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LOVE AND  
MARRIAGE  
NORMAL SEX  
RELATIONS  
BY  
T.W. GALLOWAY Ph.D.



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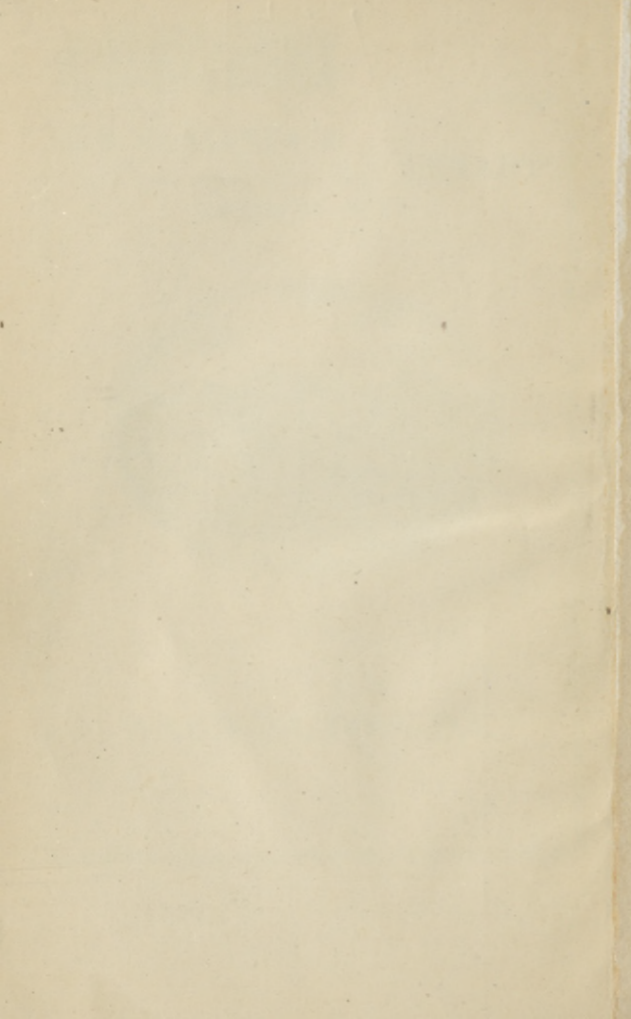
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# LOVE AND MARRIAGE

## NORMAL SEX RELATIONS

BY

THOMAS WALTON GALLOWAY  
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THE NATIONAL HEALTH SERIES

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## INTRODUCTION

THE nature of man and his customs can not be fully understood except in the light of evolution. This applies with especial force to phenomena of sex, reproduction, love, marriage, the family, and society in general. It is important to see these in their biological relations and backgrounds.

It is more important to recognize that out of these animal origins there has developed in man something which is more spiritual and enduring than animal passion, something which is as far above the sex instincts of animals as the mature man and woman are more advanced than the germs from which they came. In the process of development new qualities arise by a process of "creative synthesis." Sex plus consciousness plus moral sense yields a new product whose highest development is "love that suffereth long and is kind, beareth all things, endureth all things; love that never faileth."

It is most important to recognize the profound influence of sex on society, that it is the germ out of which family and social bonds have developed, that for untold centuries mankind has been experimenting to find the most satisfactory solution of the problems involved in sex, and that wisdom was not born with us but is the accumulation of ages.

The only way in which the result of experience regarding love, marriage, and sex relations in general can be made of service to younger generations is by means of education, and this little book which

## INTRODUCTION

deals with the subjects in a sincere, inoffensive, and scientific manner should reach many readers and be of great service.

E. G. CONKLIN, PH.D., Sc.D.,  
Professor of Biology,  
Princeton University.

Princeton, *March*, 1924.

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# LOVE AND MARRIAGE

## CHAPTER I

### FOREWORD

**T**HE writer of this booklet (to take the reader at once into his confidence) believes that there are the strongest scientific grounds for the following propositions:—

1. That human love at its best must be regarded as the supreme pragmatic attainment in all the range of our development;

2. That it has contributed more in the way of personal character and happiness and in behalf of social spirit and progress than any other factor in our nature;

3. That monogamic marriage, and the home and family life which may grow out of it, are not only the most beneficent of our social institutions, but are at the same time the most successful;

4. That a large portion of the very numerous and obvious failures of marriage and the home have come from lack in training and in understanding of the issues involved;

5. And, therefore, that we, as a race, have the power, if we use all that we now know to educate ourselves and our successors, to make love, marriage, and the family very much more successful than they have thus far become.

### THE POINT OF VIEW

Two departures from the usual treatment of the subject will be noticed: (1) Considerable emphasis

on the love-making, mating, and family life among animals and (2) no special effort to put the support of human mating upon religious sanctions.

These departures grow out of a single reason: all these personal and social qualities and activities involved in love and family life arose and took essentially their present form, first among higher animals and later among men, long before religion itself appeared. In other words, there are basic elements in this adjustment older than any religious sanctions.

This does not mean that religious support is not most valuable for wise solutions of sex-social problems. It only means that these solutions are equally binding upon the unbeliever and believer in the religious values. The advantage for the latter is that he has an added sense of obligation.

### THE VIEW

As we look out on human life we see boys forming "gangs" and girls "sets"; we see youths and maidens forgetting their earlier exclusiveness and being drawn together in bonds of keen attraction; we see young men dreaming dreams, and each bending every energy to win and to be able to support the woman of his choice. We find homes builded under the influence of love, in which husbands and wives and fathers and mothers are striving to fulfil the obligations of this love, and to rear sons and daughters fit to make new homes and to carry on the race.

We discover also men and women who are drawn together by similar impulses but who do not seek to make homes and to support the constructive purposes of the race, who make of one another merely the means of pleasure and indulgence, who prostitute both powers and relations selfishly.

Arising from these fundamental facts, we find whole industries devoted to emphasizing the sex differences and sex attractions; and we see literature, art, drama, and amusements exalting and exploiting these attractions of boys and girls, of men and women.

These and many other similar things do not grow out of the fact merely that we are human beings. They have arisen because we are *male* and *female*; because of sex and reproduction; because these forces are among the most powerful factors in all life.

It is a far look into the beginning of love on the earth. And yet we can not get the full nature and meaning of love now unless we realize something of what it has meant among primitive men, and even among the higher animals for thousands of years before man appeared on the earth; as well as something of how it has developed from its early beginnings. Perhaps the greatest truth science has revealed to us is that there is so much unity in our universe that we get light on all our problems from most unexpected sources.

### TWO WAYS OF LIFE

There are two supreme organic needs and functions. The first is nutrition, by which every individual develops and maintains its own life. This function is wholly selfish. It brings youth to maturity and puts each individual into competition with other individuals. It develops strength, aggressiveness, fierceness, organs and impulses of attack and defense, fleetness, keen senses, cunning instincts, intelligence, and other forms of "fitness" by which one individual may outstrip other individuals in winning satisfaction and safety. This way of life, standing alone, never originated nor developed un-

selfishness, social spirit, cooperation, nor sacrifice.

The second supreme function of life is reproduction. In this the mature individual always gives a part of itself to make new and young individuals, and thus builds up the species. This process is never for the self. Indeed it is always at the expense of the parent. It is organically non-competitive, unselfish, sacrificing, and in practise makes a society possible. It is just the opposite in every way to "safety first," and gives rise to the opposite type of personal traits.

### THE JOINING OF THE WAYS

It is interesting that both these opposing ways—self-development and self-division—are necessary for success. Life can get nowhere unless the young can grow to maturity and succeed as individuals. The start of life must be self-centered. But since all individuals tend, by the mere fact of living, to become old and to wear out, all life would cease with one generation if it were not for this anti-competitive, social, species-centered process of reproduction. It is by combining and alternating these two ways that life continues. The way of the child and the way of the parent make up the cycle of life.

### SEX AND PRODUCTION

In all higher animals there are two kinds of parents, male and female—and these are usually very different in body, in functions, in instincts, in temperament. These sex differences are of great practical importance as a means of attracting each to the other because through them the male and female cells are enabled to unite. The female body and instincts are peculiarly developed to produce and care for eggs, to attract the male, and to care for

the young. The male body and instincts are fitted to produce and care for sperm, to seek out and win the female, to place the fertilizing sperm near the eggs, and in some degree to protect the mother and young.

### THE AGE-OLD BEGINNINGS OF LOVE

The above differences between the male and female parents give rise to all the attractions and desires and loves which, by instinct or by consciousness, bring the parents together in mating. *This basic sexual attraction between the parents is then the beginning of love.* Abundant on the earth before man appeared there were: two kinds of cells attracting and responding and uniting; two kinds of parents of these cells, profoundly influenced by them, attracting and responding and mating so that the cells may unite; all this built up around the sacrificing and social function of reproducing and caring for new individuals, not in the immediate interests of the parents themselves but leading to the perfection of the young and the perpetuation of the species.

All the kinds and grades of love, sympathy, and sacrifice which we find among human beings anchor deep in the facts above; and the higher types and expressions of love, such as we know, at our best, could never have come but for them.

### THE BONDS OF MATES

Even in the lowest animals the bonds between mates at mating time are more intense and more powerful in changing the course of individual behavior than any other attractions we can find between the members of the same species. While these sex-relations are usually transient they last longer than any other social relation whatsoever.

It is safe to say that the sex attraction is the

most ancient of all the attractions among animals which act to bring and to hold individuals together in friendly relations. It is the earliest "recognition of kind." The very life of the species depends on this act of mating more than upon any other social acts of the individuals. It is not surprising therefore that we find, even among the lower animals, numerous devices which make the mates attract one another and make them responsive to these attractions, so as to insure mating. These special aids to attraction and mating among animals include the stimulation of chemical secretions, odors, colors, form, movements, delicate sensitiveness and special senses, complex organs for responding, and elaborate chains of reflexes and impulses and instincts.

As we follow the animal kingdom upward we find all these bonds which bring and hold mates together wonderfully developed. These are seen in butterflies, in birds, and in mammals. In man there have been added many "artificial" attractions, as dress and ornamentation—and fuller *consciousness*.

#### MOTHERHOOD AND LOVE

While the sex attraction is apparently the earliest of the strong social bonds to appear among animals, even it must take second place to parenthood, especially to motherhood, in its effects upon social development. The mother, as we have seen, produces eggs. Now eggs always contain stores of extra food. On the other hand the father's sperm cells carry none. Therefore there is always more sacrifice of substance by the mother than by the father in producing the young. The mother's instincts grow up about this function of producing eggs and of caring for them. If any care is given to the growing young after fertilization this too usually devolves upon her. As a matter of fact we see this special

motherly care for young among all kinds of animals in the upper half of the animal kingdom. For example, many insect mothers place their fertilized eggs in decaying matter or in living objects where the young will find suitable food ready for them. Birds incubate their fertilized eggs, protect their young from enemies, bring them selected food, and introduce them to their active life. In mammals, including man, the eggs after being fertilized are kept in the body, and the young are protected, nourished, and warmed there until fairly developed. Milk is furnished them after birth, and special care and protection may continue over long periods.

We know that feelings and emotions grow out of and correspond to action. It is easy enough, therefore, to see how these continued instinctive and reflex acts of care and protection for the young would gradually develop emotional states of sympathy, tenderness, and affection on the part of the individual mother for her offspring. The longer the offspring are in arriving at self-care the more profound is the emotional development of the mother and the more valuable and necessary to the offspring are both the care and the affection which match it.

It is in the higher birds and mammals and in man that this greater development of infancy and of maternal care and of maternal tenderness is found. We do not know just how each of these three facts influences the others; but they certainly cooperate in perfecting the love-elements and the social value of the mother-to-child relation. It is just because of this that no institution will ever substitute fully for intelligent mother-love.

#### THE RISE OF PATERNAL LOVE

While the attraction of the male toward the female is very transient in the lower animals, lasting only

during courtship and mating or fertilization, the bond between the mates tends to lengthen and the father's attention and tenderness to increase in those animals in which the mother gives a longer care to the slowly developing offspring. It seems quite safe to say that male care and attention to the offspring has arisen out of and because of his increased association with the mother as she has cared for their joint young. It is with him an acquired taste! In other words, while both are now real impulses of great strength, mother-love is biologically much older and more primitive than father-love; and father-love in its beginnings is derived largely from love toward the mate. In the main it is neither so instinctive nor so powerful as the love of the mother.

#### THE FAMILY

We have, then, in the preceding paragraphs the elements that make up home and family life. And they seem to have arisen in this order: the attractions and love of mates; the care and devotion of mothers to their young; the gradual bringing of the father into the group by way of his increasing tenderness toward the mother; and some bond between the brothers and sisters, depending on many things beside blood.

The importance of all this lies largely in the fact that all these social relations, and the emotions and devotion and actions to match them, are found in animals below man, in which we can not conceive that intelligence and reason are well enough developed to have had anything to do with them. This is to say, that all the really essential factors in love and family life were worked out on an instinctive basis by the higher birds and mammals long before man and his higher intelligence appeared on the earth at all. Furthermore, the personnel of these

instinctive families include a mother, children, and a father. Such families are in no sense the creations of accident, nor of miracle, nor yet of the happy thought or the arbitrary fiat of autocratic males. They are ingrained in the very nature and history of life itself and of its relations, as inspired by sex and reproduction. They are an integral part of the fruitful cycles of the causes and effects found in the progress of life from the lowest to the highest.

### THE FAMILY SPIRIT

The beneficence of the family as an agency in social progress lies not so much in what has been suggested above as to its structure, tho this is important. Its value rests rather upon the fact that it is based on a new and more social set of impulses and motives. This family life is essentially made up of attraction, attention, cooperation, consideration, service, care, sacrifice, tenderness (all in varying degrees), rather than of competition and struggle. In other words, just as hunger, self-protection, and self-development have introduced competition, with all the qualities of individual character suitable to the struggle against and exploitation of other individuals, so reproduction and sex have introduced the opportunities, practises, and the motives of service and even of sacrifice. The family is the only natural group where the strong normally sacrifice for the weak in proportion to strength; where the individual struggle for existence is softened for the immature. Reproduction and sex, in giving form and spirit to the family, have therefore introduced another and more spiritual factor into the development of life.

From what has been said it must not be imagined that the individuals making up families have, even among humans, freed themselves completely from

their selfish and competitive tendencies. It is meant only that these tendencies do not arise out of nor belong to the factors that have made families; and that families perform their functions more perfectly in proportion as these qualities are overcome. Parents among the fishes may devour their own young. Fathers and even mothers among humans may exploit their children for the selfish interests of the parents rather than care for the children in terms of their own best interests. Brothers and sisters may compete more bitterly even than strangers. Nevertheless the terms motherhood, fatherhood, and brotherhood have arisen in the real spirit of the family, and they at their best carry what the family normally means.

#### THE RELATION OF THE FAMILY TO SOCIETY

The processes which produce the family not merely create (by reproduction) all the individuals which constitute any society, they also furnish in the family the structural unit upon which the larger society is built.

More important by far than this, the family spirit described above, of tolerance and sympathy, consideration and mutual service in proportion to strength, is the only spirit which can bind individuals and families into a real society. In the clan or tribe or nation any dim sense of kinship, of mutual consideration is radically only a diluted form of the spirit which has its first beginnings in family life. The social spirit, which finds its first and its best expression in the family, is directly antagonistic to the competitive spirit. And if we may conceive that the future of the race is to be social and civilized and humane, the spirit of the home and its non-competitive methods must replace competition and war, whether it be individual, class, or national.

## CHAPTER II

### HUMAN LOVE

**I**N THE higher animals we find not merely the bodily functions of reproduction and sex by which parents give of their substance to form new individuals and keep the species alive, but we find also, gathered about these functions, powerful inner impulses, hungers, and appetites. The strength of these impulses and passions is never an accident. It is always proportional to the importance of the functions themselves for the individual or for the species. For example, no desire is keener than hunger for food, or than thirst for air or water. This is just another way of saying that nothing is more important to life than these things. The natural desires and urges of animals are just powerful enough in the long run to drive them to do what is necessary to meet the needs of their lives. The impulses and instincts connected with sex and reproduction are naturally strong enough to enable animals to propagate their kind in sufficient numbers to keep their species going. To do this makes a successful species. This does not mean that the animal *knows* what it is about. The whole adjustment of sex and reproduction has become automatic under the hammer of necessity.

#### THE FIRST EFFECT OF HUMAN CONSCIOUSNESS UPON APPETITES<sup>1</sup>

While we do not certainly know how like our own the consciousness of the higher animals may be, our

<sup>1</sup>The writer is quite aware that mechanistic psychologists hold that consciousness adds nothing to the effectiveness of behavior; but he deems the view much too simple to be true.

general conviction is that it is simpler, more confined to the present, and somewhat less able than our own to bring the past and the future keenly into present use. In other words, while it is possible that the present hunger and thirst of a dog may be as keen as our own, it does not seem likely that the form of consciousness which we call memory can in him bring up his past experiences with food and thus strengthen the force of the appeal of a particular food to him in the same degree as is true for us. Even more does it seem improbable that he can so consciously look ahead and anticipate and purpose and plan in reference to gratifying his appetites as we can do. His unconscious instincts are probably less aided by conscious memory and imagination.

Thru our memory of the past and our imagination and anticipation for the future we do reinforce our present desires and satisfactions and plan to remove the barriers to their gratification. We thus strengthen the power of our appetites out of proportion to their biological service and importance. They are just about strong enough to do their work under the simpler conditions of the animal mind. Our situation tempts human beings, beyond the mere power of instinct, to overindulgence of all our keen desires whether in respect of food, of possessions, of amusement, of domination of others, or of sex. We, led on by our consciousness of possible pleasures, plan our eating and drinking in such a way as deliberately and greatly to encourage too frequent eating, too abundant eating, eating for gratification rather than for need. A dog satisfies his hunger less deliberately than a hungry man; but he is less likely than the man who follows appetite to indulge to an unnatural or hurtful degree. The same is true of the sex, and other impulses. The first effect of human consciousness is to over-

weight all our keen appetites and satisfactions, as compared with animals.

### THE SECOND EFFECTS OF CONSCIOUSNESS

If this were all to be said about consciousness we might well doubt its value. But consciousness does other things for us beside increasing desires. By means of it we are enabled to bring into the present the results of overindulgence as well as of urges toward indulgence, and to compare different kinds of pleasures and distresses. It enables us therefore to weigh and to discriminate and to form ideas of what is and is not desirable. Thus we come to form esthetic, utilitarian, rational standards and to bring these to bear to guide our present desires and conduct. By virtue of all this inner growth the experiences and the standards of human beings serve as checks upon indulgence and even upon the appetites themselves.

This second work of our consciousness, as it plays about the instinctive functions of reproduction and sex, serves to bring out their more permanent and pervasive processes and satisfactions, as against the more transient, to give a longer view of life, to determine present conduct by past experiences, and to forecast future needs. For example, in animals, when passion is on and successful courtship is once well under way, the physical sex act overshadows all else so that nothing but superior outer force can stop it. In human beings of normal grade, on the contrary, with sex impulses just as powerful as in animals, the individual may be so conscious of emotional and esthetic elements, such as beauty, fair-dealing, and love; of social elements, such as consideration, sense of comradeship, and hope of happy family life later; of ethical elements, such as a sense of honor and of respect for others; and

of moral and religious elements, such as right and duty and obligation, as to deny himself immediate satisfaction, however tempting, for the sake of higher and more lasting joys later. It is by just such power that we can prefer in theory and choose in practise love above lust, happiness above gratification, the welfare of another above self-indulgence, the whole pattern of life above a momentary joy—in a word to be a member of a human species above being more brutish and unrestrained than an animal.

### HUMAN SEXUAL LOVE

In thinking, then, of our human love, with its roots in sex and reproduction, we must be careful not to narrow it untruthfully. We can not rightly think of it as merely passion for physical indulgence, nor may we on the other hand conceive of it only as an appreciation for esthetic, intellectual, and spiritual qualities of the other sex. It is both, and each is a normal and legitimate part of such love. As we have seen, the physical is biologically the older part, and is the source of the other. It is therefore just as normal, as human, and as honoring as the spiritual and social, if only it be used humanly.

Human sexual love has as many elements and shades as there are phases of human consciousness and interest, because sex and reproduction tie up with and pervade all our other hopes and activities. It includes the bodily desire and its gratification; emotional enthusiasm, tenderness, and devotion; esthetic attractiveness, appreciation, and satisfaction; intellectual stimulation, approval, and respect; social acquaintance, companionship, and comradeship; actual happiness in self-denying consideration and sacrificing service. It colors business, amuse-

ment, education, the arts, philosophy, and religion.

When all these aspects of love are genuine and mutual there is no relation yet worked out among humans which approaches in quality this high bond of the sexes in their love and reproduction as it expresses itself in the life of the family.

### THE NATURE OF JEALOUSY

Growing out of the very intensity and the satisfactions of love on its various levels, physical to spiritual, there is a clear unwillingness to share the loved object with other individuals. This is the essence of jealousy. Because we see this emotion taking extreme and unreasonable forms (which we rightly condemn as perverse and destructive), we are disposed normally to associate the term jealousy with some excessive or unjust display of the feeling. This is clearly a false idea. Jealousy is just about as old as love itself, and is to love what protection of property is to the impulse of ownership.

Among animals the instinctive fighting of the males for the possession of the females is well known. Because the male mating-passions are ordinarily more easily aroused and more keen and violent than those of the females, it is not surprising that jealousy arises earlier among male than among female animals. The parental instincts are more keen in the female, and these tend to make the sex emotions less monopolizing. This male jealousy is usually transient and confined to the mating season; or it may be a constant instinct ready to spring into action at any time.

In its nature jealousy is not the antagonist of love. It is rather broadly proportional to the intensity of love. It tends to support permanent and uninterrupted love. It is essentially antagonistic to promiscuous sex relations.

THE PART JEALOUSY HAS PLAYED IN THE  
DEVELOPMENT OF MATING

The first effect of jealousy among animals is to make the male intolerant of other males, at least during the courting and mating operations. It leads to fighting among males, and either to the destruction or the driving away of the weaker, and the successful mating of the stronger with the female he has chosen, or which has accepted him. This insures selective mating, by driving the weaker males to more precarious mating or to inconspicuous and ill-fitted females. It tends to lead from promiscuity toward polygamy, as is seen in the seals and many ruminants and among domesticated barnyard fowls. Among these the female shows little or no jealousy of other females. Doubtless as love became more varied—adding emotional and esthetic elements to the physical, as tenderness and affection became more permanent and more mutual, the impulse of jealousy began to play a larger part in the psychology of the female also, and a certain reciprocity in jealousy began to be built up. This would tend toward monogamous sex relations such as we see among some of the carnivorous animals, many of the birds, and some of the primates (apes and man). These monogamous bonds may be for the season only, or may last thru life even in animals below man.

We have no good reason to doubt that jealousy in this original organic sense, with no reference at all to its abuses (all powerful emotions are open to abuse among humans), has, along with other facts, tended in the human species to lengthen the bond between mates, to limit promiscuity, and by these means to increase tenderness, mutuality, love, and adaptation in support of the monogamic family.

## CHAPTER III

### THE NATURE AND MEANING OF COURTSHIP

#### COURTSHIP AMONG ANIMALS

**A**MONG animals the sex impulses become active periodically, or at least they come and go and are often closely related to the calendar. This is well illustrated among the higher birds which may live gregariously through the winter months much as tho there were no such thing as sex. Both males and females are out of season. Then, as spring comes on, the sex instincts wax, and both sexes begin to attract and respond in simple phases of preliminary courtship. Gradually they separate into pairs and select the general locality for nesting and start the making of the nest. At some point in this long-drawn-out general preparation the matings of the pairs begin. Usually each act of mating is preceded by and rewards a brief, intense special courtship. Courtship naturally leads to sex intercourse, and its purpose is to prepare the individual physically and emotionally for it. Such a well-organized courtship as is seen in the higher birds is found with monogamous rather than with polygamous matings. The very richness of the emotional states and expressions and the coming of males and females into season at the same limited time tend away from promiscuous sex relations.

Among domestic cattle a rather different condition is seen. Unless pregnant, the females may come in season at short intervals throughout the year. Therefore females come in heat at different

times, and the males are capable of mating at any time. Whenever internal conditions or the sight or voice of a female arouses the male, he makes advances in the form of courtship to one female after another, until all have refused to accept them or until some one gives evidence of interest. Then by characteristic movements and intense, persuasive courtship the interest and the reflexes of the female are heightened until she will allow mating. The condition just described makes for polygamy by readily allowing one male, easily aroused to mating, to serve a herd of females who come into season at short intervals and at different times. This arrangement encourages those males which are strong enough to drive away the other males to keep close to the herd of females, and thus helps to develop in them some of the protective instincts. Somewhat similar conditions are found among domestic chickens.

### HUMAN CONDITIONS

The presence of a definite "season" or "heat" among animals, the absence of which leaves either the male or the female with no inclination toward intercourse, automatically stimulates mating at those seasons and vetoes it at other times. There is little of this periodic quality now seen among humans, whatever may have been the case in earliest man. Organically either sex is able to be aroused to sufficient sex interest to allow mating (if there are no special inhibitions) at almost any time—the male rather more easily than the female. Because of our greater resources of intelligence, imagination, and persuasive modes of action; our power of communication by gesture and speech; our broader sense of the appeals of the other sex in beauty, voice, strength, etc.; our multiplied forms of physical con-

tacts in fondling, kissing, and embracing—anything among us which sexually excites either is likely to communicate itself to the other in some form and degree. This means that critical sex situations among humans are, much more than among animals, determined by the conditions of the moment and by acquired or educated personal attitudes and controls.

Furthermore, because with us sex is not merely a physical and impulsive matter but is enriched by such a reach of emotional, esthetic, intellectual, and social elements, human males and females are capable of arousing and expressing sexual interests in each other in more ways than is possible among the animals. In other words courtship, which in animals is only an introduction to mating, in us becomes more interesting and varied and worthwhile in itself and apart from actual mating. It must be observed that mating is, among humans no less than among animals, the natural purpose and crown of real courtship. The same sex impulse in us drives toward courtship; and courtship is still the normal gateway to mating.

It is important to note in all these illustrations of courtship, animal or human, that it is in the main the nature of the male to seek out, persuade, and win the consent of the female by arousing her sex impulses to the mating point. It is the part of the female, in one way or another, to attract and begin to arouse the male by her very nature and presence, and then to allow or to veto mating. Much of the difference we find among humans in the natural endowments of the sexes in body, in instincts, and in temperament arises from these fundamental distinctions in sex function which were well worked out among animals long before man appeared on the earth.

## THE LOFTIER GIFTS OF COURTSHIP

The value to us of the above illustrations of the primary biological meaning of courtship as a specific preparation for mating lies not merely in the surface facts thus far given, but rather in the way they point to the richer meaning of this courting period for the development of our human qualities. Biologically the important goal of courtship is mating and the perpetuation of the species. This, however, occurs in the lower animals very satisfactorily with little or no preparatory courtship.

In all the higher forms, as birds and the highest mammals as well as in man, the length and character of the courtship are closely connected with and really a measure of mutual familiarity, cooperation, tenderness in relation, and of pleasurable emotional expressions other than intercourse itself. In other words, courtship, while still a preparation for effective mating, is at the same time an interruption and postponement of mating in the interest of other enjoyable personal states. It is just this postponement of mating while emotional interest is running high that makes for an increase (and an equalizing between the mates) not merely of desire but also of appreciation, of enthusiasm, of consideration, of love, and of tenderness of treatment. Whatever pushes intercourse somewhat further away and enlarges the period and nature of courtship converts a portion of the physical aspects of love into spiritual and social forms. Love of the emotional, esthetic, intellectual, and social sort could not have arisen in organisms which mate at sight. We humans have bought these high personal mental states and powers and satisfactions through partial restraint of the merely biological functions. After mating, all these states tend immediately to sag and

to be replaced by feelings of surfeit or indifference. Thus love is enlarged by courtship before mating.

### PRIMITIVE HUMAN COURTSHIP

As we have seen, human sex relations are largely free from "season" and our consciousness makes us more alert both to our own urges and to more kinds of sex attraction. While there is considerable evidence that there were one or more special annual mating seasons among primitive human beings, mating gradually became less seasonal, more spontaneous, more determined by chance and opportunity, and more promiscuous even than among the higher animals. Social standards of love, of faithfulness, and of duty and other complex controls played much less part then than in more highly civilized and standardized society later. Force and cruder types of capture of females by the stronger and more impetuous males took the place of the instinctive persuasion seen in some higher animals. In other words the more esthetic kinds of conscious human courtship are apparently not instinctive, but comprise an art developed anew and consciously by the long experience of the race itself. This view is supported by the wide differences we find on the earth to-day in the courting and mating customs of the various peoples. None of these peoples is to be deemed primitive in the sense that man was at the outset. They have all built up their varied arts of love by long ages of experiment, of more or less conscious adaptation and tradition.

### MODERN HUMAN COURTSHIP

Among older, more sophisticated groups several factors, other than those which belong properly to sex and reproduction, enter to determine marriage and mating. These include social status, class, fam-

ily traditions, and economic conditions. In those circles or civilizations in which these factors dominate, the young people are less free and the parents or families function in the preliminaries that lead up to choice of mates. However, among modern people who have developed a philosophy and practise of encouraging democracy and personal liberty in human relations, there has been a distinct and increasing return to the more natural appeal of personal attraction and taste and mutual appreciation of individual traits as the basis of marriage. Romantic and psychical love have tended to take first place as a basis of initiative and of success in courtship and marriage. Under these conditions courtship tends to divide itself into two phases: (1) the general, introductory, premarital courtship in selecting and winning mates, and (2) the courtship during marriage.

#### PREMARITAL COURTSHIP

If marriage is to be put on a voluntary and psychical basis it is clear that courtship is a vital factor in the scheme. It is a device for mutual acquaintance, self-revelation, and the breaking down of concealment and indifference; for discovering the grounds or lack of grounds for attraction and confidence; for experiments in adjustment and mutual unselfishness; for the enrichment of love and devotion. It is, in brief, a "trial marriage" in respect of all those psychical aspects of personal relationship which need to be tried out and adjusted before actual marriage. If these variable personal problems are solved, and if, moreover, the young people have been properly educated (rather than repressed) by their parents and by society with respect to the normal sex-relations in marriage,

there will be little ground for fear of maladjustments in marriage on the sexual basis.

Except in those cases where infatuation is mutual from the beginning, premarital courtship is roughly divisible into two periods: (1) That of preliminary cooler study of personalities and testing out of acquaintance, and (2) that dominated by enthusiasm, infatuation, love, and the various expressions by means of which these sentiments are exprest and grow.

The value of the first of these periods is that some amount of reason and caution may guide in determining the suitability or desirability of marriage. If the young people do not now face these issues there is little chance that they will do so before marriage. The enthusiasm of the second period makes love wholly blind, or at least myopic! The education we give to young men and women ought to make clear that they should use brains and discrimination during this early period of courtship—in the interest of their own happiness, of the success of their marriage, of the inheritance of their children, and of the improvement of the race. This topic will be pursued further in the next chapter.

The great function of the second period of courtship has already been suggested. It is to develop love and the fine art of being acceptable lovers in those who recognize themselves as being fitted for one another. It serves to develop the spirit, not merely in theory but in actual relation to the other individual, which will make their home life one of mutual faithfulness, confidence, and service. As has been suggested above, the temporary holding back from the final physical act of love creates the situation which makes courtship a schooling in the finer elements of love. Even instinctive courtship, made

necessary by seasons of sexual indifference in one or both sexes, has made for tenderness and lengthened association of mates in the higher animals. Rational postponement of intercourse by humans gives both the occasion and the zest for calling out the physical, psychical, esthetic, and social substitutes for intercourse which ultimately enrich the act of mating and the whole range of life beside. This is a real sublimation of sex impulses and satisfactions.

For reasons such as these an impatient and unrestrained human sex debauchee can not attain, any more than a lower animal can, these more psychical phases of love.

#### COURTSHIP WITHIN MARRIAGE

Even in animals which live together for a season, each act of sex intercourse is normally introduced by at least a brief period of personal courtship. This may be long and complex and with varied appeals of song and movement and color. The value of this is that it prepares both mates physically and psychically for the act of mating. Because of the greater range of psychical development in humans and of the powerful effect—both stimulating and inhibiting—which psychical states may have upon sex interest, this courtship between husband and wife is even more necessary than among animals. Such intimate love-making among those rightly mated makes physical intercourse more desired; by stimulating the secretions it makes union more easy and more pleasurable; and most of all it takes an animal function and lifts it out of a mere physical state into a sacrament which binds together all the phases of human love into one. For this complete union of two persons there is no parallel in all our human experience. Illegitimate sex relations, mating with-

out psychical love, or psychical love exclusive of the privilege of mating, have no such complete or permanently satisfying value.

Aside from this and yet because of this, love-making courtship between husband and wife should not be confined to times of mating. Even the male birds continue their love-songs to the mate while she is incubating the eggs and when actual mating is past. Married life should continue, keep alive, and perfect that which courtship before marriage began: the development of love while physical union is in restraint. Such love-making has a quality which is very convincing and satisfying to the mate. It adds a special flavor to the joys of the whole married relation.

## CHAPTER IV

### PRUDENTIAL ELEMENTS IN THE SELECTION OF MATES

**I**N THE preceding chapter reference was made to the first stage of mutual approach in young people before infatuation becomes so profound as to interfere with judgment. This was pictured as a period in which they should weigh consciously and critically one another's characteristics to see whether marriage between them can be successful. Mere ability to fall in love, while of importance to marriage, is by no means the only point which prudent people should consider.

#### HOW TO USE THE FIRST STAGE OF COURTSHIP

Each will learn these good and bad characteristics of the other after marriage. But this is often a dangerous and disappointing thing to do. Both are more likely to try fully to make desirable adjustments if they begin during courtship. And if this proves impossible plans can be changed before marriage without the injustices which are inevitable in broken marriages.

The value of such a period of acquaintanceship and of the conclusions which may come from it clearly depends upon the knowledge, spirit, standards, and attitudes which the young people bring to it. Their ignorance and their instincts are not enough to guide them here. Too often they adopt during this time a policy of concealment of what they may regard as unfavorable qualities, and we adults do not put before them persuasively and

scientifically the facts on which successful married life can be built. We should put at their disposal before they need them all the facts we have which throw light on the selection of mates on the basis of health, on the basis of inherited characteristics, and on the basis of mental and emotional compatibility. We should bring to them all the idealism which will enable young people to interpret these facts in terms of social and racial welfare as well as of their individual usefulness and happiness. We should use all our personal influence to make them willing to suspend prejudices and emotions and to use their reason and discrimination both in judging the qualities of the other and in modifying and adjusting their own. Concealment of character during courtship may lead to marriage, but can not possibly lead to success. The same amount of energy put to changing in ourselves those qualities which we recognize as unsatisfactory would get us much further.

Full scientific and emotional education of young people with respect to the foundations of this most important relation of their whole lives is the crying need of our times.

### EUGENIC ELEMENTS

Since children inherit all they have by way of their ancestors, young people should think of marriage partly in terms of the inheritance they are to give their children. This matter of planning for the best possible characteristics of offspring has been named eugenics. Eugenics implies that we already know enough to begin to make some improvement in breeding human beings, as we have in the case of plants and animals, by using intelligence in the selection of mates. We do not yet know enough to solve all cases certainly or to say with

precision just what qualities the offspring of every pair are likely to have.

We know for example that particular and general physical or mental characteristics and capacities and tendencies or the lack of these, on the part of ancestors, can be transmitted to children. These heritable qualities include physical defects of various organs, defects of glands which control the course of development, nervous defects which show as instability, epilepsy, insanity, and all grades of mental incompetency down to complete imbecility. They include equally special forms of ability and of excellence and balance of powers. So far as we can see the various mental and moral tendencies and capacities are just as truly heritable as the physical. The laws of this inheritance among humans are slowly being worked out.

This is not the place to lay down rules for the eugenic selection of mates. For this the reader must be referred to books dealing especially with the subject. Interested persons may also inquire of the Eugenic Record Office, Cold Spring Harbor, Long Island, New York, where free advice will be given by experts. The value of this will be in proportion to the information which those seeking help can give of their personal and family characteristics.

Roughly we may say, however, that persons should avoid marriage into families which show marked hereditary defects of organs or of senses or powers of action, or in which, for example, dull, weak, imbecile, insane, epileptic, lazy, grasping, miserly, domineering, uncontrolled, immoral, and licentious individuals frequently appear; and should seek to mate with those who in themselves and particularly in their families show desirable traits of body and mind and temperament. It is not enough for full safety of offspring that the individual mate be

free of these defects or show good qualities. In tainted families a perfect individual may carry the taint to his offspring. If both families show an undesirable inherited quality the danger to the offspring is greatly multiplied.

By mixing brains with our emotions in selecting mates we can and should be able to protect our offspring and human society from at least these grosser physical and mental defects. By emphasizing the fine and high qualities in our choice we can also give our children a greater chance of being above the normal in the desirable traits.

### HEALTH<sup>1</sup>

Health is clearly a great asset in all success and happiness. This is true in respect of marriage as well as elsewhere. It would be neither true nor fair, however, to imply that married life may not be wonderful in spite of ill health. Yet one's own health and the health of the mate must be considered as one of the factors in success and failure.

Health is by no means a matter of heredity and eugenics alone. Inherited weaknesses are referred to in the section immediately preceding. At this point we are thinking of the need of care in regard to diseases which are acquired. These include particularly such contagious and continuing diseases as tuberculosis, syphilis, and gonorrhea. These are all racial plagues, are highly communicable, very destructive of life, and a menace to family morale and to happiness. Syphilis especially, even if not inherited in a strict sense, may be imparted before birth and often shows itself through one or more generations in the shockingly blasted offspring of infected parents.

<sup>1</sup> See also "The Quest for Health," by James A. Tobey, in the National Health Series.

No individual having any of these diseases has any personal or social right to keep the other in ignorance of it. Even more, if there is any ground for suspicion in the matter no marriage should be undertaken until a clean bill of health can be given by competent medical experts.

Many physicians are disposed to say that syphilis and gonorrhea should be thought of and fought merely as infectious diseases and should not have to carry the stigma of the manner of infection. To be sure measures for treatment and for the prevention of infection should be taken rigorously, quite apart from the question as to whether the disease was contracted innocently or in the usual way. But from the point of view of courtship, of marriage, and the welfare of society itself, the mode of infection is as much a fact as the germs which cause the disease; and the immorality and defiance of social needs involved in having the disease from illicit intercourse are even more destructive of happiness and of social welfare than the disease itself. And these two groups of facts can not be divorced!

In other words there is only one class of data to be considered in marriage with a tuberculous patient, and these relate solely to whether the disease is cured or is likely to recur. This is not true of a syphilitic person. There are in this case elements of intellectual, moral, social responsibility for conduct which strikes at the roots of all marriage and of confidence in marriage and which neither a young man nor woman can afford to ignore in the other.<sup>2</sup>

#### COMPATIBILITY AND ADJUSTABILITY

Probably most people who are reasonably normal can adjust themselves to one another in case they

<sup>2</sup> See also "The Venereal Diseases," by W. F. Snow, M.D., in the National Health Series.

are both really determined to do so. Nevertheless mates do not always have equal intelligence or purpose or skill or adjustability; and useful, happy marriage based on fairness can scarcely come about where either must make all the sacrifices in order to make the venture run smooth. Just as inherited traits should be studied with a view to safeguarding the inheritance of the offspring, personal habits, disposition, tastes, ideals, attitudes, and ambitions—whether inherited or acquired—should be studied and compared with one's own in an effort to see whether these differences are likely to make mutual adjustment impossible and thus destroy chances of happiness.

We are likely to make either too much or too little of such differences. It is quite false to assume that they amount to nothing. People who are widely different have clearly more adjusting to do. Each will need both to modify his own qualities and to be tolerant of the differences of the other. Yet even differences and variety of qualities in mates may, if we are tolerant, greatly enrich life. On the other hand, it is equally false to assume that we can not change our qualities, if only we have the motive and the desire to do so.

#### CHARACTER ANALYSIS

It is not practicable here to discuss at length how character may be judged in oneself or in another. But you who are using courtship to insure success in marriage must do both. You will have a few friends whose judgment is dependable enough to help. Ask and accept such help open-mindedly. But you will need to rely chiefly on your own common sense.

Watch carefully your own disposition, tastes, ideals, attitudes, and ambitions in relation to all im-

portant problems of life. This can be done by observing your own genuine feelings under different circumstances, and by regarding critically how you react in behavior. Note two things: (1) whether your actions belie your theory as to your own character; and (2) whether they generally produce wholesome reactions in others. In case others find you difficult, there is at least an even chance that some of the faults are with your method of acting and hence with some phase of your character.

To do this you do not need to be morbid about yourself, if you only keep in mind and in practise that it all has as its goal the perfectly possible improvement, adjustment, and effectiveness of yourself as a person. We can, if we both know and desire, strengthen or weaken ourselves at any of these critical points which influence our living with others. Test out, therefore, your own qualities and those of your friends in repeated action and reaction. Then make your deductions.

How do children respond to a girl, and she to them? How does she win her friends? Can she hold them? How does a boy treat his mother and sister? What is the general attitude toward parents and the home duties and responsibilities? How does he or she respond to disappointment? To illness? To weariness? To success? How does he or she meet unexpected or difficult situations? What is his or her attitude toward those less, or more, fortunate? toward possessions, saving, spending? toward, and conception of, happiness? toward service and usefulness? What is the taste in recreations, amusements, sports, reading, music, etc.? What the attitude toward sincerity, honor, duty, and religion?

These things can usually be worked out, and no marriage can reach its best if character limps at these points.

## CHAPTER V

### MONOGAMIC MARRIAGE AS A SOLUTION OF HUMAN MATING

ALL the forms of sex-relationships that we find among men and animals have grown out of efforts, partly instinctive and partly conscious, to solve the problems that grow out of the joint functions of sex and of the reproduction and care of young, and out of the powerful impulses connected with them. These two functions, sex and reproduction, have always been closely connected since sex first appeared on the earth. Their impulses interweave intimately in all the higher animals. In trying consciously to find our human solutions for both sex and reproduction we can not hope for success in either unless we hold the values of both firmly, and hold them together. This is to say that no solution of sex relations at the conscious level of human beings can possibly be sound which ignores reproduction and all the social problems connected therewith; and equally that no program of reproduction can be socially acceptable which fails to make the best use, for the sake of the offspring, of the powerful bonds and inspirations of sex and the love and happiness of parents.

We can not take monogamy for granted. Many people feel that monogamic marriage must be taken without question as the final and only thinkable solution of this joint problem of human sex and reproduction. For various reasons the author believes monogamic family life to be for us the most logical and practically wholesome, as well as the

most successful, sex-reproductive arrangement yet developed in nature or conceived by human beings. Nevertheless he believes that we must, from the point of view of the further perfection of life, continually reckon with the fact that our whole civilization is experimental and can not be thought of as final at any point. If this is true we must be open-minded to the possibility of improving both the standards and the methods of our governments, our industrial system, and our social institutions.

To be sure, such efforts at improvement should be in the hands of those who really seek social progress and betterment; not in the hands of those who would destroy institutions merely because they are old or because they become irksome to the individual and interfere with his personal desires. Since, however, each new generation should, even if we are right, be brought to accept monogamy in theory and practise because of positive and satisfying conviction and not merely from the force of convention, we need both to perfect our monogamy and to demonstrate for every generation its values as compared with those of proposed or possible substitutes. In no other way can we put any of our social institutions upon a rational, scientific, and progressive, rather than a sentimental and traditional, basis.

On the other hand progress does not demand in each generation that we repeat universally all the race-wide experiments which have been tried and discarded in the long ages of human trial and error.

#### PAST EXPERIMENTS IN SEX RELATIONS

In trying to find truth now we can not afford to ignore past experience and its results. This brief book will not allow any full discussion of the age-long sex-experiments of animals and men. In general, however, we may say that both animals and

men have tried every possible type of relation between the sexes. As suggested in our study of courtship, various species of higher animals show: (1) Complete promiscuity depending upon chance and the impulses of the moment; (2) promiscuity limited to certain groups of males and females; (3) all degrees of elimination of males serving groups of females down to a completely polygamous condition in which one male has succeeded in driving away all competitors; (4) temporary monogamy during at least one reproductive season; and (5) permanent monogamy until the death of one of the pair.

The best information we have about the higher mammals nearest in their general characteristics to man, is that they either run in monogamous pairs living somewhat to themselves or live in troops in which any tendency to such pairing is modified more or less by polygamous or random relations.

All these methods have shown themselves able to meet the actual needs of the species adopting them both as satisfying their sex impulses and for propagating the species. In general we may fairly say, however, that animals, as they have gained in complexity of instincts and in social life, give more attention to their young and hence do not need to produce so many young. Where the young are given considerable care the tendency is for the father to take part in this and the sex relations trend toward either polygamy or monogamy of some duration as a solution of the essential needs of sex and reproduction combined.

#### ADDITIONAL ELEMENTS IN HUMAN EXPERIMENTS

In our discussion of human courtship (Chapter III) attention was called to the ways in which our enlarging powers of memory, imagination, and re-

flection enrich and intensify sex impulses and courtship. Extending the time and opportunities for intercourse between mates by removing the special limited seasons of heat, coupled with the growing personal understandings and appreciations between the sexes would increase the trend toward constancy in love and pairing; but would at the same time increase sensitiveness to the attractions of others than the mate and thus open the way for unfaithfulness. We saw that jealousy tends in some degree to check these relations outside the pair. The result of these and many other factors seems to have been, so far as our knowledge of human history throws light on the subject, to open up the field again for wide sex experimentation on the more conscious level. Even tho man probably appeared on the earth with essentially monogamous instincts, he has grafted upon these his new powers and freedom and has repeated for himself all the animal experiments of promiscuity, of polygamy, of polyandry, of monogamy, with all sorts of variations and compromises.

#### OUTSTANDING TRENDS

In spite of the probability that man was prevalingly monogamous originally, we can not fairly say that the human race, taken as a whole, has come to any single conclusion about its sex-reproductive experiments, unless it be against the two extremes of celibacy and bald, unmodified promiscuity. We have at the present moment practically all the possible forms of sex-parental relations in actual approved practise by mankind in different parts of the earth. This variety is very likely due to the force of tradition and custom among the tribes of men and to isolation from each other while the experiment was in the making. In other words each group

has made and has been made by its own initial line of experiment, and at most only a few main groups have been enough aware of what others were doing to compare the experiments. Possibly by this time none of us is open-minded enough to conceive without prejudice the experiments alien to our own!

Notwithstanding all this it seems within the truth to say that human experiments have led, as animal experiments did before them, toward two main solutions: polygamy and monogamy. Historically there seems to have been considerable shifting among human beings from one of these to the other. Sexually monogamy may displace polygamy as a refinement of it; conversely polygamy may arise from monogamy as an effort to conventionalize extra-marital relations.

Clearly many other factors beside the sexual have had part in determining whether monogamy or polygamy prevails at a given time and place. These include, among others, economic and industrial conditions, transmission of property, the idea of woman as property or as inferior, autocratic as against democratic conceptions of social relations, isolation, and religion. We must never forget, however, that these influences are incidental and do not originate the fundamental sex-parental relations. These latter are much older and more basic than any of the modifying factors mentioned.

It may fairly be said, then, in summarizing, that the history of both animals and men points to these conclusions: (1) that the conditions of life have led to the freest possible experiments in sex-reproductive relations; (2) that there is essential agreement in the trends among the higher animals on a largely instinctive plane, and in man who has been guided by somewhat more of consciousness and reason; and (3) that the trends in both have been toward perma-

ment as against temporary relations of the mates and toward monogamous as against promiscuous or polygamous unions. This latter statement is true at least of those human groups and civilizations which have given most reflection to the meaning of their social experiments and to the possibility of social betterment, and which have shown themselves most conscious of universal human personal worth—including that of women and children, in a word of those which have had the most democratic evolution and whose "fitness" has consisted in accepting the sex-reproductive function as essentially social and sacrificing rather than as merely pleasure-giving and personal.

These conclusions, even if correct, do not necessarily mean that we have reached final perfection in sex-reproductive relations. But these refinements of sex method have shown themselves to be of practical value in the survival of the species. They have accompanied and been perfected along with the enlargement and enrichment of human civilization, and have themselves added greatly to that enrichment. They are selective therefore in human history. They are based on actualities and discrimination and not upon prejudiced opinion merely. The burden of proof is heavy upon any who would radically remold the order of progress, or even open up again the whole course of sex experimentation.

### THE MONOGAMIC IDEAL

If we accept the seeming truth that evolution among animals and the more conscious development among men have alike led toward permanent union of one male and one female on the basis of co-operative equality and the joint care and responsibility for offspring, and have stamped this as rather the fittest device for mating and reproduction, it

remains to examine some of the factors that are implied in this sort of mating. What ideals and what standards of behavior belong essentially to this particular mode of relationship if it is to reach success among human beings, who can feel and remember, can know and plan and purpose? We may sum these up without any extended argument:—

1. It demands a beginning warmth of mutual emotional devotion sufficient to induce an effort at permanent adjustment.

2. It demands confidence of each in the other as giving himself whole-heartedly to the union, as shown not merely in sex enthusiasm but also in the sharing of responsibility, service, and sacrifice.

3. Such confidence demands actual sex faithfulness on the part of each to the other, a living by each up to the feelings of exclusive possession felt by the other. Such confidence does not come out of indifference of each to the sex acts of the other.

4. It demands equality, mutuality, and democracy between individuals as persons and between the sexes, in standards, in privileges, and in responsibilities. The natural differences between the sexes call for some division of functions, but not for inequality and autocracy.

5. Because our powers of memory and reflection, imagination and anticipation unite our whole consciousness into a continuous and consistent unit, true monogamy among us increasingly demands that both individuals shall be faithful to the others in the ideal of and practise for monogamy before marriage as well as during marriage.

Reduced to a sentence, then, monogamous marriage, to be worthy of the name, implies a single standard of abstinence from sex intercourse before marriage and of faithfulness and mutual consideration during marriage, all in the interest of complete

confidence and equal participation in the privileges and happiness, the pains and responsibilities of mating and home-making.

It is necessary to remember that the human race is not old as races go, and is in process of refixation in respect to this monogamic standard and practise on a conscious basis. It is accepted fully in practise by many men and women; by more as an ideal. But many who accept monogamy as a general standard do not accept all the elements necessary to make it succeed. It remains to be seen whether we human beings, now that we are coming into a fuller, more discriminating consciousness and mastery of life's factors, are rationally willing to pay the price for a perfect monogamy.

#### CONFLICT OF SELFISH AND SOCIAL MOTIVES IN MATING

In spite of the fact that sex and reproduction are so intimately joined in man and that the primary work of sex is to make a surer and better reproduction, there is a far-reaching difference between the feelings and emotions and impulses of sex and those of reproduction. We have already emphasized the fact that reproduction involves automatically tasks and responsibilities and pains which are chiefly unselfish and social and sacrificing in their nature. Sex on the contrary, although leading to these unselfish functions, is surcharged with impulses and satisfactions which are in themselves most keenly selfish and personal. It is as though a group of self-gratifying desires and satisfactions had been added to the social sacrifices and pains of reproduction as inducements and rewards for sound performance. Human mating, therefore, may fairly be said to have two goals: (1) the production of new individuals and the perpetuation and improvement of the species;

and (2) the satisfaction and happiness of the mates, including the keen selfish gratification of sex relations. This is in the order of their biological importance; but because the impulses and pleasures connected with the latter are more in the focus of individual consciousness we tend to put them in first place. In other words while there are both individual and social elements in each of these joined functions, the individual elements predominate in sex and the social elements predominate in parenthood and home-making.

If we carry our analysis one step further we find that the personal relations of the sexes, apart from parenthood, involve (1) the more selfish and immediate satisfactions of intercourse, and (2) the more permanent and social and cooperating tasks of companionship, adjustment, and mutual development of the mates. Now it is inevitable that the highly selfish pleasures of sex indulgence should stand out more or less in individual consciousness against the mixed pains and pleasures of friendly cooperation and parenthood. The untrained individual is organically more interested in sex intercourse; even apart from parenthood, society is much more interested in the successful adjustments of the mates than in the physical relations.

These impulses and tasks are not incompatible unless we selfishly seek to gain the pleasure without accepting the responsibilities. This is just the end that a large section of humanity is using its wits trying to do: to put individual desire and the personal liberty to gratify desires ahead of social and racial welfare and usefulness.

#### HOW MAY THIS CONFLICT BE COMPOSED?

The conflict between personal liberty and social welfare, as welfare is conceived by the best or even

by the majority, is as old as progress. It is not confined to the problems of sex and reproduction, altho it is peculiarly strong here. The conflict between these ideals may take place between the individual and his group; or it may take place within the individual himself as his various desires, higher or lower, compete for his attention. The conflict is seen anew every time our increasing knowledge and rational discrimination undertake to support greater social cooperation. It was seen when men began, whether by instinct or intelligence, to give up promiscuity for the more close social relations and restraints of the harem or the family. It has been seen in every step of advance by which we have given up personal, family, tribal, or class rights of indulgence and competition in the interest of larger groups. It is seen now whenever in business there is any effort to control class privilege for the sake of justice; or among nations when international or racial cooperation tends to displace national partizanship, initiative, and competition. No social progress has ever been made except by giving up selfish personal privilege and the competition for privilege.

All progress in this means that nature long ago put its stamp of approval upon the social group and the social spirit, as opposed to mere competition. Both social groups and the social spirit have found their origin and their highest expression in the sex-reproductive institution, the family. The family and its spirit have won even in competition with competition, because non-competition and cooperation as practised there are of selective value. In a society which is consciously experimenting toward its own improvement it will become increasingly true, therefore, that wherever individual impulses and preferences are vitally in

conflict with social aims—even tentative and experimental aims—the individual choices and liberty must be modified or inhibited for the sake of society. Because sex and reproductive impulses and behavior and relations are always social rather than individual in their expressions and always profoundly important for the society which grows out of them, they in a peculiar sense can not be left to individual whim and caprice.

In other words, the conflict between self-indulgence in respect of sex and the social use of sex and reproduction must take place within the individual and he must be trained by an enlightened society to subordinate the personal values and expressions of sex to the welfare of the mate, of the children, and of the larger society. The average human being can be so trained. This attitude of reconciling the personal sex desires with the home and family ideal is more a matter of right training and culture than of nature; but it can not safely be brought about by mere outer social compulsion and repression. It calls for constructive education of habits and emotions.

#### MODERN ATTACKS ON MONOGAMOUS MARRIAGE

Growing partly out of this natural disposition of the individual to put the incidental function of sex indulgence ahead of the primary purposes and functions of sex as a means of adjustment and as adjunct to reproducing, and partly out of the crudities and shortcomings of monogamy as practised among us, the practise and the ideal of monogamy have been severely attacked in recent times. Some of the criticisms are: that monogamic marriage has failed as a means of sex happiness and adjustment, as shown by the large percentage of unhappy marriages which end in separation and divorce, or in

antagonisms, and boredom; that it has failed in its care and education of children, as shown by the high infant death-rate, the ignorance of parents in all matters of education, and the high percentage of failure of young people in all aspects of character; that monogamy has never been accepted fully in practise by any people or civilization, as evidenced by unfaithfulness in the form of open or clandestine prostitution, concubinage, and the like; that human beings are not really monogamous in character, and hence in forcing monogamy by social fiat we are running counter to the essential nature of man; that the social and economic status of woman in marriage is undemocratic and against the best personal development of both sexes; and that a large proportion of both men and women do not marry at all, and hence under this system are entirely cut off from approved mating and parenthood.

While most of these pleas contain elements which are directly false or at best specious, there is enough of point in most of them to demand that they receive the careful consideration of all friends of the monogamous family. To illustrate both the truth and the fallacy in these attacks: It is true that our improved consciousness and its emphasis on sex impulses and its increase of the desire for novelty, variety, amusement, and adventure have raised impulses which compete strongly with those which make for constancy and monogamy. While this makes control and constancy more difficult in practise, one does violence to the truth to make of this a plea that man is by his instincts a polygamous or polyerotic animal rather than a monogamous one. His instincts are merely not perfect enough to meet automatically the lures of his more sophisticated consciousness.

As to the success of marriage, one's answer is largely in the point of view. It is certainly true that many marriages fail both in producing character and happiness for the mates and in introducing children suitably prepared in habits and in character for social living. A sane, consistent education of the young for marriage (see Chapter VII) as the most important adventure of life would greatly decrease the failures. It is claimed that more than three-fourths of the people who undertake the retail grocery business fail completely. Now any such business is a task infinitely more simple and easy than that of bringing together in the intimate and psychically complex relations of home-making two people of different nature and different nurture. While there are few homes that register a complete success in all their opportunities and aims, those which fail completely are much less than that reported for retail grocers. Much the same can be said of our other social ventures. We can pick no type of social institution—governments, schools, industries, churches—which have come more nearly than the home to making their appropriate contribution to the human race.

#### SOME PROPOSED MODIFICATIONS OF MONOGAMOUS MARRIAGE

The social evolution of man has gradually and formally included the following elements in marriage:

1. Complete and exclusive possession by and faithfulness to the other mate. In practise and for reasons foreign to marriage itself this has been held as less binding on the male than on the female.

2. Permanency. This has been subject to numerous exceptions.

3. That it is a relation, both in respect of sex and parenthood, so important to society as to give the group certain rights and sanctions in it. These sanctions have taken two chief forms, making it: (a) an ordinance of religion and under the control of religious authorities; and (b) a contract under the control of the civil or political unit.

4. That the home is the chief social unit for producing, protecting, caring for, and educating children for society. Owing to technical progress in many things, as education, health care, etc., society is taking (as it should do) increasing steps to aid the home in these functions.

The modifications which are proposed by the critics of monogamy are aimed at all these elements. It is proposed that there shall be freedom within marriage for additional sex relations and even for parenthood on the part of either mate with outsiders, and similarly that the unmarried shall mate and become parents without prejudice ("free love"); that marriage shall be temporary and experimental in order that mates may test their ability or willingness to adjust themselves to one another and, not finding this, to separate without let or prejudice ("trial marriage"); that mating is a natural and organic relation and is therefore no more to be considered a religious ordinance than eating and drinking; that love and sex relations are personal to the individuals concerned and offer no right of control or enforcement by the civil group as contracts; that children should be brought up in institutions guided by experts who will see that they have the best physical, mental, and social guidance because the parents are inexperienced, untrained, and emotionally unfit to train them in a scientific manner.

## WEAKNESSES OF SUBSTITUTES

The brevity of this book will not allow that we try to meet all these criticisms of marriage or to discuss the proposed substitutes. There is space for only a few somewhat fundamental observations.

1. It will readily be seen that most of these suggestions run directly counter to the course of evolution of sex and reproduction in man and all the higher animals. They tend to separate the two functions putting the sex relations wholly into the hands of the mates; and placing responsibility for care and rearing of offspring upon organized society. Both instinctive evolution in animals and conscious evolution among humans have, on the contrary, bound these functions closer and closer together and this has operated for the betterment of both. It is just this connection which has gradually refined the crassness of the sex urge and has made it more tender and spiritual and social by the responsibility for care of offspring. By this very connection evolution has partly socialized the most powerful and lusty animal appetite we have and has even made it a servant in helping give birth to the home, the one institution which has reasonably succeeded in checking within itself the selfishness and competition seen elsewhere in human relations. The child-producing and child-rearing functions have developed the humanizing parental sentiments and at the same time have made possible the permanent friendly and considerate adjustments of mates. While the practise and technic of permanent love have not become perfect, we have nowhere else in human relations anything which approaches our best or even our average examples of it as seen in marriage. And in spite of parental shortcomings no social institutions have yet been devised which can compete with even the average family as a

place for the social and emotional culture of children.

2. At bottom all these suggestions are in rebellion against subordinating individual freedom, initiative, and indulgence to social progress and control in a group of functions which are of commanding importance to society. They look toward getting the thrills out of sex without the responsibilities and pains of mutual adjustment or of child-rearing. They would seek to substitute a temporary adjustment ready-made under the spell of novelty, by shifting from one mate to another or make adjustment unnecessary by retreat, rather than hammer it out by self-denial and cooperation. They would make more easy the licentious and self-gratifying elements of love and make more difficult the self-denying and sacrificing impulses. They would remove the incentives for making love and marriage social and human.

3. All such demands for anarchy of personal indulgence essentially deny that there are any means of reconciling the individual impulses with the social needs, and assume that where these are in conflict the individual desires should be supreme. Such an attitude inevitably destroys the possibility of co-operation of individuals in a rational society. As human society has progressed and has prospered in intelligence, it has rightly developed more and more concern for perfecting the individual and has stimulated persons as persons to seek out their rights and their privileges; but this has always been and can only be on condition that the improved individual in turn shall voluntarily put the social welfare ahead of his own selfish pleasures, where these conflict.

4. These proposals always hold out the hope that human beings may gain release from sex tensions and unhappiness by such relaxations of sex

faithfulness. Aside from the fact that pleasure and happiness of the mates are not the primary meaning of sex and mating from either a biological or a human point of view, the hope is a false one. As a matter of fact the unhappiness of those who are poorly mated is as nothing compared with the uncertainty and anguish of individuals, particularly of women, under a régime whose sole point lies in releasing mates from any personal obligation and in putting all selfish premiums upon breaking faith.

5. We have no evidence whatever, least of all in the behavior of many of the advocates of the relaxed sex life, that human character has evolved to the place where complete freedom of sex relations would result in a greater constancy and perfection of family life than with formal demands put upon the mates by organized society, as is sometimes claimed.

#### PROBLEMS OF THE UNHAPPILY MARRIED

The difficulties of those who for any reason are failing in making marriage mean all that it should mean can not be met merely by insisting that they should do better. On the other hand society is quite in accord with what seems to be the basic organic nature and values of marriage when it insists that easy happiness of the mates is neither the chief purpose nor value of marriage. The success of a marriage, therefore, is not to be measured primarily by comfort and happiness. It is rather to be seen in the degree to which the parents will adjust themselves to one another and meet the pains and sacrifices and responsibilities of parenthood, of home-making, of rational rearing and socializing of children. Marriage, being the fullest and most representative life relation which comes to humans, is inevitably a mixture of pleasure-giving and pain-

giving experiences. Unless human beings in these relations come to the point where they can get happiness from service, responsibility, and sacrifice, and in spite of disappointments and mistakes, happiness is not possible. One of our troubles is that we have conceived the happiness "ever after" of marriage in a purely romantic and selfish sense. The happiness of marriage, if we are fortunate enough to achieve it, is a matter of understanding, of tastes, ideals, attitudes, labor, purpose, sacrifices, and infinite tact and adjustment. Divorce, easy or hard, does not reach the marrow. Easy divorce doubtless causes many who might make a success of relations to cease trying when the first flush of romance is gone. While divorce is, therefore, a mere registration of failure, it is nevertheless often desirable, in the sense that a surgical operation may be, to end a hopeless pathological condition.

This group of problems is in no sense an arraignment, as it is sometimes made, of marriage. It is an arraignment of our failure to educate and of our actual miseducation of young people with respect to love and marriage and home-making.

Mating, the relations of mates, and the relation of the parents and children have been in the past the most important selective factors in the progress of humanity. Hence nothing but the most painstaking study and education of the young in this whole group of problems can give to marriages their full success. Such education for marriage is prophylactic, preventive—the only sane and rational cure of evils.

#### PROBLEMS OF THE UNMARRIED

The problem of non-marriage is not normal to sex and reproductive tendencies and impulses. Celibacy is rarely a matter of purely personal pref-

erence. Failure to marry and to accept the normal functions of sex and parenthood is the outcome of incidental factors, such as economic conditions and standards, esthetic standards, family education, war, emigration, religious conventions, and a thousand and one artificial elements. They are by-products of our social activity and development, and not native to human nature.

Facing the fact that large numbers of men and women are kept from marriage and parenthood, and thus from the normal expectations of life in this whole rich field of sex and reproduction, what solution is possible for the unmarried?

The theories which have been held may be reduced to two:

1. That the unmarried must, in the interests of society, be expected to live a truly celibate and abstinent life; that they must refrain from parenthood and from the sex relations which normally lead to parenthood. This is the view accepted by those who most emphasize the value of marriage as a contract or its sacredness as an ordinance, and the rights of children to a complete home with two permanent parents.

2. That the unmarried, because of the normal and basic character of sex, love, and parenthood, should be allowed to make their own choices of free sex relations and of parenthood, without prejudice to their standing and reputation.

Clearly these two views represent completely antagonistic philosophies of the social meaning and nature of marriage. There is not space here to discuss them at length. The writer must be content with expressing his conviction that countenancing free love relations among the unmarried would tend to mean the substitution of promiscuity for orderly family life by putting all the premiums of freedom,

variety, irresponsibility in the balance against the form of sex relation and family structure and spirit which development has sanctioned. The permanent, monogamous family has been selected in the process of evolution and can not therefore be essentially false to the realities. It is itself a powerful selective agency in the bettering of human personality and human adjustment.

The following facts and opinions, put forward tentatively here without argument, will give a part of the ground for the above conclusions.

1. Society can do much by education and social reorganization to remove the causes of non-marriage without threatening the home structure and stable home life which are more normal to human nature and more healthful than is promiscuous sex life. This is the first duty of an aroused society.

2. Society can not allow to an exceptional minority, however large, a type of irresponsible sex life which, if it should become general, would destroy the home itself.

3. While marriage, with sex intercourse and parenthood, is a normal expectation for human beings, neither sex intercourse nor parenthood is necessary for complete physical, sexual, or mental development, for physical or mental health, for happiness, nor for a successful or useful personal or social life.

4. Recognizing that no mode of life is so rich and developing as successful married family life, it still remains true that there are compensating forms of service to humanity and of happiness open to the mass of young women and men who do not marry, which amount in some degree to an unselfish substitute parenthood. As in marriage itself success in this sort of life is a matter of character and service. These services of the race can and should

be more recognized and honored by society. To indicate all the changes in our educational, social, political, economic, business, and spiritual life, which are involved in the enrichment of the opportunities of unmarried women, would take us too far afield; but this whole group of problems takes its place among the most vital that we face.

5. Psychologically and esthetically (leaving out of consideration moral elements altogether) irregular and promiscuous sex intercourse without permanent bonds and mutual obligations can never be a satisfactory substitute for married life, either to the individual or to society.

It is easy enough to mention these solutions based on education and social reorganization, but they strike at the very roots not only of our personal appetites but of our social and economic structure; and to put them into practise calls for more conscious and rational purpose and more social spirit than we have yet shown about any enterprise whatsoever. But the goal is well worth the trial; and it is certainly better to socialize our questionable organizations and practises than it is to degrade the most beneficent and social of our institutions.

## CHAPTER VI

### SOME CONDITIONS OF SUCCESSFUL MARRIAGE

**WE** ARE not now to discuss whether marriage and home life are on the whole to be considered a success or a failure. We are concerned with the failure or success of a particular marriage. Since the observation of each of us shows that a marriage may either succeed greatly or fail tragically, or move on quite commonplace levels, it becomes a matter of wisdom to seek some of the elements which determine these results, and to see whether the elements may be controlled.

There are two main types of factors which influence married life. Some are natural factors, necessarily present wherever a man and a woman are so intimately bound together. Chief among these are: the adjustment of the personal differences of two people with different natures, different background, different character-education, and hence different ideas, habits, standards, prejudices, ideals, and attitudes about most matters; the wise adjustment of masculine and feminine natures and motives in marriage as colored by the education of each; the adjustment of the life interests and ambitions of each; the division of the necessary work; and, not least, the problems of the intimate sex relations. The other class is incidental, and in some degree artificial, growing out of conventions which are not essential to marriage itself but have been imposed upon it by society. Among these are the

questions of who shall dominate or be the leader in the home; of formal "rights" as these are set by law or custom; of the division and use of income.

To discuss all these at length would be to write a treatise on human nature itself! We can only illustrate the subject.

### MUST PLAN FOR SUCCESS

Since there are so many and such complex elements in the problem of permanent marriage, it is clearly a matter of common sense that young people be encouraged to study the subject and to plan consciously, not merely in order to be married, but for success in marriage. We have powerful mating instincts and, as we have seen, these instincts reinforced by consciousness and reason have led the race toward permanent marriage and family life. But we have not inherited instincts to the point where they alone will make a success of marriage. For instinctive or romantic or economic or for more sordid reasons we do scheme to be married; but there is little definite and discriminating study and planning for genuine success in the venture. Romance, instinct, ignorance, and chance are a poor combination from which to expect success. In addition to mutual love, marriage adjustments demand mutual understanding, fair-mindedness, unselfishness, considerateness, cooperation, self-restraint, service, forgiveness, and devoted tact and eagerness in applying these. Most of us do not display these qualities spontaneously when controlled by the impulse of the moment. And yet the human spirit is capable of great visions and of great culture both in restraining itself and in expressing itself, if only we can make the goals clear and attractive in advance.

## HELP WHICH YOUTH SHOULD HAVE

The experiences of young men and women in general association with members of the other sex and in their courtship aid somewhat in acquiring the fine art of living together comfortably. But even if they have gained real mutual acquaintance and understanding and have selected their mates wisely, they need additional help from their older friends. We rightly deny them the experiences of a trial marriage in order to learn these things.<sup>1</sup> We owe to them as a substitute, and we can give them without such experiences, an exact knowledge of the essential facts of married life and its problems, and a trained attitude toward it which will enable them to enter it with something of the same sort of intelligent confidence which a well-trained student of medicine or engineering has toward his future profession. This is to say that adult society should give to its young men and women in time to be of service to them, not merely a sound general philosophy of married life but definitely and specifically the necessary intellectual, esthetical, emotional and character preparation for the details of this remarkable adjustment.

ADJUSTMENTS OF PERSONAL CHARACTER AND  
TEMPERAMENT

It is an open question whether people of similar or those of different temperament, everything else

<sup>1</sup> A system of trial marriage would certainly make for a more orderly promiscuity. But it is hard to see how it could add anything to marital success. A trial marriage which wins out differs from permanent marriage chiefly in the loss of the sense and stimulus of mutual obligation to society to make a success of it. Even in such a case there is built up an unnecessary complex in favor of failure. Failure in a temporary marriage is socially just as tragic as in any other kind; and in the person it builds the very philosophy of future conduct about the errors which led to failure. That the mates allowed the

being equal (which it never is!), are more likely to succeed in marriage. All people are different enough to make adjustment necessary; and doubtless those of very different temperament would need to make somewhat larger adjustments. Yet to an understanding and tolerant pair these larger concessions might be much easier than smaller ones to average people, and these very differences may well make life more rich and interesting. At any rate success clearly depends not so much on the differences as on our handling of the differences. The one essential thing in all such intimate intercourse is that we shall each allow to the other his right to be different. Once accepting this attitude of tolerance we are sure in practise to come to study and to understand the mutual differences, to adjust ourselves sympathetically to them, and whole-heartedly to enjoy them. In our turn we tend, under such an attitude, to be different ourselves without being disagreeable. Such mutual treatment of difference in the end makes for all the likeness that is necessary for happiness.

This tolerant spirit must be extended to include differences in political, social, economic, and sectarian views and prejudices which are usually the result of the accidental differences of birth and education. About these we are liable to be peculiarly stubborn and sensitive, because they have very complex emotional connections.

Even between people who are in the main in good control of themselves and where each has the necessary attitude of meeting the other just a little more than half way, there come unfavorable moments when one or the other is weary, or pettish, or un-

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first to fail shows that, unaided, they would fail again in the face of a similar crisis. It would be the same sort of school for marital success that bankruptcy would be in business life.

reasonable. These states do not just happen. They have real causes. It is common sense for each to be alert to recognize such occasions in himself and in the other, to assume right away that there are valid reasons for them, and to meet the situation as one would a physical accident or illness, with special consideration, devotion, and tact. This gives the other the opportunity to be encouraged by, and to respond to, the always soothing effects of love. Any other attitude necessarily leads to hurtful rejoinders until one or both are recognizably and unnecessarily in the wrong.

Of course this attitude and practise can not be a one-sided thing. It must be fully mutual. Otherwise one of the mates comes definitely to impose upon the considerateness of the other. Such parasitism is only a shade, if any, less bad than mutual inconsiderateness with mutual explosions, reconciliations, and forgiveness. Where sympathetic consideration is normal and can be had without scheming, neither mate is likely to abuse this program by hysterical efforts to get the considerate attention of the other.

Inevitably, now and then, even with the best theory, one or both will actually be in the wrong and come in time to recognize it. Both may well struggle consciously, if necessary, to acquire the art of acknowledging error quickly, and of seeking forgiveness and of granting it at once and tactfully. To assume for oneself a part of the responsibility for any crisis (as is usually the case!) is a royal road to a satisfying adjustment. Sullenness, pouting, slowness in condoning mistakes, and nagging may possibly have had value in autocratic stages of family life, but are against the whole spirit of mutual adjustment in happy marriage.

In all such adjustments and in those to be men-

tioned later, a sense of humor—the ability to laugh at oneself and at situations (and to be laughed at on occasion without resentment)—is, next to love and religion, the best of shock-absorbers! And like love and religion this ability, while unequally inherited among us, is capable of being developed by conscious use and training.

### SEXUAL UNDERSTANDING AND ADJUSTMENT

It is the testimony of many husbands and wives and of many physicians and others with whom married people consult that a considerable part (not by any means the major part) of the difficulties and disagreement between mates arises directly about the problems of sex and reproduction. For anything like a fair treatment of this important group of problems the reader must be referred to larger books or to the family physician.

It is in just this field that past generations of adults have failed most signally in giving the young men and women the information and attitudes which they must have in order to make the greatest and happiest use of sex in their married life. Human beings have met these problems and many have solved them. We know enough, therefore, to be of help to the rising generation; but we have been embarrassed and afraid. Indeed through our fear and our mixture of prudery and prurience, and by artificially different ways of treating our boys and girls, we actually have given most of them a false education about sex which makes their task harder than it would be if they were left to their natural instincts.

Mates need information beforehand on such questions as these: What are the natural physical and mental differences between men and women? What additional "slants" have our artificial education of

boys and girls given to these native sex differences? The acute problems of the honeymoon growing out of the ignorance and misunderstandings about each other. How young people may insure the success of the first sex relations of marriage, both physically and spiritually? The danger of the husband seeming brutal and lustful and of the wife being cold and unresponsive in the physical relation. The reconciliation and combining of the psychical and the physical in love; the frequency of intercourse; the number of children; whether intercourse in marriage should be limited to propagation; when birth control is legitimate; allowable methods of controlling birth; and many others of this kind. Only a few brief and somewhat dogmatic suggestions can be made here on these topics.

1. While men and women are alike in all the basal human qualities, their sex-reproductive functions are profoundly different, and consequently their sex natures and impulses are quite distinct. The physical passions connected with fertilization are definitely stronger in males than in females, and the physical (speaking broadly) occupies a larger place in their love-life. In women on the other hand the strictly sex impulses are more mixed with instincts connected with reproduction and care of offspring, and their passions tend to take on, quite as a part of their nature, more of a psychical, esthetic, and social character.

2. While these differences are real and of real value to life, our neglect and our partizan education of boys and girls seize upon these differences, distort them, and separate the point of view of young men and women artificially. Each is ignorant of and more or less prejudiced about the nature and the viewpoint of the other. The result is to ex-

aggerate the problems growing out of the natural differences.

3. The prime consequence of this false education is that the early days of marriage are likely to shock the wife with the revelation of an aggressive and apparently selfish physical desire in the husband, for which she is not emotionally prepared. She may easily come to question the spiritual quality of his love altogether. The husband similarly may readily come to feel that his wife is cold and sexually unsympathetic. Because of limited knowledge of one another they may not meet squarely in their love emotions and expressions. This is always cramping and pitiful.

4. The early days of marriage call, on the part of young people who have not assimilated and composed these differences in advance, for the most considerate and delicate courtship and efforts to get a mutual understanding. This is needed in order that each may grow toward the other—the wife coming to include more of the physical elements in her love and the husband consciously turning a part of his physical passion toward the esthetic and emotional expressions dear to his wife. There will never be a later time so favorable for this. If these intimate sex adjustments are not successfully made early in the honeymoon, the partial and false attitude will crystallize in permanent misunderstanding.

5. In addition to these shifts and adjustments in point of view there are specific items to be guarded in the first acts of intercourse. This first union may be difficult and physically painful to the wife, apart from any mental attitude she may have on the subject. There is no more excuse for brutal haste and callousness on the part of the husband in consummating sexual union forcibly than for in-

flicting pain in any other connection. Considerateness and caution here will pay well in higher ways. The lover should talk with his family physician beforehand about how to make the first sex relations least likely to distress his wife.

The wife too needs some special corrective for these early days. She needs to know that the first sex act is not necessarily painful, and that if it is the distress is usually transient. She needs to understand that something of the quick adjustment of mind referred to above will depend upon how cordially and completely she responds to the physical situation at the outset. Miseducated as she may have been, she probably will have little of the keen desire of the husband. Any pleasure she may have in intercourse may come from the knowledge that she is gratifying him. She may even feel that more than this is not modest or "nice." She is, as a matter of fact, entitled to much more definite and positive physical pleasure than this. Her own state of mind and her responsiveness will in considerable degree determine whether she has this physical pleasure. By mutual courtship and caresses directed to arousing the physical interest her own physical attitude should be made as positive and participating as possible. She may need all this in order to overcome the results of prudish and repressive education in girlhood.

6. While admitting this need of squarely meeting and satisfying the physical phase, the women's impulses and psychical emphasis really furnish the more permanent and consistent features of wedlock. The physical is powerful; but it is transient and intermittent. If it can not be merely the match which lights the flame of the spirit, marriage can mean little. It is just the woman's esthetic, emotional, psychical, and spiritual emphasis which de-

veloped the male to the point where monogamy became more attractive than promiscuity; and it is this which the individual man needs to develop his full human nature. These higher things of love can not develop if the physical flame is the chief dependence.

As Cabot says: "Love has to go to school like every other human faculty, and marriage is the only school where the sessions are long enough and continuous enough to break thru the barriers just beyond which are the prizes," which the truly human seek.

7. There are those who carry the preceding idea to its extreme and into the essential falsehood which belongs to extremes. They say that the sex relations of husband and wife should be confined to these psychical levels and that they should not have intercourse except when children are wanted. While sex intercourse is not essential for the health or happiness or normal personal development of either men or women, it is intrinsically a natural and in moderation not a hurtful act physiologically. The intimate life together of a man and woman in marriage continually stimulates desire, removes inhibitions, and furnishes socially approved opportunity for gratification. Sex union furnishes a release of strains, which under such continuous highly inciting conditions, in the prime of life at least, may well become positively hurtful to the individual if not released.

Marriage does not of course justify sex excess of any kind nor the exploitation of one mate by the other; and there may well be circumstances under which complete abstinence is the only considerate course. Where, however, intercourse is kept within the limits of physical health and where it is consistently used to make its normal contribution to

the spiritual life there is no sound justification for denying it.

8. The situation in marriage stimulates to sex intercourse. This, uncontrolled, means that the mother will be continually carrying or nursing a child. Every consideration of humanity—the health and comfort of the wife, the vitality and welfare of the children in the home and in later life, the economic problems growing out of excessive population—all cry out against families up to the limit of human propagation.

In general it seems humane and reasonable that no family should have more children than it can bring into the world without disastrous effects upon the life and health and cultural opportunities of the mother, than it can nourish and keep in health during dependence, than it can educate and give a basis for self-support and success. Foxes, of course, want rabbits to have big families. But there is no need, at least in the more settled parts of America to-day, for a birth-rate greatly in excess of the death-rate. What we do need is a better selection of births, and a surer preservation and a more full human development for those who are born.

This means that children should come by choice and not by chance. It means voluntary parenthood, not as a measure of selfishness and license, but intelligent, scientific, and directed toward humane home-conditions, personal perfection, social welfare, and racial progress.

#### THE DIVISION OF LABOR AND THE PERSONAL CAREER IN MARRIAGE

Most students of human life are coming to feel that the highest personal development and the social good demand that each individual have some privilege of encouraging and expressing his personal

capacities. It is also recognized that the older conception of the task of wives and mothers has deprived humanity of much which women alone can give to civilization outside the home and which society grievously needs. Under the spur of these and other facts, it is a vital question as to how our traditions can be modified so as to open up to women such freedom as men have in following personal leadings and capacities and yet maintain the home at its best. So beneficent an institution ought not to remain the instrument of cramping, in any unnecessary way or degree, the highest personal growth and usefulness of any of the partners in it.

There are certain things which are determined for us by nature. Women must bear and nourish children and during this time men must care for both. This much is clearly fundamental. From this point on artifice is added to nature, and for many reasons the father selfishly enlarged protection into control, developed fighting in war and in business as his chief social contribution, and in general took over the more adventurous and exciting aspects of life. Around the mother were built up the more routine home-making and house-keeping functions, including often the care of crops and of domestic animals.

As long as we accept the view that the male is the superior person and has a right to dominate and choose because of his strength, there is little that can be said about this arrangement except that it has the autocratic quality of all competitive arrangements, and runs counter to the whole spirit of the family. As we have gradually come to take personality and democracy a little more seriously, as some sense of fairness and chivalry began to come in, as industries originally performed in the home have gradually been removed from it, and

for many other reasons, some men at least came to see the unfairness of the arrangement and tried to relieve women of a part of the monotony and drudgery of mere home-making. For with all the importance of child-culture and the inspirations of mothering, the task is one demanding relief and variety. The chief outside relief offered to women in the past has been the privilege to keep alive the family religion! And she has greatly needed the "consolations" of religion to make her rôle tolerable.

In a general way, growing out of the degree of social development and of economic resources, we have developed two standard types of wives: (1) the great majority who, in addition to bearing and caring for children, must use all available time and strength in the work of making and supporting the home, with no freedom for personal choice in development or expression; and (2) a smaller, but still large and influential, group of those who because of property and sophistication reduce families and family cares, have their work (even the care of their children) done for them, becoming parasitic on their husbands, and superficially dissipating time and energy in what pass for "social duties."

In spite of their numbers neither of these conditions can be regarded as solving our problem, and in answer to the various needs suggested above, an increasing number of women, even married women, are demanding that the essential biological and physical necessities in home-making be reduced to a minimum, that the technic of it all be perfected, and that they have full opportunity for any outside interests suitable to their capacities and strength as human beings. To give wives these broader opportunities in science, in industry, in education, in literature, in the arts, in politics and government, and in

all vital social movements will both aid the movements and make marriage more sincere and more interesting because more equal and democratic. The fight for doing these things has just begun, and we can not afford to dogmatize as to how it may best be conducted; but every forward-looking pair should consider their home as an experiment in advancing this ideal in practise.

This enlargement of the opportunity of all women to take their part beside and on equality with the men in all the interesting and vital issues of life is essential not alone to married women. It is even more important for those who do not marry, in giving them a wholly worthwhile means of substituting for and of sublimating the unused sex impulses in significant social ways. More effective than anything else in historic time to enlarge the life careers of women has been their own recent sturdy and altogether just fight for full and equal place with men in all the legitimate modes of human expression. This fight will not be finished until girls and women have all the opportunities they need for their best culture and expression, instead of such opportunities as men may happen to think they need.

#### RECREATION AND RELAXATION

All people are coming to recognize the value of recreation and play in life. Indeed one might well argue that it is too much regarded! Certainly the regard is at present indiscriminating and chaotic and often against the best interests of society. But we must not allow this fact to prejudice us against the growing conviction that play and recreation are essential to sanity and to development at all ages and in all conditions. Society needs, therefore, to plan that these creative forces shall neither be ignored nor debauched. The home is a prime place

for recognizing and exemplifying this tonic life-factor.

The husband's business is likely to be exhausting and possibly full of routine and drudgery. Home-making, unrelieved by outside interests, is sure to be so. Both husband and wife need relaxation which brings a real change. The father probably finds (at least after the children are in bed!) the quiet and comfort of the home, with reading or cards or loafing or pottering, as most relaxing for him. The wife, on the contrary, if not exhausted, needs to get away from home in order to relax fully. This is just an illustration of difference in needs. There are of course a thousand and one things which come in to modify this statement, including all sorts of personal tastes and preferences. The important points are that general relaxation for both is essential to success and happiness, and that the kind of relaxation which will mean most to one may differ from that needed by the other. There is no panacea. The situation merely shows that mutual consideration and concessions and adjustments of preferences are necessary, and that the success of marriage is as likely to be wrecked by failure at this point as about sex or in the serious labors of life. It calls, therefore, for conscious thought and planning and should not be left to chance. It is great good fortune if husband and wife can learn to enjoy the same sports, amusements, recreation, and hobbies; and this is surely possible to persons who are at once adjustable and considerate.

#### GROWTH OF MUTUAL DEPENDENCE

The success of marriage can not always be measured by freedom from antagonisms and misunderstanding alone. It happens not infrequently that a

pair who have lived long together, build up in time a mutual respect and dependence, in spite of the fact that most of the steps of the way have been marked by irritability, sharpness of manner and speech, and seeming incompatibility. Their very responsibilities and struggles and necessary adjustments create this sense of dependence upon the character of the other and of loss and helplessness in the absence of the other. The point to be borne in mind is that complete freedom from misunderstanding and friction, while a thing to be striven for, is a different thing from success in marriage. Any marriage has elements of real success when the mates come thus, even by the hardest way, to make life more useful and successful for the other.

#### QUESTION OF LOYALTY AGAIN

Important as some of the above things are, they are minor matters if there is not full personal loyalty and confidence between the mates. It is this which makes continuing marriage possible and compensates for possible frictions. This confidence rests, first of all, upon a belief in the complete sexual faithfulness of the other on the part of each. Such confidence can not be built upon fractions of cleanliness and constancy. Marriage can survive, with very genuine personal and social gains to all concerned, anything but treachery and deceit and disloyalty at its fountainhead. Love may thrive in some crippled sort of way even in an atmosphere of domination, parasitism, and imposition on the part of one of the mates. But it is hopeless where either (or both) has trained himself to have no standard of honor and no loyalty for the personality and sensibilities of the mate nor for the marriage bonds which have thru the ages been building up continuing love and the monogamous family.

## CHAPTER VII

### EDUCATION FOR SUCCESSFUL MARRIAGE

**I**F IT IS true that uninformed sex instincts are not accurate enough to guide human young people, before marriage and during marriage, into conduct which will successfully adjust them to one another and to the most enlightened social demands of their time, it does not follow that humanity is making excessive or unwise demands in respect to sex relations. It means rather that education and training must be brought in to supplement and to bring instincts up to date. Heredity has never kept up to the minute since experience began to teach and discrimination to play about its teachings. Only our deliberate sensualists, in whom the development of human spirit has been arrested, and our anarchists—artistic and other—even pretend to believe that the solution of these conflicts between inherited instincts and the wisdom of experience (which is all that "science" means) can be resolved by going back to the unrestrained satisfaction of the natural impulses.

For various reasons all social progress involves some restraint and guidance of all the primary individual instincts. Control of native impulses always demands a superior force; and this force may be either compulsion from without or desires and convictions built up within by experience, reason, and discrimination. This is to say in changing the course of impulses we are tied up to the alternatives of force or education, and it is only in very modern times, speaking biologically, that we are

really beginning to see that education is preferable to force in supplementing our crude instincts.

By just so much then as man has developed interests on different levels of value, as he has acquired reason and taste, as society has discovered goals higher than the mere satisfaction of the basic instincts, and has prescribed conventions by which these goals may be reached, to that degree does the young individual need training to make the necessary adjustments in ways that will give him highest satisfaction. There is no department of our lives where this training is so necessary as in connection with the uses of sex and reproduction.

#### HOW ARE INDIVIDUALS EDUCATED?

There are three well-recognized ways by which the young individuals can be educated: (1) They may learn what to do and what to avoid by trial and error—by experience and the pleasure or the suffering that may come from their experiences; (2) they may learn from the example of others, by observing their behavior and its results, by reflecting upon these observations, and by imitating or avoiding the example; and (3) they may learn by instruction, by having facts, ideas, and opinions of others so imparted and interpreted to them as to become acceptable. Each of these methods has certain weaknesses and certain strengths, and they supplement one another.

Experience is the surest and most drastic teacher; but it is both slow and costly. Life is too short and too precious to allow individuals to make and to be marred by all the mistakes which the race has learned to avoid. The only value of the plastic time of youth is just this: to make a quicker and safer use of racial experience in guiding and short-circuiting the experiments of the young. In com-

plex and critical realms of life such as those presented by sex, courtship, marriage, and parenthood we can not afford to risk the hazards of the "wild oats" theory of learning what is wise to do by first following instincts into all the unsound and unsocial things.

These considerations point straight to the duties of adult human beings. We who care for youth must come to order our premarital sex lives, our courtship, our married relations, our course as parents so true to the best facts, so inspiringly, so convincingly that the normal youth will find them compelling as examples; we must inform him as to the facts underlying our behavior; and must so interpret the meaning both of our lives and the facts upon which we base them that he will have harmonious rational and emotional grounds for using and for restraining his sex-reproductive powers and relations.

### WHEN SHOULD EDUCATION BEGIN?

Since the child is born in a sex-reproductive institution, the home, and hence is continually surrounded by concrete expression of all the normal meaning of sex in the family drama itself, he is inevitably being educated about sex, from infancy onward, whether we are conscious of it or not. Partly by what he hears on the street coupled with what we avoid telling him in the home, he is also getting interpretations, impressions, and attitudes (usually quite partial and misleading) about the whole field of sex.

Now because of this necessary early exposure of the child to the family situation and to the street's vulgar interpretations of the family situation, it is very important that the parents, brothers and sisters, and uncles and aunts in the home, give him

from the beginning the finest possible examples of the sex life, sound knowledge of all the needed facts, and the largest and truest interpretation of these facts.

The child's own sex nature is developing, now gradually, now suddenly; sex curiosity is broadening; from all sorts of sources sex information and misinformation is flooding him; and he is being solicited in various ways to make experiments. This means that all we do to prepare the child for right use and control of his sex nature must be nicely graded to his rate of development and to his needs.

#### PREPARATION DURING CHILDHOOD

During infancy and early childhood, say by the time the child is 10 or 12 years old, he should get gradually, almost unconsciously, and without any sense of unusualness or embarrassment the following, as basal to all his later training:

1. Knowledge of his own sex organs, and of how to protect and care for them, right along with his learning of his other organs and functions.

2. Direct knowledge and understanding of the organic, physical sex differences between males and females, gained along with the general facts of their different work in the home and in life.

3. Knowledge of the mother's part in reproduction among animals and man, of her part in caring for young, and of the character-elements which help her in these tasks.

4. Knowledge of the father's part in reproduction, of the meaning of fertilization, of the rôle of the father in protecting the mother and young, and of the character-elements which fit him for this.

5. Understanding of the great meaning of home and family, especially for the young, as found among

the higher animals and men; of the spirit of mutual service and consideration which makes it a good place to be; of the love of father and mother and how they, at their best, feel toward the home, and why.

6. A habit and attitude of loyalty and devotion toward the spirit of the home and toward the various members of it, with a difference in feeling toward the father and mother because of appreciation of the positive differences in their nature and functions.

7. Habits and attitude of self-control and of full participation in the cooperative and serving functions of the family life.

8. A discriminating taste about parents and a preference for parents and family life of a high type.

#### PREPARATION AT PUBERTY AND EARLY ADOLESCENCE<sup>1</sup>

Puberty is a period of active and rapid sex-unfolding in boys and girls, both in body and in mind. It is the upheaving beginning of adolescence and transforms the child into the youth. This period includes the years of the junior high school. Now or a little later boys and girls who hitherto have been interested chiefly in their own sex are likely to begin to show interest in one another. These likings may become very intense, and for youths of fair home culture are usually on a quite high and ideal plane.

It may seem trivial to suggest that what we call "puppy love" may be used to educate for marriage; but the parents will probably never find another time

<sup>1</sup> See also "Adolescence," by M. A. Bigelow, Ph.D., in the National Health Series.

in the life of the boy and girl when they can do more to fit them to be fine husbands and wives. All the father, for example, needs to do is to appreciate the boy's feelings and to show him that he understands; to make clear to the boy that this is the same sort of thing that makes the father respect and love the mother; and to encourage the boy to keep this love (while it lasts!) and all later loves on the clean plane of protection and considerateness. Teasing and sarcasm can have no place in such a program.

By the time boys and girls are 14 or 15 years of age they are open to and should have gained the following, in addition to what was mentioned in the preceding section.

1. Knowledge of the development of their own sex organs and functions as this is now taking place; of how this development of sex is stimulating their physical, emotional, and social development; of sex hygiene, *i.e.*, of keeping the sex development normal by caring for the sex organs and refusing to abuse or interfere with them in any way; and of the differences between younger and older boys or girls.

2. Standards and habits of true manliness and womanliness appropriate to their own age and the time just ahead; of respect and wholesome interest for sex in general and appreciation of the meaning of sex in the realization of one's own manhood or womanhood; of respect and courtesy toward the other sex; and of increasing loyalty and enthusiasm for one's own home.

3. Beginnings of ambitions and purposes to have a home of his own and to live his life all along so as to make that home the greatest possible success.

4. A discriminating taste as to the spirit of lovers and of love-making as well as in heroes and heroines.

PREPARATION FOR MARRIAGE DURING MIDDLE AND  
LATER ADOLESCENCE

This is the true period of youth, extending from fifteen or sixteen years into the early twenties, thru the high school years into college or business. It is a time of high physical and mental as well as sexual growth and activity, and of permanent fixing of the philosophy of sex life and behavior. The young people are fully discovering one another and their mutual attractions. There is a good deal of love-making, real or make-believe, and on fine or gross planes depending on earlier education and on present companionships. Unless they are fully fortified in knowledge, motives, habits, ideals, and attitudes about sex, they are likely to fall into temptations and to make experiments of their own which may tragically wreck their lives or at least greatly mar the richness and success of their later love-life.

During this period the youths of both sexes should have extended and fortified their former knowledges, tastes, attitudes, and purposes, and in addition should have gained:

1. Knowledge and understanding of the normal sex development and sex nature of the other sex and how this is contributing to general development of body and mind; of the fact that sex intercourse is not necessary for the perfect development and health of either sex; of some of the simpler and essential facts about heredity and the responsibilities connected with these; of the grosser misuses of sex in human social relations and how these misuses lead to loss of self-respect, wreck success and happiness in married life, and bring disease and tragedy; and of the nature and menace of the venereal diseases.

2. Personal standards of self-control and continence for the self in sex relations such as they

would appreciate in parents, or in sweethearts, or in sons and daughters.

3. The attitude and purpose of using sex as an endowment for the development of human personality at its best and of social spirit and welfare, and for racial improvement.

4. Discriminating taste as to personal character-values and other forms of attractiveness in members of the opposite sex, which make for successful and cooperative companionship; in selecting friends and lovers; and in building up their own imagination and permanent mental atmosphere in respect of sex and love.

#### WHAT SPECIAL AID CAN BE GIVEN YOUNG PEOPLE?

In Chapter VI some of the factors making for success in married life were discussed. It is unnecessary to repeat these here. Yet clearly if young people are to use conscious and rational means to make their marriage and their parenthood successful, their information, appreciations, ideals, attitudes and philosophy, and habits as developed in their former education should now be rounded out definitely and exactly so that their courtship may give them the necessary personal adaptation, and that their marriage may from the first day be guided by the best philosophy and practise we humans have developed about living together. This instruction should embrace the most intimate details of sex relations as well as the numerous supplementary items of useful life.

The lovers are at this time peculiarly interested in success and peculiarly open—not to nagging and dogmatic criticism of their methods and ideas—but to constructive help in charting the unexplored regions. No service which their parents or their

most intimate and successful married friends can render them will be more gratefully received. This is a personal service which books can never render effectively.

### CONCLUSION

One may well say that the measure of wisdom and skill and humaneness of our life is fairly to be measured by the degree to which as lovers, as mates, and as parents we solve for ourselves and pass on by nurture to our children a discriminating taste and practise of the art of love in marriage. Nothing else we can give them approaches this in value.

*Calhoun*





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