome, and the result of little value. But when nature was heeded and marital relations increased considerably beyond the usual frequency, he did the best work of which he was capable, and did it with ease and enthusiasm.

A teacher of much experience, whose work, of course, is prevailingly mental, reports, after repeated experiences in a state of repression alternating with a state which he believed to be that of conjugal license, or even excess, that in the latter condition, in spite of his convictions, he performed all his duties enthusiastically and well; while in the former state constant irritability, absence of enthusiasm, and a low state of efficiency characterized his attitude and his work.

Several college students of both sexes have reported that ordinarily the sex impulse was under excellent control, auto-erotic relief being sought, perhaps, once or twice a week in addition to occasional emissions or other of the sex manifestations of sleep; but when difficult examinations were being undergone or prolonged thinking was in progress, sex impulses would invariably show an automatic increase. If these were repressed, the work seemed much harder and the results much less satisfactory than when auto-erotism was increased for a period corresponding to that of increased mental work. After repeated experiences there was no doubt whatever that, with more frequent sex expression, the work was done much more easily, with a greater sense of well-being, and the results were incomparably more creditable.

A young woman who had the nocturnal sleep manifestations of sexual dreams with orgasm about once a month, and who, in addition, allowed herself auto-erotic relief, consisting of one or two orgasms once, or possibly twice, a week, during a week of difficult examinations, had persistent erotic feelings on Monday, followed by an auto-erotic experience in which there were two orgasms. All anxiety disappeared, and the examinations for the next two days went with unusual smoothness. Again, on Thursday afternoon, preceding a most difficult examination set for the following morning, she suffered from unusual and distressing sexual disturbance which she finally quelled by an auto-erotic experience culminating in five orgasms in rapid succession. She had never had, previously, any such erotic experience. Immediately after this, she felt calm, self-reliant, and in perfect form.

On the following day she passed very creditably the examination in which she had expected to fail, and all the rest of the work of the week went smoothly. Next week she had no erotic disturbances and was not at all tired or nervous, conditions which invariably had been present on former similar occasions, when she had exercised complete control over all erotic feelings.

I might quote other conscientious and exact observations similar to the above, and numerous less exact observations of men and women who have, in their own cases, observed similar results under similar conditions of continence or relative continence.

These certainly are sufficient to show that the hitherto accepted postulate that continence is necessary for highest achievement is debatable, if not a hypothesis constructed from insufficient data.

The following quotation from Herbert Spencer,

though I never have seen it quoted by those claiming to submit facts as a basis for sex ethics, is at least suggestive in this connection.

That the physiological effects of a completely celibate life on either sex are to some extent injurious, seems an almost necessary implication of the natural condition, but whether or not there be disagreement on this point, there can be none respecting the effects of a celibate life as mentally injurious.

Herbert Spencer, *Inductions of Ethics*, Sec. 231.



## VI

### REGENERATION

SOME years ago I boarded a week or two at the same house with a very clever mechanic. He evidently was not of the type whose sex histories I cared to use in the study I have been making, as his moral standards were too elastic; but, becoming somewhat interested in him, and partly with the hope of helping him, and partly, to satisfy my own curiosity, I obtained his history, which I think worth presenting, as showing that sexual misdemeanors do not always prevent a return to the upper air.

This young man of twenty-five came of a healthy parentage and never had had any serious sickness. When he was twelve years old, he was kicked in the scrotum by a horse, causing a left-oblique inguinal hernia and later atrophy of the left testicle. When fourteen years of age, a girl of eighteen seduced him. At her first overtures, he was frightened; but she assisted him and pulled him over upon her, and he soon had an orgasm with semen. For some time he had intercourse with this girl every three days, then every day for a month or so.

Six months after the initial experience, he left that locality, and being deprived of intercourse, began to masturbate about twice a week. He soon imbibed the popular fears regarding this practice and remembered that his mother had told him, when he was a small boy,

that if he played with himself he would go crazy. He wondered if masturbation would not make him lose his desire for intercourse with women. He made an effort to stop masturbating, and would abstain for two or three weeks, when he would have a nocturnal emission, which frightened him as much as the masturbation. In spite of his experience with the girl, he attempted to refrain from promiscuous relations; but, as his nature was too strong for absolute continence, and he dared not masturbate, fearing insanity or that he would cease to care for women altogether, he began to have intercourse with girls once in two or three weeks. He never went with common prostitutes more than once or twice, fearing disease.

When he was nineteen, the aunt of one of his chums, a woman much older than he, came into his room, and stayed over night. This was done to accommodate him, but he contracted gonorrhœa, which soon was cured by appropriate treatment.

Once he said to a married friend, "You have a nice little wife," to which the husband replied, "Why don't you come to see her?" He went to see them one evening. The man asked him to stay over night, saying he could sleep with him. When he woke in the morning, he found the man's wife in the bed between them. The man said "This is my side. You may have the other." Then he got up and left the room, and his wife locked the door. This woman was very erotic, and for a long time he visited her frequently with the husband's approval.

For the last three years he has been going with one young woman and has been with no other woman during this period. He refrained from intercourse and masturbation for six months, then began to have emissions

once a week. After this had happened four or five times, he was frightened, as he had been when a boy, and began to masturbate about once a week until six months ago when, after much persuasion, the girl consented to intercourse. Whenever he suggested it, she tried to persuade him not to do it, but finally consented. Though they were much together, their sexual relations were infrequent. I explained somewhat about masturbation and emissions, and he said that if he had a boy, he would prefer to have him masturbate ever so frequently rather than to go with a woman.

I asked him about marrying the girl, and he said he thought of doing so sometime when his finances were satisfactory. I then urged very strongly that he do this at once, and I was gratified to learn that they were married within two weeks. He has remained faithful to her, they have two healthy children, and their home is unusually happy.<sup>1</sup>

<sup>1</sup> Ten years later.



## VII

### THE OLD IDEALISM IN SEX TEACHING

THERE is a book entitled *Marriage and the Sex Problem* by F. W. Foerster, Professor of Education in the University of Vienna, which I have not space to attempt to review. It is full of good intentions, partial truths, and the highest traditional idealism. I shall give a few brief quotations, but it must be read in its entirety to learn where unqualified idealism, without consideration of nature and instinct, leads us. He says:

By thus resisting intellectual curiosity, a sense of shame exerts also another kind of protective influence; it restrains people from regarding a function which should be dedicated to the service of the race as a mere means of personal enjoyment. The great educators of the past have all been instinctively aware of this truth, and have strongly insisted on the importance of cultivating a sense of shame; they have realised that the chief task of sexual education is not to draw the attention to sex matters, but to detract it from them. They have understood that in making use of the intellect to restrain sex instincts, there was every danger of the intellect itself, through the excessive familiarization, being captured and employed in the service of the enemy. Their methods were therefore indirect. They believed it best to develop religious thoughts which should have the effect of raising the individual, not only above sensuality but above the whole sphere of the material universe. By means of ennobling truths, and symbols, they aimed at keeping the individual constantly in touch with a higher life. On the basis of such considerations as the above, I find myself compelled to protest emphatically and

on principle against every kind of sexual instruction in the school, and in fact, against any too detailed enlightenment of the young with regard to sexual matters.

. . . Even in the case of boys leaving school at the end of their teens it is of no value to enter into explanations of all the different sexual diseases, as is now so often done. The boys already know more about this subject than the teacher tells them. It would produce an infinitely better effect, if the teacher were to give the boys the broadest idea he could of the great possibilities of character; if he were to encourage them to look at the whole question of sex from the point of view of character, to consider their responsibilities, and the value of restraint and self-mastery. . . . The scientific method I believe is not practicable. . . . We must not forget that the root of all thirst for knowledge lies in sexual curiosity, and that it would involve a great injury to the development of humanity if children were to be permanently enlightened. . . . He who thinks religion is derived from sex, who ranks himself with those foolish people who are always trying to explain the world from one point of view, does not understand that the mighty uplifting force which was behind the great religious personalities of the past — and indeed led them to deny themselves earthly love, could hardly have itself originated from sex instinct . . . those whose aim it is to subject human nature to the spirit and to arouse the will to self-activity will need earnest and strict ideals which lift the spiritual clear above the natural, and present it in a state of purity and separation from sensuous influences. . . . Those who mock at celibacy as unnatural and impossible, know not, in very truth, what they do. . . . Consistent monogamy stands or falls with the esteem in which celibacy is held.

If I had had the requisite ability, I should have written just such a book twenty-five years ago, before I began the intensive study of people; and had I continued reading books alone, I certainly should have had the disposition and perhaps the necessary kind of scholarly ability requisite for writing a similar book today; but

the book of life has taken from me, as have the necessities of life, much time that others have given to epistemology, to dialectics and to form. I never can hope to compete with them in these things. My prolixity, and irrelevancy, my barbarisms, solecisms, and general incongruities were prescribed for me by an environment as inexorable as those human limitations whose influences I so often insist inexorably proscribe man's complete temporal realization of that Absolute which is ever his quest.

The book I have quoted from, is written with the highest educational and moral motives, by one who is most scholarly in the learning of the schools. It is a most readable book and its doctrines are what those of us who have aspired for the elevation and purification of humanity, along the lines of the older idealism, would like to believe without reservation; but it is not a question of what we may think should be an ideal life and an ideal destiny for man, but of what life and of what destiny he is capable within his temporal limitations. I recommend the reading of this book and its acceptance within proper limits, but not *in toto*. The author's knowledge is of books and systems, his aspirations are for ideals far and away above nature and biology, and he takes no account of the physical man. For him, all instinct and emotion are to be repressed, dominated, sublimated. If this man had possessed, with his other qualifications, a real, intimate, scientific knowledge of the inner springs of human life and conduct, he would have become an idealist with sufficient pragmatism to accommodate human limitations.

It is one-sided books of this kind, of unimpeachable honesty, and assuredly of purposes above criticism, yet palpably untrue to life in our age or any age, which



have furnished the neurologist and the alienist with much of their business in the last decade, and which have filled our divorce courts to overflowing and helped recruit the ranks of prostitution,— things which are all farthest from the thought and intent of the authors. Why can an extremist never be right? Because we are not infinite. If man could reach infinity or perfection, then unqualified lines of conduct might be prescribed, but man has limitations. He is human, finite, and is as much a derelict in an ether so refined that his sensuous nature, which is fundamental for him and an integral part of him, cannot breathe, as his body is when it is engulfed in a flood so filled with the debris of the lowest sensual that he cannot swim. Whether we wish to or not, we must take cognizance of ourselves, of mankind in general, and if we are made to breathe air, not attempt to go in our aeroplanes beyond the atmosphere which is our natural habitat. We must keep trout in well-aerated water if we wish to preserve life, but a pout will live a long time in the mud. You may remove a man's stomach, observing proper technique, and he may live and thrive, but you cannot remove the whole digestive tract and get any such result.

The author's remarks on the feasibility or desirability of celibacy and absolute continence, remind me of a conversation which occurred during the early days of my sex investigations. In advancing a somewhat hesitating opinion to a very scientific authority, I said, "There is nothing to prove that absolute continence for a long time is a healthful or possible condition, but we often have instances where protracted continence shows the opposite."

He was ready with an answer and took at once a mutual acquaintance as an example — a bachelor of

forty, strong, robust, well-balanced, highly cultured, and efficient. "There," he said, "is a man whom we know to be absolutely continent and at the same time, in perfect mental and physical health." Plainly, I was well refuted, but had it not been for the secrecy as to identity which has always gone in my sex investigations, I need not have been; for I already knew the history of the individual in question. I knew that he had had an early love affair, that he did not propose to the girl, as he felt that he could not marry for a long time for financial reasons, that she waited years for him to speak, and that when he did not, she married another, that he learned later that she had cared for him as he had for her, that he kept her as his ideal and never found another, that this ideal was his talisman against promiscuity, that when sex demands were oppressive and obsessive, he masturbated as much as the conditions seemed to warrant.

I often am amused when people with insufficient premises and no knowledge of life, use as arguments the celibacy of a priesthood, or the continent lives of thought-to-be-known individuals. My critic knew as much as they, and neither knew much of the real conditions. It is annoying to see chapters, whole books even, by educated men, based on such circumstantial evidence, or pure guesswork.

Reader, gentle or indignant, I may be very wrong, but I give you facts, cold, hard facts, facts repeated times without number. My mental limitations incapacitate me for more logical deductions, or for more lucid reasoning than I have given already. I frankly admit that I was nurtured in the hot-bed of idealism. I was responsive to such stimuli. I thank God that I was and am an idealist, so far as maybe; but, until the old ideal-

ism is restated in terms of biology and human limitations, pragmatism is for me the only possible idealism consistent with a well-rounded out, moral, healthy, and happy human life. We must have enough common sense to allow time and ability for preparation for the Heaven which is to be the home of all idealists, and maybe of pragmatists, and possibly of all the rest.





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