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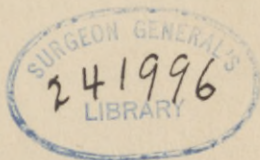
THE SEX FACTOR IN HUMAN LIFE

A STUDY OUTLINE FOR COLLEGE MEN

BY

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THE AMERICAN SOCIAL HYGIENE ASSOCIATION

Incorporated

New York

MCMXXI

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1921

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Publication No. 320

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INTRODUCTION

THIS handbook is written primarily for groups of college men joined together for voluntary discussion of those points at which sex bears most directly upon the happiness and sanity of every life. It is hoped, however, that it may have in addition a value to any thoughtful men and women in the community who are ready to fit themselves to accept leadership for the sake of the younger boys.

If it should seem to the young men that the discussion in many places is addressed to the problem of educating the younger boys as much as to the specific problems of the college period, the reason for this is twofold. It may aid you, in the first place, to see what has been lacking of that to which you were entitled in your own education. More important still, you have now come to the place, whatever may have been your attitude to your own sex life up to this time, where you must inevitably consider your obligation to your younger brothers at home, to the younger fellows in the fraternity and college, to the boys of your own home neighborhood, and to your own sons in the future. It is your privilege to help do for the newer generation of boys, in respect to sound sex guidance, what no one was prepared to do for you. This is the time when you will be reorganizing your philosophy of life at many points. Your sex philosophy will unquestionably enter into this change. The writer feels sure that the average college man will be more likely to work out for himself a sane and satisfying philosophy and practise of sex in the act of preparing himself to do his clear duty by the younger boys who naturally look to him as a leader,

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than in any other way. For these reasons you will find many paragraphs which address you as a leader in the character-development of others.

The whole theory of this outline is that there is some correlation between knowledge and conduct; that in the long run intelligence and not ignorance about the great and fundamental issues of life will advance human behavior and success; and that college men are really seeking to find sane and fruitful interpretations of the life ahead of them.

The method of question and answer is used in order to give a certain greater concreteness and brevity than could be had in a descriptive statement of a subject having so many abstract elements. This plan may sometimes give the utterances the appearance of dogmatism. This is not intended. The answers are not given as final. It is hoped that they may be taken as the starting point for individual thinking, reading, and discussion. It is thought that the topics at the beginning of each chapter may be used as the basis of discussion; and that the remainder, including the references, may be considered as source material.

In issuing this manual for discussion, the American Social Hygiene Association is glad to acknowledge its indebtedness to a small, pioneer pamphlet, entitled "The Home," prepared for the overseas work of the Young Men's Christian Association during the war by Doctor James Naismith, of the University of Kansas, and Professor G. E. Johnson, of Yale. Chapters VI and VIII in particular owe much to this earlier work.

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CHAPTER I

APPETITES AND THEIR PLACE IN LIFE

TOPICS FOR DISCUSSION

- I. What are the principal elements entering into our various "appetites"?
 1. What part is inherited?
 2. In what degree are appetites modified by experience; that is to say, acquired?
- II. The broad *value* of appetites, biologically:
 1. In adjustment to external conditions (environment, including social adjustment);
 2. In adjustment to internal (physiological) needs;
 3. In respect to comfort and happiness (psychical needs).
- III. Why, in the light of all this, can desires, appetites, and satisfactions *not be ignored*?
- IV. Why, equally, can they not be *followed blindly*:
 1. From the point of view of the individual's good?
 2. From the point of view of social welfare?
- V. What is *sane* in respect to individual behavior and attitude toward the urge of appetite?

INTRODUCTORY STATEMENT

IN all the higher animals, including man, the young are born with certain impulses, tendencies, and wants which urge them to act in definite ways. These qualities are without any doubt transmitted from generation to generation. Doubtless, too, they have been built up in the long evolutionary history of these races of animals and in man; and every one of them has an important place to fill in the welfare both of the individual and the species to which it belongs. They are

to be thought of, in men no less than in animals, as quite natural, normal, and hence without reproach.

Among these native impulses in ourselves are the tendencies to cry out when in pain, to swallow when something that tastes good is on the tongue, to seek food and drink when hungry or thirsty, to repeat actions that give us pleasure, to imitate others, and many similar ones. Many of these give us positive satisfactions in anticipation or in actual experience, either when they are aroused or when we have responded to what aroused us. These inherited states are spoken of as *reflexes, impulses, instincts, tendencies*, depending on their complexity and nature.

After we are enough developed to be conscious of these tendencies and impulses, and have had enough experience with their satisfactions to build up a permanent attitude within us, we call them *desires* and *appetites*. There is no part of our nature that has a more important and controlling influence upon our individual or social life and conduct than these. There is no part to which, therefore, we must give more intelligent attention and guidance, if we would gain from them their best gifts to us. How we react to our own appetites and impulses when they are aroused is the best measure of our control and our character. *Our reactions to these are also among the most self-educative things we do.* They really make or un-make us, both as to personality and as to our adjustment to our larger social life. Because appetites are normal and native, it does not at all follow that they are to be followed blindly. They urge us, but all experience shows that we should direct them.

1. What is the value of our appetites?

They lead us to perform certain acts that are desirable for the good of the individual or of the race or of both. These acts are satisfactory because, and to

the extent that, they tend to adjust us to the essential conditions of life. For example, hunger makes sure that we do our best to get satisfying food. U. of M., p. 55; D. of M., p. 4; S. & L., p. 60.

2. Why is pleasure associated with the gratification of appetites?

It makes more certain that we shall do the things necessary for life, and shall be left in a satisfied state, after they are done, through recalling that pleasure. The pleasure of eating makes us eat more than we would otherwise, and the memory of the pleasure adds to the later urges of hunger. U. of M., p. 56.

3. Is pleasure and gratification, then, the prime value and result of appetite?

It is not. It is only an incentive to and a test of action. The real thing is the *adjusting attitude and action*. Biologically the pleasure is incidental. Psychologically the *pleasure of eating* may interest us very much; but, biologically, it is the *eating* that readjusts the income and outgo of the body. We shall see later that the psychological values of satisfaction make life richer. B. of S., p. 57; U. of M., Ch. IV.

4. Should the normal and natural appetites be gratified?

Yes. They should be allowed and encouraged to make their necessary constructive contribution to the life of the individual and the species.

5. What standards may be used to tell when and how appetites should be gratified?

(1) They should not be used at such times, nor in such degree, nor in such ways as to bring injury to the individual or to other members of the species.

(2) They should be used only constructively for the human purposes to which they are adapted. S. & L., p. 65.

6. Why are such limitations upon appetites necessary?

All appetites, accompanied by their satisfactions, tend to *over* action. For example, most healthy persons eat more than they actually need. This is a perversion. Perverted use of appetites is often more destructive of right adjustment than to deny them altogether. This extreme statement is not true of hunger; but may easily be true of anger or rivalry. Perversion is also destructive of comfort and happiness. This is why wisdom and understanding in the use of appetites and impulses are essential to right human life. S. & L., pp. 65-70.

7. What are the chief classes of human appetites and impulses?

Broadly there are three great centers of impulses, appetites, and satisfactions which are common to the lower animals and man:

(1) Those tendencies by which animals adjust themselves to the general environment—as to light, gravity, heat, cold, drouth and moisture, to the mechanical and chemical conditions, and to enemies. These include avoidance of pain, desire for comfortable relations, fear, sense of rough contacts, discomfort from drouth or lack of oxygen, and the like. It will be noticed here that the active feeling and response of the animal is aroused by some *unfavorable condition* that produces *discomfort*. *When the conditions are right the animal is comfortable, and hence quiet.* The satisfactions in this class are not so keen and positive as those to be mentioned below.

(2) Those tendencies by which animals adjust themselves to food and nutrition and by which they express the normal activity that flows from right nutrition. These include hunger and thirst, taste, and the liking for particular types of food; also desire for exercise, play, work, or other form of muscular expression. These are primarily concerned with the health, growth, and internal adjustments of the individual. They are both positive and strong.

(3) Those tendencies which relate the members of a species to one another. These are social and arise out of and in connection with *reproduction*. This involves an adjustment not of the individual merely, but even more for the welfare of the species. Closely related to this impulse arise the powerful instincts of sex which have associated with them urges and satisfactions of the very keenest sort. (See also Question 8 below; and Ch. II.)

(4) There is another group of appetites or "hungers" which is *peculiarly developed in man*. This is "curiosity" or the desire for facts, knowledge, and truth. This is the basis of our intellectual adjustment to the universe order. It is the means of building up a science, a philosophy of life, or a religion. U. of M., p. 81; D. of M., p. 3.

8. What is peculiar about the reproductive tendency and impulse?

These reproductive impulses are organic and reflex (rather than conscious). When an organism, whether low or high, grows up to its full maturity, forces within it operate to cause it to divide, or to separate a part of itself. By this means new and young individuals are formed. While this is an unconscious process, it is essentially an *unselfish* one, in that it produces new individuals at the expense of the old. The other classes of impulses always serve to build up or adjust the in-

dividual concerned. This reproductive impulse uses the individual to propagate the species. Without it there could be no species and no social order. It is the beginning point of all sacrifice whatsoever. B. of S., Ch. IV; S. and L., p. 11; also Chapter II of this outline.

9. What determines the biological strength of any appetite?

In general the power and drive which any appetite has is a sign that the action called for by that appetite is correspondingly important in the life of those organisms that have it. Its strength in the individual and social life of animals is, therefore, broadly a measure of its value.

CHAPTER II

NATURE OF SEX AND SOME OF ITS EFFECTS UPON HUMAN DEVELOPMENT

TOPICS FOR DISCUSSION

- I. The outstanding biological phenomena of sex and reproduction, as furnishing impulses, incentives, attractions, appetites:
 1. The central core of crude biological phenomena;
 2. The derived psychological and social phenomena.
- II. Examine the evidences that the sex nature, sex differences, and sex impulses of human beings have had profound influence:
 1. On individual emotions and character;
 2. On social structure and standards;
 3. On esthetic standards;
 4. On economic forces and processes;
 5. On moral and religious ideals and conduct.
- III. Can you justify the idea of sane sex-education of young people on these grounds?
- IV. When individual desire and satisfaction conflict with social good, is it fair to use influence to guide and restrain individual indulgence, even if this should entail some actual distress and injury to the individual?

INTRODUCTORY STATEMENT

MOST of us confuse reproduction and sex. Sex really is not necessary to reproduction. We have a good many low types of organisms in which, without sex, reproduction is very effective. Reproduction makes two or more individuals out of one. It is always a division. Sometimes a parent divides into

two equal parts, and is thus destroyed as a parent. In other cases, as in a fern, a parent may produce a large number of very small offspring.

On the other hand, biologically, sex always involves a *union*. In its lowest form two simple, single-celled individuals fuse permanently to make one. This is just the opposite of reproduction. There are fewer individuals after this union than there were before. But the new individual formed by the union is a better individual than were those which united. The kinds of plants and animals that do not combine this sexual union with their simple reproduction, although they may be very numerous and successful, never reach a high state of development. The addition of mating and sex to reproduction in animals has greatly improved the stock of animals. We do not yet know all the reasons for this improvement; but we can see that it is real.

In man and all the higher animals, reproduction and sex, though just as opposite in their nature as they are in the lower organisms, have become so closely associated that we really think of them as parts of the same process. For example, we combine them when we speak of *sexual reproduction*. Since every parent has sex as well as powers of reproducing, we cannot separate fatherhood and motherhood (facts of reproduction) from mating (a sexual relation). Indeed, in that remarkably valuable human institution, the home, we cannot tell just how much of its fine value is due to the sex love of the husband and wife and how much to the devotions of parents and children. There is no doubt that the love of the mother for her children, which has long stood as one of the supreme devotions among mankind, and the wife's love for her mate powerfully reinforce each other. It is important to realize, however, that there is not among the animals or in primitive man any consciousness of connection

between the instincts and processes of sex and those of reproduction. H. & S., Ch. I.

1. What is the primary scope and object in life of the sex instinct and appetite?

Its prime object is to secure the mating of males and females. Normally in animals and man the sex instincts include as their most striking phenomena:—powerful attractions between individuals leading to the process of mating, and coupled thruout with remarkably keen satisfactions. Just as in all the other appetites, its tremendous strength and keenness show how important biologically is this mating. R. S. L., Ch. I; S. & L., pp. 13-18; B. of S., Ch. V; D. of M., p. 84.

2. What immediate human impulses and instincts, elements and relations are included in, derived from, and associated with sexual reproduction?

All the distinctive sex tastes and tendencies of males and females; all the mutual attractions of males and females; courtship and marriage; love of mates; fatherhood and motherhood; the devotions and sacrifices of parents for children; brotherhood and sisterhood; home and home ideals; all the mental associations connected with the home. B. of S., p. 3; S. & L., p. 20; R. S. L., p. 6; D. of M., p. 88.

3. What more remote personal and social states and inspirations arise from sex and reproduction?

All elements of social structure and of civilization that are based on the home. The esthetic sense and our standards of beauty and attractiveness first arose about sex phenomena. For example, the attraction of the males and females for one another is the earliest form of strong individual attraction in lower species

of animals. The most basal attractions (*sex*) furnished the first forms of attractiveness ("*beauty*"). The sympathy that becomes the basis for any general human consideration and brotherhood has its origin in the sex-produced family. The first steps of service, sacrifice, and social consecration are taken at the same point. Historically, religion has always been closely intertwined with sexual observances, and the religious development of the individual has one of its chief roots in his sexual development. The most inspiring conception we have of God as head of the universe is as "Father," with the dominating motive of "Love." Both concepts arise in sex. It is not too much to say that all our human loves and affections spring biologically from reproduction and sex and from the associations that later grow out of these. S. & L., p. 20; B. of S., pp. 3, 67; R. S. L., pp. 10-13; D. of M., p. 119.

4. Among the various biological factors of life (see also Ch. I:8) how do reproduction and sex rank in influence?

The other factors, as nutrition and proper relation to the environment, make for selfish safety and personal growth and development, which must come first. Sex also contributes greatly to individual development; but (probably more than all the other factors together) sex and reproduction add to the social, esthetic, moral, and emotional life of man and the higher animals. S. & L., p. 4; B. of S., p. 32; R. S. L., Ch. I.

5. What is the primary difference between males and females (i. e., the sexes)?

The essential difference between males and females, between a male body and female body, is not the body itself. These bodily differences are spoken of as secondary. The great and primary difference is that *egg cells* are being carried and matured in the female body,

and *sperm cells* are being matured in the male body. Even the sexual organs (*testes* and *ovaries*), in which the sperm cells and egg cells are developed, are secondary to the germ cells themselves. In all the higher animals one of the sperm cells must unite with one of these egg cells to start a new individual of the species. This is the real act of sex and the purpose of mating and is called *fertilisation*. B. of S., pp. 38, 44; S. & L., pp. 15, 27; G. C. C., p. 19.

6. What effects do these egg and sperm cells produce in the parental body in which they are being carried and matured?

Male and female individuals (bodies) are not created outright as males or females, and then later in life produce eggs or sperm *because* they are female or male. On the contrary the sex quality of the primitive egg and sperm cells is determined before the sex of the body begins to show. The development of female cells (eggs) within a body causes, in part at least, the development of the female characteristics of that body; and the development of the sperm sex cells helps to cause the body which contains them to be male. B. W. B., p. 36; S. & L., p. 23; B. of S., p. 46; G. C. C., Ch. II; H. & S., p. 15.

7. How do we know this?

We are able to remove these sex cells from the body very early in life. In some animals, if we so castrate a body,—that is remove or destroy the male or female cells,—very early in life, before the characteristic male or female differences of body appear, and even before the sex glands proper are formed, these sex features may be altogether prevented from developing. The body may grow, but it will be *neutral* in character. Again we may take, in certain animals, such an undeveloped castrated body, neutral and destitute of sex

marks, and graft proper sex glands from another animal of the same species. Under these conditions the appropriate male or female sex-marks may develop in the body.

In some species it has even been found that to implant ovaries from a female into a castrated male, even fairly late in life, gives to this male body some distinct female features. H. & S., Ch. V; R. S. L., pp. 12-15; B. of S., p. 46.

8. What are some of the special physical, derived male characteristics in man?

Aside from the external sex organs and their particular functions, the principal are: the greater size and height of the bones and body, muscular ruggedness and strength, deeper voice, coarseness of skin, greater hairiness of body and face, slower rate of maturing, and the like. R. S. L., Ch. 2; B. of S., p. 47; S. & L., p. 27.

9. What are the special derived human female characteristics?

Aside from the sex organs and their functions are: the smaller and more curving body; greater deposit of fat beneath the skin, smoother skin, greater development of the mammary glands, more highly pitched voice, and more rapid maturing. B. of S., p. 48; S. & L., p. 27.

10. Are there any secondary differences between men and women in mental and temperamental qualities?

There is difference of opinion about this. Education is so powerful, and we have so long been educating boys and girls differently that any differences we find are even more likely to be due to our artificial education than to inherent sex causes.

Nevertheless, by analogy with the animals below man (as the birds), it is not probable that the important bodily and functional sex and reproductive differences which we see could exist without producing some accompanying native mental and temperamental distinctions. The instincts and temperaments of male and female birds are often as different as their bodies. Probably very little of "education" enters here. The terms "manly" and "womanly" have certain very definite meanings which include esthetic, emotional, temperamental, and spiritual ideas to us, some elements of which will probably be found to be native sex differences, and not merely the result of social education. S. & L., p. 29; B. of S., p. 45.

11. What differences in sex impulses and appetites are found in males and females?

In females: The production of eggs is inclined to be seasonal or periodic in animals, including man. In animals that carry the young inside the body (as the mammals) eggs are not produced during pregnancy. The females in many higher forms therefore have a "season" of very keen sexual desire corresponding roughly with the times of egg-production. Between reproductive seasons the desire may be entirely wanting for long periods. From the best data we have, therefore, it seems that the female sexual appetite is, on the average, less keen and more seasonal than in the males.

In the case of humans particularly, the sex impulses do not express their whole energy in mere physical acts. Through this unused energy the sex emotions may associate with, complicate, and sublimate every interest and relation in life. It is in these higher emotional, rational, spiritual, and social refinements and irradiations of sex that man most differs from the lower animals. Likewise it is in them that we have some of the most striking sex differences between men

and women. It is probably true that the somewhat less keen bodily sex appetite in women is associated with and allows a greater development of the higher and more spiritual phases of the impulse. This difference in the trend of male and female evolutions, and in the strength and character of the sex desires in men and women, and the failure of both men and women to recognize the difference, are the cause of much marital misunderstanding and unhappiness.

In males: Sperm cells are being produced more nearly all the time. Males may be more sexually active at certain seasons than others; but usually the seasons are much longer, and frequently the males can be aroused to maximum intensity at any time through the special senses, or otherwise. This condition of being easily aroused is found particularly in the polygamous or promiscuous types,—such as chickens, dogs, horses, or cattle. This is peculiarly true also of human males (and in some degree of females), because of the large conscious element in our life. This extra urge due to consciousness makes conscious control all the more necessary. S. & L., p. 30; R. S. L., pp. 2-5.

12. How do these basal biological differences work out in the sex life of the males and females?

The function of the female is more that of reproduction and care of the young, and she has instincts, habits, impulses, and attitudes that attract the male, and that aid this unselfish task of reproduction. The male on the other hand, with the function of seeking, winning, and fertilizing the female, develops a more self-gratifying group of qualities. He is naturally more imperious and less considerate of others in his sex desires. B. of S., p. 57.

13. What are the classes of stimuli that arouse males to a state of sexual desire for the mating process?

(a) The inner, basal physiological processes; (b) handling or other physical incitement of the organs; (c) external appeals through the senses; (d) psychological states. R. S. L., Ch. VI.

14. What are the inner physiological stimuli of the sex appetite?

Of course *all* stimuli are physiological; but in the limited use of the term we mean internal processes quite out of the range of consciousness, which acting reflexly or automatically may gradually arouse the organism to sexual desire. These are:

(1) The hormones or internal secretions of the testes and ovaries seem to furnish a general stimulating or tonic basis for sex desires as well as for the development of the organs. This is evident in the different temperament of castrated and uncastrated male animals.

(2) The reflexes set up by the filling of the seminal cavities with sperm and the accompanying secretions.

(3) Pressure exerted by distended bladder, rectum, etc.

(4) Possibly the artificial derangement of the internal nervous controls by the use of stimulants or unhygienic living.

(5) Abnormal formations, adhesions, and irritations of the sex organs.

15. Do these normal physiological stimuli create a biological necessity for gratifying the sex appetite?

They do not. This is shown by the fact that, if unrelieved voluntarily, the seminal vesicles will empty themselves by the perfectly natural and harmless way of *emissions*, usually at night. This relieves periodically whatever nervous tensions are due to the accumulation, and helps to make sexual intercourse unnecessary for health.

Emptying the bladder and rectum immediately relieves any sexual excitation due to them. D. of M., p. 13, K. F. F.; R. S. L., Ch. V; S. & L., p. 41.

Abnormalities should be removed where possible by surgical operation.

16. How does direct stimulation of the sex organs operate?

All the sex organs are highly nervous and well supplied with blood vessels. Any artificial rubbing or handling is likely to set off a reflex that causes an expansion of blood vessels and allows an excessive amount of blood to go to the organs. This enlarges them and makes the individual still more conscious of them. This erection of the genitals may be accompanied by conscious sex desire. The organs may be made permanently over-sensitive by this practice if long continued, and the consciousness of the whole sex reflex be made unhealthily alert.

17. What are the appeals through the higher senses and how do they operate?

The sight of the female, or in many animals the odor or the voice of her, may instinctively and normally arouse sex desires in the male. Suggestive gestures and actions, pictures, stories, contacts, exposure of parts of the female body not usually exposed may operate similarly to stimulate the sex desires. Consciousness plays an important part in this result among human beings.

18. How do the mental processes urge toward sex expression?

Curiosity is continually driving us to give our attention to interesting things. In consequence our thoughts consciously dwell upon our various desires and capacities for enjoyment. Our imagination is continually picturing past experiences and possible future indulgences. If these concern themselves with sex situations, as there is every inducement to do, these situa-

tions may be brought so acutely into consciousness as to arouse the sex appetite at any moment,—apparently without the slightest sensuous or physiological stimulation. Ideas may serve either to reinforce or to inhibit our motor responses.

19. What are some of the ways in which the social conditions influence these sex incitements?

(1) By encouraging the various causes of sex excitement—as immodest dress, close dancing, “spooning,” vulgarly suggestive shows, nude pictures, voluptuous stories and books.

(2) By a low state of public opinion with respect to sex standards, relations, and behavior.

(3) By lengthening the period between sex maturity and marriage, through our increasingly unsocial economic conditions.

20. Does it follow, from all these natural and artificial urges toward sex indulgence, that a man should indulge in sex intercourse?

They certainly point to the fact that sex intercourse is a perfectly normal human expectation. The expression of the impulse, however, depends upon many other considerations. It is necessary for racial propagation; but there is no scientific evidence, either from men or other animals, that sexual intercourse is necessary for physical health. The sex impulses are in no sense self-preservative qualities, as hunger is. Apparently there are natural devices which relieve any physical strains that arise from the natural sexual incitements,—and without intercourse. If the sources of stimulation are artificial they may be met by remedial measures. Furthermore the idea of “biological necessity” is so obviously coupled with selfish and partisan interests as to give it the quality of special bias. The justification of sex indulgence must be on other grounds than biological necessity.

21. Is it mentally, emotionally, or spiritually injurious for one to be compelled to control, master, and guide as powerful and persistent an appetite as that of sex—even if this involves permanent abstinence from the sexual act? Is there any “psychological necessity”?

This is the most vital question we can ask about it. Several of the later questions undertake to analyze this in the light of our best human understanding of it. (See Chs. IV, V, and VII.) At this point the thoughtful consideration of a still more fundamental question will help in answering this one:—*Hasn't all the advance of the human race away from pure animalism progressively involved just this thing of fighting and mastering the more animal and instinctive aspects of indulgence for the finer forms of satisfaction?* If this is true there must be also a method of mastery in respect to sex which is both satisfying and developing. Our problem is to find it. At present there is no adequate evidence that there is any intrinsic *psychological* necessity for sex indulgence either in men or women.

22. Are there, on the other hand, any compelling reasons why individuals should control and master the desires for sex gratification in accordance with our best monogamous standards?

There are vital and positive reasons both of individual and social nature. Much of the remainder of the discussion is given to portraying the reasons for right control and guidance of the sex nature. Even if it should be shown that abstinence is in some cases both physiologically and psychologically injurious to the individual, the final test must be the total welfare and progress of society. The impulses and functions are essentially social ones and must be used for social ends rather than merely selfishly.

CHAPTER III

RIGHT AND WRONG USES OF APPETITES

TOPICS FOR DISCUSSION

- I. The *two great functions* of appetites:—
 1. Internal satisfaction, pleasure, happiness,—leading to
 2. Actions that adjust the organism to its essential needs. Why is each important? Relative importance?
- II. Why is it that man has, and cannot escape, the “moral dilemma”? Show how our peculiarly efficient form of consciousness, working upon our animal appetites, insures that we must choose.
- III. Show why man’s *dilemma* is a higher, more developing one than animals could experience.
- IV. What are the strong and what the weak elements in the idea that each individual should get his adjustments by “trial and error,” through his own experience? What will make this increasingly impossible if civilization is to progress?

INTRODUCTORY STATEMENT

OUR biological studies then indicate that the value of appetites to animals is very great. The drive of the appetite itself and the satisfactions which come in gratifying it are to make sure that it shall do its necessary work. Satisfying or giving pleasure is not at all the primary end of the appetites, though this may be all of which the animal is conscious. This is quite incidental to their real biological value. This deeper end is to *adapt and adjust the individual's behavior* to the great facts and forces of life in a way that will

make for success. Broadly speaking, when an animal is most comfortable its adjustment is most nearly right, biologically. When it is suffering pain and discomfort and unsatisfied longings it is poorly adjusted and some action is called for. Appetites thus lead to satisfactions and toward behavior which is both satisfying and adaptive. To secure this effective adjustment to the essential conditions of life is their right use.

There are then three important sets of facts to consider about any appetite (for us humans who can approach these things consciously):

- (1) The pleasure or satisfaction it brings to the individual;
- (2) The adaptive value of the function to the individual; and
- (3) The contribution it makes to the welfare and progress of the race.

The possibility of wrong use of appetites arises from the fact that we may give so much attention to the mere sensual and emotional pleasure or discomfort as to lose sight of the fundamental adaptation which is the real end both of the appetite and the pleasure. This leads to the attitude of "pleasure for pleasure's sake," which is not biologically nor morally sound. It leads to licentiousness and demoralization rather than to adaptation and life. This attitude is meant when the term *lust* is used in this discussion.

It is doubtful whether we humans have yet discovered any ultimate "end" which is big enough to be for "its own sake." Certainly pleasure for its own sake is wholly inadequate. All our best purposes are as yet *means to better ends*. Perhaps "abundant life" is as nearly an end as we can state; and this seems to depend on promotion of personal and social self-realization and on discovery of and a full adjustment to "truth." For example, some men feel that research, knowledge, "pure science" are worthy ends of life.

But unless there is developed an intelligence and morality adequate to save and guide the world in the search and in the applications, science itself is utterly futile.

1. What is the state of the appetites, and of the indulgence of them among the animals?

Probably in the very lowest animals there are no definite appetites nor any *exact* sense of comfort or discomfort. But well down the animal kingdom these sensations doubtless exist. In a normal wild state of birds and mammals, for example, the various appetites of hunger, thirst, sex, and the like have become clear cut and adjusted to their biological work. They are just about strong enough to drive the animals to such activities as will preserve them and their species. The satisfactions are keen enough to reward and insure action, but not keen enough under normal circumstances to produce excessive and destructive indulgence.

2. Do animals show perversion and over-indulgence of their appetites?

Normally, no. Unless for some reason the animals are under highly abnormal conditions that deprive them or incite them in ways to which they are unaccustomed and unadjusted, their impulses merely take care of their actual needs. They do not lead to riotous indulgence. S. & L., p. 61.

3. What is the normal cycle of an animal appetite?

(1) The gradual rising of hunger or the sex impulse through the natural causes which operate physiologically to set up tensions and yearnings inside the animal; (2) the physiological response of the animal in seeking to satisfy the desires; (3) the gratification of the desire, and the satisfaction that comes with it; (4) the relaxation of tension through the satisfaction

back to a state of mere comfort and indifference, until the impulse is again aroused. All these are just effective enough to insure a suitable rhythm of behavior made up of desire, activity, satisfaction, and rest. We grow thirsty; we have a sense of discomfort; we seek water; we drink and enjoy it; our thirst ceases for a time.

4. What is the cause of man's specially powerful tendency to overdo, and thus to pervert, his desires and appetites?

Man has the same cycle of rise and fall of acute desire which the higher animals have; he has the same keen satisfactions. He has also definite consciousness of his present desires, which we are not sure exists in any other animals in equal degree; and more important still he has imagination (memory) which enables him to reimage *in the present* the satisfactions of his past desires to an extent, probably, that no other animal can. Likewise imagination gives him the power to anticipate the satisfaction that will accompany the future gratification of a present desire, and thus brings that also into the present in consciousness. In all of these ways *present appetites are made more powerful* than in animals and are kept alive through longer periods. These are the biological facts back of "*wish*," attitude and purpose.

In humans, therefore, all our appetites and satisfactions are strengthened by consciousness beyond what nature needs. This, taken into connection with the *artificial* sensual and emotional ways in which our sex desires can be aroused, makes our urge to sex indulgence very much stronger than it should be, and makes necessary some adequate control of it not to be found in the instincts themselves. S. & L., p. 61.

5. How do these biological and psychological facts affect human life in practice?

They make it impossible for us human beings to live the rather more simple, unmoral, biological existence of the higher animal. The first effect of the human type of consciousness is to make sure that we shall over-indulge these too-much-strengthened appetites. This over-indulgence, however, gives *experience*. Over-indulgence in eating or sex activity or any great function brings a reaction which is not satisfying,—of satiety, lassitude, sometimes pain and disease. Later, as our own internal standards develop from the results of experience, and as individuals bring these together into social opinion, such over-indulgence or wrong indulgence produces an increasingly uncomfortable sense of regret, self-condemnation, disgust, and remorse.

It is this conflict within us, between these two results of consciousness—the tendency to over-indulge because of excessive desire and to control because of experience—which makes *choice*, personal obligation, and *morals* possible and inevitable in human evolution. S. & L., p. 61.

6. If it is true that the race has achieved its moral controls by following its lusts and then learning by experience that it is not a good thing to follow one's lusts, will this not also be the best way for each individual to make this discovery? In other words because the race had to get its experience by "sowing its wild oats," is this not also the logical method for the individual?

To accept this means that the individual cannot profit by the experience of the race. The outstanding meaning of education is to save unnecessary and undesirable experience. The most distinctive mark of humanity is that we have forms of consciousness that enable us to receive, and get profitable personal atti-

tudes from the experiences of others. This is possible because of intelligence, ideas, and reason. We thus get a "short cut" in life. It is vicarious learning. If this were not so there could be no progress, for each individual would of necessity begin at the beginning and be compelled to repeat the racial mistakes, and so could never do more than catch up and the whole race could go only one generation's journey into experience!

There is no point at which this great saving of time and personality by means of instruction is so valuable as in connection with appetites and their satisfaction. S. & L., pp. 9, 65.

7. What then is the sound biological and social attitude for humans to take with respect to these powerful animal desires, reinforced as they are by our own memory, imagination and thought?

Is it not to find, by the fullest application of our human powers (1) just what various contributions these appetites may make to the individual,—of satisfaction, happiness, growth; (2) what they should do for society; and (3) how to control and guide them in such a way that they may give the greatest value and satisfaction to the whole of life in performing their normal biological work? As a program, does this not commend itself to experience and thought as more sane than the unrestrained indulgence of each sensuous impulse as it arises? The remaining chapters of this book comprise an effort to find sex expressions which will lead toward these greater satisfactions and values.

CHAPTER IV

THE DIRECTION OF APPETITES THROUGH SUBLIMATION

TOPICS FOR DISCUSSION

- I. What are the differentiating marks of the three chief ways, indicated below, by which sex (or other) impulses may be guided or controlled?
 1. By forceful *repression*,—usually involving some form of force or fear.
 2. By *substituting* for the motive some other interest in such a way as to *displace* or *delay* the original.
 3. By refining, combining, and *sublimating* the impulse and thus having it express itself on a higher level, one that furnishes more broad and permanent satisfactions.
- II. The vital place of satisfactions in any education of the emotions, character, and behavior. Is it possible to educate satisfaction? Value of this?
- III. Why is forcible repression of acts and impulses, whether by the person himself or by others, not an ideal way to control? Is it ever legitimate to appeal to *fear*?
- IV. Can you formulate for your own guidance something better and more positive than such appeals?

INTRODUCTORY STATEMENT

IN social organisms such as man, in whom all the appetites are overstrong because of consciousness, there will always be two reasons why these enlarged desires must be controlled: (1) Over-indulgence ultimately works harm to the best adjustment and happiness of the individual himself. (2) As society grows older and more experienced it makes demands

on the new individuals that they conform their choices to its standards based upon its experiences and interpretations. This may demand of individuals total abstinence from indulgence of appetites.

There will always be in each individual, then, two elements of struggle: (1) a struggle within himself amongst the various individual desires that urge him; and (2) between his own desires and the social standards. The young individual is largely at the mercy of society in this. He has not the experience to solve this struggle wisely. Unless society learns to help the individual in his inner struggle with his desires, and also to inspire him to develop within himself the right social sense, rather than force upon him an arbitrary social code, no individual can hope to develop a normal and spontaneous personality while taking upon himself the standards demanded by the progress of society.

Theoretically the individual, or society, may do one of the following things to guide an over-strong appetite or motive in life:—

(1) The impulse may be suppressed by force or fear, or shame, or by some similar method into conformity to social and moral codes, with no respect to the effects which such violent repression may work in the individual. Threat of punishment, for example, is the common method whereby parents seek to curb the natural desires of their children.

(2) Other motives and interests may be substituted for it, based upon the fact that full energy and attention cannot be used on two interests at once. For example, if strength and time are given to athletics or business, clearly less energy can be given to dissipation or sex indulgence.

(3) The appetite itself may be refined, redirected, and guided into more catholic channels. This is called "sublimation." It implies that appetites are complex;

that some of the desires and satisfactions connected with an appetite are more upbuilding and far-reaching than others; that we can get the grosser phases of the indulgence controlled by getting the more refined satisfactions clearly before consciousness. It also implies that the individual has imagination enough to look ahead and to believe that it will pay in satisfaction to give up the present physical enjoyment for the later and larger social, more humane, and complete enjoyment. For example, the impulse of hunger and the pleasures of taste are very strong drives to induce a child to eat at once a store of candy. Suppose, however, a favorite cousin is to come to visit him on the following day, it is a refined use of these same motives to cause the child to see that he will get more total pleasure out of keeping the candy, and eating only one-half of it himself, while giving half of it to the visitor. He thus gets only one-half the grosser pleasure; but he has coupled with it the companionship, the generous pleasure of sharing, the joy of being an effective host, etc., and secures a more complete and lasting satisfaction and memory than he could possibly have out of eating it all immediately. The hopeful thing about it is that a normal child, who has been trained a very little in this sort of thing does really find a greater pleasure in this type of solution. It is not a pedagogical "dodge"; it is the essence of development, provided we see to it faithfully that the *child has as his reward all the comfort of spirit that comes from the more refined choices*. It is only by the help and encouragement and approval of his elders that the child can be brought to trust these more subtle pleasures as against the more simple and sensuous ones. This principle is not confined to childhood.

1. What are the factors in any appetite, which we must consider if we are to get its best contribution to our lives?

(1) The nature, strength, and direction of the urge of each appetite.

(2) The various grades of pleasure and satisfaction which may come through it.

(3) The personal and social effects of free and unlimited indulgence; and equally the personal and social effects and satisfactions of proper control. What is proper control in each case—mere guarding against over-indulgence or complete abstinence? Why?

(4) The best means of gaining control and direction of the appetite and its impulses.

2. Are all the satisfactions connected with any one of our interests and appetites of the same quality and value?

They are not. Consider the kinds of satisfaction that may be associated with hunger and eating. We may enjoy the tender side of a porter-house steak in exactly the same gross way that a hungry dog would, but even more keenly. Or we may eat it socially with friends, and almost forget the grosser satisfaction, except as a mere accompaniment to this higher type of satisfaction. This is *dining* instead of *gorging*. Or again we may get greater and more lasting satisfaction from it by giving it altogether to our wife or to a hungry child,—eating for ourselves something else that we care much less for. Here we sacrifice and share. These are all satisfactions in respect to the beefsteak; but it is easy to see that they do not come from the same type of motive and conduct.

Or consider our instincts and desires relative to possessions. We may get pleasure in the mere owning, hoarding, and accumulating of money; or we may enjoy it for what we can buy with it, and spent it as fast as we get it; or we may deprive ourselves of the pleasure of spending it in indulgence in order that we may accumulate it to accomplish some high social pur-

pose later, and thus get satisfaction from a permanent and lasting service which it may render to others. In these instances we are refining and enlarging an interest by combining it with others. S. & L., p. 54, 65.

3. What is the effect in human personality of this fact that such different grades of possible satisfaction are thus associated with a single biological impulse?

It has a surprisingly beneficent effect. It gives opportunity for more varied behavior in connection with any of our appetites, and thus makes conduct more complex. It increases the range of happiness, and *forces one to weigh and to discriminate* between the various types of satisfaction, to estimate their intensity and their permanence, and to estimate the effects of the different actions upon oneself and others. It therefore increases the range of choice and of the sense of personal responsibility in respect to conduct, and thus makes for richness of life and for character. It makes it possible to feel that some forms of *satisfaction and behavior are higher, better, and saner, more beautiful, outreaching, and worthy than others*. It develops thus a sense of values, of proportion, of perspective, without which life would be drab indeed. S. & L., pp. 54, 68, 76; M. H. C., Ch. VII.

4. Is human nature really making progress when it becomes able to deny itself a more obvious, physical, primitive, and gross satisfaction in order to enjoy later a higher, more refined, more social kind?

It most certainly is. As a matter of fact this is just the way in which our higher progress is always made. This is the way by which we have gradually drawn up from selfish competitive individualism in life to some degree of social sympathy and conduct; from gross physical standards to intellectual and spiritual holdings;

from pure materialism to a mixture of materialism and idealism. This is called "sublimating" or "spiritualizing" our appetites and their satisfactions. It is the finest and most enriching thing that we, as human beings, are capable of doing. S. & L., p. 76; U. of M., p. 21.

5. Is there any danger in this effort to refine and improve our standards and ideals of pleasure and behavior?

There is. Indeed, the whole process is surrounded by most real dangers. If this delicate machinery of refinement is not used in accordance with its real nature and genius it may be most grievously wrecked.

For example, mature people become convinced by a combination of experience, prejudice, traditions, superstition, teaching, and thinking that it is "wrong" for young people to gratify certain natural impulses, as,—taking whatever seems attractive to them, or playing when they should be at work, or engaging in some special form of dissipation of which we do not approve. We seek to prevent them from doing the things which we condemn. It may well be that these are unwise things for young people to do. We pass laws against stealing; we prohibit dancing; we forbid this or that gratification, and require the individual to do things in which he takes no interest. We try to refine the nature by repressing impulses because it is much the easiest and least thoughtful thing for mature people to do; not at all because it is the wise thing. It is much too simple to be true!

If we completely fail in our undertaking, we make rebels, sneaks, and law-breakers out of our young people. If we seem to succeed we either make hypocrites of them or we merely cause them by external and arbitrary force to repress into their unconsciousness these tabooed desires and impulses. The result is a perma-

ment and unnecessary conflict in personality, in which this arbitrarily repressed impulse continues to seek expression. When the restraints are removed the individual may break over, because there has been no real and convinced acceptance of the repression; or in the face of the restraints the desire may work itself out in most unexpected and perverse forms of compensation. There has been no actual development of satisfied control or of character. U. of M., Ch. IV; M. C. F., Ch. IV.

6. Does this mean that young people are to be allowed to do just what impulse says, and that there is to be no repression of desires and conduct by them?

Not at all. One side of our progress from physical to spiritual, from lower to higher, is the repression of some qualities that others may have a chance. We grow by forgetting outgrown states. We cease to be interested in things which gave us keen pleasure in childhood. We give up old habits in new situations. We cannot have adult ambitions if we do not at the proper time repress or refine our childish ones. M. H. C., pp. 59-63.

7. What precautions must be taken then in all such efforts to repress the grosser, more primitive aspects of desire?

We ought not to repress the lower impulses by external force, or through fear or shame or other device that is merely arbitrary. This might change conduct; but it does not convince personality. We must *convince* the *whole* personality; not *force* a part of it. Just as soon as the child learns that it can get more pleasure by a fair mutual sharing of toys with another child it becomes easy to repress its first impulse to deny to the other child any use of its playthings. The youth must

really see that he gains a higher satisfaction by giving up the lower; that social types of behavior give more enlarging relations and satisfactions than narrow and selfish conduct.

Repression, to be healthy, must not leave a struggle in a personality not fully convinced of the good of the repression. Repressions like just government must be with the full consent of the governed if they are to be educative. Of course we are not referring here to those rare occasions when repression may be necessary as an emergency measure. We are speaking of it solely as an educative measure.

8. What more does sublimation require?

Sublimation always implies the use of a satisfaction, naturally and normally connected with the desire in question,—a satisfaction entirely convincing to the person himself, a pleasure of a more refined and unselfish type, one that appeals less to mere sense and more to the whole structure of the growing personality. We are able to sublimate our desires only because all these great impulses have strands that lead very much deeper and higher into personality than the mere gross physical point at which they first begin. *Lust* can be transformed into *love* only because the sex impulse is sweeping enough to include them both.

9. What, then, are the essential steps by which we may safely proceed to get this sublimation of appetites so that the grosser may develop into the more social and refined without a hurtful, unsatisfied, permanent struggle in personality?

(1) As a background for everything, we must see in all his early life that the youth gets through actual practice a taste of the pleasure that comes from social effort, social sharing, and social approval and sym-

pathy, and appreciates the capacity which these pleasures have for unlimited development, as compared with the more selfish *individual* satisfactions.

(2) Instead of our traditional moralities and prohibitions, we must bring sanely to the consciousness of the youth, in terms that appeal to him, the limiting results upon his own growth of becoming fixed in enjoying the grosser, more primitive forms of the indulgence in question. For example, one can make very plain how love of money for its own sake,—miserliness,—while furnishing a sort of satisfaction robs one permanently of a whole series of better satisfactions; or how gratifying ill temper cuts the individual off from the greater pleasure of companionship.

(3) We must make very real to him the other and higher forms of satisfaction to which the appetite leads when properly guided. These should be brought *into the present*,—not merely by imagination of the future satisfaction, but by *such anticipations of these as may be safely brought into play*. For example, even before his social sense is strong, a boy may be given judicious evidences of the increased pleasure he may have by joining with the other boys in social games, even though he has to let the other boys share in the use of his bat and mask instead of holding on to them himself.

(4) We must see that he gets practical exercise in these higher more social forms of behavior *under specially favorable conditions*. For example, if he is inclined to be miserly, we must create situations that tempt him to part with his money for something that will give him more satisfaction. On the other hand if he tends to be a selfish spendthrift we shall need to give him practice and satisfaction in accumulating it to spend later for unselfish purposes. If he is gluttonous we must enable him to share his food under conditions that will give him the most joy in doing so.

(5) We must surely see that he *always gets the rewards in satisfaction*,—the best and most convincing possible,—that belong to this higher use of the appetite. These must be so genuine and adequate as to leave no doubt or struggle with the lower phase of the desire. This equally implies seeing that he suffers discomfort from low and unsocial behavior.

(6) We must convince his judgment that he cannot have both the lower and higher satisfactions. He must give up one in order to win or merit the other. He can't "have his cake and eat it too."

Repressions secured by this normal manner of growth are not hurtful. They are of the essence of all progress. Clearly every step must be true and sincere. Lies do not work here! U. of M., Ch. IX; M. S., Ch. IV.

CHAPTER V

APPLICATION OF THESE PRINCIPLES TO SEX APPETITES.

TOPICS FOR DISCUSSION

- I. What is the sanest attitude for young people to take toward the standards built up through racial experience? what for mature people to take toward the inexperienced longings of youth?
- II. The application of the principle of "sublimation" to the sex problems. Why is it especially promising in the field of sex?
- III. What are the greatest gains that have come to human beings through the fact that they have learned in some considerable degree to control their crude sex desires? Could we have had these gains without the control?
- IV. What appeal to you personally as the most valuable and inspiring of the higher considerations and satisfactions in the field of sex which enable a man to make a 100 per cent restraint of gross indulgence? How can these sources of happiness be best conserved and developed for young men, in your own opinion?

INTRODUCTORY STATEMENT

THE race has learned some very important facts about what does and what does not "pay" in respect to the appetites, including the sex impulses. Doubtless some of its conclusions are not complete, and some may be quite wrong. Society is naturally disposed to want each new generation to accept and adopt out of hand the conclusions which have been reached. On the other hand each new individual wants to explore for himself, follow his own desires, and

establish his own adjustments in his own way. There is no field in which this is more true than in respect to sex impulses and experiences.

Clearly we must get the sex knowledge and standards of the race, when these have been put in their best form, used by the new generation in such a way as to give it the advantage of experience of the race without marring and distorting the youth's own powers of discovering truth and of applying it to his own appreciations of life, his own happiness, and his own moral adjustments to society. His choices must come increasingly from his own discrimination and must increase this power of discriminating.

It has been found that force, fear, punishment, repression, commands, "moralizing," and the like are not our most successful methods of making this contact with the young. The failure of these methods has been taken to mean that the young are naturally wicked and perverse. This is not true. It merely shows that the mature people are usually unwise and the method is wrong. As indicated in the last chapter the most hopeful method at present open for youth to get the benefit of the experience of the race is through a gradual refining of the natural impulses and desires by letting them see in practice where control and refinement lead in respect to personal development and satisfactions.

There is no group of impulses which show the possibility of this method so well as those of sex. In its most physical form the sex impulse is the mere animal interest of mating. But even in animals there is added to it the pleasure of being together, of companionship, which in birds, for example, may have a number of esthetic interests and satisfactions other than those of sexual mating. In human beings these sex-satisfactions, as we have seen, (Ch. II: 2, 3, 4) include all the physical elements; but the emotional, esthetic, intellectual aspects of the sex relation become so rich and

numerous that no other side of life can compare with them. Love of mates, love of parents, love of children, love of brothers and sisters, sympathy and associations and friendships among men and women; devotion to beauty, to social justice, social morals, organized society, and the like are anchored in and fed by sex impulses. After we pass out of a mere animal stage of pleasure, these furnish the real and permanent joys of life. They are the joys that are the inspiration of poetry, of music, and of fiction as well as of social ethics and religion. It is because these higher forms give so much happiness that we can for their sake give up, when necessary and right, the physical forms altogether.

A first, most important consideration at this point is that these high developments of love and satisfaction cannot be had by the man or woman who "cashes in" on the lower animal basis of the sex impulses. Committing oneself to the grosser selfish indulgence of sex destroys the higher capacities for love development,—which on their part are always marked by decreasing selfishness. Any one might have either form of satisfaction; but he can't have both. The libertine automatically loses his sense of and ability to take pleasure in beauty, purity, honor, and truth.

A second fact is that the lower satisfaction is more transient and is self limited. The more freely and grossly it is indulged the more quickly its own pleasures turn to disgust and incapacity for satisfaction. On the other hand no one has ever found any upper limit to the personal and social comfort and satisfactions that flow from right and unselfish sex relations, nor to the possibilities of growth and development of the higher aspects of love. They lead to religion and to God no less than to home and happiness. A third thing to be noticed, and one of the most reassuring, is that generous love for sweetheart or wife; ambition for

home and children; love of honor and justice in these relations; the joys of chivalry and protection of mothers, sisters, sweethearts, and daughters; the longing for a perpetual companionship with and increasing understanding of some fine woman appeals profoundly to the normal young man as his most natural and worthy ambition. He is right.

It is because of these facts that we can refine the gross sex desires so wonderfully. R. S. L. Introduction, pp. 11-13; Ch. I, pp. 4-6; S. & L., p. 76. (This chapter should be studied in close connection with Ch. IV, of this manual.)

1. Does it point to sexual intercourse when we say that the sex impulses are natural, powerful, and useful?

It does. S. & L., p. 16.

2. Does it mean then that this indulgence of the impulse is permissible and right under all circumstances?

It certainly does not. There are reasons both within and without oneself why the sex impulses must be restrained and guided, and sexual intercourse possibly denied wholly. Sex impulses in man are much stronger than they need to be in order to provide for the basal results which they contribute in perpetuating the species. S. & L., p: 20, 35.

3. What are some of the internal conditions that over-strengthen our sex impulses?

Our consciousness which, whenever the urge is felt, tends to recall all that we have experienced or seen or heard on the subject. Our imagination and day dreams which enable us to picture scenes and indulgences that arouse and gratify desires; any sex thoughts and practises which tend to make our sex centers more sensitive and uncontrolled. Chapter II, 2, 16, 17.

4. What are some of the external conditions that over-stimulate our sex impulses, and thus make it necessary that we consciously master and guide the situation?

Suggestive pictures, plays, songs, stories, literature; association with people who interpret and practise life grossly; close and unusual contacts with girls,—as in dancing under the prevailing conditions, or in taking unfair liberties with them; the thoughtless manner of dress of girls in which their bodies are unnecessarily exposed. These are merely examples.

5. Are these things which reinforce and strengthen a man's sex desires at all under his control?

Some of them are not, and are entirely inevitable; as for example, the constant close association of boys and girls in our modern American life and education. While this association has its dangers certainly, most students are coming to agree that its opposite is more abnormal and dangerous, and that the association itself is not merely an incitement. It may also be a definite means of refinement and sublimation, through better understanding and appreciation.

Some of these influences, on the other hand, are quite *removable*,—as when we expose ourselves to conditions and persons that suggest and arouse the sensual desires. No man can submit himself to "temptation" and lay the responsibility on the environment.

All of them are controllable in the sense that a man can use his numerous natural contacts with young women to make both himself and them more human, more appreciative, more refined, more capable of giving each other better companionship and richer good times. And the same imagination that can suggest to him a gross debauch, can also paint the truer and more satisfying picture of the life that a young man and young woman can live together when each puts a full,

clean personality into it. S. & L., pp. 35, 76; D. of M., pp. 94, 112.

6. What are the results in one's life of a conscious sex mastery and controlled guidance?

(1) *Within oneself*: a buoyant self respect; a consciousness of unity, harmony, and worth in one's whole personality, that gives confidence and stability to one's best powers; the comfort and assurance that comes from consciousness of a clean record which allows no fear of any dishonoring discoveries; known freedom from venereal diseases and from danger of infecting wife and children; a knowledge that one has not contributed to the marring of the personality and life of any woman high or low, and thus degrading one's standards; a feeling of personal and spiritual equality with our most cherished women—mother, sisters, friends, sweetheart or wife; the unsurpassed and ever-growing happiness that can come only from a clean untainted love-life which fits one confidently to enjoy and to call out in others the best human affections whether in friendship, in love of woman, in marriage, or in parenthood; the confidence that one may go on as long as life shall last in partnership and companionship with the woman of one's choice, exploring and appreciating the richest human relationship we humans know; a sense of happy social adjustment, of having met in a big and fair way the obligations that come from living with other people in a world of great privilege and opportunity, and of having met serviceably and socially rather than selfishly and grossly the claims of life; the inspiration and exaltation of spirit and the feeling of fitness that comes from being, in respect to these most fundamental and intimate issues of life, in harmonious relationship with God and the spiritual forces that call men away from animal indulgence; the superb sense of having lived up to one's own best

impulses, ideals, and standards,—which are the measure of God in us. S. & L., p. 2; R. S. L., Ch. IV; D. of M., pp. 26, 38, 68.

(2) *In society*: Helping, by such a life and by precept, to make such clean and fine sex living more possible and more appealing to the world; setting up in society sex standards that will reinforce the best sex ideals of each person; lending one's whole influence to fix more firmly and improve vitally the most basic social institution,—the home; the encouragement by personal mastery of every other individual who strives for mastery; the reinforcement of every social agency that seeks by education and inspiration to make all sex expression more idealistic, more socially constructive.

7. What are the results of unrestraint in respect to sex?

Just in proportion as one is a gentleman and sensitive to justice and honor, unrestraint destroys the possibility of all those positive joys, virtues, and services suggested under question 6.

Sexual unrestraint perverts and turns into unsocial and destructive channels one of the most powerful and pervasive of our emotional forces. (See also Chs. VI & VIII.) It means prostitution, unfaithfulness, seduced and ruined men and women, illegitimacy, wrecked homes, venereal diseases, undermining of confidence in social evolution.

Sex abuse however does not end merely in a few such gross sex perversions, as some people are inclined to think. In exact proportion to the great outreach of sex, abuse and misuse of it undermine all the higher emotions and satisfactions and capacities to which sex at its best ministers. This includes all these qualities and appreciations that relate us in sympathy to other human beings, to beauty, to social justice, to truth and morality, to God and the universe order. A man cannot grossly degrade this fountain of richness in life,

and yet enjoy the high uses which its waters might have served. S. & L., Lect. III; R. S. L., Ch. IV.

8. What are some of the aids to human sex control that are at once effective and sound?

In general these may be classified under the following heads:—

(1) *Forces and conditions that tend to prohibit irregular sex behavior.* This would include laws, commandments, moral and religious regulations and codes, traditions, conventions, public opinion, and their like. Through appeal to fear and shame, to emotions of confidence and obedience, to desire for approval or for conformity, or to a sense of external obligation or duty, society may exert restraining influence on the behavior of the young. Wherever this is necessary it should be done persuasively and constructively rather than negatively.

(2) *Anything internal or external which tends to draw the attention away from the sex desires.* This would include all employments, activities, interests, amusements, purposes, ambitions, and plans that may engross the mind and use up the bodily and mental energies in other than sexual ways. Thus other motives, which naturally do not claim so much interest as the sex motive, may be consciously encouraged to the end that personality may be better balanced, and the sex impulse be less able to outrun its uses.

(3) *All influences and appreciations that tend to combine with and to refine and sublimate the sex impulses and satisfactions themselves.* This includes such knowledge and wise understanding of the whole great range of possible sex satisfactions clear up to the highest; such arousing of a desire to enjoy the more social and lasting forms of sex relation and privilege; such habits of choosing the more permanent satisfactions even though they may be a little further away,

that the youth gets more real pleasure in controlling for the sake of the greater satisfaction than he would in yielding for the sake of the immediate. This is building up within personality a group of appreciations and powers that make guidance native and pleasure-giving, and not arbitrary. Self-control thus becomes the unconscious result of a consciously chosen ideal.

Probably no individual can do this unaided. It comes about through our confidence in and devotion to some persons, who, because of their experience and wisdom, can mediate and make real these more refined satisfactions by their appreciation and approval. It is at this point that religion as a spiritual influence operates to connect the individual nature with the Divine. B. of S., pp. 63, 65; R. S. L., Ch. VI.

9. What is to be said about the value of external moral and social codes and of the effort to repress the sex desires and tendencies by means of them?

This is one of the most complex and difficult questions of all individual and social psychology in its bearing upon education. No one can claim to be ready to say anything final about it. Yet the following statements may sum up the best present thought on the subject:—

(1) All the human conventions, opinions, restraints, and moral and social rules about sex have had an actual *history in human experience*. They represent the racial reaction to this experience. They cannot reasonably be expected to be either *absolutely right* nor *fundamentally wrong*. They certainly have a great positive and practical value to the individual in pointing out his right adaptations.

(2) To collect these, enlarge upon them, strengthen them, and give them a complete and absolute sanction, beyond anything which experience has warranted, is

the most primitive and easiest way to bring adult human interpretation of its own experience to the control of youth. It is a counsel of laziness and conservatism.

(3) This method has at once the appeal and the weakness of all "royal roads." It is too simple to be true. It has all the weakness of stimulants. It is artificial, arbitrary, and autocratic.

(4) When the full power of society is thus used from the outside to control the lives of strong individuals by force or fear, the result is to get an arbitrary *repression* of desires and longings, and to focus attention on mere acts rather than upon the inner nature and spirit which alone can produce moral behavior. It seeks a premature stable equilibrium, where a moving equilibrium is what we want.

(5) Such social repression does not ordinarily secure internal conviction, refinement of impulses, and enlistment of personality to meet its own problems in the most sane and upbuilding way. When it seems to succeed best it may lead to the most grotesque secret perversions of sex. More frequently with robust, healthy youth it leaves personality unconvinced, unsatisfied, rebellious, inwardly (though possibly unconsciously) determined to seek indulgence when the restraints are relaxed in any way. This unsound result in conduct is not the fault of personality itself. It is the fault of the short-sighted method of teaching. The line of indulgence is no less hurtful to the individual and to society than if it were his own fault, however.

(6) There is a better way. This method of forced repression is like applying the emergency brakes as a substitute for engine control. Good drivers regard it better to have all the positive functions of the engine so under control that it both drives the car up grade and holds it back when going down. *Sometimes* the brake is essential. But it is never a constructive in-

strument. Our primary problem is to get natural engine control, so that the least possible use need be made of the brakes. See also Ch. IV: 5.

10. **To what extent can we hopefully substitute other interests so as to relieve the strain upon sex impulses?**

This will be discussed at length in Chapter VII.

11. **Can the principles of sublimation (see Ch. IV) be applied to sex?**

There is no group of desires, satisfactions, and choices to which they can be so vitally applied. This is because of the fact that sex is so strong and so pervasive and gives pleasure, inspiration, and satisfaction on so many levels,—low and high. It is because all human loves grow out of reproduction and sex; it is because love of beauty and the discovery of unselfishness are no less derivatives of sex and reproduction. Because the joys of marriage and home, the love of man and of God, the satisfactions of honor and fairness and chivalry have the same roots and yet are greater than the satisfactions of prostitution, lust, and unrestraint, that sublimation is possible. We can draw the interest away from the gross to the refined because the refined is as natural and satisfying as the gross.

12. **What are the essential facts about sublimation of the sex impulses?**

There are three of these that are peculiarly suggestive and full of meaning:—

(1) Any impulse that provides both the primitive animal uses and satisfactions and at the same time connects with numerous intense and refined kinds of pleasure furnishes abundant raw material for sublimation.

(2) When these later and better types may not be enjoyed in their highest degree except through suitable control, restraint, and sacrifice of the grosser and more

animal ones, *we are forced to choose*, and are given the alternative of the lower *self-limited* satisfaction as against continual *progress in satisfaction*. This makes it certain that we shall either degrade or sublimate them.

(3) The surplus urge which our consciousness has given to our appetites is the thing which insures that a choice will be made. This is not an evil. The very excess drive, which tempts to fearful and gross indulgence and perversion, is the condition which furnishes the zest and interest that may redeem it from the animal phase to the intellectual, social, and moral. Sex is not merely a drive to gratification. It has been a drive to *improved* gratifications and to progress in character.

13. What is the essential mental function that makes human sublimation possible?

It is *imagination*. Unless one can really *image* or *picture* convincingly to himself the value and the future satisfaction to *himself* of a later higher expression and enjoyment, he can never inhibit or control a present desire so powerful as that of sex. Imagination is not a matter of *invention*. It is foresight and conviction. It is the condition of all control and all progress.

This is the practical point at which the influence of the older wise and loved hero can serve the young. It is through confidence in such a one, through the pleasure of his approval, and through the vividness, with which the later and higher enjoyment is endowed by mediation of the parent or friend that the finer anticipation has power to appeal to imagination and check the present urge. S. & L., p. 63.

14. What are the sex satisfactions among which we must choose?

For convenience and brevity we may put these satisfactions into two classes, although they interpenetrate:—

(1) *The basal and primitive group*:—The powerful, pleasure-giving, impulsive series of acts involved in seeking, urging, in winning assent, and in indulging in sex intercourse as a mere sensual operation. This is reinforced at every point by the urges and satisfactions of curiosity, excitement, entertainment, novelty, and adventure. These latter are not at all primarily sexual impulses; but both in animals and man they are closely related to and supportive of sex appetites and behavior. The romping, roaming, and migrating instincts among animals are quite as much tributary to sex and reproduction as to nutrition. S. & L., p. 39.

(2) *The derived mental and social group*:—In this group there are four main types: (a) those which are merely more intellectualized and socialized forms of the courting and mating impulse; (b) the pleasures of maternity and paternity and of home-making, and the modifications which these make in the mating instinct and in happiness; (c) those pleasures which arise from extending these restrained and refined forms of the sex impulse to *all womankind* in the form of emotional and intellectual appreciation and companionship and protection; and (d) the impersonal esthetic and ethical satisfaction of having a broad and inclusive adjustment and mastery of one's life, rather than of following the pleasure of mere sensual sex indulgence. This last leads into philosophical and religious impulses, motives, and satisfactions. S. & L., p. 76.

15. What are the chief refinements of satisfaction possible to the courting and mating instinct?

The words "lovers," "courtship," "husband," "wife," "marriage," as compared with those of "animal seeking," "winning," and "mating" briefly point to the difference. These ideas include of course the physical sexual act as one of the normal and real elements in

the situation. But to men who have gained an appreciation of the meaning of sex in life, the comradeship and the emotional, intellectual, and temperamental attractions surround the physical in such a way as to give it merely a supporting part,—not an engrossing one. Lust is expanded into love. The love, devotion, mutual consideration, equal sharing; the planning and sacrificing support of each; the happiness from a sense of equality in cleanness, in obligation, and satisfaction; in a word the pleasure of a genuine life-partnership in which each puts everything of physical endowment, emotion, affections, intellect, refinement, power, service, purpose, and determination:—these are perfectly possible things toward which every normal young man and woman should look. Not every sexually clean young man attains this in his marriage, because some other positive factors beside sex cleanness are essential; but no one can hope to realize this relation and its full happiness, based on a life of lustful selfishness.

16. Do the parental satisfactions which are in the future, have any merit in influencing men in the choice we make in the use of our sex life?

The male sense of home and the father's love for children are probably not so strong as in the case of the mother, though this may well be a lack in education as much as in nature. And yet the average man only needs to recall the terms father, mother, sister, brother, son, and daughter to place himself in a line of persons who make up much of the total happiness of his life. Certainly pride in the cleanness of the family from which one has come is a real pleasure. Equally certainly, there is great joy in planning for and in building up a family of sons and daughters free from taint and capable of maximum happiness because we ourselves have kept clean. This whole group of relations is powerfully connected with sex, and nothing can so

limit our pleasure in them as wrong sex life; but the pleasures we may secure in building up the right sort of a family unit include, besides sex satisfactions, the whole range of human pleasure and purpose, as companionship, social and economic interests, literary and artistic efforts, an opportunity for rest and recuperation, and inspiration for optimism and self-realization. That is to say, perverse sex life excludes us from the fullest realization of these higher sex and other pleasures in the home. Sound sex life adds tremendously to every other normal satisfaction we have in our home life. B. of S., p. 58; R. S. L., p. 58; D. of M., Ch. IV.

17. **Of what satisfaction are we men capable through a sublimation of the sex appetite in respect to women in general?**

The difference can be most quickly sensed by comparing the state of mind of the lustful youth who thinks of every passing girl only as a possible means of animal gratification with that of the strong man who has let chivalry and idealism give to every woman he sees something of the sentiment which he has for his mother or sister or wife or daughter. The former is the logical biological outcome of the animal impulse strengthened by consciousness without the check of the broader sex interests. The latter, without denying the animal desires, holds them subordinate to the intellectual, social, and ethical satisfactions. This higher satisfaction comes from consecrating strength and admiration to building up companionship, comradeship, friendship, and mutual stimulation of all the higher relations between the sexes. It is the pleasure of guidance, of protection, of chivalry, of appreciation for womanhood because of what wifehood and motherhood mean, as against the destruction of wives and mothers through the use of women in the mere physical gratifications of lust.

18. In what ways may the sex impulse add, by refinement, to the less personal and more esthetic satisfactions?

We have already seen (Ch. II: 3, II) how sex has helped to give us beauty in the world, and the sense and appreciation of it; how it enriches the emotional life; how it helps to mold our moral and religious ideas and states; how closely it is associated with social progress and with all the attitudes that make for right, justice, sacrifice, and devotion. It is itself closely interwoven with all that we now hold as beautiful or good. No man can give himself up to the gross, but very real, satisfactions of sex, and have unmarred the sense of beauty in personality, in character, in the arts of life and literature, and in the order of the universe in which we live. His satisfaction would be the keen satisfaction of an uncontrolled monomaniac compared with those broad ones open to a man of poise and universal interests. His would be the limited satisfaction of the mere material "taster" of pleasure compared with the permanent happiness of the man whose spirit has related itself to all the richness of his own personality, to his fellows, and to God.

19. What of the permanency of the two types of sex satisfaction?

The primitive type, when indulged merely for its own sake and unredeemed by the refinements of the higher motives, not merely prevents the higher satisfactions, but is *self-limited* in its own field. That is to say, such merely sensual indulgence of qualities that have high possibilities inevitably blunts the power to get even the gross satisfaction. It carries its own destruction. It plays out, to say nothing of the disease and of the demoralization it may bring to other personalities. This is shown by the continual necessity of libertines to devise new ways and situations to yield the desired satisfactions.

APPLICATION OF THESE PRINCIPLES TO SEX APPETITES

The higher type has no such limitations. Being merely the normal flowering of the whole sex function, as this is associated with all the higher human capabilities, the happiness that belongs to it continues to increase with the growth of human appreciation of humanity, beauty, truth, life, and God. It carries its own renewal in its natural growth. S. & L., pp. 34, 54-57; R. S. L. Introduction, pp. 11-13 and Ch. I, pp. 4, 5, 6.

CHAPTER VI

SOME POPULAR MISCONCEPTIONS ABOUT SEX

INTRODUCTORY STATEMENT

SO great has been the desire of men to find a reasonable basis for unrestrained sex indulgence and for ignoring the demands for continence, in spite of the adverse findings of race history, that we have developed all sorts of subterfuges of excuse. The "wish is father to the thought." The most of these conceptions are without any real foundation. The most plausible of them are only half-truths made entirely false by a selfish bias.

1. "I don't believe the Creator would have given men this powerful appetite if he hadn't intended that we should use it and get pleasure from it."

No appetite exists even among animals for its own sake merely; i. e., just to be gratified. Gratification is always incidental. The sex appetite in man has as its function the propagation and education of the human species. Between human mates sex intercourse, when in the right spirit, serves this end in two ways: (1) It produces offspring. (2) It normally increases the warmth of the love and devotion of these mates so that a real home exists. The indulgence before marriage and unfaithfulness after marriage, may, on the other hand, destroy your own happiness and the health and happiness of your family for two or three generations. D. of M., p. 84; S. & L., p. 15.

2. "I am particularly strongly sexed and therefore cannot control myself."

Probably the assumption is not in the least true. We have no adequate evidence of great natural difference between healthy, vigorous men in respect to their native sex desires any more than in respect to hunger. Most men are over-sexed, so far as biological value goes. The chief difference between them comes from the degree of mental and social development, from the degree to which one allows himself to be exposed to sensual influences and suggestions, from the extent to which he desires to guide and control the impulse, and from the attitude in which he has been trained to adjust himself to the problems of social behavior. R. S. L., pp. 80-96.

3. "Only weaklings and mollycoddles refrain from sex intercourse."

It is, on the contrary, much more difficult to restrain an appetite like this than to indulge it. It is the lower animal with little brain and personality, and the men who do not assert either, if they have them, which indulge the sex passion whenever strongly urged. It is some lack of manhood, not excess of it, which leads to sex indulgence. S. & L., pp. 69, 83; R. S. L., p. 50.

4. "One needs to have sex intercourse in order to develop his sex nature and his manhood."

We have no known biological nor physiological foundation for this belief. It is used purely as an excuse. The development of the sex nature and organs, as well as the general qualities of vigor and manliness, depend on the internal secretions of the testes and other glands,—and thus upon the *conservation* of the sex developing qualities; and not upon the *use* of the function. Men who are hoping to produce stallions or other male breeding animals of great vigor, fire, and

long sex-career never try to get these qualities by early or excessive use of them. R. S. L., p. 63; K. F. F., p. 5.

5. "If I do not indulge, I shall have nocturnal emissions."

You should normally expect some nocturnal emissions. These vary in frequency owing to activity, nutrition, and personal habits. This is exactly nature's way of relieving the tensions and stimulations which come from over-accumulations of the seminal fluids. Physiologically, occasional seminal emissions do precisely what is needed with no harm to yourself or to anyone else. They are no more abnormal than urination, unless they are over-incited by abnormal conditions or unwholesome practices. S. & L., p. 41; R. S. L., pp. 20-24.

6. "Sexual indulgence makes men contented."

In so far as there is any physiological truth in this, normal seminal emissions do the same thing. They relieve tension. In the sense in which the expression is used the only discontent which it removes is the discontent of those who have accepted immoral sex gratification as their standard. Experience has shown that even men of this type can be enabled to be happy and contented and yet be deprived of all possibility of sex gratification. On the other hand, it is everywhere noted that men who give themselves the excitement of illicit sex relations do not find content therein. They only feed their discontent. They are compelled continually to pervert and degrade further their sex experiences in order to keep up the keenness of satisfactions and excitements. This is because they are, perhaps unconsciously, seeking the permanent sex satisfactions and contentment which only real and complete love can give. P. M. B.

7. "It is better to indulge with woman than to masturbate."

This is not true as a general moral statement, nor as a physiological one. Morally it leaves out of account the fact that another personality is debauched. At its worst masturbation is only an individual vice. Wrong sex intercourse involves two people and is a social vice. Physiologically the statement leaves out of account the fact that the sex diseases are spread almost exclusively through sex intercourse outside of wedlock.

A real man does not have to choose between masturbation and the debauching of women. His choice is rather between these perverse uses and the program of confining himself to the fine and limited relationships which human experience has accepted as the highest and most satisfying thus far discovered. This means 100 per cent continence before marriage and 100 per cent faithfulness to one's wife and family after marriage. S. & L., pp. 53, 70; R. S. L., pp. 50, 53.

8. "Everybody indulges; why shouldn't I?"

Even if this were true, the conclusion would not be sound. In matters where strong desires and lusts are concerned, the majority of an uncritical, unthinking population is usually wrong.

But the statement is false. Many men,—and among them are the finest men the world has known,—and a very large per cent of the women have kept themselves entirely free and clean of wrong sex relations and have established thereby positive standards of sex thought and behavior which go a long way toward showing that the race is capable of mastering the problem of sex. This is the most reassuring single fact in the sex situation today.

9. "If the girl is willing it is none of my business."

It is the impulse of the real gentleman to protect women even from his own appetites; and not to exploit or degrade them. Furthermore no man can escape responsibility for his own obligations to society at this point. S. & L., p. 72; D. of M., p. 111; R. S. L., pp. 42, 43.

10. "She will do it anyhow."

This is not true. Few women, except perverts and those mentally subnormal, fall into this kind of a life unless they have been lured into it by want, love of excitement, desire for luxury, or love-promises of men and the desire to please them. They naturally desire home, constancy, and children; and these are the very things that the appetite of men deprives them of.

11. "I have never seduced a virtuous girl; I have merely used those who have already fallen."

When did it become any more honorable to rob a person of his last dollar than of the first; or to kick a man already down? Any one who exploits even a prostitute is further debauching another human person, and prostitutes his own personality in doing so. This is where a man should protect and defend. R. S. L., p. 41; L. C., p. 55; S. & L., p. 79.

12. "I pay for what I get. It is merely a business transaction."

So was slavery. Lustful, uncontrolled, and degenerate men create the demand. The supply would not exist but for this. One can buy murder, arson, burglary, or any other form of wrongdoing. The ability to buy does not take the wrong off a transaction. R. S. L., p. 50.

13. "Economic conditions are to blame; and until these are changed prostitution and other forms of social vice will continue."

SOME POPULAR MISCONCEPTIONS ABOUT SEX

The primary cause is not economic, but lies in the sex desires and unwillingness to control them. Economic conditions only modify this. Economic evils must be met and improved. But even more we must also meet the primary causes. P. E., p. 400.

14. "Prostitution cannot be stopped. It will always continue."

Probably stealing, murder, wrong sex indulgence, and all other recognized vices or crimes will never be completely stopped; but all of them can be greatly diminished. More normal people can be brought to full self-control.

15. "If prostitution is stopped at one place it will merely break out somewhere else."

If this is true it simply proves that we must have united and uniform rather than local and spasmodic efforts to suppress commercialized vice.

16. "The only effective way to meet the problem is to regulate the traffic and insure against disease and unsanitary conditions."

Practically all workers and active investigators have come to admit this method to be a complete failure, and insist that suppression is the only possible solution. K. F. F., p. 8; P. E., pp. 205-264; S. T. L.

CHAPTER VII

PRACTICAL AIDS IN DIRECTING AND CONTROLLING THE SEX APPETITE

TOPICS FOR DISCUSSION

- I. What are the chief possible improvements in the *external social conditions* that would make for the most satisfactory sex behavior and attitudes of young people?
- II. What activities and interests other than those of sex, can be encouraged in such a way as to give boys a better chance to develop a clean, controlled sex life?
- III. What are, in your opinion, the *inner springs of personality* that have most to do in determining whether a man improves or degrades his sex life? In what practical ways can these qualities be strengthened?
- IV. Can you show how such motives as the following, combining with the sex impulse, make its control more difficult:—curiosity, self-assertion, love of adventure, excitement, and experimenting?
- V. How can the following motives be combined with the sex motive so as to make control more possible: love of athletics and competitive sports; any wholesome hobbies; ambition and definite purpose to succeed in life; interest in intellectual pursuits; enthusiasm for social justice and betterment; desire for a clean home and family?

INTRODUCTORY STATEMENT

IF appetites are to be controlled and guided, shall it be from the outside by society, or from the inside by the individual? If guidance must always become *self-guidance* in order to have value in character, how can the aid, which experienced people can give to immature people, be furnished with the greatest help and least harm?

We cannot from the outside reach and modify appetites and their desires directly. We can act upon them indirectly by influencing those elements that arouse desires, those elements that control desires, and the resulting attitude and conduct that grow out of desires.

The environment may arouse or diminish a given desire. We can change the environment for the better. This may have a value in preventing wrong action; but it does not really educate in self-guidance. We may control conduct through force, and thus prevent wrong actions. For example, soldiers may be confined in camp to prevent their going to houses of prostitution. This is not educative of the control of appetite, though it may be a necessary precaution.

Similarly we may, by threat of some sort of punishment for lack of control, force internal control through fear, shame, or other like motive. This is a more educative device than either of the others, because it forces a choice between two groups of satisfactions and motives. But often the relation between the punishment and the act is arbitrary and imposed autocratically, or appears so to the individual, and hence does not convince the inner personality. In proportion as this is true the results in educating the appetite are not sound. We may give to the young person the facts that bear on all sides of the indulgence, repression, or control of his desires, and seek to give him control through knowledge and judgment. This is real, necessary, and constructive education for personal mastery; but knowledge will not, standing alone, usually give control of hot desires. We can so engage other desires than the one under fire that the youth may temporarily forget and ignore, and thus not be tempted to gratify it. This has a value, because personality has limited energy, and any time and energy wholesomely directed is so much gain. It may be especially valuable at critical

moments of personality or of temptation. It may get the youth past a danger point. However, for actual self-control it does not reach very high. It really dodges the issue.

Real education means that we have to find and arouse loves and desires within ourselves and our friends which directly fuse and assimilate the knowledge we have and equally, naturally, and without arbitrariness, absorb and refine the coarser lust. We must do, through imagination, what his first love for a fine young girl does for the normal boy. Such love takes his animal sex desire up into itself and into the clean, chivalrous, protective admiration and tenderness he feels for her whole individuality. He protects her as fiercely from any coarse desire of his own as he would from that of any other man. This is a perfectly natural youthful reaction. The grosser desires are most adequately educated then by a combination—(1) of knowledge, (2) of more comprehensive and finer kindred desires, and (3) of the sure satisfactions that flow from putting these into actual practice.

It is the purpose of sex education to produce the self-controlled individual, who uses his sex impulses constructively; to arouse the warmest, most convincing motives for doing the finest things; and to make very real and present the happiness that belongs to refined sex development.

1. What is the purpose of sex control?

It is not to force people arbitrarily to conform to a moral code. It is not merely to prevent the doing of things we naturally long to do. It is not primarily to escape disease and other penalties of indulgence. It is rather to enable us to use a force, which greatly influences the personal and social development of every person, so as to get out of it the greatest, most enduring individual happiness, growth, and progress with the

least waste, and at the same time minister most to the life of humanity generally. S. & L., pp. 39-40; 4-10; R. S. L., Ch. VI.

2. Why is this effort at conscious control of sex (and other impulses) any more necessary for man than for the lower animals?

Because the longings and the satisfactions are more consciously felt; because man can definitely recall the past and anticipate the future; because he can enlarge and intensify his impulses by doing both; because he can also form judgments as to the wisdom or unwisdom of his acts; because if he undertakes to live on the plane of animal satisfactions he inevitably outdoes the animal, and in doing so he automatically cuts himself off from the higher and richer satisfactions that sex carries peculiarly for humans. For example, man could never have come to the deep, fine, permanent love and devotion to one woman without giving up promiscuous sex relations. He never could have known the joys of a home and love of children belonging surely and exclusively to himself and the wife of his choice without sacrificing, along with other men, the unlimited sex indulgence. He never could have achieved faithfulness, constancy, fairness to women, and honor in relation to them, chivalry, and devotion to mother and children without sacrificing the animal privileges of lust. S. & L., pp. 61-65; R. S. L., p. 3.

3. Can any individual work out alone a line of sex behavior that will prove sound and fully developing for himself, and will gain those higher things?

It is not possible. Sex is too powerful an impulse within and too rich and complex in its branches to allow any individual safely and fully to meet its problems alone. The race has been thousands of years

learning what is known about sex. If we are to make any progress, the race must find a convincing way to help the individual solve his sex problems in the light of what the race has learned; otherwise, the individual is sure to make such gross errors as to allow neither progress nor satisfaction in the result. S. & L., pp. 9, 65.

4. How can the race help the individual in this task?

By changing for the better his social environment as it bears on sex. This includes eliminating conditions that are unfavorable to right use of the sex impulses as well as such positive and constructive changes as are possible.

5. What is included in the making of more wholesome conditions?

(1) Suppression of commercial prostitution and solicitation to vice by making it impossible for it to be profitable.

(2) Supervision, by segregation if necessary, of men and women who have gonorrhoea or syphilis in communicable form.

(3) Segregating and protecting the feeble-minded and defective, both for moral and for eugenic reasons.

(4) Preventing plays, literature, movies, and amusements and other commercialized activities that stimulate sex passions.

(5) More careful supervising and guiding of the associations between children.

(6) More intelligent and comprehensive direction of leisure by means of recreation, amusement, and play scientifically and socially supervised.

(7) Remedy of economic and other conditions which unduly postpone or prevent marriage, and make home life unsatisfactory or abnormal.

6. How do such measures operate?

These methods are both negative and positive in character. The elimination of the gross social sex perversions only gives the young people a chance to be normal without having to fight against these abnormal conditions that we have allowed to grow up through a combination of lust and greed and neglect. In addition to suppressing these we must give youth the advantage of fine example, inspiring and uplifting leadership, and supervising companionship and institutions, as positive educative features of their environment.

7. What are the chief educational methods that may be used in connection with the sex impulse? (See also Ch. V: 8.)

There are three ways in which we may approach the education of young people in respect to their impulses and tendencies:

- (1) The use of commands, prohibitions, taboos, traditions, codes, and other forms of adult pressure;
- (2) Substituting and developing other equally natural motives and interests, activities and satisfactions in lieu of those of sex; and
- (3) Systematic and positive education and refinement (sublimation) of the sex qualities themselves, in their relation to all the other motives of life.

8. What are some illustrations of efforts by society to repress wrong sex behavior?

(1) Moral and religious codes:—such as the prohibition,—“Thou shalt not commit adultery”; the regulations of churches and other orders relative to membership, etc.

(2) Social and legal enactments:—such as laws and statutes prohibiting various forms of sexual misconduct; marriage and divorce laws; laws governing consent, for the protection of immature girls, etc.

(3) Customs, traditions, conventions which condemn irregular sex relations through public opinion and the social penalties of ostracism, or other barriers.

9. What is the actual value of these devices?

They appeal to the lively and active motive of fear of consequences in one form or another, and thus are valuable in emergencies, personal or general. They make demand directly for conduct, and hence do not wait for internal conviction and full mental assent. They partake of the efficiency and of the weakness of autocracy. In so far as such processes are educative at all they educate habits and behavior. They make use of the impulses of obedience and conformity.

10. How was this illustrated in the great war?

The preparation of our armies of efficient fighting men was an emergency. During this period those in authority forbade intoxicating liquors because these make for sexual abuse and other forms of inefficiency; prostitution was suppressed about the camps, and soldiers forbidden to visit areas in which it existed; soldiers were severely punished for sex conduct which tended to make them inefficient as soldiers. This rigorous treatment aided in making our American army more free from venereal disease than any other army of equal size in the history of the world.

Coupled with these repressive measures was also a constructive program of utilizing personal contacts, welfare agencies, recreation, and education. Even emergencies call for more than force and fear. They ought always to be made educative and convincing.

11. What are the weaknesses of these repressive forms of sex control as devices for education?

(1) Standing alone, they are weak educationally because they are external and autocratic, and may there-

fore appeal to the individual as arbitrary. In order to have any permanent value, it is important that the individual himself shall understand how these controls minister to his own life and to that of others. They must seem *fair* and *natural* and *satisfying* to him.

(2) They are chiefly negative. They do not carry in themselves suitable substitutes and adequate rewards to take the place of the indulgence which they deny. Hence they do not develop convinced, enthusiastic, or positive character.

(3) They often contain much of prejudice, and are thus unfair and unreasonable. For example, they bear unequally on men and women. Men have never been made to suffer for their sexual misdeeds as women have. Beside being unjust to women, this has been very bad for the morality of men. U. of M., p. 21.

12. What is the principle underlying the very practical movement to aid sex education by the substitution of other interests and activities?

It depends essentially on the fact that our time, interests, and powers are limited, and that if we are fully active in one field we cannot be in another also. It involves therefore the prevention of undue attention to the sex appetites and of sex excesses, by draining off the excess of energy into other channels. It is keeping down one impulse by developing and gratifying others.

13. What are examples of this method of education?

(1) Any device, project, or organization for the better use of the leisure time of boys, so that no time of idleness is allowed, and the mind remains occupied with wholesome interests.

(2) Definite guiding of the activities of boys and

young men and the use of their energies and time in engrossing and wholesome undertakings:—as clean entertainments, movies, and shows; indoor games, puzzles, hobbies, outdoor sports, hikes, athletic games, appealing conversation, discussions, reading, and the like.

(3) More intelligent use of, and provision for, the various temporary impulses, motives, and instincts that are large in the boy's life. Such are the gang impulse, and those of play, exploring, roaming, collecting, constructing, inventing, creating, etc.

(4) Timely encouragements of, and appeals to, the purposes, ambitions, and hopes of boys for their life activities; and with this making clear the qualities of body, mind, disposition, and the attitudes which are necessary for success. Testing them for progress in gaining winning qualities.

14. What is the relation of leisure and of wholesome vigorous activity to right sex behavior?

Leisure, unguided, furnishes peculiar psychological temptation to experimentation, bad companionship, vulgarity, and lowered morale.

Leisure used in enterprises that do no more than tax the body and hold the mind enable the boy to grow up with so much less chance at the coarser mischief. In its effects it is somewhat like cleaning up the environment. If, in addition, these interests of the leisure time are in themselves valuable, we have made a positive contribution to sound character, although it may not bear very directly upon sex control.

15. What is the weakness of this method of substitution in sex education?

It has only a general value such as exercise has in fitting the body to resist contagious diseases. It lacks power to give *specific* immunity and mastery. In a certain sense, standing alone, it dodges the sex issue

by substituting other interests. It neither provides against the specific temptation which is sure to come, nor (more important still) does it teach the young man to use his sex nature for that building up of his own character which it may so well do.

16. What is the place of positive education in respect to sex direction, control, and development?

This is the supreme service society can render youth. What has been mentioned above is a part of this education. But it is not enough. It is not the big constructive thing. In early life we must definitely prepare the boy to recognize his own progress in sex life, to know what it means to his happiness, to find his chief pleasure in looking forward to a fine sex perfection of body and spirit, to recognize the various dangers that threaten this, to take a fair and honorable attitude toward girls and women, to idealize the phenomena of the home, to prize the refinement which can occur there of all our more selfish satisfactions, and most of all to regard his youth as a preparation for this home making. U. of M., Ch. VIII. (See also Ch. IV of this discussion.)

17. What is the real purpose of all education?

Its purpose is to improve *choice* and *conduct* in any field, through the proper development of those inner springs of personality which normally determine choice and conduct. U. of M., p. 43.

18. What are these inner human springs that determine choice, and must be rightly educated in respect to sex choices, as in others? and what does each contribute to choice and conduct?

The chief inner elements that control our choices are:—

(1) Our native *tendencies* and *impulses*, and the *desires* and *appetites*, which *drive* us in life.

(2) Our *satisfactions*, by which we measure the total worthwhileness of our conduct because of the comfort or discomfort which it brings, and which taken with our desires furnish the motives of life.

(3) Our *knowledge* and *judgment*, by which we consciously compare and measure the different elements that enter into a situation and estimate the soundness and wisdom of various possible lines of choice in the light of our whole experience or instruction.

(4) Our *standards*, which represent that part of our knowledge that we have really accepted and assimilated.

(5) Our *ideals*, which are a kind of fusion of our desires and standards.

(6) Our *attitudes*, which determine how our past instruction and experiences will influence our openness to any of the stimuli and appeals which come to us. They express a kind of habit of outlook and of relating oneself to his stimuli, his states of mind, and his conduct.

(7) Our *purposes* and *aspirations*, by which we look ahead and relate our present to the future that we want to have.

(8) And in it all, our *imagination*, by which alone we can image and make real to ourselves our past experiences and our future possibilities,—both for our *present* guidance.

Every one of these functions of our personality bears practically and strongly on choice and behavior. Apparently every one can be changed by education,—both for the better and for the worse. Practical sex education can ignore no one of them. U. of M., Chs. II & III.

19. "Sex education," then, is more than "Sex hygiene"?

Very much more. It means of course such knowledge of sex physiology and hygiene as will help prevent disease and secure sex health. But knowledge is not enough. It means that every sex fact imparted to youth should at once be so connected with the inner sex development of his body, mind, and all personality that he cannot ignore its intellectual, emotional, social, moral, and esthetic contributions to his normality, his adaptations, his happiness, and his growth.

20. Can one consciously set about strengthening and developing for himself or for others these traits of personality as they bear upon sex choice?

He can. Every one of them can be modified and educated. (For training of *appetites* and *satisfactions*, see Ch. III.)

21. How can we train the function of sound judgment and reason with respect to sex?

There is no way except to *practice oneself in reasoning and judging*. One may have knowledge without judgment. To have the latter, one must insist on bringing the whole situation into consciousness. It means that one must observe life; must bring all the facts into the problem; must not shut his eyes to the disagreeable outcome of conduct which at first gives pleasure but limits all later happiness; must watch causes and their effects and try continually to find what are the essential and important factors in an effect. He must refuse to allow his present desires and prejudices to determine his choice, merely because they are *present*. They are always stronger because they are close. He must continually include the experiences of others in the forming of his judgments.

In a word, the only way to educate oneself in the power of judgment in any field is to apply the *scientific method* consciously and with purpose in deciding every choice he makes in that field. One thus builds up standards of discrimination and choice.

22. What can we do to improve ideals?

Ideals are a kind of combination of our standards and our desires. When you have a conviction of the soundness of any point of view and a strong devotion to it, with a desire to realize it in your life, you have an *ideal*. Clearly, then, cultivation of sound ideas, knowledge, and judgment helps toward ideals.

23. But how can we increase desire for and devotion to these standards, if there is in us some strong, coarser desire which conflicts with these?

This is probably the most difficult problem of human life. Here is really the heart of the internal conflict between the lower and higher life. There are those who believe there is no *natural* or educational way to change desires for the better; that it can only be done by supernatural power. Our best studies of human personality seem to show us, however, that desires and devotions, even the most spiritual, can be naturally trained and developed just as truly as any other of our functions. This can be true only because the elements of the higher desires and satisfactions are *already naturally within us*, and need only to be brought into the range of personal consciousness and appreciation in the right way. The following are some of the educative steps which one may take in respect to the sex desires:—

(1) Compare, point by point, the pleasures and the losses promised by the gratification of a present desire for sex indulgence with the finer, more extended, more lasting satisfactions that belong to sex life at its

best and most unselfish level. Here is where information can aid in guiding desire.

(2) Focus imagination effectively upon the higher satisfactions and the grosser discomforts, so as to make real *in the present* what they contribute in the future. Do not allow the grosser satisfaction to occupy consciousness apart from the inevitable dissatisfactions. The only discomfort that attaches to the higher program is in the sacrifice and denial of the lower satisfactions. The fundamental function of religion is not to try to insure an irresponsibly happy future life, but rather to guide life in its continually present expression and unfolding. Yet in so far as any religion emphasizes the importance of using the present so wisely that the future may naturally be more rich and worthy, it is appealing to the same vital principle of prudence and development which we are emphasizing here. Religion is essentially an agency which sublimates interest, desires, attitudes, and conduct by use of the imagination.

(3) Set the whole matter of sex desire and the possible types of conduct and satisfaction into the *whole* of life and its possibilities for you, and determine to which you can give the greatest permanent enthusiasm and devotion in such a way as to be true to the best you know and feel, and thus maintain self-respect.

(4) Hold before you the lives and devotions of those of your friends and acquaintances, men and women, in whom you have the most profound confidence and admiration.

(5) Similarly, select those heroic characters in fiction and in history who have had most meaning for humanity, and compare their desires and ideals and devotions with those who have chosen to live gross and uncontrolled lives. Study biographies of great people. Whatever may be your religious views, the life of Jesus looms up as one which most soundly

measured and exemplified the real joys and satisfactions of human life. Your search will never reveal to you a life of more superb insight and outlook.

(6) School yourself in acting for and in desiring the welfare of human society. Sex at its best is the most consecrating influence we have for social up-building. The social destructiveness of its perversions is appalling. R. S. L., Ch. VI; S. & L., pp. 68-70.

24. How do aims and purposes serve to help us control; and how can they be cultivated?

A great purpose for the whole of life gives color and meaning to all of its details. If we intend to be a great athlete, an upbuilder and leader of human nature and society in any great profession, the founder of a fine home in which cleanness, honor, confidence, and love shall be the atmosphere of family development, a Christian leader of thought and action,—then we have a great object which causes us continually to weigh every act, and which so engages our thought and energy that the unworthy and debilitating selfish indulgences seem foolish and wasteful. Intelligent purposes in life can be strengthened by a study of the biography of great and good men and by noting the part that early ideals and purposes had in holding them steadfast to a life program; by thinking on the various objects which other people strive for and noting whether they seem to produce permanent happiness and satisfaction together with usefulness and confidence. S. & L., p. 72; R. S. L., p. 92.

25. What rôle should a young man of leadership play in respect to sex education?

He should at least see that his younger brothers and sisters have as early as possible the leadership and help which he can give them. He should begin to plan that he will, as a father, render the best service

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a father can to his own boys and girls so that they may get the full benefit out of their sex. This generation of young men and women can bring a splendid improvement to the sex life of the next generation if they will, and can help shape public opinion toward a sex education which shall be whole and adequate. Young men should demand opportunities for education in respect to successful marriage and parenthood. These add even more to the possibility of happiness than preparation for success in business.

CHAPTER VIII

SOCIAL RESULTS OF UNCONTROL

INTRODUCTORY STATEMENT

NO brief statement, such as this, can do any justice to the fierce social effects of man's refusal to control his sex nature in the interest of development instead of in the interest of temporary gratification. Thus far we have been discussing chiefly the internal, personal results that come to the individual from right and wrong attitudes toward this most profound and prolific of our endowments.

The problem of what constitutes sex control for men and women is a complex one because we are human. For example, if we had only the animal, biological facts to consider, there is no *physical* injury to men and women from sex intercourse of normal frequency out of wedlock. But such a program among humans would wreck all *social confidence*. There is no merely biological objection to a married man supporting one or more mistresses; but such practice disintegrates the human aspects of character and home life just as fully as any other form of prostitution.

In the light then of the whole series of issues involved, both personal and social, sexual control may be outlined as follows:

For an unmarried man,—complete continence in respect to sex intercourse, and abstinence from sex practices which either threaten his own personal powers or character, or which will compromise or injure any

woman. On the other hand, this all the more points to the fullest development and enjoyment of all those sex appreciations and companionships with women which add to the development and sound happiness of both.

For a married man,—built upon this early life of continence and appreciation, control means complete faithfulness to his wife and family and a considerate attitude toward his wife in sex relations. Successful married life is not one of sex license.

Among the hurtful social ills resulting from sex indulgence are:—the venereal diseases which are the most destructive of the communicable diseases; the class of women prostitutes, with their brief, tragic, and loathsome life; unmarried mothers, a disgraceful arraignment of lustful and dishonorable men; illegitimate children, who must approach life without the surroundings to which every child is entitled, and are unjustly handicapped through life because of public opinion.

These are all direct and obvious. The most sinister effect of sexual uncontrol however is indirect. The most destructive result of incontinent and irregular sex life is upon marriage, faithfulness, confidence; and upon the evolution of the home as the unit of reproduction, happiness, democracy, unselfishness, mutual service, devotion, and of higher social organization. To preserve and develop these high qualities underlying the home is the prime social purpose of sex education. These are discussed in other chapters.

There is no occasion here to make any extended analysis of the various forms and degrees of prostitution and promiscuity of sex relation. If the monogamous home is an ideal and an institution worth preserving and developing, *any* irregular sex connections which tend to destroy its existence or efficiency is a prostitution of the sex relation. It is the business of

those who are in sympathy with the best future progress of human society and human character to discover what is destructive and what is developing. Prostitution may be professional or clandestine, permanent or occasional, promiscuous or exclusive, paid by a fee, by complete support, by entertainment, or merely in kind.

1. If society were to adopt the view that men do not need to control their sex desires in the interest of personal and social welfare, what are the necessary corollaries?

Either women, too, would need to become promiscuous in their sex relations or there must be maintained permanently a special class of women who supply the extra, irregular demand,—as concubines, mistresses, and other prostitutes of varying grades. This means perpetual machinery to seduce and degrade girls of low mentality, of low moral and educational character, of high sex excitability, of poor economic and social opportunity, for the gratification of the lust of men. The terrible tragedy and heartlessness of such a condition can be realized by a man only when he remembers that every girl is somebody's sister or daughter and entitled to love and protection.

2. What is the central issue in the question?

It is really between the continued evolution and improvement of a satisfactory monogamous home based upon mutual love, sex cleanness and control before and after marriage, on the part of husband and wife alike for the sake of one another and of their children, on the one hand;—and on the other, the progressive destruction of the home-ideal by unchastity before marriage and unfaithfulness after, coupled with the demoralization and prostitution of many women who by natural impulse and capacity would become wives and mothers.

3. Can prostitution and promiscuity be regarded as a natural or sound method of sex gratification?

(1) No; because gratification is not the end of the sex impulse, but a means to an end. The end is personal and social development.

(2) This end is not only not achieved by prostitution, but is often made impossible by it.

(3) It disregards the other sex instincts which enhance the enjoyment and ennobles sex intercourse, such as love, parenthood, etc. It destroys or weakens all the more humane traits.

(4) Positive personal and social evils of the most serious kind result from it.

(5) It tends constantly towards certain gross forms of masturbation and other base perversions, as all history of prostitution shows. R. S. L., pp. 4-9.

4. Is there a physical necessity for prostitution in spite of the social and moral objections to it?

No; the social and physical welfare of the race coincide in this. R. S. L., p. 19; S. T. W., p. 16.

5. What is the relation of the man to prostitution?

Man who by his secondary sex characters should be the protector of womankind, has used his powers and the position that they have given him, to make women the slaves of his appetite. He creates prostitution by his demand for indulgence. R. S. L., p. 42; L. C., p. 55.

6. In what ways do men overcome the moral ideals of women?

(1) By maintaining a class of prostitutes.

(2) By using their own greater earning capacity to entice women.

(3) By pleading, flattery, entertainment, false professions of love and loyalty.

(4) By perpetuation of a false and unfair double standard. R. S. L., p. 43.

7. Does the woman have a fair chance before becoming a prostitute?

(1) She is immature,

(2) Often feeble-minded,

(3) Uneducated (a large proportion have not even finished the grammar grades),

(4) Works for inadequate wages,

(5) Often unable to get a husband and home,

(6) Lied to and her affections abused; seduced through false promises of marriage,

(7) Induced by appeals to fear, vanity, her natural desire to please, by weakening her moral control through drugs, etc. (See Kauffmann; also Kneeland.)

8. Is she mature enough to make an intelligent choice?

Various investigators report approximately one-half as beginning the life before the age of consent (18 years). (Kneeland), C. P. N. Y.

9. Is she prepared by education to make an intelligent choice?

A high proportion, variously reported from 75 per cent to 90 per cent, have not even completed the grammar grades.

10. Chief reasons offered by prostitutes for having started the life?

(1) Difficulties in their families,

(2) Difficulties in marriage,

(3) Personal reasons,—such as love and desertion, excitement, natural waywardness, discouragement and loneliness, economic reasons. C. P. N. Y. (Davis); various reports.

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11. Can prostitution be looked upon as due chiefly to the unrestraint of unmarried people?

Statistics from 13 hospitals in New York City show the following regarding patients having venereal disease:

	<i>Males</i>	<i>Females</i>
Unmarried	640	589
Married	2,950	802
Widowed	57	90

This suggests that men who have formed the habit of patronizing prostitutes may not cease to do so when they marry. (Kneeland), C. P. N. Y.

12. What is the relation of prostitution to venereal disease?

It is claimed by some authorities that 90 per cent or more of venereal disease is contracted by males through prostitution and promiscuous intercourse, and that 85 per cent of married women with syphilis have received it innocently from their husbands. Whether these particular percentages are true or not, there is no question that there is a high correlation between prostitution and venereal disease.

13. Does regulation and medical inspection of prostitutes prevent the spread of venereal disease?

"The amount of disease communicated and contracted is . . . in the long run, dependent not on the existence or the non-existence of medical inspection, but on the frequency and amount of irregular intercourse."

". . . There is one outstanding factor to be reckoned with, viz., the amount of promiscuous coitus." Investigations among white prostitutes in several "red light" districts show 90-95 per cent venereally diseased;

outside these districts 70-75 per cent. K. F. F., p. 8; P. E., p. 255; S. T. L.

14. Does the open house, with regulation and inspection, increase the amount of irregular intercourse?

Yes, because:

(1) It is a constant advertisement of and invitation to immorality.

(2) It stimulates artificially the demand for prostitution.

(3) It gives a seeming sanction of society for immorality.

(4) It gives a false sense of security. S. T. L.

15. If prostitution (promiscuous intercourse) ceased, would venereal disease cease?

Venereal disease is communicated in the act of coition, and if this were confined to life partners, the diseases would be restricted and eventually vanish. The cases of contagion outside of sexual contact are a small percentage of the whole.

16. What has been the relation of war to the venereal diseases?

All wars have been marked by the increase and spread of venereal disease. It remains to be seen whether this will be true in America as the result of the World War. For the first time in the history of armies the American army had a lower venereal-disease rate than the civilian population.

17. What was shown as to the effects of venereal diseases on the efficiency of the armies in the World War?

The reports of various commissions show that before the war and during the early part of the war the

yearly disease rate was 10 per cent or more. Allowing twenty days lost for each case, this would be the equivalent of two days incapacity for every man in the army. One American regiment on the Mexican border, in which accurate statistics were kept, showed a yearly rate above 8 per cent. During and since the war the yearly rate has been reduced in the American army about one-half.

18. What are the effects of syphilis on mortality?

Bramwell: in 3,658 cases, finds that life was shortened under expectancy from 4 to 4.4 years.

Tiselius: in 5,175 cases, the excess of mortality was 28 per cent.

Gollmer: in 5,385 cases, the excess of mortality was 33 per cent.

On an average, derived from a number of studies, syphilis shortens life five years or more.

19. To what degree does syphilis give rise to other human diseases?

An appreciable per cent of insanity (variously estimated from 10-15 per cent) is connected with syphilis. All cases of paresis and locomotor ataxia appear to arise from syphilis. About one-half of the deaths from softening of the brain, apoplexy, angina pectoris, and the chief arterial diseases are held to be due to syphilis.

20. If prophylactic antiseptics will kill the germs, why is it true that their application does no good a few hours after infection?

The germs soon become imbedded in the tissues and cannot be destroyed without destroying the tissues. The deeper the disease goes and the longer it operates the less chance there is to kill the germ or to cure the diseased person.

21. How does this affect the possible breaking out of the disease later?

If not properly treated, the germs may pass into a resting stage and lie buried for years until something starts them up and they break out afresh.

22. To what organs may gonorrhoea extend in the individual?

IN THE MALE:

Urethral canal
Prostate gland
Seminal vesicles
Seminal canal
Epididymis
Testes
Bladder
Ureter
Kidneys
Eyes
Joints
Heart

IN THE FEMALE:

Vagina
Uterus
Fallopian tubes
Ovaries
Abdominal cavity
Urethra
Bladder
Ureter
Kidneys
Eyes
Joints
Heart

R. S. L., 35; K. F. F., p. 15.

23. If venereal diseases should be eliminated would prostitution then be justifiable?

There is no rational justification of prostitution. It is neither physiologically nor psychologically necessary. It is economically wasteful, socially degrading, destructive of domestic happiness, and perverse of moral standards. The practice of it menaces the best in our human nature and ideals and institutions.

24. What are the mental and emotional effects of promiscuous intercourse upon the individual, whether with professional prostitutes, clandestine prostitutes, chance acquaintances, or otherwise?

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(1) If the individual escapes disease for a season, he acquires a false sense of security.

(2) He forms habits and standards destructive to clean living later in life.

(3) He has ugly memories and regrets.

(4) He must live a life of deceit, with perpetual fear of discovery and social condemnation.

(5) His respect for womankind is lowered.

(6) His self-respect is lowered. This always marks personal disintegration.

(7) His sense of social responsibility is destroyed; and through his acts a vicious system is perpetuated. K. F. F., p. 14; D. of M., p. 69.

25. What is the effect of prostitution on home life?

(1) Many men entirely shirk home duties, live immoral lives as bachelors, and thus attack the foundations of the home.

(2) Disease from prostitutes is carried to the home by married men, often making the wife incapable of motherhood or of having mutual sex relations with her husband.

(3) The husband cannot give his best affection to his wife, and homes are broken up or robbed of happiness and usefulness by disloyalty.

(4) Children are affected by disease.

(5) Children suffer by bad example and are handicapped socially and in their personal development by parents' acts.

(6) Few prostitutes marry for homes, but often marry "pimps" for protection and from a kind of devotion highly modified by the life.

(7) Economic effects. (See next question.) R. S. L., p. 50.

26. What are the economic effects of prostitution in relation to the family?

(1) Money spent on prostitutes is taken from family resources.

(2) Disease makes a man less able to work, and requires money for treatment.

(3) Money is spent for operations on the infected wife.

(4) Disease, if uncured, produces conditions which may appear years afterward and reduce or wholly end productivity:—as locomotor ataxia, paresis, paralysis, blindness, deafness, premature death. L. C.; see also questions 11, 13.

27. How does prostitution affect marriage and motherhood?

(1) Prostitution deprives a whole class of women of motherhood; it also frequently bringing death or hopeless invalidism to innocent wives through infection from husbands.

(2) Much sterility of wives is due to gonorrhea contracted innocently.

(3) Many women who would be wives are not, inasmuch as many men do not marry because they prefer free and promiscuous indulgence without responsibility, or from having become unfit for marriage through venereal diseases.

(4) Syphilis adds to the number of still-born children. Gonorrhea produces blindness in babies.

(5) Syphilis may be congenital.

(6) Venereal diseases increase infant mortality.

The above effects do not come fully to the knowledge of the average man or woman. They are known chiefly to physicians.

28. Are followers of prostitutes satisfactory husbands and fathers?

(1) They often carry disease to their families.

(2) They give their attentions and money to others.

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(3) They live a life of deceit, which is dishonoring and demoralizing to their families. D. of M., pp. 83 and 112; see also question 25.

29. Because of these physical, mental, and moral effects of sex indulgence and of the diseases so closely associated with it, what are some of the most obvious general effects of prostitution on social and racial conditions?

(1) Causes fewer and later marriages.

(2) Injures the home life as the foundation of our social institutions.

(3) Cuts out a great many eligible women from home life and child production.

(4) Causes large illegitimacy, and the disgrace and handicap to mothers and children.

(5) Necessary to maintain houses of reclamation, clinics, hospitals, etc.

(6) Makes a large special class (prostitutes) who bear, unjustly, the chief stigma of the wrong practices.

(7) Makes sterile many men and women, both prostitutes and those innocently infected.

(8) Increases infant mortality and the number of still-born children.

(9) Produces deformed and defective children, including those with congenital syphilis.

(10) Causes anxiety and unhappiness of infected parents about their children.

(11) Limits the happiness and just privileges of these defective children.

(12) Diminishes our constructive human and economic resources.

(13) Lowers social, ethical, and moral standards and thus decreases efficiency.

30. What is the economic bearing of prostitution on society?

While exact statistics are wanting, immense sums are lost in ways which make no constructive returns to society. These losses include: sums paid directly to prostitutes and their managers; care of venereal diseases and of blindness, illness, and insanity due to venereal diseases; loss of production of the diseased, the blind, and insane; expenses of courts, police, prisons, detention homes for prostitutes, hospitals and clinics growing out of prostitution.

31. Why, in spite of all these things, have we allowed prostitution to persist?

(1) Because we think more of self-gratification than of benefitting ourselves or the race, and have been misled by miseducation and false ideals.

(2) Because "there is money in it" for profiteers.

(3) It is thought to be "easy money" for the prostitute.

(4) The demand is artificially and unnaturally stimulated by dishonest and degrading propaganda.

(5) It is associated with drink and other forms of vice and debauch.

(6) As a nation we have not thought through the matter. Sec. II, 6; R. S. L., p. 43.

32. What will wake us up?

(1) The World War has begun to do so; it has convinced us of the necessity of having a low venereal rate for the sake of military efficiency.

(2) The understanding that we need efficiency in peace no less than in war.

(3) A realization that we are violating a fundamental principle of democracy in exploiting and degrading a class of human beings.

(4) The implanting of big ideals and the awakening of conscience in respect to matters of sex.

All of this means that we must have adequate sex education.

CHAPTER IX

SEX AND INHERITANCE

TOPICS FOR DISCUSSION

- I. In what two ways can the individuals that make up a species be changed? Compare the results of the two methods (euthenics vs. eugenics). Show how these can be combined for the improvement (or deterioration) of the race.
- II. What is the best statement of the meaning of heredity that you are able to find? Why do you regard it so?
- III. What are the hopeful and the hopeless features, important for social betterment, which grow out of the increasing conviction that the results of education cannot be transmitted through inheritance?
- IV. Positive and negative eugenics.
- V. To what extent do the human qualities and functions, that make for social and moral effectiveness, seem to you capable of education? Evidences for? Importance of?

INTRODUCTORY STATEMENT

THE improvement of human or other organisms can apparently be brought about in only two ways:—by modifying the individual by education or training or other change from the outside; or by breeding and selection in such a way as to increase or diminish the prevalence of certain natural traits. Profound changes can often be worked in the individual by the first method. For example, the very life or death of a melon vine may be determined by spraying; cultivation may make all the difference between a nubbin and

a great ear of corn; education may produce the highest, most balanced culture we know of body, mind, and morals in individuals who without it might have been ignorant, unsocial, and impotent. Apparently, however, no special results go over into the next generation either from the spraying, the cultivation, or the education. It must all be done again for the following generation.

Yet by *not* spraying our melons and by selecting and breeding the few that may naturally survive the blight, although attacked by it, it is possible to breed a race of vines immune to the blight. This selective mating for strong traits is the basis of *eugenics*, and can doubtless be applied to human beings just as effectively as to plants and animals. We could doubtless breed in time races of human beings that would be immune to tuberculosis, or have high grade of musical talent or unselfish disposition or any other special combination of qualities we desire, if we were to apply to them the methods we apply in breeding plants.

These methods, however, are not very open to us, for various reasons; but doubtless we shall be able to limit some of the grosser hereditary taints in this way. As we come generally to know more about inheritance we shall use more intelligence in marriage. All this may make for improvement.

Nevertheless our greatest hope for humanity seems to lie in studying our youth, in discovering the laws of their whole development and how most surely to influence this development wisely, and in patiently repeating this educative process more and more efficiently with each succeeding generation, together with such changes in our social structure and environment as will make this education most effective.

We have a tremendous sex heritage in which we all share. Its chief abuses in people approximately normal come apparently from imperfect and even vicious

educational processes and points of view. Education of youth for wise use of this sex nature includes right handling of practically every internal trait and external relation.

1. Why is reproduction necessary?

Because accident, old age, and death would make it impossible for any species to survive if new individuals could not be produced. S. & L., p. 11.

2. What is the nature and result of all reproduction?

All reproduction, high or low, means the *division* of parents, or the separation of material from the parents, to make a new individual. It marks some degree of *sacrifice* of the individual.

It is in general a method, too, of *renewing youth*. The offspring are not so old in body as the parents from which they spring. This is the only "fountain of youth." B. of S., Ch. IV; H. & S., pp. 1-4.

3. In what respects do the different methods of reproduction differ?

(1) In the lowest types the parent may divide into two, or more, young. The parent thus entirely disappears;—though there is no *death* in this.

(2) Higher up among organisms the parent may produce a smaller bud or shoot in which is the power to grow into a complete plant or animal like the parent. The parent thus may continue its own life side by side with its offspring. The sacrifice is not so great.

(3) In most of the higher animals and plants this new offspring consists at first of a single cell only. Usually two kinds of offspring must be produced (*eggs* and *sperm*), and most commonly two kinds of parents produce these (female and male). In order to develop properly, an egg cell and a sperm cell normally unite.

B. of S., Ch. IV; S. & L., p. 11; B. W. B., Ch. I; H. & S., Ch. I.

4. What are the relations, in the higher animals, of the developing sex cells and the body in which they occur?

The name *germ-plasm* is applied to that part of the living material, found even in the very young organism, which finally produces the sex cells by which reproduction later takes place. The name *body-plasm* is given to that part which specializes into bone, muscle, nerves, and the other tissues belonging to any mature body. This takes no real part in reproduction. We have already seen (Ch. II:6) that the developing germ-plasm (sex cells) profoundly influences the body in which it develops. Similarly the parent body certainly modifies the vitality and well being of the germ-plasm which it carries. It is important, however, to realize that this effect of the body on the germ-plasm, whether much or little, has nothing to do with *heredity*; that the parent body is only a very intimate part of the early environment of the germ-plasm. G. C. C., pp. 29-50; B. W. B., p. 37; S. & L., p. 23; H. & S., p. 15.

5. What do we mean by inheritance?

It is the process by which characteristics, modified or unchanged, pass from generation to generation through the persistence and new combinations of certain materials in the germ-plasm. Not merely old qualities (*resemblances*) but new qualities (*variations*) come thus to the new generation by inheritance. B. W. B., Ch. I; A. E., p. 440.

6. Inheritance in organisms that reproduce by dividing the whole body.

In those plants and animals that may reproduce by budding or by dividing directly into two or more off-

spring we have the simplest illustration of inheritance. When the new organism is one-half the parent, we can see every reason why it should grow up to be very much like the parent. The offspring is a big "chip off the old block." As a matter of fact, however, the offspring is never *exactly* like the old parent was. B. W. B., p. 22.

7. What are the means of inheritance in those forms in which reproduction takes place by the germ cells,—eggs and sperm?

These germ cells are the sole carriers of the hereditary qualities from one generation to the next. Nothing which passes from parent to offspring *in any other way than in the germ-plasm itself* has anything to do with heredity. For example, the food or the animal heat which the mother imparts to the child before birth is not "inherited." But the ability to use food and to produce its own heat is. B. W. B., pp. 25-29, 36-54.

8. Since the germ-plasm of the egg and sperm in the higher animals is the only bridge across which inherited traits can pass from one generation to another, what difference does this make with respect to the transmission of parental qualities?

If the germ-plasm of the sex cells does not arise from the body of the parent, as now seems certain, but both body cells of the parent and its developing sex cells arise side by side as "cousins" so to speak, from the *same germ-plasm of the fertilized egg*, then the germ-plasm which *seems* to spring from a given body does not get its original material nor its characteristics from that body. Both body and germ-plasm get their qualities equally from the ancestral germ-plasm that produced both. The body of the parent and the body of the offspring are *both* "chips from the

same block"; and the sex cells are not at all "chips" from the body. B. W. B., Ch. V; G. C. C., Ch. II.

9. What is the value of having two parents (sexes) in reproduction and inheritance?

Among other things this plan makes sure that each new individual arises from a germ-plasm blended from two strains. This provides for gaining new combinations by crossing, and probably tends at the same time to even up different strains and to prevent extremes and freaks. B. W. B., p. 6 and Ch. X.

10. How do male and female respectively influence this offspring through inheritance?

While one parent may influence one child more than the other parent does, statistics involving great numbers of individuals do not show that either males or females, on the average, have more power to transmit their qualities,—even their sex,—to the offspring. The egg of the female is many times the size of the sperm cell, and from this one might suppose the mother would influence the offspring hereditarily more than the male does. But such is not the case.

11. What do human beings inherit?

We inherit all the characteristics that make us animals (rather than plants); everything that makes us vertebrates rather than invertebrates, everything that make us mammals rather than fishes or birds; all that makes us primates rather than rodents or horses; all that makes us men rather than monkeys; our caucasian or mongolian or negro characteristics; our sex; the color of eyes, hair, etc.; many independent unit characters of size, proportions, vigor, etc., of various organs; functional strengths and weaknesses, nervous and mental capacities, and many special tendencies or predispositions which enter into what we call personality. B. W. B., Ch. IV.

12. To what extent on the other hand does environment determine development?

(1) In the first place unless we have certain fairly limited and definite range of temperature, moisture, pressure, and chemical conditions, *none of the organisms we know could develop at all.*

(2) Small variations in these just mentioned features of the environment modify the perfection to which the inherited possibilities may develop. This may range, in respect to any quality, from 0 to 100 per cent of the original inherited capacity.

(3) In addition to this the environment has the power to veto, by eliminating harmful qualities *after they appear*, and thus to encourage the selection of helpful qualities and so bring about progress and adaptation, within the limits of inheritance. B. W. B., Ch. VI.

13. The environment may control the degree to which an inherited power may be developed in a given generation. Can the environment thereby add to or subtract from the inheritance itself so that this quality will be stronger or weaker in the next generation?

There is no sufficient evidence that it can in any degree. B. W. B., Ch. V.

14. What are the principal corollaries of this statement?

It means essentially that culture, the results of the environment and of education,—while greatly modifying the *individual* body, mind, and social and moral spirit,—cannot be passed on in any degree to the germplasm of the next generation. It means that each generation will have to be trained, educated, nurtured anew, no matter what work has been done upon the

parents. It means also that the effects of bad social environment do not work their way into inheritance. It gives a wholly new chance to the new generations if they are given a perfect environment.

This does not mean that parents may not destroy the vitality of the germ-plasm they carry by destructive living and by disease. As the environment of their own germ cells they may prevent development altogether, or interfere with it in various ways, but apparently cannot transmit their own experiences. B. W. B., Chs. VI and IX.

15. How then can the human race be improved?

(1) The individual can be greatly improved directly by suitable environment, education, and training. This improvement ends with the individual, unless—

(2) We can organize our gains by gradually and permanently improving the environment, and our social, industrial, and educational systems, and cultural ideals so that each succeeding generation may have better education through the progress of those preceding.

(3) The germ-plasm,—which enters into and dominates all the later individuals of its strain, may be improved by selective mating,—that is to say, by breeding selected strains as we do with live-stock. In this way we can either accumulate or diminish any inheritable qualities. B. W. B., Chs. IX and X.

16. To what extent may the influence of what the individual inherits be overcome or modified by education or other form of environmental agency?

Many students in their eagerness to show at its true worth the tremendous power of inheritance are disposed to claim that circumstances and education cannot after all do much to change the quality of the individual.

It is true that no amount of culture can make a man into any other kind of animal, nor a tall man into a

short one, nor a man of small intellectual capacity into one of great. It is also true that equal training given to high and low mental ability leaves them further apart than when they began. This is a very different thing, however, from saying that we cannot by the right emphasis at the right time upon the various inherited unit characters of children produce the most profoundly important differences in their bodily vitality and resistance, in their habits of mental and emotional reactions, in their motives and satisfactions, in their social and moral attitudes and choices, and in their skill and certainty in behavior.

In the gross biological way these features are minor and superficial as compared with skeleton, race, and color of hair. But socially they are more important than these major biological facts.

One injection of serum will not change profoundly any structural quality, but may make completely immune one who is by heredity peculiarly susceptible to an infection. This may be a matter of life or death. The appreciation of one new fact may make a complete reversal of one's whole life of choice and behavior; a personal friendship and admiration may give an attitude wholly opposite from that held before; a purpose or ideal may inhibit a whole series of activities which otherwise would have been accepted. Actually opposite attitude and behavior may result from slight educational differences. In *conduct* nothing greater in the way of change can be produced than the *opposite* behavior!

While every child is born with a mass of racial and individual capacities, tendencies, and limitations, apparently every bodily, muscular, sensory, emotional, intellectual, social, and moral quality is capable of enough modification and refitting by education to make of any average child either a perverted, unsocial criminal or a serving and co-operative member of society. One of

two things is true:—either we can by education work profound change in the native inheritance of individuals,—or by very small changes in the proportions of some of our inherited mixtures make the whole world of difference we find in individual character.

17. What is the bearing of this upon sex education?

There are those who say "Human nature is still human nature," meaning that all past education has not enabled, and future education will never enable, the human race to make any great improvement in sex behavior. We shall of course never educate away the natural sex impulse. It would be a calamity if we could, because its fine contributions to the race outweigh its perversions. But it runs counter to all human experience to jump therefore to the conclusion that the elements which enable us to control sex and guide it to its best uses are not as really a part of "human nature" as the urge itself. Indeed, they are more representative of the *whole* nature than is the crude impulse standing alone.

18. What is the principle of "fit" matings?

It is based on our recent studies of inheritance, and means that we apply a certain purpose in our mating of domestic animals and thus get strains, or varieties, of "thoroughbreds." This is only done by a thorough care of "blood" or purity of strains. In human mating, we have very largely ignored this. We have selected our mates for the most part emotionally, with the least possible reference to the qualities of the "blood," as shown in family history even more than in individual traits. In consequence our human breeding is in large measure the mixed breeding to which we would apply the term "scrub" among animals,—where strong and weak, diseased and well, good and bad, bright and

dull, large and small, are mated without any great amount of care in selection. E., Ch. I.

19. What may make a human mating unfit?

(1) *Possession of the more serious or permanent communicable diseases of the body.* Such are tuberculosis, leprosy, the venereal diseases, and others which in the intimacy of home relations are peculiarly liable to involve all the members of the family, both parents and children. This is not a matter of inheritance, but of physical contact and contagion. In the case of the venereal diseases, gonorrhoea and syphilis, the infection may be imparted at birth, or in the case of syphilis in the uterus.

(2) *Bad personal, social, or moral standards* which will prevent the formation of the kind of homes which alone can give children a safe place in which to grow up to their best personal, social, and moral capacities. This would usually result in social and moral contagion quite similar to physical infection. Such conditions can be remedied only by improving the environment and giving normal social education to all young. This treatment would be effective except for those less frequent cases which are by actual inheritance hopelessly subnormal or abnormal. (See also questions 20-21.)

(3) *Bad qualities of body or mind which are transmissible by inheritance*—such as predisposition to diseases, imbecility, congenital criminal tendencies, etc.

20. What can be done to improve race inheritance?

While we can never control human matings as we do the crossing of farm animals, we can do something even now to make for fitter marriage.

(1) We can prevent wholly those matings which are grossly unfit and pour a continual stream of defectives into society, as of all extreme types of mental defec-

tives,—including insanity, feeble-mindedness, epilepsy, and criminality,—whenever due to heredity.

(2) We can guide by education the mating of those subnormal or defective individuals who might safely mate with some strains but not with others.

(3) We can encourage the mating and child production of the superior stocks. A. E., p. 114; B. of S., Ch. IX; E., Chs. I and II, B. W. B., p. 301.

21. Upon what discoveries does our hope for eugenic guidance in matings depend?

Largely upon the rediscovery of the remarkable investigations of Mendel and of the principles deduced by him, followed as this has been by extensive and brilliant investigations of plant and animal breeding in all parts of the world. This work of the last twenty years has added more to our understanding of inheritance and our power to prophesy the results of matings than any discoveries ever made by man. As yet our discoveries relate chiefly to plants and to domestic animals. We feel no doubt, however, that they pertain just as truly to human characteristics.

22. What are these "Mendelian Principles"?

There are three of them as stated by Mendel. They are not at all absolute; but are being greatly modified from year to year as we learn more about the facts.

(1) The first is, that organisms do not just inherit *all* their nature in one mass, but that they get their qualities by *units*, which are more or less independent of one another, though certain qualities may be associated. Any shape of nose for example may be inherited along with any color of hair, or any mental capacity. They come as "units" which in turn are carried by "determiners" or "factors" in the germ-plasm conveyed by the sex cells.

(2) The second is, that the "*determiners*" or factors which come to us for each unit characteristic (*one*

from *each* parent, and thus *two* for each characteristic) do not *blend* and strike an average of blond and dark complexion, for example, but that one or the other *dominates* in the body of the offspring. The other (*recessive*) is still in the *germ-plasm*, but cannot show itself in the body when the dominant determiner is present.

(3) The third principle suggested by Mendel is that, when the *germ-plasm* again produces *eggs* or *sperm* in the new parent, the two determiners, dominant and recessive, which came from the two parents, always *separate* and hence cannot both go to the same eggs or sperm. Thus half the eggs or sperm of a brunette body, which had one blond and one dark-skinned parent, will carry the blond determiner perfectly pure, and half will carry the dark determiner equally pure. This is called "segregation" of the determiners. It further follows that each parent germ-plasm contributes one determiner for every unit quality, whether dominant or recessive to each reproductive cell, egg or sperm, which it produces.

(This statement of the standard notions of Mendelian inheritance is much too simple for the theory as expressed today. As a matter of fact few human qualities, at least, are so simple as to be explainable by *one* pair of factors or determiners. Probably a large number of factors co-operate to produce any quality of human personal character that we could notice. But the general problem remains the same. Furthermore, "dominance" is often very imperfect or absent.) B. W. B., Ch. III; E., Ch. I; A. E., Ch. V; H. & S., Ch. III.

23. What are the chief deductions from these principles, for our purposes?

(1) We cannot tell by looking at the qualities of an individual what kind of *germ-plasm* the individual carries.

(2) We can get more light on the kind of germ-plasm carried by an individual by a knowledge of the family for several generations, especially if the numbers are large, than we can by studying the individual.

(3) There is no such thing as a human "thoroughbred" in respect to *all qualities*. Good, bad, and mediocre qualities are mixed in each individual. They need to be studied and compared, and a choice made on the basis of the more essential qualities.

(4) By means of some degree of precaution we can avoid the danger of mating with grossly bad characteristics, and can secure reasonable certainty of normal offspring in the essential respects which tend to make life worth while. We can greatly increase the birth rate of the better strains. G., Ch. XI and XII; E., Ch. I.

24. What are some of the human traits that are transmitted, and which give some indication of accordance with these Mendelian principles?

While the human qualities in which we are most interested are so complex and little understood that we are unable to study them as we would the simpler qualities of plants and lower animals and we cannot experiment freely with human beings, we are still able to get together data which throw some light on human inheritance. There is statistical evidence with respect to certain abnormalities of body and mind and some forms of capacity which satisfy us that they are definitely inherited; and that Mendel's laws probably apply to man as to other organisms. The present state of our knowledge, however, does not entitle us to be very positive as to any specific human traits that figure largely in life. Various students have cited as illustrations:—

(1) *Various normal bodily characteristics*, as color of eyes, hair, and skin (including albinism), shape of

hair; size and proportions both of the body as a whole and of particular parts and organs; vitality and longevity; muscular strength.

(2) *Abnormalities of body*, as certain malformations of digits; chorea and defects of eye structure or function; defects of hearing, both organic and functional; "bleeding"; tendency to obesity; weakness of mucous membranes; susceptibility to various diseases, as tuberculosis and cancer; certain heart weaknesses.

(3) *Mental qualities and capacities, and abnormalities*, as musical, mathematical, literary, or other special abilities; memory, mechanical ability; mental defectiveness and imbecility; certain forms of neuroses and insanity. B. W. B., Ch. IV; A. E., appendix D.

25. If a quality tends to follow the Mendelian laws in its behavior, what practical applications are to be held in mind? (See also Ch. X:23.)

(1) No inherited quality can appear in the new generation unless a *basis* for it is present in the germ-plasm of one or both the parents.

(2) Such a factor may be latent in the germ-plasm of the parents without showing in their bodies, if it is a "*recessive*." For example, blue eyes or "St. Vitus' dance" may be in the "blood" (germ-plasm) without showing in the individual, because covered up by the dominant. Two parents of this kind would probably transmit these qualities to one-fourth their children, even tho they did not show them in their own bodies.

(3) If the *normal* character is negative (i. e., *recessive*) then normals should mate with normals. Since *any* taint (dominant quality) would show, if it were present, even close kin from defective strains could safely marry so far as that particular quality is concerned. For example, normality in the number of fingers is recessive to the condition of extra fingers. The offspring of normals would be normal.

(4) If the negative (or recessive) character is *abnormal*, as seems true in weakness of mucous membranes and imbecility, then the children of two abnormal would probably all be abnormal. The marriage of two normals *from normal strains* would result in all normal children. The children of two normals, both from defective strains, would show about 25 per cent abnormal. The children of one normal from a defective strain mated with another from a normal strain would produce all normal children; but a proportion (25 per cent) of the germ-plasm might carry the taint to later generations, and would show if it also mated with a defective strain. Marriages of close kin from such defective strains, even though normal themselves, are in general unfit marriages, because of the latent determiners in the germ-plasm. B. of S., p. 82; E., pp. 23-25.

26. Can we have then any real optimism about the value of educating the individual personality if so much is fixed by what the individual inherits, and if none of the results of education can be transmitted through heredity to the next generation?

These decisions, which represent the best views of science at the present time, certainly show us that *there is no short cut to race betterment*. Superstitions of parental care, pious wishes, or even persistent training cannot change the deep-seated structures on which inheritance depends.

Every generation must therefore be trained for its own sake, and without any hope that the training is permanently fixed in the race. In the light of our ignorance of what are the right aims and methods in education, it is not hard to see that this fact may really be a blessing instead of a reason for discouragement. Our mistakes at least, while we are learning to educate, are not treasured up in heredity!

Our hopefulness must consist in this:—The individual at birth, while inheriting many well fixed tendencies also receives many capacities which by neglect or encouragement may be developed in any degree and combined in any proportions. These important capacities are quite as much those of longings, motives, and satisfactions, as of knowledge and reason. All the elements in personality are educable; and we are gradually learning how they are to be trained. As a matter of fact the great functions which are so basal that they cannot be changed by education are already essentially sound and tried out by long evolutionary testing. It is exactly these more recently gained, less absolutely fixed, and hence more educable variations upon these basal functions that make the difference between social and unsocial, moral and immoral, religious and irreligious combinations and gradations of personality. So far as we can see there is no limit to the improvements we may make in the individual by rightly educating and combining these human traits.

In other words, human consciousness, a power belated in its evolution, cannot by nurture change stature or eliminate sex desires; but it can do a better thing. It is possible by suitable conscious processes so to determine the ideas, satisfactions, appreciations, and habits of sex expression as to make normal to the individual the extreme attitudes either of license or of mastery and guidance. Our task is to find what kind of human beings we want; to discover more exactly the combinations of intellectual and emotional qualities that produce them; to learn by what educational emphasis and treatment we can get the right proportions; and then use all our educational resources in accordance with the varying hereditary tendencies and capacities in every child for the purpose of getting the best which that child can develop. *This is education in character, of which sex education is a part.*

CHAPTER X

MARRIAGE, DEMOCRACY, AND THE HOME

TOPICS FOR DISCUSSION

(Two Meetings)

- I. The origin and nature of the home-making impulse. Some of the elements in it:—mating, production, and care of young, and the emotional states that arise out of these combined functions of mating and parenthood.
- II. The biological, psychological, and social arguments for monogamous marriage. The chief weaknesses it has developed.
- III. The personal attitudes necessary for the success of the home and its gradual improvement, on the part of those who comprise it. The personal and the social ends which should be met by the home.
- IV. The essential weaknesses of all the various proposed substitutes for a socially controlled monogamous standard of marriage.
- V. The social results, from the evolutionary point of view, that would arise from adopting sex relations of an anarchistic type.
- VI. The personal and social steps calculated to make monogamy really democratic, Christian, and socially most serviceable.
- VII. *Special suggestive questions:—*
 1. Can a man, with a discriminating and democratic sense of honor and fairness, claim special sex privileges for himself?
 2. If we come to a single sex standard for men and women, which standard should it be? that held as suitable for women, or that allowed themselves by many men?
 3. Compare with some thoroughness the most probable results to the home, care of children, human confidence and affection, chivalry and respect for women, and the general structure and ideals of society, under each assumption.

INTRODUCTORY STATEMENT

YOUNG people of both sexes naturally look forward to homes of their own, because (1) the home is the most outstanding and influential situation in their whole childhood experience, and (2) the natural sex longings tend toward this. While psychologists have pointed out that many perverse and hurtful mental states may and do arise in children through this home situation, it is certain that there is great refining value to the child from the experiences of a home that is at all normal. Its value for social introduction and training is no less. With all its weaknesses the home more often represents the spirit of true democracy and Christianity than any other human association which we have, not even excluding the church. True enough, it is often a veritable hell! But this is because it has the intimacy of the home without the spirit. The spirit is the essential thing; and the spirit is largely the outcome of the sex development and sex attitudes of the members. It can be educated.

The monogamous home is the crown of a long and devious course of human sexual evolution. It marks a present stage in the long human climb from free animal self-indulgence to a very large measure of consideration, mutuality, and restraint. Every step in this progress in guidance of the primitive sex impulses has marked a further adaptation to a more considerate, humane life and relations. Every step has been accompanied by release of *spirit* and by refinement and socialization of satisfactions. On the whole, these steps seem to mark real progress and successful adjustment to essential needs.

It means something that children should be born into this group which represents the best that life has brought to man. It gives prophecy of what may be when the knowledge of parents as to how to teach is

equal even to their devotion. In realizing this it is fortunate that the sex impulse is so intimately wrapped up in the home, if we can only save and improve the home. It means that we shall have in time a most natural instrument of sex education in the home itself.

As college men and as community leaders this ought to be one of the most interesting goals of your thinking: how to make your own future home the best possible place by which to introduce your sons and daughters normally to this rich range of their lives. D. of M., p. 96.

1. What is the origin of the home and of home making? (See also Ch. II: 2.)

It seems to have arisen gradually by experiment and evolution through the following factors: the primary sex attraction of mates; the growth of sympathy and devotion of the mother in the care of offspring; the gradual drawing of the father into this relation through his attraction to the mother; and the increased devotion of the mates to one another in this common unselfish task. These things are all found in animals below man. Of course, we humans have added to these many elements of comfort, convenience, beauty, and culture which supplement, and may tend to replace, the essential elements of the home. (Fiske: Meaning of Infancy.)

2. What then is the central home problem?

It is, is it not, that of the most successful rearing of children into fine personal and social human beings? While there are many other admirable things about the ideal home, this is the heart of it:—that healthy children may be born, may receive the care they need from people who are devoted to them, may be trained competently in all the essential experiences of the race, so that they may have most effectively the knowl-

edge, habits, desires, ideals, and attitudes that will enable them to make the best personal growth and in turn pass on to the race the best they have.

3. What are some of the great secondary problems related to the complete home?

Clearly this home, in which children must be cared for through a period of preparation, is also the life-center for the parents themselves. It is where the two parents bring their best sympathies to the solution of all the tasks that concern their joint life and that of society. All that can contribute to their interest, efficiency, enthusiasm, and satisfaction will not merely enrich their own lives but, if taken unselfishly, will in turn make a better place for children to grow. It presents the most complete and favorable chance known to human beings to develop a real democracy of loyal service and devotion, coupled with maximum happiness. Even childless homes may be very rich and happy in all these fine associations of mates.

4. What are some of the elements of personal character that make for success,—one part of which certainly is happiness,—in the home?

The initial thing is the mutual sex attraction on the part of the mates, and its related impulses and satisfactions. This attraction motivates the various phases of love, which makes us willing to act unselfishly. For success and happiness this affection must be consciously developed into a permanent attitude of mutual consideration, democratic equality of privilege, responsibility and sacrifice, complete loyalty and faithfulness to each other and to the ideals of the home, willingness to ignore trivial hindrances and difficulties in the joy of the greater enterprise. No home can be effective without these things. If they exist, there is no human relation that gives so much of satisfaction and growth.

5. What personal qualities make a real home difficult and impossible?

Sex disloyalty and unfaithfulness are fatal. Inconsiderate coldness in sex relations on the part of the wife, and inconsiderate lust on the part of the husband are alike destructive. Such insistence on one's own selfish rights, points of view, preferences, prejudices, and comforts, whether about sex or any other interest, as makes one not a democratic sharer in the difficulties as well as the joys of the partnership, kills any chance of a home. The heart of the home task is unselfish, and all forms of autocracy, special privilege, competition, or other forms of selfishness defeat both the primary end of making good human beings and citizens out of the children and, no less, the secondary end of happiness and comfort.

6. The feminine task in home making.

Physiologically and biologically this must always include reproduction and the care of children in a special sense. Certain burdens fall on the wife and mother in which the father cannot possibly share. Motherhood, because of its biological nature, will always carry with it our most striking example of social sacrifice. It has its compensations to be sure, and is not a ground for pity. The close relation of mother to children during their most dependent and impressionable age has a most profound influence on the emotional and character development of both mother and children. There is no point in life at which knowledge and appreciation of child psychology will pay such great returns in producing sound character and in preventing hurtful mental attitudes as in the first five or six years of the child's life. This is the mother's great function.

Our past economic and social customs have limited the life of women in relation to the fields outside this biological necessity. The future will almost certainly

give to the wife and mother more active influence in the general community life.

7. The male in relation to the home.

The father's primary bond with the home is through the mother rather than through the children. He is inclined, probably both by nature and education, to be impatient with the small needs and cares of the home. His work outside largely enables him to escape them. If he has really developed to a normally humane and generous attitude, this situation cannot be satisfying to him. He too has a most interesting possible compensation for his lack. His very inability to relieve the mother of her inevitable sacrifices makes him more alert to enlarge his part, by an increase and refinement of appreciation, of loyalty, of devotion and chivalrous determination to be careful and considerate of both mother and children. There is no point in the whole of life at which the joy of being a virile, capable man takes on such keenness nor lasts so permanently as just here. This is the unique reward which nature holds sacred to the man of controlled and refined sex appreciation and development. On the other hand, nothing in all life more surely and completely breaks down the finer capabilities of men than to refuse to take this unselfish and sacrificing attitude toward wife and children. We men must also be increasingly prepared to welcome women into such enlargement of their intellectual and public-serving opportunities as will tend to make impossible the highly artificial life of idleness and frivolity which tends for so many women to destroy both home life and efficient womanhood. It is no part of chivalry on the part of man to make toys, pets, and parasites of women.

8. Is marriage a really satisfactory and necessary solution of this problem of rearing new generations?

Of recent years several things have raised this question in such a way that humanity must meet it frankly. All sorts of sex relations have been tried by man in his evolution—from promiscuous intercourse to the most completely faithful monogamy. During this time of experimenting there have grown up among most civilized peoples a strong tendency toward the monogamous family, coupled with many traditions, prejudices, moral and religious rules, and much social legislation in support of it.

It cannot be said that monogamous marriage has been really and completely adopted by any people. It is theoretically accepted as a standard; but it is practically ignored and violated both by indulgence before marriage, and by use of prostitution and other irregular sex relations parallel with marriage. The exceptions are so numerous that we may fairly say that strict monogamy has never had a fair trial in any human group.

9. What are some of the grounds for the attack on marriage and the home as we know them?

(1) The most basal of these is the combined lust for sex indulgence and the excitement of new situations, which make many men and some women seek freedom from the constancy, faithfulness, and the self-sacrificing support necessary to make such a home.

(2) Increased economic difficulty of early marriage and rearing of a family.

(3) Increasing selfish desire for ease and luxury and freedom on the part of both men and women, leading to avoidance of marriage.

(4) Increasing economic and emotional independence of women from the urge to marriage, through education and economic and social opportunities that lead to interesting independent careers.

(5) Attitude of many people of specially individualistic pursuits, such as literature and other forms of art, to regard themselves as entitled to be considered as a special caste with peculiar sex privileges,—both in their art expressions and social life.

(6) An increasing disposition to deny that the accumulation of social and moral and religious conventions and regulations are of any particular pragmatic and binding value, and to regard them as merely matters of convenience, prejudice, and tradition. And growing out of this, a tendency to put individual freedom and happiness as the sole measure of conduct; thus practically ignoring the obligation to society and making sex relations anarchistic.

10. What alternatives are offered humanity in lieu of marriage and the permanent home?

(1) Promiscuous sex relations, involving all sorts of voluntary and socially unsanctioned making and breaking of relations.

(2) Marriage bonds built solely to meet the temporary whim or emotional state of the mates rather than the obligations for propagation of the race and the education of children. These suggestions are of various types, but agree in regarding the married relation as provisional and transient.

(3) Probably most of those who advocate these substitutes for a standard of permanent monogamous marriage expect that a considerable portion of humanity will continue to abide by the monogamous standard. They want the privilege of release largely for those who shun obligations and seek special sex license and variety,—a combination in society of monogamy and promiscuity.

(4) Polygamy.

11. What is the kernel of truth in these ideas?

It is that a marriage that has become so irksome and uncontrolled that the mates cannot harmoniously enter into the problems of home-making is not a place suitable for rearing children nor for securing happiness of mates. It thus defeats the very possibilities for which homes are built and becomes a form of legalized prostitution. Many nominal homes are like this.

12. What is the essential difficulty with these ideas in practice?

By denying that the past experience of humanity puts any compelling controls upon individual behavior, these substitutes would leave the social problems of marriage, of reproduction, of care and education of children to the crudely sensual impulses and emotions of the time and the individual. The powerful impulses of sex cannot be safely left to such chances.

These devices seek to gratify the sex desires and to obtain the satisfactions growing out of them without becoming responsible for the social obligations of mating, home-making, and parenthood. Accepting such a program would mean either the refusal to produce children at all; producing them without definite insurance for their care by their parents; or a frank defaulting of obligation and turning over of such children as do result into the hands of individuals or institutions employed to do such work.

There would, of course, always be the possibility of real monogamous homes. Probably all that persisted would be much more real than the present average; but there would be every inducement of novelty and lust and escape from obligation to prevent the forming and maintaining of such homes, even on the part of those quite capable of forming them. There would result a social education of young people in the attitude of avoidance of these responsibilities rather than

preparing for them. We should be setting up extra inducements for the least satisfactory and most disintegrating solution.

13. Is there any way to correct the failures of monogamy, without going to the extreme of throwing it over?

Without doubt modification of the laws of marriage and divorce can be so devised as to discourage inadvisable marriages, encourage and aid suitable ones, and terminate those that are defeating the purposes of marriage. Education and training of young people so that they may make a better selection of mates, as well as education in the elements of happy and successful home-making is a perfectly possible, as well as hopeful and desirable undertaking.

In all considerations that relate to home-making, men and women should be placed on an equal basis. For example, so far as specific home duties allow, the wife should have the right to any intellectual and spiritual career to which she is fitted.

14. The term "democracy" has already been used, in these questions, in connection with the home. What is the essential meaning of democracy?

Is it not this? That all social life is *mutual*. That no life shall selfishly exploit another life for its own satisfaction. That none of us, in spite of our inequalities, which will never cease to be present, shall use strength or wisdom or wealth or position to get further selfish advantage or gratification at the expense of those who are weaker. That the civilized value of strength is in serving the general ends of human progress with it. That the half-truth of Darwin's competitive, jungle-struggle for survival of the efficient will never in itself contribute to the social spirit or social progress

of man. Only competition in respect to *co-operation and service*, such as the home encourages, can do this. S. & L., pp. 70, 79.

15. What would a frank application of this spirit of democracy to sex involve for men?

(1) That men would not exploit for their own lusts, and to her disgrace, any woman high or low.

(2) That no man would claim for himself sex privileges which he would not want to become universal among men.

(3) That no man will allow himself any sex privilege which he wouldn't as freely allow his mother, sister, wife or sweetheart, or daughter to share with other men. This means a single standard of sex,—a square deal,—for men and women alike. S. & L., p. 79; D. of M., p. 96.

16. Why have we so long allowed a double standard of sex for men and women?

(1) Many men have long been allowed to believe, falsely, that in some way sex gratification is necessary for their normal development,—and hence have regarded sex intercourse out of wedlock as necessary, or at worst as a mild indiscretion.

(2) Men have had more power than women to determine what the laws shall be and how they shall be enforced.

(3) Hence, both within and without the law men have unfairly shielded themselves and one another.

(4) Women have not taken as firm a stand against sex immorality on the part of their sons, brothers, and male friends as they have with one another.

(5) Male jealousy has demanded a purity of our women which we have not accepted for ourselves.

(6) Men who follow a vicious sex life cannot be so easily identified as the women who do. Women are therefore held more closely to responsibility.

(7) The dishonor and unfairness of the double standard from every generous point of view has never been impressed by education.

17. Why is the double standard doomed?

(1) Both men and women are being educated to see its injustice, and the train of human evils it brings to the home and society.

(2) Women are coming into greatly increased influence, power, and responsibility in all matters relating to human betterment.

18. Monogamy vs. Polygamy. Is there anything to support polygamy as a possible form of home relationship?

Yes, it is possible to conceive where some strong evolutionary forces would operate in a polygamous society. It would tend to absorb the eligible females by the males who triumph by strength or cunning or some other form of efficiency; and so to eliminate from the privileges of reproduction the less forceful males. It would thus tend to perpetuate these qualities of strength. It would produce the same sort of monopoly in women which the present economic system allows for wealth. It would continue the use of the principle of the survival of the efficient, through elimination of the weak, tending to conserve the forms of strength that belong to autocracy in general.

19. What makes polygamy impossible as a final solution of human sex relationships?

Its lack of democracy. Through it there could never develop a real home where sympathy, care, equal loyalty, devotion and sacrifice, the mutual and democratic spirit, the joint and equal responsibility for the culture of children, and the happiness which is the

reward of these things could come to its best flower. Its strength would be selfish and material. Its weaknesses would be emotional, moral, social, and spiritual. A civilization with certain strong features probably could be built upon polygamy, but it would be as unspiritual and heartless as the autocratic German ruling class, and for similar reasons. It probably could not become permanent, for just the same reasons that the present economic and industrial system probably cannot be permanent—because it would foster a small, privileged class using a large class to support its privilege. The state of woman in a polygamous society cannot be one of equality and democracy.

20. Are the principles back of the monogamous home sound then, and presumably permanent?

Human society has experimented with great freedom with every type of sex union, except with that used in the breeding and improvement of farm animals,—namely rigorously to castrate or segregate the undesirable of both sexes and all the males except those of the very best strains, which alone are allowed to breed. This of course is only an extreme form of polygamy, with its strengths and weaknesses increased to the highest possible degree.

In all this human experimentation no form of relation has been discovered which approaches monogamy—even the partial and imperfect monogamy which we have—in its power to conserve and develop all the various interests of reproduction, happiness, parental responsibility and the care and education of children, and the democracy of spirit which combine in making the home at its best.

As nations progress in experience, therefore, monogamy has always spread at the expense of polygamy. Monogamous marriage more than any other form of

sexual selection forces some consideration of traits of character rather than of mere bodily attractiveness, temporary emotions, or accident in the choosing of mates.

The folk lore, conventions, prohibitions, moral standards that have developed about the home,—superstitions though some of them doubtless are,—are on the whole sound and adaptive. They are not perfect nor final. They need critical and sympathetic study by normal psychologists and sociologists,—rather than by those who are primarily interested in escaping restraints and responsibility,—in order that their weaknesses may be remedied and their strengths increased for the better development of human society.

21. **What of the problems and duties of that increasing number of young men and women who never marry, and are thus deprived of the greatest of all the happinesses of life?**

This is an abnormal state of affairs, and presents, without any question, one of the hardest of the many difficult problems of sex. These cannot be discussed at length here. They deserve your most thoughtful study. We must content ourselves with a few suggestions for thought.

This problem relates after all to a *minority* of humanity,—though a large and increasing one. The reasons for non-marriage range all the way from selfish unwillingness to accept the social and economic responsibility of marriage to the most self-sacrificing devotion to some form of duty that seems to make marriage impossible.

Although it must be admitted that the single life is not the normal life either for men or women, there is no conclusive evidence that a continent life is physically or mentally harmful to either.

Always remembering that the home is a central necessity for the sympathetic rearing of children, and

must be preserved and improved, so far as we can now see, for the perpetuation of the best in society itself:—

(1) Can this minority, who do not form homes, be safely allowed a type of sex life which, if it should become general, would make the home itself impossible?

(2) What would be the further effect upon marriage in general if sex license without accompanying responsibility should be allowed to all who under these conditions would refuse to marry?

(3) Are the higher sex satisfactions so tied up to marriage and to the sex act that there is no right sex relationship which will in part compensate for the lack of these normal family satisfactions?

(4) Are there not compensating forms of service for humanity, open to the great mass of young women who do not marry, which amount almost to a kind of substitute motherhood in which both happiness and usefulness may be had through such a sublimation of the sex impulses. Cannot these services be better developed and honored by society? Is not the same true of celibate men?

(5) Cannot the number of those who do not marry be diminished by right education for marriage, by intelligent economic and social reforms, by proper control of births, and by proper support by society of motherhood—not as charity but as a reward for a social service quite equal to that of a male producer of material wealth?

(6) There are no statistics at the present time which show that men who never marry are markedly more given to irregular sex practices than married men. Sex control and clean living seem to be more a matter of personality, character, education, self-control than they are of being married or unmarried.

CHAPTER XI

SEX AND RELIGION

TOPICS FOR DISCUSSION

(Two Meetings)

- I. Organize a definition of religion and a description of its possible role in life, which seems to you at once the most reasonable, fundamental, and inspiring.
- II. The essential adjustments towards which such a religion must guide us, and the types of problems it must help us solve.
- III. The connection in the individual between the sex nature and its development, and the religious development.
- IV. Mutual influence between sex motives and religious motives in the development of human religions.
- V. Value of religion as an aid in guiding individual sex behavior. Those religious ideas and motives of most worth for this purpose.
- VI. The essential constructive and practical elements in Jesus' Christian philosophy.
- VII. Special suggestive questions:
 1. What is the critical test of the value of one's religion and philosophy of life?
 2. What would be the effect of a full application of Jesus' philosophy of life to our economic and industrial system?
 3. What would be its effect individually and socially, if applied fully to sex?

THE SEX FACTOR IN HUMAN LIFE

INTRODUCTORY STATEMENT

IN the discussion to this point little reference has been made to religion as furnishing motives for sex guidance. Many will feel this a definite weakness. This was done, however, because the biological, psychological, social, and moral grounds for a right use of the sex impulse in life are not at all different for those who do and for those who do not accept a religious interpretation of life. The man who admits no religious sentiments or obligations is not thereby freed from any obligation to make his sex life sound and wholesome. The necessity for such sex mastery and sublimation rests equally upon both the religious and the unreligious man, for the same natural and fundamental reasons. It does not spring from the tenets of any religion. It springs from the same fundamental nature of the individual, of society, and of the universe from which religion itself arises.

And yet the religious-minded man does have an advantage. He has an aid, an incentive, an additional motive which helps him realize his purpose. His sex and his religion may harmoniously supplement one another. He has no more social obligation to keep clean; but his religious ideal includes this obligation, reinforces it, and gives it an appeal which nothing else can give.

A statement such as this makes it necessary that we should justify it by examining briefly, what is meant by religion. There are two things included: (1) one's religious nature itself; and (2) one's religious philosophy and life. The former is the more fundamental, since it is the native human quality which makes any religious philosophy or life possible. Religious philosophy is as varied as are human minds and training, and is the outcome both of the progress of the inner religious nature and of the state of civilization in which one finds himself.

Religion must be conceived, then, not as an external code of rules. It is rather one's total balanced reaction to the whole universe; it is his philosophy as applied to life. It is not a creed; it is his belief as it actually shows itself in sense, satisfaction, impulse, desires, habits, ideas, attitudes, purposes, choice, and behavior. In a word, it is the actual measure of character, conduct, and relation.

Now in this sense every one has some sort of religion. It is the same for no two people, even when they profess to hold the same creed. It may be very scant, meager, unspiritual, and selfish; or it may be very rich, humane, spiritual, and social. This religious instinct and reaction is really as universal as the power of conscious adjustment, and is deeply tinged throughout by the sex impulse.

To most of the people who use this discussion religion will mean the Christian religion. It is not the purpose in this chapter to argue the grounds for accepting the Christian philosophy of life, as it is taught and lived by Jesus. The whole purpose is to enable those who find something supremely charming and compelling in the life, purposes, teachings, and influence of Jesus to see where these fit in with the satisfactions of sex mastery and development.

1. Shall we think of religion as something arbitrary, fixed, absolute, and of external origin, or as native, internal, progressive, developing?

This is very important. Clearly if religion is an absolute, outer, final reality there is nothing but sheer obedience demanded. All phases of life must merely be brought to conform with its tenets. It is in this event only a short cut to safety and avoidance of individual thought. This is the view of religion now held by many people.

On the other hand if religion is,—like our other holdings,—a growing, vital, reasonable thing, it is naturally and not arbitrarily connected with all the rest of our qualities. In this event we must study, understand, and perfect our religion, as we do our other qualities of mind and heart. The problem under this assumption is much more than blind obedience to rules, and repression by means of them. It is rather a great and progressive assimilation of truth and reality, and an unwavering loyalty to the total results of experience and thought.

2. What is the real meaning of religion to life?

Religion is a kind of synthesis or balance of powers and qualities. It is an attitude of personality that refuses to allow a sensation, a desire, an emotion, an idea, a habit, a satisfaction, or a prejudice standing alone to rule choice and conduct. It demands that *all* of these, all of personality, be allowed to enter into every one of its decisions. It means therefore balance, perspective, poise, sense of proportion, a philosophy of life and unity of purpose which includes all that we know and feel and hope. It is not an after-thought; it is of the essence of life and of the enthusiasm of life.

3. Has this religious nature any practical value to the individual?

The religious quality could hardly have survived so generally in human evolution nor have come to play such an important role if it had not shown itself to have some great and real value.

Furthermore, from the standpoint of reason and experience, it is quite unthinkable that conduct based upon an organized, unified, and broad view of life and its relations, such as real religion calls for, should not on the whole be more correct and adaptive than that

based on the whim of a single moment or on a special aspect or prejudice of one's nature.

4. What are the chief adjustments that are aided by a religious nature and a philosophy which unify the whole of one's life?

Such a complete religion certainly includes the following very real types of adjustments:—

- (1) Adjustment to one's fellows;
- (2) Adjustment to the universe order;
- (3) Adjustment to the component elements in one's own nature.

These of course are not independent of one another either in their operation or their evolution.

5. How does the element of religion operate in social adjustment?

The necessity of livable adjustments with our fellows is one of the clearest we can see. These range from the intricate contacts in the homes into which we are born, to those necessary in play, business, or society; and in all of them we are continually confronted with the need of adapting our inmost motives and attitudes as well as our conduct. The whole realm of social morals presses upon us some sort of a philosophy of life. Our affections, sympathies, loves and aversions, compulsions, desires, satisfactions, sense of obligations, all furnish the materials for our final philosophy of social adjustment. One's religion as applied socially may range from selfish competitive advancement at the expense of others to complete democratic Christian service and sacrifice.

6. How does the universe order furnish religious adjustments?

This is the field in which most of us confine the religious idea. This is where power, truth, reality,

cause and effect, right, justice, and God are felt to exist. This is the great field in which the mind—reason and faith—operate, and strive to adjust the individual to what he finds in his earthly experience. It is perfectly safe to say that no intelligent human being ever existed or ever will exist, who does not in reality consciously organize some sort of adjustment of himself to this order. All life without it would be chaotic; intellectual life would be impossible. From this point of view human religions from the most sensual and materialistic to the most ideal and abstract, from the most impulsive to the most rational and complete.

7. What is meant by the adjustment to one's own inner nature?

This implies that one's religious philosophy cannot depart widely from the development of his own actual personal nature; nor can his conduct safely depart from these so far as to threaten his self respect. Integrity and harmony between the real inner philosophy and control conduct through our philosophy, our habits and desires tend to rise and parallel our philosophy. If we continually violate our ideals in our conduct, the ideals deteriorate, and we only hypocritically pretend to hold the better philosophy.

It is easy to be seen that this is the *real* test of religion: its power to produce conduct which is consistent with our best and most adequate philosophy of life, and continually nourishes, socializes, and refines that philosophy. In this particular our religion ranges from the completest hypocrisy and separation of conduct and creed to the most complete consecration of active life by ideals.

8. Why can the guidance of any religion never be absolute and perfect?

Simply because we cannot in a single life time completely get mastery of all the realities and adjust-

ments included in the above three classes of relations. We do not add to the practical value of any religion or morality by claiming for it, or pretending that it represents, the final and absolute code for conduct in these fields.

9. What part have the sex impulses in forming the religious nature and in molding the religious philosophy of mankind?

Sex and reproduction are the basis of the human attractions and of the sympathies and affections which arise from these attractions between mates, parents, and offspring, among brothers and sisters. The extension of appreciation and sympathy to the race at large springs from this home-born sympathy. Therefore, all the warmth of appeal of social morals, which is one of the prime roots of religion, comes from this sex-inspired situation.

No less is it true that the whole inner texture of our personal character both in respect to motives and ideas, is influenced by sex to a degree not seen in any other of our impulses. If religion is really in part an inner adjustment of the various elements of our own personality, so that they may have an integrity and the confidence of self respect, then it is quite clear why sex influences religion so profoundly. The sex impulse influences, consciously or unconsciously, every sense, motive, appreciation, habit, idea, satisfaction, ideal, choice, and reaction.

Sex thus gives color to every outlook of the individual upon his universe. It is again certain that every one of us will appreciate and interpret his universe order in terms of this which furnishes his chief internal warmth, affection, and inspiration. Sex has made great contribution to that form of attraction which we call beauty. It has aided in forming all our standards of beauty and attractiveness,—whether beauty of flower

or of the song of the bird, or of the face or form of woman, or of the devotion of the mother, or of the honor and chivalry of the knightly man, or of the justice of fairness and right, or of the faithful fatherliness of God, or of the loving sacrifice of Jesus. Not one of these conceptions is free from the esthetic sense which arises in and is saturated with the motives of reproduction and sex. All of them in their turn contribute to the highest and most satisfying guidance of the sex nature.

10. Is there any evidence that the sex development of the individual has any influence upon his religious development?

There certainly is. While no adequate analysis of the natural connection has been made, we have many intimations (1) that sex development is closely connected in the growing boy or girl with the whole range of emotions, appreciations, desires, satisfactions, aspirations, sympathies, and attitudes that characterize our best human spiritual and religious life; and (2) that these qualities of personality, even more than knowledge and reason, are the fruitful soil in which religion develops and influences conduct.

11. Does religion in turn have any influence in guiding sex in life and conduct?

This is equally sure. In exact proportion as one has adopted a philosophy of life which respects and uses all the factors of life in accordance with their real value and influence, and not in accordance with mere lust or whim or prejudice, will the demands of sex be taken up and fitted into this religious and catholic purpose of the whole nature. Indeed this is the only way whereby we human beings, driven as we are by appetites that are reinforced by consciousness, can be held from being the mere sport of the desire and circumstance of the moment.

12. How do the religious nature and religion itself operate to control and guide sex conduct?

(1) They may operate to inhibit and repress the sex impulse in a purely external and arbitrary spirit. The danger of this is discussed in Chs. IV: 5; and VII: 7-11. It is just as hurtful and wrong to use religious ideas and penalties to repress natural desires arbitrarily as it is to use any other form of force. Besides,—it discredits religion. Nevertheless, just as is true of every other form of social repression, there are emergencies when the brake of religious conventions may be valuable. The spirit of right education is that this should be used as little, not as much, as possible.

(2) The religious motives and purposes may be *substituted* for those of sex. For example, the individual may be so interested in discovering, guiding, planning a philosophy of life which shall include all his qualities of personality and all his outer relations as to reduce the direct appeal of his sex passions. Such ideas as self-realization, personal and social usefulness and efficiency, adjustment to the best forces of his universe, self respect, self mastery and guidance, sense of responsibility to God and man, ideas of honor and fairness and justice—all of them spiritual motives entering into one's religious philosophy,—may be substituted for those of passion, self-indulgence on the physical level, unrestraint, and the like. It is possible to arouse a real enthusiasm in these essentially religious motives which will do more than athletics or sports, or mere material ambitions to absorb and direct the energies of young men. (This can be done only by education, which always must include giving the young person the maximum satisfactions that naturally and normally belong to these fine substitutes. We have often foolishly invoked and tried to use satisfactions that appeal to no normal motives. See also Ch. VII: 12-15.)

(3) The religious motive, having so much of the sex impulse in it, is peculiarly capable of taking hold of the sex motives themselves and of refining and sublimating them. (See also Ch. IV and Ch. VII: 16-24.) It is peculiarly the province of religion—a consistent philosophy which gives sound relative values to life,—to prevent us from being cheated out of the better contributions which a personal impulse may make, by degrading it to its lowest uses. For example, religion approves the intellectual and spiritual joys and refinements of marriage in place of the sensual pleasure of promiscuity; religion refines the impulses of the libertine to those of the husband and father; religion makes love out of appetite, and converts desire into sacrifice; religion insures that chivalry and consideration for others give more happiness than self indulgence gives; religion saves even the grosser and more physical pleasures from degeneracy by transmuting them into spiritual incentives which in turn control indulgence; religion thus makes possible the evolution of the best from that which is merely good and may become gross.

13. What are some of the essentials of our Christian religion as taught and lived by Christ?

(1) That *personality*, and not material things, is the supreme fact about the universe. That the personality of God and the personality of man are the great complementary realities.

(2) That *spirit*, which is the affectional side of personality,—not mere power nor intelligence,—is the crown of personality.

(3) That *love, sympathy, service, self-sacrifice* (and not hate, competition, and self aggrandizement) in theory and in practice, furnish the only abundant life of the spirit,—the only way of salvation.

(4) That the God of the universe is Himself the great exemplar of all this; this is His own nature, and furnishes the method of His own working.

(5) In consequence of this common quality of God and man, the hope of the human race lies in opening the whole personality of man by its every avenue, outlook, capacity, and expression to the inspiration and guidance of the kindred spirit of God. Thus alone man's high devotions and affections, which are just as natural as his animal selfishness and are even more true to the universe order, may come to dominate life and relations.

14. What would be the effect on human life of a full acceptance of these basal elements in Jesus' philosophy of life?

Whether Jesus has uttered the last word about the spiritual life of man need not worry you. Without any doubt more of sound individual and social guidance and inspiration for our desires, standards, ideals, and purposes have focussed about his life and philosophy than anywhere else in human history. Furthermore, no other religious statement and practice is so consistent with the best personal and social psychology and philosophy which science has thus far discovered.

For these reasons, an increasing number of thoughtful people,—quite apart from their theological creeds or disbeliefs,—seem to be reaching the conclusion that the future of human industrial, social, and moral progress can be made certain only by adopting and applying this democratic and sacrificing platform of Jesus as the rule of the individual and of society. The greatest need of human civilization at the present moment is to apply without any reservation the *best science we know, in the spirit of Christ* and of His teachings to our two most powerful impulses,—those of greed and those of sex. The impulse for possessions, having no

trace of democracy or Christianity in it, is responsible for the present competition, exploitation, special privilege, dishonesty, injustice, and tyranny of business and industry; controlled in the spirit of Christ business and industry could be administered purely to advance human life, welfare, service, and development,— and not at all as a means of personal profit at the expense of society. The sex impulse, having no trace of democracy or Christianity, spells lust, unrestraint, heartless exploitation, prostitution, special privilege for males, unfaithfulness, broken homes, and selfish, un-social, and unscientific human adjustments; guided in the spirit of Christ it means saving and heightening for every man and every woman the most rich and influential factor in life; it means the consecration of all attractions, companionships, love, marriage, home, and parenthood to universal human development and happiness.

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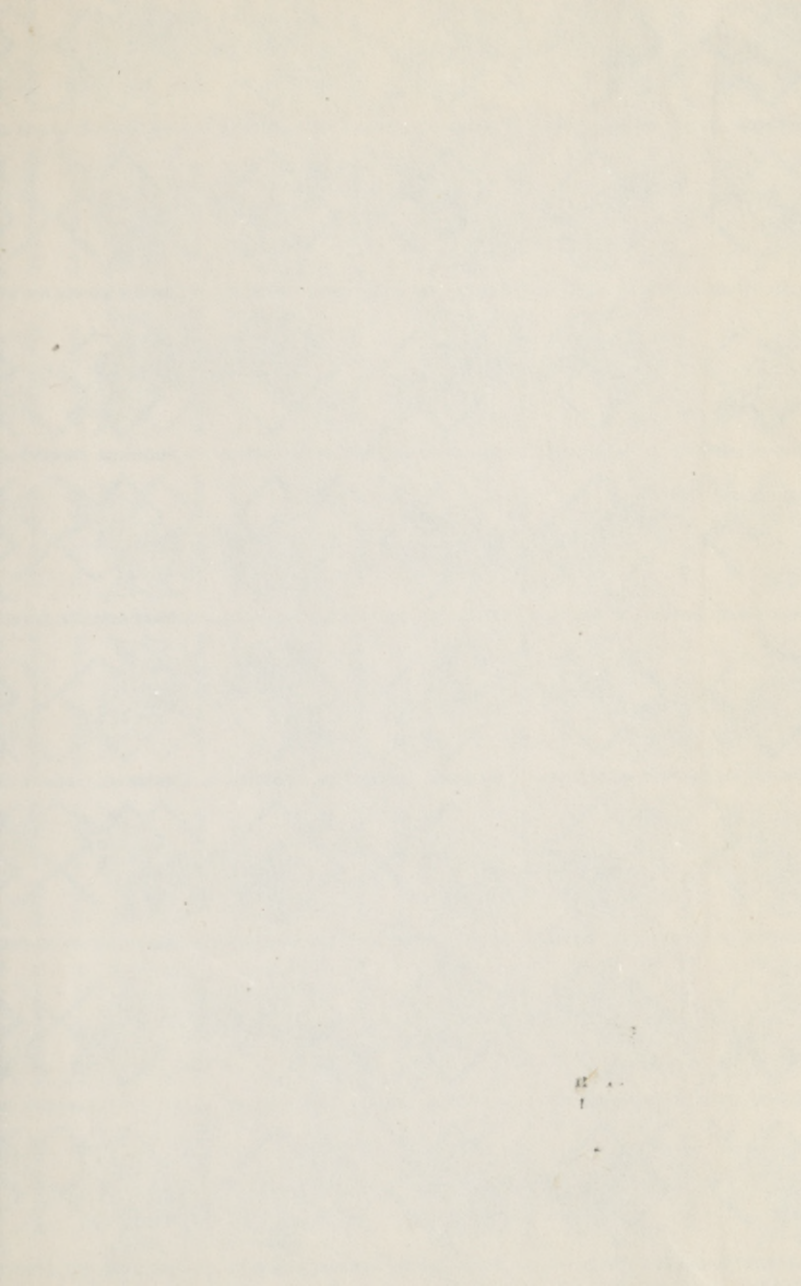
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