





SEX HISTORIES

AUTHENTIC SEX EXPERIENCES OF MEN AND WOMEN
SHOWING HOW FEAR AND IGNORANCE OF THE
SEX LIFE LEAD TO INDIVIDUAL MISERY AND
SOCIAL DEPRAVITY, AND EXEMPLIFYING
HOW TIMELY KNOWLEDGE LEADS TO
INDIVIDUAL HAPPINESS AND
SOCIAL BETTERMENT

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"RATIONAL SEX ETHICS," "SEX AND LIFE"
"THE ART OF LOVE"



*The sale of this book is restricted to members
of the medical and legal professions*

*Who else would want
to know about sex?*

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PREFACE

In the earliest beginnings of my practice of medicine, I began to inquire into the sex lives of my patients, when they presented symptoms not readily accounted for by the usual methods of diagnosis, being led to think that some problems could be solved by greater attention to these details, since apparently serious problems in my own family life were being solved or had been solved by thought and experiment.

From the beginning of my neurological work, careful attention has been paid to these histories.

Still later, I began my studies of the sex lives of healthy and normal people. Though there was great diversity in the individual recitals, certain experiences were common to nearly all. After a certain number of histories had been accumulated, it was very helpful to quote, impersonally, of course, to any new case, burdened with doubt and anxiety, other cases, almost identical with this one, of people who had survived doubt and anxiety, and had arrived at a satisfactory state of happy, healthful, physiological living.

Naturally, a few of these cases were given, in more or less detail, in my former books, since a maze of such cases had been the basis for my conclusions. At first I felt inclined to limit the number of cases published, thinking the details trivial, unimportant, or uninteresting. However, I have from the first been assured of the importance of these histories, not only by physicians and psychologists, from the standpoint of scientific knowledge, but by many others, who considered these histories important, therapeutically. Physicians and others have told me that people who had suffered years in doubt and perplexity over sex problems, who had become confident of their own inferiority—entirely convinced that their early sex irregularities or fancied irregularities had undermined health,

or made them social outcasts—whose morbid ideas concerning sex matters in general had become so habitual that reasonable views and convincing arguments were unavailing,—after reading the life histories of others who had been through similar experiences but had risen above these, becoming ultimately care-free, happy, optimistic, and successful, did pay heed, take heart, and emerge from the chrysalis stage, which had become their only existence, into a new life of hope and achievement.

I have been repeatedly urged by many men and women, to whose scientific achievement and unquestioned good judgment I defer, to publish more histories, from the mass of material which, in earlier years, I painstakingly sought, and which more recently I have unwittingly accumulated, in ever-increasing volume.

Also, I have often been told that, since I have pondered these histories long and well, have advised many of the authors of the histories, and for many years have been observing the results of this advice, brief comments of my own, appended to each history or group of histories, would add to their value to the professional reader. Following these suggestions largely, I shall give single histories, illustrating some phase of the sex life which seems important; or several histories having common factors of importance will be grouped together. Then brief comments will be made on the single history, or on the group collectively.

My data is so extensive that, should I go through it all, it would take years to select the material for the book, which I propose to complete in a few weeks. There is little necessity for drawing on the histories accumulated in earlier years, since, in my previous books, I have given some typical cases from this material.

Aside from contributing to my own convenience, the whole book will be more vital and up-to-date, and more convincing as to the main point which I wish to make, viz., that sex ignorance makes for illness, unhappiness, and degeneracy, and, conversely, that sex enlightenment is most potent for health, happiness, and racial advancement, if a selection for this book is made almost exclusively from the histories that have accumulated since my last book was completed, in January, 1921.

One experiences considerable difficulty in selecting typical sex histories from the many that have come in, even in this brief period of ten months. Not many cases can be given in detail. The salient points will be abstracted from others, and single condensed episodes from other cases will be presented, to illustrate points which, as experience teaches, need to be brought out, in an effort, which is at present shared by scientists, altruists, and all intelligent people, to put sex enlightenment on a sound and respectable basis, and to define, as fast as facts will warrant, correct sex living, for adolescent and adult, for single and married, in a complex civilization, ostensibly controlled by conventions which some think to be obsolete, but which I, in company with the large majority, think, when somewhat modified to meet modern conditions, when intelligently administered by those in authority, when more physiologically interpreted by a more enlightened public, are still the only safe foundation for healthful, happy, ethical, progressive living.

It is not claimed that the interpretations of the facts brought out in these histories will give a definite, complete, and final philosophy of sex. There is a great *terra incognita* here, which can become known only after definite, painstaking, extended, research work in this special field, which is generally contemplated, and in some instances is begun, by psychologists and physiologists in every country.

My clinical studies of the psychic reverberations of the sex life, and the more definite psychological investigations of others, have as yet but scratched the surface of the psychological side of sex. Much also is yet to be learned about the physiology of sex and the physiological necessity of sex expression; and a physiological norm must be more definitely ascertained.

The recent wonderfully clarifying studies of emotion and the endocrines by Cannon and Crile have a definite relation to sex desire and expression, which we all sense, but which must be clearly delimited. Studies of joy and happiness, like those of Dearborn in his valuable book, and of Havelock Ellis, in "The Play-function of Sex," must be definitely correlated with health, morality, and physiological fitness.

The vast amount of work to be done can only be hinted at, now that tabus are vanishing, and the sexual life, long relegated to the sub-cellar, is being brought into the light of day.

I think I am cognizant of my own limitations; and I am surely aware that these clinical studies are not necessarily final; but, while time has not permitted the careful, extended study of many cases that would make for perfect, scientific accuracy, and even if the conclusions arrived at suffer from the criticism that they may, to some extent, reflect the individual bias of the observer's personality, yet, in the maze of conflicting opinions, reflecting all shades of early theological pronouncements, and of careful scientific work, at this particular stage of sex enlightenment, when we are overshadowed by what was prefigured when entirely unknown, when what is definitely known gains little credence, as a result of the aforesaid prefigurement, there must be some value to be derived from certain tangible experiences, such as these, for those who would direct, and for those who need direction. These facts, like historical facts, show certain trends which must be anticipated, certain universal principles, certain pitfalls to be avoided—as much in sex life as in political life.

Then, again, it is not the bare facts alone, which are recorded; but in many instances we get a picture like the familiar one of "Before and After Taking." Illustration is frequently given here, as in my former books, of what, if a single case were observed, would be inconclusively considered a bad result from a certain brand of sex knowledge or sex living, and of what, if another case were taken, would inconclusively appear to be wonderful improvement from a different course in sex knowledge and sex living; but the accumulation of cases, extending over more than a quarter of a century, where almost identical beliefs and practices almost invariably appear to have almost identical results, and where the same change in belief appears almost invariably to give the same result, must be convincing, as to the main proposition, if not as to all details.

The study of sex does not readily admit of any method except that of trial and error. This method has been pretty well exemplified, and many points appear to be well elucidated

by the cases presented here, especially when these are considered in connection with those cases formerly presented.

Some correspondence will be introduced, all of which has a bearing on the sex histories. In addition to its bearing on the history side, I hope it may serve two purposes. First, since I am informed that similar correspondence in the other books helped some people, I hope that this will do the same. Second, I hope I may save trouble for correspondents and time for myself by presenting certain common types of questions with which I am constantly flooded, and their answers, which, if not the perfectly obvious ones, are at least such answers as I, with my present knowledge would be likely to give.

A little space will be devoted to histories which include certain homo-sexual or anomalous experiences. I do this primarily to make emphatic to those physicians and educators who have not kept up fully with recent reading in these matters, and whose experiences have been limited, that perverts are "made, not born." I think that it is pretty generally conceded now that most pervers are not so from any congenital defect, hereditary taint, or what not, but are so as the result of their acts being conditioned by early and repeated experiences, which, when fixed, are called perversions. The part which the conditioned reflex plays in the process is just beginning to be appreciated. In all sex conditioning the process has hitherto been tremendously augmented by the constant state of tension of the individual, made inevitable by the sex tabus, which made repression and suffering inevitable. The cases presented, illustrating acts usually called perverse are not those of full-fledged perversions, but of incipient ones, which might easily have become definitely perverse without insight and explanation.

The fate met by a recent book makes it incumbent on me, if those of the professions who read this book are to get the gist of the author's conclusions and recommendations, to repeat briefly a few of those conclusions.

CONTENTS

I. A SUMMARY OF THE AUTHOR'S CONCLUSIONS	11
II. PRESENT-DAY PROBLEMS OF SEX	18
III. SEX LIFE SKETCHES	37
IV. AUTO-EROTIC PHOBIAS	47
V. AN INSTRUCTIVE HISTORY	61
VI. CORRESPONDENCE BETRAYING SEX IGNORANCE AMONG REFINED AND CULTURED PEOPLE	69
VII. A FURTHER DISCUSSION OF INTERCOURSE DURING PREGNANCY	91
VIII. THE GENESIS OF TRIANGLES AND POLY-ANGLES	101
IX. MISCELLANEOUS SEX HISTORIES	119
X. AN UNUSUAL METHOD OF SEX INSTRUCTION	161
XI. PSEUDO-PERVERSIONS AND THEIR TREATMENT	205
XII. TRIALS OF THE ENGAGEMENT PERIOD	255
XIII. THE OEDIPUS COMPLEX	267
XIV. A CASE OF HYPO-SPADIAS	273
XV. PROBLEMS OF MARRIED LIFE	280

XVI. A NEAR TRAGEDY AND OTHER STORIES . . .	293 ✓
1. A Clergyman's First Sex Information.	
2. How Prostitutes are Made.	
3. Seekers After Truth.	
4. Birth Control Queries.	
5. The Waxing and Waning of Inhibitions.	
6. The Latest History Obtained.	
XVII. A TRAGIC CHRISTMAS GREETING	323 ✓
XVIII. IMPRESSIONS OF RECENT BOOKS	332 ✓

APPENDIX

(a) THE NEWER SEX CONCEPTIONS	339
(b) SOME LESS THOUGHT ABOUT ASPECTS OF BIRTH CONTROL	347 ✓
(c) ADDENDA TO CHAPTER ON INTERCOURSE DUR- ING PREGNANCY	358 ✓

CHAPTER I

A SUMMARY OF THE AUTHOR'S CONCLUSIONS

As a preface to this very brief summary of the principal conclusions formerly arrived at by the author, and as an argument for such reiteration, attention is called to "Mental Hygiene," Oct., 1921, a periodical, by the way, which is one of the best published, for the educator, scientist, or physician, whose fundamental ideal is social betterment. On pages 853-55, there is a review of two books by Anne T. Bingham of a New York mental clinic. The books are entitled "Ten Sex Talks to Boys," by Dr. Irving David Steinhardt, with an introduction by Ernest Thompson Seton, Chief Scout, Boy Scouts of America, and "Ten Sex Talks to Girls," by the same author, with an introduction by Rachel S. Yarros, M. D., Chairman of the Social Hygiene Committee of the American Federation of Women's Clubs, both books published by Lippincott.

I have not read the books (and I do not need to, since it is evident from the reviews that I have a hundred very similar ones); I am not acquainted with the reviewer; and I only know of Lippincott's that they are among the most reputable publishers.

To me it is most amazing that, in the present state of sex knowledge, imperfect though we all admit it to be, an author should write, people of such repute should introduce and indorse, and publishers of such breadth should publish, books like the above.

As the reviewer says, "A book is not likely to be recommended to the Boy Scouts of America, it is assumed, by the Chief Scout; or the mothers of the American Federation of Women's Clubs, by the chairman of an important committee, unless it be carefully written, and free from the misstatement

and gross exaggerations that have done incalculable harm in other books of the kind; but—one can scarcely believe it—here is the same vicious specter of the past generation, that must now be paraded before the Boy Scouts of America and the daughters of the American Federation of Women's Clubs;” and here is the specter, as quoted by the reviewer, from the books in question: “I have seen boys as young as twelve years, or slightly more, and upwards, in insane asylums from excesses of this kind (masturbation) and the cure of the mental condition, in these cases, is almost hopeless. . . .” “The forms of insanity most often produced by excessive masturbation and excessive sexual indulgence are melancholia and acute mania, excessive masturbators being usually afflicted with melancholia, a most distressing form of insanity. . . . about as near a living death as anything can be.” “Masturbation, if indulged in to excess, will cause a breakdown of the nervous system, and cause you to end your days in a madhouse, or send you to an early grave.” Let me continue to quote the excellent statement of the reviewer, in regard to the books, containing the above quotations: “If masturbation causes insanity, the cases are so rare as to be negligible; the fear of such a possibility, however, engendered by statements such as those quoted, in the sensitive, repressed child, robbing him of confidence, courage, and a self-respect, all fundamental elements in a healthy-minded, efficient person, and filling him with a sense of sin and guilt, the psychiatrist knows only too well. The very thing which the writer of these books and others would seem to wish to prevent—nervous and mental disease; or, after all, is it their main interest?—is the very thing which they tend to create by their false teaching. The patient who is insane as a result of masturbation exists in the minds of those who write these books; the patients who are distraught and made ill by this teaching are, however, a grave reality.

It is unfortunate that the author has allowed himself to hand on to the present generation this misinformation of his own generation and thus spoil what in many respects are excellent books, that would be helpful to parents, teachers, and others who appreciate the need for the teaching of sex hygiene to children and adolescents, but who are hampered in under-

taking it by personal resistances and ignorance of subject matter and method."

All that it is necessary to know of these books, in order to condemn them, is what is quoted by the reviewer.

No redeeming features, of which there are undoubtedly many, can compensate for thus welding anew the shackles of fear, shame, self-deprecation and horror which have been too long the bane and blight of our American youth. Shackles forged in a pre-scientific age, by well-meaning enthusiasts and idealists utterly ignorant of physiology, biology, or the far-reaching consequences of unremitting fears of impending mental breakdown or physical calamity, should not be again imposed upon young America at a time when the truth is first being revealed.

Though it may be wrong to infer it, one wonders if the author does not follow all the way his archaic predecessors, and attribute all moral turpitude, all physical dystrophies, to the once thought hideous Moloch of masturbation.

The reviewer quoted has rendered a most praiseworthy service to the parents and youth of this country, in calling attention to the primordial, eozoic characteristics of these books, which have been long outgrown by all who study living man, and who reason from what is observed. Such archaeological studies of anything as vital as the sex life are to be discouraged, especially when such studies are to be used as the basis of sex instruction for the young.

It behooves all of us who have rescued a few from the vast multitude of those who have been drawn into the maelstrom of traditional sex teachings to raise our voices in protest.

We who know how largely venereal disease, promiscuity, divorce, unhappiness and neurosis are due to these same false teachings must endeavor to bring home more frequently and more forcefully to the mass of educators and physicians, who have depended on these obsolete views, the facts and conclusions, in which there is striking unanimity, of the many students of this subject, who, in spite of tabu, tradition, and tradition, have dared to discover and analyze some of the facts of human sex life.

Turning to any small contributions of my own, I first studied,

feeling that I ventured on sacred ground, the sex lives of a few neurotics. Amazed at what appeared to be woeful ignorance and unnecessary suffering, I then studied the sex lives of many men and women as near to the ordinary standards of normal adulthood as could be found. For over a quarter of a century now, I have continued to study the sex lives of both neurotics and normal people.

My findings contradicted the old traditions; and, at first timidly, I promulgated to individuals the obvious conclusions. Later, I boldly presented them to the public. Not only have rapidly accumulating data corroborated in nearly every particular those early findings, but the works of some who investigated these matters before me, and of many who have begun since I did, have invariably compelled similar conclusions as to the basic facts. So, when I say that I find matters so and so, I wish to acknowledge that Griesinger, Sir James Pajet, Näcke, Stanley Hall, Ellis, Frink, Brill, Woodruff, Freud, Menzies, Herbert, and hundreds of other psychoanalysts, psychopathologists, physiologists, and ordinary physicians have said many of these same things before and since I did.

I found fear and dread of the dire psychic, moral, and physical results of masturbation almost universal; I found masturbation also practically universal at one time or another in the lives of all, of both sexes; I found that those who thought themselves morally vile and physically impotent—*hors de combat*, as the result of masturbation—were only thinking that what they had been taught as something inevitable had happened. Convincing arguments and demonstrations freed like magic such sufferers from such obsessions.

I felt more convinced than did Greisinger that fear of the results of masturbation produced trouble, not masturbation itself. I said so, and have said so for more than twenty years. Instead of "letting down the bars," inciting to orgies of self-gratification, as timid and hesitant people predicted, it dispersed the shrouds of gloom overhanging those who had formerly practiced masturbation, and reduced its frequency in those who were struggling against the practice.

My findings indicated that there was a psychic and physical

sex necessity in most, if not all, people, who, under prevailing standards, would be considered well-rounded-out, normal men and women. The time in adolescence when this necessity began, the years of its continuance, and its force, depended apparently on individual differences in men and women.

I found that old theological exhortations to asceticism, that the almost inbred fear of masturbation, that the teaching that all sex thoughts and acts ought to be beneath the consideration of a pure woman or a decent man, were responsible for the fact that most of the best young people entered marriage in a state of shame because they had sex organs at all, and in a state of fear of the consequences of using them in any manner whatsoever. Under such circumstances it was impossible that instinct, which is all-sufficient in the lower animals, and which should be something of a guide in man, should be of any use at all.

Therefore I began, more than twenty-five years ago, to teach rudiments of the art of love, sometimes to the newly married, more often to couples, married from ten to twenty years. At first I had little to say other than what my wife and I had been some troublous years in learning. Yet, I found that, consequent upon a few hours' instructions, in cases of people many years married, came a second honeymoon, infinitely more blissful than the first.

Incidentally I should say that, roughly speaking, from ten to thirty divorces a year for the last twenty years have been averted by such simple methods; and it is impossible to estimate the increased happiness and improved health derived from the same source.

A bare outline of the sexual conduct of married people ought to be given, though it may be objected to as coming too close to nature for the chaste eyes of doctors, on whose studies of unadorned nature the health and happiness of all people depend.

Man is variable, quick, impulsive, aggressive, almost instantly in readiness when an impulse comes to sexual congress. Woman is phlegmatic, more governed by the sympathetic system, conservative, slow, requiring, as a rule, a long sequence of endearments and gentle caresses, and final, specific

manipulation of nipples and clitoris, and perhaps adjacent structures, to produce the overwhelming erotic feelings and the free flow of precoital mucus which are necessary to make coitus mutually pleasureable and simultaneously climactic, both of which are necessary if it is to be scientifically correct. The average woman undoubtedly needs and enjoys as much sex gratification as the average man; but this is only apparent when her approaches to such gratification are tactfully conducted and long drawn out.

Common sense indicates, happiness and health demand, science proclaims and society is beginning to insist that men and women understand and apply the palpable truths of the sex relation in their married life. It is not wrong, but commendable, for a man and wife to love each other with all heart and soul and strength, meaning that both have all the joys of psychic companionship, and that both experience all the erethism of physical sensation.

Impelled by studies of sexual living, I have long taught that psychic inhibitions should first be removed by the newly married couple, that the wife should forget the traditions that compel her to feel shame and fear of the sex relation. Modesty does not forbid that she participate equally in all the intimacies and feelings of the sexual embrace; but the health, happiness, and fidelity of both her husband and herself depend on her perfect response.

Often it is necessary to teach those husbands who are chaste at marriage and who should be the best; but who are so ignorant that neurosis, unhappiness, or divorce is often consequent upon their ignorance, that long preparation, by means of all the endearing arts of courting days, reinforced by many more intimate and long drawn out caresses, are the natural psychologic and physiologic approaches, the only way to ensure that the average woman can be made a loving, happy, radiant wife, and the only way that the husband himself can remain contented, dutiful, happy, healthy, and efficient.

Possibly this great condensation of facts discovered, conclusions arrived at, doctrines promulgated, may give my point of view to some to whom my other books are not accessible.

I know that all this is superfluous to many who may read it; but they must pardon the elementary for the sake of the multitude who are still less conversant with the facts.

CHAPTER II

PRESENT-DAY PROBLEMS OF SEX

This book is not a problem novel, and hence lacks the compelling qualities, which many such books contain, to fascinate the young men and women of the country, with their hypothetical problems, distortions of values, incongruities of conduct, and misrepresentations of love. This is not denying that there are real problems of the sex or social life, which are perplexing, and often difficult of solution. I have found many of them to solve, and have presented many to my readers, where all that was necessary to a perfect solution was a rational understanding of facts in the sex nature and an intelligent and fearless application of them to individual lives.

Although much more crudely presented than would be the case had I the facile phrasing of some of the aforesaid novelists, some value may be derived, if no interest is awakened, by the presentation of a few real, *bona fide*, present-day problems of sex and social life. These problems from real life and of real people, as well as other problems in other chapters, have all been presented to me within the three months just preceding this writing.

(a) A young man and a young woman met and became good friends. Few attentions were paid; and love was not thought of, by the young woman, at least. The young man was pecuniarily a long way from marriage, and they drifted apart.

Another young man, ethically correct and socially prominent, a splendid fellow and a good "catch," proposed, was accepted, and they were married. Before marriage she had no misgivings and no reservations, though she had been troubled by problems of repression, and understood well what marriage meant sexually.

On the first night, and ever after, she knew that she had made a mistake, and that she loved the other man. She was perfectly responsive sexually to her unusually considerate and tactful husband; yet she felt herself prostituted at every intercourse, and felt that she belonged to the other man. She honestly tried to adapt herself to the conditions. She liked and appreciated and respected her devoted and irreproachable husband, but to no avail. She became more and more ashamed to have relations with him.

Finally she told him that she could not bear to have intercourse; and he respected her wishes, though his passion for her was overwhelming. Hers was equally so, and she suffered much from repression; but her desire was not for him.

They talked the matter all over, and she told him just how she felt. He renounced all claim to her, and advised her to get a divorce. This was all in the absence of the man she loved, and not knowing that he cared at all for her.

After a time the other man did appear; he showed only a friendly and critical interest, and advised against divorce.

Nevertheless, she persisted, obtained her divorce, sought occupation, resisted the lure of a large city, took up the ordinary business life of a bachelor woman, and kept herself beyond all cavil or criticism, assisted much to hold straight on her course, in spite of the lure of the "smart set," by the staunch friendship, made stronger by rare meetings and occasional correspondence, with the man she cared for, but who never showed a sign of being a lover, and helped a little perhaps (though she said much) by books of mine which she had read.

Early developed sexually, and so physically alive that she always had an orgasm readily with her husband, though she despised herself for doing so, after separation she suffered frequently and severely from desire, since, until she read the books, she had considered personal relief a sinful and ruinous practice; and she had been many times on the point of giving up the battle.

The wonderful part, and the reward for her keen self-analysis and her uncompromising honesty with herself (when she felt it not right to give herself to a husband whom she did

not love, even though he was a perfect sexual partner) is that her erstwhile staunch, though critical, friend has become an ideal lover.

Here is where the stories end, so let this end. This is how I chanced to know the story. It was told me as a tribute to the part which my writings had played, as she so flatteringly expressed it, in keeping her in nervous and physical health and true to her ideals; but I doubt if I, with all my scanning of undraped personalities, and with all my cogitations over ethical problems, would have had the courage to advise divorce, for the reasons given; nor am I sure that I should have felt that it was right, as well as the only correct course for all concerned.

This case and its problems illustrate the value of frankness and self-analysis. Had she not faced herself, she would have drifted on, unhappy; and she would have made her husband so, had she not been frank. He would not have had the opportunity for sacrifice and service, which, in the end, must be better for him as well as for her; for no man can be satisfied as the deluded victim of a respecting but unloving wife; and no self-respecting husband can be content when he finds that he is keeping such an one by legal conventions from freedom or happiness. It is better to face things squarely, as she did, than as they did; for he also now has the opportunity to conscientiously form new ties if his nature permits.

As a concluding tribute to the remarkable prescience of this young woman, it must be remembered that she is not yet twenty-two.

(b) A young man of twenty-two and a young woman of twenty-one had always lived near each other and, in a way, grown up together. They had always been good chums; but about three years ago each took a new interest in the other; and for a time it seemed like a mutual permanent attachment.

But the girl became so completely enamored that she could not wait for the natural development of events. She sought him out, and showed plainly her affection for him by caresses in public, was subservient to his every word and look. As her infatuation increased, his ardor cooled, at least so far as marrying her was concerned, though he did have physical

desire for her, which she reciprocated. Neither had any previous sex experience.

Acts which neither seemed able to resist occurred, finally resulting in pregnancy. Before this he had decided that he never would marry her, as had been her early dream; but now he immediately honorably proposed to do so; but she, discovering that he was proposing this from a sense of duty, and not because he loved her, refused, saying that she loved him too much to marry him, even to save her honor, when he did not want her.

The pregnancy was terminated early; but it was not long before, in spite of his aversion for her as a wife, his desire in her company overcame all scruples and all caution; and she, knowing the consequences, and knowing that his love was only of the senses, could not refuse his desire at times, nor resist taking the initiative herself at others.

These young people were singularly well brought up. The young man has a high sense of honor, regrets each time, says "Never again"—and then falls. She understands, and regrets her breach of the conventions, but says that she just cannot exist without him, and that she has no power over herself when they are together.

This case is not so much of a problem, if advice would be carried out; for it seems as if the only safe and honorable thing for the young man to do is to marry her if she will marry him. If she will not, he should leave her.

Here we do not have the problem of the case preceding, for, even if he does not want her for a companion, he loves her physically; and after having compromised her he should marry her.

But, if advice is not carried out, what should be done? Should they be taught contraceptive methods, so that there may be safety from worse complications while she is getting tired of him or he is getting fond of her?

The chief point to bring out here is that this young man was strongly attracted to this girl; and there is little doubt that he wanted to marry her and would have sought to marry her very soon, had events followed their usual course, and had he done the seeking; *but* she became so utterly his slave through

her infatuation that he, and everyone else, could not help seeing it. She was entirely, wholly his, the very thing that every man wants in a sweetheart or wife; and yet, when this surrender is too soon, too abject, or too complete, the man turns away in aversion from what had been his greatest quest.

Not all women understand this; but this girl did, eventually, if not at first. She said she knew that she had lost her chance, and that she was making the loss final by her present course; and yet she said that she could not help herself.

(c) Some common problems are involved in the following letter and its answer.

DR. W. F. ROBIE.

My dear sir:

Having long had a deep reverence for sex matters, I thoroughly approve of your books, all of which I have read.

Your attitude, and your courage, impress me profoundly. I wish I had had such books in my youth (I am now in the fifties); but Dr. Foote's "Science and Story" was better than nothing. Some things would have been different. Much that you mention I have indeed learned, but by the tedious school of experience. I might have learned it at the beginning, with such books.

I cannot understand how anyone can compare the generative glands with the lachrymal glands, in the way the reply to Dr. Robinson has it (p. 147, A. of L.). Any school boy knows that the tear glands are secreting constantly. Hence that is really an argument for the other side. Even Mrs. Sanger makes this mistake.

Being unmarried, I was particularly interested in chapter four. I am in the "excluded class," however (in fact, I haven't given up hope yet). In this chapter you only give one "remedy." There is another which I have had the opportunity of trying several times; and, if I had been familiar with such an authoritative pronouncement as yours, I should have "gone after" that remedy with a clear conscience—which I did not quite do. The "remedy" which I refer to is, all the "preliminaries" indulged in to the limit, with orgasm without intromission—in other words, a sort of reciprocal masturba-

tion. If *solo* masturbation (I hate the word) is harmless, why is not a *duet* equally innocent and much more efficient in accomplishing the purpose? For "auto-erotism" is very unsatisfactory—scarcely more enjoyable than urination or defecation—a relief, and that is about all, save for the momentary thrill of the orgasm; but reciprocal erotism (please coin a better expression) has *all* the pleasures of intercourse; including the *thrill* of the orgasm, though it is somewhat less potent, perhaps.

Yet in *some* of my experiences the thrill was far superior to *some* experiences of intercourse.

I don't quite understand your distinction, however, between the practice by the husband, described on pp. 250 and 261, A. of L. (*cummilingus*), and the reverse process by the wife. It seems to me that one is no better or worse than the other.

Of course I confess to extra-marital intercourse; but, on account of my scruples, it was not until I was thirty-three.

I thank you for your books. Forgive me for troubling you.
Very sincerely yours,

I made the following reply:

October 16, 1921.

Dear Mr. ———:

Thanks for compliments.

Yes, I quoted that about the lachrymal glands without comment, since I thought that anyone understanding physiology would see the fallacy of it. It is a common one, as you have said.

Now, I am really glad that you have not given up hope. I am interested, and wish I could help matters along. As to the duet, this would undoubtedly be as harmless as the solo—and also more satisfying; but there is always the danger that frail mortality will not stop half way when passion is high and proximity close. Again, when a man loves a woman, and she him, enough for mutual masturbation, why not marry that woman as soon as the minister can be had?

But, really, when necessary, solitary auto-erotism, I am told by many, and as I remember it, gives complete relief and much satisfaction, when conducted with idealization.

I did not intend to differentiate between the practice described on pages 250 and 261, and the reverse process by the wife. I think I did say, somewhere, that a woman very properly left her husband because the French girls in France had performed *fellatio* on him, and he insisted upon her doing the same. I expressed this view because he had not only been unfaithful to his wife, and she knew it, but he insisted on a practice which was disgusting and obnoxious to her. If this had been mutually agreeable, I do not see why it is any different from the reverse process. I have a letter now on my desk, telling about a wife who does this from choice, to stimulate her husband to action when he is not ready, and she is, while he does various unusual things to enhance her pleasure when she is in the mood.

Sincerely,

W. F. ROBIE.

Later, I had a further discussion with this professional man, whose ideals I found to be very high. His endeavour to conform to social custom is exemplified by his prejudicial attitude toward auto-erotism and his slight indulgence in it, and by his avoidance of extra-marital intercourse, or "reciprocal erotism" until after he was thirty-three. The limited number of experiences of either kind, I found, had not been deliberately sought, for selfish ends, but were the mutual, spontaneous springing into being of long-repressed desire by suffering people of opposite sexes, for whom fortune had decreed celibacy to a time far beyond the time when normal men and women should marry. He holds women in highest regard; and there is prospect of his marriage soon with a fitting mate.

Of course, as I wrote him, there is no more physical harm in mutual, moderate masturbation than in solitary auto-erotism; and there is undoubtedly more physical satisfaction; but it must be remembered that the conscientious woman would feel that the treasure which she was keeping for her mate was being, to some extent, plundered by another man, and that she must have the disturbing knowledge that such proximity and such passion might, at any time, lead to complete abandonment, entailing loss of self-respect and real dangers. It must

also be remembered that a right-thinking man would be feeling that, to some extent, he was tarnishing an otherwise unsullied woman, and that there was constant danger of ruining her in her own estimation or in the eyes of the world.

We can hardly say, in one breath, as he did, "If auto-erotism is harmless, why is not reciprocal-erotism as innocent, and more efficient?"

We may say, medically, that auto-erotism is harmless, justifiable, beneficial, necessary, with perfect truth, I think, under many conditions; and if this is true we may say that it is just as ethical as any known form of sex expression, since, when justified, it is an individual matter, and involves no harm to anyone.

We can say with equal truthfulness, medically, concerning "reciprocal-erotism," everything that was said about auto-erotism; but we must stop there. We cannot say that it is equally innocent, even if we admit it to be more efficient.

I do not agree, and I hope that few do agree, with some of the modern ideas, which would make physiological adjustment of paramount importance under all circumstances.

I hold that, while moderate, auto-erotism is ethical, necessary, inevitable, in the vast majority of the developing youth of both sexes and in the unavoidably unadjusted of adult years, homo-sexual acts, reciprocal-erotism between members of the same sex or opposite sexes, or promiscuity, while perhaps, medically, not injurious, yet, from the involvement of two parties, bring always some ethical losses to one or both, which cannot be compensated for by any slight physiological gains. This is not saying that I pretend to state a dogmatic ethics, or that I know what an ethical ethic is; but, to put the whole matter on a therapeutic basis, any course which runs counter to prevailing notions of right, whether this be abstract pronouncement or ultimate deduction, must have its correctness, utility, and necessity proven, or acknowledged to some extent, or the real benefit of physiological normality (or artificial substitutes for the same) will be utterly obliterated by the mental strain, resulting from self-condemnation and social opprobrium, which comes from all of us partaking, in large degree, of a social conscience, based on early, dogmatic teach-

ing and custom. In many respects this social conscience guides us aright; in some its teachings are undoubtedly wrong.

I have tried to sort some wheat from the chaff by adding my voice, and what evidence I could muster, toward some recognition of a function which, while unrecognized in the unmarried, has been considered right, proper, and necessary in the married.

The salutary effects of auto-erotism which, under many conditions, are undoubted by the scientific world, have often been shown by my cases and by many others to have been more than nullified by the influence of a public conscience which condemned it. The ban has been partially removed, and the process of education will still go on; but it will be difficult to get private or public conscience to accept makeshifts which, however salutary at times for one, always involve two, with the possible injury of one or the other always in prospect.

Possibly some of these problems seem bizarre or remote. It may be thought better to assume, through silence, that such problems do not exist; but many think that they are real problems, and as such that they should be considered.

How much better is it, for instance, for the vast majority of people to see Victor Hugo as the literary giant and profound idealist only, and to know nothing of his private life? Would it not be equally well for them to know that, with the highest monogamic ideals, he loved and married a wife who, later, as a result of his ignorance of the feminine soul and body, or as a result of her own instability, yielded herself to his friend; that Hugo, with his ideals of friendship and love destroyed, became a morbid, shattered, broken recluse, with standards wavering, with the rose tints of life obliterated; that after years he emerged from this morbidity under the compelling smile and the life-long faithfulness of the courtesan, Juliette Drouet; that this erstwhile courtesan, from the moment of Hugo's advent into her life, became one of the most loving, patient, unselfish, long-suffering women in all history? Think of the thousands of letters she wrote him, at his suggestion! Think of the forty years of obscure, patient devotion to the wayward genius, who lived with a wife but went to Mlle. Drouet for solace and comfort, and made her the chief critic

and inspiration for all his stupendous work! Would he ever have been errant, would he have lowered his standards for this lifelong intrigue, or for any other intrigues, had he known life at twenty as he did at thirty, or had he met and loved Mlle. Drouet before he met Madame Hugo? Forty years of love and sacrifice must mean something, whether it be from the life of a saint or a demi-mondaine. Forty years of flitting in and out, but of constant return of the moth to the candle of her woman's devotion must mean something in the life of an untiring genius like Victor Hugo, whose early ideals had been so rudely shaken.

The veneer of society is pretty thin these days. We can see beneath the tinsel and glitter of the passing show; but we can hear near-by the groans of anguish of those whose dreams are ended, whose hopes have vanished; and in the distance we can hear the rumbling thunders which presage a cataclysmic disruption of all society unless the all-pervading forces which we know are back of the thunder are grounded through the conductors of sane sex control and legitimate sex expression.

The case above is not unique. Its symptoms are pathognomonic of scores that I could give of men and women who have lived celibate to an age far beyond the years when marriage was physiological and necessary before digressions in response to an all-compelling instinct, or positive infractions of present conventions occurred.

What is the remedy for the perils accompanying the intimate associations and caresses of engaged lovers, caresses which are prompted by the universal, compelling instinct, which must needs be present later in full force if the marriage is to be normal, happy, and profitably fruitful, but caresses which, if indulged in with too great abandon, produce shame and regret in the individuals, and which get society's frown?

What is the remedy for the sporadic, transient, unpremeditated bursting into consciousness of the love life, and its temporary action among men and women, strong and virile, who are deliberate ascetics because bound by the crushing system of economics?

What is the remedy for strong and potent men who feel condemned to celibacy because of the supposed physical ef-

fects of early auto-erotism; of women from the supposed moral effects of the same; for the divorce of lovers who marry but who have not learned how a man and a woman should mate; of neurotic widows and widowers; for the general unrest that makes us Americans demand picture shows and tinsel entertainments with an insistence greater than the demand of the plebs for the shows of ancient Rome?

My readers know as well as I do that proper understanding and proper use of the sex instinct, the greatest power for either good or evil that is in us all, is the most potent remedy for this deplorable condition.

Antecedent to proper use must come understanding, which can be had only after the presentation and discussion of all phases of the question and a knowledge of all common experiences.

Hence, the foregoing case and many others are introduced, appropriately, I think, into a book entitled "Sex Histories."

I, at least, and, I suppose, many of my readers, also frequently have to advise women in problems of love and marriage, which may decide the happiness or misery of two individuals. I know no greater responsibility. Nevertheless, I do not "pass the buck," but incur much responsibility when it is unavoidable.

(d) Some problems and advice are given in the following communications and my answer.

DEAR DR. ROBIE:

I am taking the liberty of writing to you in my perplexity, because you have offered help in response to problems stated in correspondence. I have read your first book, and want to express my appreciation of your frankness. From the knowledge there given, a woman has some standard from which to judge whether or not she really wishes to marry or can marry a certain man. Otherwise a woman might marry without the right feeling at all, and disaster result.

For you to understand my problem I want to tell you something about myself, so far as it will have a bearing on the help I need from you.

I am forty years old, and of the oldest American stock. Before adolescence I had two very distasteful and (to me)

shocking sex experiences with men I did not know. From the time I had the second one I never permitted any caresses or fondling from any man except my father; and I never permitted even him to pick me up off the floor, nor did I sit on his lap. I did this instinctively and unconsciously, and have but lately come to realize that, friendly as I feel toward men, I have always carefully avoided physical contact, without being at all aware of it.

When I was nineteen, I became engaged; and the engagement lasted four years. My whole attitude was one of submission and toleration toward caresses which awoke no response in me. I appreciated him as a good man; but had he left my life, it would have caused me no regret. After breaking my engagement with him, because he was not yet in a position to marry, I lived for several years in the country, and enjoyed myself immensely, though I was city born and bred. Here I was not thrown in contact much with men. I later became a business woman with a salary of over \$3,000.00 a year.

I am much younger in mind and activity than my years, people guessing my age to be thirty-five.

Within the last year and a half I have met the only man to whom I have ever responded. (I have had many opportunities to marry; but I have preferred to remain single—I think from my early instinctive dislike and avoidance of the sexual.) He is a professional man, which appeals to me. He is younger; but, being plain and rugged in feature, this is less noticeable. I fell in love with him at once, and deeply, the first time I met him. The third time I was with him, I learned that he was married. Later, when I avoided him, he wrote and let me understand that he could be free if I wished; and he implied that he cared for me and wished to marry me.

By this time I knew that the loss of him from my life would be great; and, in opposition to my traditions, social conventions, puritanical background, and personal standards, I saw him again. I then let him know that I cared for him, and asked him to more fully explain his letter. He told me that he had been married for eleven years, that he had loved his wife dearly, but that, some years after his marriage, he had

suffered a great betrayal of himself by himself, and he was unfaithful to her. His wife discovered this, or he told her. Anyway, he cared nothing for the woman, and he never saw her again, nor wanted to see her. He tried to get his wife to see that an exception had taken place, that one mistake was not enough for her to judge him by. He had waited now several years for her forgiveness; and meantime the loss of a child had not brought them together. As he expressed it, it was ruining his life—not from a course of continued immorality, but from a sudden overwhelming impulse in the face of temptation. Feeling that his wife would never forgive him, and finding life intolerable under the circumstances, he said, having met me, he would let his wife secure a divorce, and then reconstruct his own life, that to receive and give love was rare, and that we had both love and understanding for each other.

I told him that I would have nothing to do or to say about any such decision, and that I could not talk about a thing which could not be, that he must act entirely according to his own judgment in the matter. Perhaps this was hardly fair; but I could not face myself as a home-breaker, even of an unhappy home.

He told me honestly that in the years that he had been hoping for his wife's forgiveness he had not been continent, and that his wife knew that he had had to go to others.

I want you to know that I passionately urged another talk with his wife, and some sort of a reconciliation, and an adjustment. I think it is possible that he did not handle the situation properly, that he blundered around. It is hard for him to express himself, and he is—well, brutally frank and honest. I did everything a woman could do to get him to resume life with his wife. This I am now glad to tell you. I also refused to see him again. I feel that he has been perfectly honest with me, insofar as a man to whom words come hard can reveal the truth.

I have not seen him since, but I have heard from him; and his expressions made me know that action had begun. My answer to his letter again urged reconciliation. I have not heard from him since that; but I know him well enough to

feel sure that he went ahead. I have also heard this from other sources.

Dr. Robie, of course, during this interim and absence he may have changed; but if he has not, I shall soon have a very important decision to make, one on which my whole future happiness hangs.

At the same time I am offered a very fine position at \$6,000.00 a year, which gives me an unusual opportunity for service.

With my heart I want to marry him. I hesitate on only one score, being older than he, though he, of course, knows my age.

Others of my class and social circle take the attitude, "Never condone infidelity." Am I wrong in feeling that everyone in some form or other transgresses sexually? I among them, in my particular way? Am I wrong in feeling deep pity for his loneliness and ruined life? Am I wrong in judging him by the whole trend and ideal of his life, rather than by his exceptional mistakes and failures? Am I—easy? He is a fine, useful man, wishing to serve, and serving others.

I hesitate for fear of doing him a wrong. He should have children. He loves them; but I probably cannot have them; and again, can I, an older woman, hold him; or would he drift from me, while, with a younger woman of an understanding heart, he might be held safe?

Will you help me to a right decision and a right point of view on this imminent question? We should be associated in work, which would help to hold us together. I don't want to be unfair to him. Neither do I want to be unfair to myself. I do not want to refuse a good position and deliberately take upon myself a state of unhappiness, when I can learn to be moderately happy without him. I want to act intelligently; and I need expert advice, not the conventional advice of my friends. I shall be so grateful to you for your honest opinion.

Very sincerely,

November 1, 1921.

Dear Miss —— :

You speak of reading my book on sex ethics. I do not know which one. I think you will find much to help you in the others as well. I enclose a circular of the several books which I have written.

You probably have, and perhaps still have, some inhibitions, as a result of the early experiences of which you speak. No doubt that the instinctive avoidance of all things sexual, as a result of these youthful sex shocks, kept you from a desire to marry. This perhaps explains your coolness toward the man you were engaged to, when you were nineteen; or possibly you became engaged with nothing more than a superficial liking for him, without realizing what marriage really meant.

If you marry the present man, it will be very important for you to talk these early experiences and resulting inhibitions over with me, or with someone who has made a study of these matters. This will add greatly to your power to hold your man, and enhance wonderfully your mutual happiness.

Now, without more ado, let's to the main point in your letter. If you had asked my advice at the time of your talks with the man whom you now contemplate marrying, I should have advised the course which you yourself have followed, for I, like you, hesitate to bring about separation as long as there is a possibility of reconciliation. Your conscience should be perfectly clear on this point; and you should feel, as I do, that he made every honest effort, though he may have blundered, to bring his wife back to him. Probably her own inhibitions and her puritanical training prevented her taking a reasonable view of the situation.

Undoubtedly you know yourself by this time; and I have no doubt that you love him as you should; and I think he reciprocates fully.

Of course I cannot give you a very expert opinion without ever having seen the man, as to whether he will remain faithful to you or not; but I am convinced from your description that his original infidelity was a result of misunderstandings arising from ignorance, and that his later incontinence was a result of his strong instincts, coupled with the discouragement and

irritation resulting from his former lapse, and from his wife's persistent hostility.

As to your position at \$6,000 a year, do not think twice about it if your heart tells you to marry him, and if you are reasonably confident that he is sincere and will be honorable.

The fact that you are older than he does not count at all. I have seen many blissfully happy marriages with much greater discrepancies in age.

You are right in thinking that all sin or go contrary to former teachings in some of these matters unless they are abnormal or insistent temptation is absent. You are right in judging him by the "whole trend of his life" rather than by "his exceptional mistakes and failures." I do not think you are "easy," but just properly tolerant and sensible.

In the matter of children, there is no reason why you should not have children at forty any more than at twenty or thirty. One of our dearest friends had a love match at forty, and has a beautiful boy.

I think that you, as you say, an older woman, with your knowledge of yourself and him, with a disposition to be honest with yourself and him, with the knowledge of sexual living which you are obtaining, would be much more likely to hold him, with your mature, sensible, companionable, as well as passionate, love than would a younger woman who would probably understand little of his life or the state which she would be entering into.

You are too sensitive on this matter of age.

I wish I could see the man before advising you; but I think that your woman's instincts are right. I know that a lot of the advisers of your past and of your circle would be wrong. I should not advise stifling your heart's yearnings, for a "mess of pottage."

He may possibly prove unfaithful; and if so, you will suffer; but if you love each other, there is little chance of this; and if it should be possible that his is a constitutionally incontinent nature, the joyful realization of your love for a time will infinitely more than compensate you for possible future unhappiness.

"Nothing venture, nothing have." We cannot read the fu-

ture; but we can make the future; and I believe you can make yours what you will with this man of your choice.

I shall be glad to advise you further if you give me fuller data; and I shall be glad to talk all these old causes of inhibitions out if you wish, with a view to your being better able to shape your own destiny.

I thank you for the compliment you have paid me in asking my advice.

Sincerely,

W. F. ROBIE.

DEAR DR. ROBIE:

I thank you for your very helpful letter. It has decided me. I shall now know how to act. I knew I had to have another point of view and a larger advice than I could obtain from the people of my own class. * * * The four years I was engaged, I am sure I did not know what the right feeling was. In fact, this is the first time I have been deeply and lastingly touched.

I can see that you have the same doubt about the chance in my future happiness that I have. You wonder what my man's constitutional difficulties may be as regards his relations with women.

I had decided to take the risk unless your advice was against it. [I omit here her account of his rise from humble beginnings, through indomitable will and unceasing effort to the most liberal culture and a position of highest responsibility.]

I build for my future happiness on these things:—his honor and honesty with me, his integrity of word, thought, and responsibility for others, exercised in ways I was supposed to know nothing about. He made his mistake; and so intelligent and analytical a person could not possibly have taken so many years of thought about it, and then have summed it up as "ruined my life," without having bitterly felt the price he had to pay. Wouldn't that help him if there is constitutional weakness? * * *

Anyway—if things come about, and we marry, as I hope we may, there is only one thing I shall ask; and in his promise I shall rest secure; and that is, that he always be absolutely honest with me. No matter what he does, or what he wants

to do, no matter how it hurts me, I always want to know. I do not want to live in a fool's paradise, or feel that I ever shall live in one.

Along with love and appreciation of him, I am stirred by passion at his presence. Your books have helped me to know what will be expected of me, and how to make him happy; and in no way does it seem distasteful or undesirable or unnatural. I am very glad I have waited so long, because to have married with any less feeling than I have now would have been terrible. I should have missed this, and would have had such a stupid married life.

Strange as it may seem to you, my reasoning, on my own account, led me to your own conclusions, only I never dared air my views, except sometimes when needed in social work. Even in marriage so many transgressions seem possible.

Nothing seems to have so many tabus and prohibition as sex; and I argued that, since one can't turn to the right or the left, marry or remain unmarried, without breaking the canons of sex ethics, one might as well come to conclusions for one's self, and act as is best for one's self.

A slight auto-erotic experience I am sorry for, but on the whole I have remained a decent sort of woman, with an understanding of betrayal of one's self by one's self that makes it possible for me to marry, under the circumstances now confronting me.

The Puritans certainly did a great deal of harm. They spent their generation in pressing unimportant ethical regulations upon their descendants, and never even knew that liberty was their only important contribution to civilization.

The repressions and reticences, I wish you could see the result, just in my own family! * * *

Thank you for making me a happy woman, as well as a grateful woman.

Sincerely,

Attention is called to one point only. The instinctive aversions to men and to all sex experiences, resulting from the sex shocks in childhood, in connection with the puritanical setting,

which forbade all sex knowledge, remained in force with this woman until, in the late thirties, through reading and the insight gained by her own self-analysis, she removed them herself.

Had she had the proper reading or instruction along these lines, she might have been freed from her aversions and inhibitions, and in a position to love and marry at twenty as well as at forty.

I am convinced that those who bemoan the fact that college women marry late, and furnish various superficial reasons therefor, have done a good deal of "barking up the wrong tree." A rather large knowledge of the lives of such women leads me to assert that one very common reason for the spinsterhood or the late marriage of college women, like this one, resides in the fact that they are more likely than other girls to receive sex shocks in childhood or youth, but much less likely than others to receive such early sex instruction or adequate explanation as is necessary to free them from their fears and inhibitions. Until they are freed, they are unable, like the case above, to respond naturally when the right men present themselves.

CHAPTER III

SEX LIFE SKETCHES

The following excerpts from histories given by people asking verbally for advice, are selected as the most valuable for this study, from those who consulted me in a period of ten days.

(1) Mrs. ———

Second wife, forty years of age, no children. Has brought up two of her husband's children by a former wife. Married eighteen years. Husband sixty. He loves her tenderly and considerately; has been faithful to her, but has suffered much from repression. Longs for her to respond to him sexually, and does not understand why she does not do so.

She loves him, respects him, appreciates his consideration and forbearance, but wishes that he could refrain from physical love, which has been interesting at times, to a certain extent, but is now obnoxious to her. She never has any orgasm in intercourse.

Consultation because of nervous condition, which had lasted many years, with much headache, pains in back and other parts of body, periods of insomnia, etc. After feeling well for several days, she takes to her bed for a day or two, and feels unable to make any exertion, onset and recovery unaccountable, e. g., she and her husband had promised to help make up an evening party on a certain evening. During the afternoon she went to bed. Her husband came home, and was disappointed; but she said she could not go. After tactful suggestion, she got up and went, and never felt better in her life.

She has seen many doctors, several being specialists. All say she has nothing but nervous trouble. All prescribe; none do any good. Christian Scientists and osteopaths have given temporary benefit.

When asked questions leading to information about relations with her husband, said, "No one ever asked me such questions before." To the remark that the sex life was the first thing to find out about in a case like hers, she said, "I am willing to answer any questions or do anything to get well. I am convinced that they are right, and that I am only nervous; but I can't endure it much longer."

The further information gained was to the effect that an extremely prudish mother had convinced her that sex matters should never be thought of or discussed, that the whole subject was low and vile.

She had had sex feelings in early years, and later with her husband, but had felt ashamed of this, and had concealed it as far as possible from him, and made every effort to repress these feelings.

He had tried, at times, the ordinary preparations for intercourse; but she had resisted and begged till this had been abandoned. She said that if her husband could only get along without intercourse, her married life would be perfect.

If the reader has read my books or the summary of conclusions, my explanations and advice can be readily imagined.

She was amazed to learn that sex love was natural, right, and necessary in her case. When she realized that lack of response was at least a large cause of her trouble, she said she was perfectly willing to try to learn to respond to her husband.

(2) A man, married many years, with several fine children, had become infatuated with another woman, and unfaithful to his wife. This had occurred before. He loved his wife at first, and did still, in a way, but recognized the necessity of full sex expression with a responding partner, as otherwise he could not conduct his business, which was trying in the extreme.

His wife, never strong, had become weaker and weaker. She had responded sexually in early married life and on rare occasions recently, and even had desire once in a month or two; but this had been less and less as children came.

He was always very passionate; but, in consideration of her, and because intercourse was not satisfactory to him unless she too had orgasm, he made overtures and had intercourse very

infrequently, and lately not at all. He has suffered extremely from repression. For some time he has had no sex desire for his wife, but regards her now more as a mother would a child, probably as a result of caring for her through her many illnesses.

He wanted to know if I thought that a beautiful home would compensate her for the loss of his love. He knew that she loved him, and that he loved her, but not with the old love.

I was nonplussed. Will any casuistic reasoning help in such a case? I advised him to send his wife somewhere for treatment, and try, by light cares, tonics, and extra feeding, to get her health back if possible. I told him that she probably suspected that his love had grown cold, and that this made her more of an invalid than she otherwise would be. While she was getting better, I advised him to break his alliance with the other woman, then go on a vacation with his wife and try to get back his old love for her. Meantime, if desire was oppressive, he was advised to masturbate when necessary. But masturbation was always distasteful, and but slightly satisfying to him, for in early youth he had learned what a woman's response meant; and nothing else would now suffice.

Supposing his wife does not improve; or supposing he cannot get desire for her again when she has desire? This she still has, at long intervals, when he finds it almost impossible to get an erection, while if alone or with the other woman erections are strong and of daily occurrence.

Many would not consider the other woman; but she was innocent of design in falling in love with him; and she had renounced her principles only under the stress of great desire and love. She is entitled to some consideration.

Provided the suggestions made prove unavailing, it would relieve my mind to have some one offer a solution which would be in conformity with the canons of social ethics, and at the same time would be a solution harming no one and making everybody happy.

(3) A case of a man of forty, with conditions similar to the above. His sex instinct is strong; he loves his wife, and she loves him. Although she has desire at times, it is not frequent; and she seldom has an orgasm. From his story,

she appears to have inhibitions, and to feel that the whole matter is common and low, and to be avoided. She also feels that she is not physically able; and she greatly fears impregnation.

Situations have occurred many times when he, spurred on by strongly repressed sex desire, has had relations with other women, not with prostitutes, nor as the culmination of an infatuation, but merely a temporary arrangement, usually with some single woman who, like himself, was suffering the torments of unappeased sexual desire. He has felt somewhat justified in this course; but he is still troubled by the thought that his treatment of his wife is not right; and he cannot bear to think of the effect on her if she were to learn of his unfaithfulness. He longs to have home conditions such that he cannot have an excuse for yielding to temptation under the force of necessity.

He has devoted too little time to preparing his wife for intercourse, though he understands the art of love somewhat. He has been impatient; but, more than all, he has not realized that his wife's point of view must be changed, her inhibitions removed, and her fear of pregnancy allayed, before he can hope for her to respond. Her fear of pregnancy is very real; and it is excusable, since she is not strong; she has been near death at childbirth; and she has medical advice against having any more children, though she has none as to how to avoid pregnancy.

If she will talk all these matters out with a sympathetic psychologist or physician; and if he (the husband) will take the time and use the care and gentleness of which he is capable, this couple should become perfectly affiliated, so that the wife will gladly respond, or will have spontaneous desire as often as he needs sex expression.

Under such a regime, the wife's nervousness will disappear; she will become infinitely happier; and there is every prospect that her physical health will be greatly improved.

(4) The following extracts are from a letter of a young married woman to her friend, a woman physician.

"H. has suggested my writing to you in my distress. As a result of my husband's night hours and frequent intercourse,

which is always unsatisfactory (either a matter of indifference or unpleasant in its wrong reaction), I am having dangerous insomnia. Every night I have to take veronal; and I suffer the mental, nervous, and physical agonies of the damned if I do not take it; and I lie awake all night. I have come to the end of endurance; and, to avoid nervous collapse or insanity, I have decided to take up an occupation and get my husband to change his business. We intend to go to a distant state; but before going H. says that the vital thing is to get the sex relation settled; and of course she turns to you. She suggested a doctor living in Mass., but could not think of his name. If you will tell me to whom to go, I will go, though it may be far; and, if I had it, I would pay any fabulous sum to get this matter satisfactorily arranged. I have been here for two weeks; and the sleeping has gotten worse, in spite of air, regular hours, and exercise. Please write by return mail, as I am in great distress."

I seem to have been the doctor referred to; and her doctor friend sent this party to me. She was a young college-bred woman who had been married less than a year. At the time of marriage the other doctor had told her something of sex life, and had given her my first book to read.

Her preparation for marriage had been that of the ordinary college woman, worse than nothing; and she was in utter ignorance of what the sex relation meant, and how to perform it. Further, she considered it wrong rather than right, and a curse rather than a blessing.

The advice of the physician, and the book she had read must have helped her some, for she told me that, had it not been for this advice and for the book, she would never have stayed with her husband after the first night, though she says she knows that his conduct was perfectly all right.

He was merely unusually virile; and she had not sufficiently realized the significance of what she had read or of the advice she had received to be prepared for the real facts of married life.

I found her not nearly so badly off as her letter had sounded. She and her husband had read the book, had tried various positions, and he had tried various forms of stimulation. She

was having increased desire and pleasure in the act, but had had no orgasm. Possibly a retroverted uterus had helped to make this difficult.

Still, intercourse had been found to relieve her nervous tension somewhat; and when persisted in for half an hour or more, during which her excitement was great, it had produced sleep when nothing else would do this.

On several occasions she had felt sure that she was to have an orgasm, but it did not come. Once when her husband had inserted two fingers into the vagina, and had reached downward and backward, he had touched something (evidently the cervix) which had made her perfectly wild with desire, but no orgasm had occurred. This maneuver had not been repeated.

She was disappointed and disgusted with herself, and tried to avoid intercourse, not because she did not want it—for she did,—but because she preferred going without entirely to the terrible longings and nervous sequences of unsatisfied desire.

It was learned that her husband's employment kept him out late, often till 2, 3, or 4 A. M. If she sat up for him she was sleepy and exhausted. If she went to bed and to sleep, it was impossible to waken and be alert.

She said she knew they were making progress; and in her less disturbed moments she felt sure that they would soon be perfectly mated. They were very much in love with each other.

He had formerly led a wild life, and had told her about it; but now he wanted nothing and no one but her. He was very anxious for her to respond; but, no matter how great the deprivation when for long periods she would not suffer his approaches, he had absolutely no temptation to go to any other woman.

His whole system of ethics and his view of life have been completely changed by her.

She wanted to respond as much as he wanted to have her; and she was utterly disgusted with herself, and discouraged, because she could not do it.

Intellectually, this young wife has accepted a 'perfectly natural and normal point of view; but her lifelong habit of

repression and being ashamed concerning sex must be outgrown; and this she is fast accomplishing.

The late hour of her husband's return is bad; and I recommend that they have intercourse at night only when they can retire early together. I suggest that Sundays and holidays be employed, or any other day when they have sufficient time and are not liable to interruptions.

It would seem that preliminary excitation should be more gentle and more prolonged, and that in some manner, either with the fingers or with the penis, contact with the posteriorly lying cervix should be secured; and for this, different positions are suggested.

I explain that her nervous insomnia and her morbid feelings are the result of frequent desire without relief; and, since protracted intercourse does give her some relief, even if there is no orgasm, I suggest that they continue this practice, and that he endeavor to bring on the orgasm, or even a partial one, artificially, either by titillation of the clitoris or with fingers on the cervix, until such time as he can produce it naturally.

I think that all physicians will grant that this couple will come out all right, with their present knowledge, though it may be a year before they are perfectly adjusted.

Without the final talks the chances would have been about even as to whether they would have become affiliated; or whether she would have become a neurotic, and he a Don Juan. I think that all will agree with her that without any advice, nothing but some miracle would have kept them together; yet their condition of ignorance is not so bad (for the husband did know something about these things) as that of the average educated young couple of today. The higher the culture and the greater the promise of a young man and a young woman, the greater, it seems, is likely to be the ignorance of these young people relative to the essential facts of the married state. Unless this knowledge is obtained within a reasonable time, instead of fulfilling the expectations which their careful nurture and liberal culture would lead us to expect, they are bound to become unhappy, neurotic, promiscuous, or otherwise derelict.

(5) This case is almost identical with the one preceding, except that the man had not had the pre-marital experience; and he understood but little of the necessary procedures preliminary to proper intercourse.

This couple had children, and had been married ten years. The wife has not been well at all, and up to recently has been in a sanitarium for over a year. The husband has been nervous, unhappy, and discouraged.

He read a simple little book on sex which set him thinking. He had not been in the habit of bestowing many preliminary caresses upon his wife before intercourse, and she had probably never had a complete orgasm, though she had at times been much excited. Frustrated excitement left her very nervous and irritable. She did not understand the reason for this, not knowing that it was proper or necessary for a woman to have an orgasm.

He suffered extremely from repression, since he requested intercourse, at his wife's suggestion, only at the rare intervals of two or three weeks. Even then it was unsatisfactory, as his wife was not satisfied. After reading the book mentioned he became convinced that he was deficient in technique.

About this time he visited his wife; and, out of deference to her nervous condition, he did not suggest intercourse. Made more observant by his recent studies, he thought that she seemed disappointed because he did not. Her letters confirmed this.

The next time he visited her, not having a good opportunity for intercourse, he kissed and caressed her a little, then deliberately put his hand under her clothes and titillated her clitoris. She soon had an orgasm, which was a more complete experience than she had ever had. Although he had no relief at this time, he was as happy about this as she was.

Soon after this she returned home; and about this time I was consulted. I merely suggested greater freedom in talking these matters over with each other, and greater freedom in their actions. It was made plain that sexual desire and sex expression were proper and essential for a woman, the "holy horror" of mothers and mothers-in-law to the contrary notwithstanding.

Details of the art of love were given to them; and continued study of this subject by both was suggested.

Their problems are now near solution; and they are now, though ten years late about it, in a state of rapture very similar to that of scores of well-mated, well-informed young couples whom I know, who have been married within a year or two.

(6) A man and wife who have both been through difficulties and tragedies are supremely happy; but there is one "little rift in the lute." They have full knowledge and make proper application of the art of love; and after very little preparation the wife is ready for intercourse, and has an orgasm, possibly more than one, very soon.

It is the greatest delight for the husband to thus easily bring on the climax for his wife; but this does not fully satisfy her, for she wants his orgasm and the ejaculation of semen to occur with her orgasm or shortly after.

He can have an erection at any time, and keep it indefinitely if need be; but it requires a long time to reach the orgasm, and sometimes it is impossible. Arriving near to it, the feeling, but not the erection, dies away; and he has to begin over again; and it requires a long time and much effort to again arrive near the orgasm. (This condition is common in women; but, so far as I know, it is rare in strong and virile men like this one.) Sometimes he withdraws; and then by turns both he and his wife, by rapid and long-continued friction with their hands, bring him near to the orgasm. Then he reinserts, and at times he can get it, by thought and effort; but at other times all feeling is lost during the transition.

Very many women, though mutual orgasm is the ideal way, are just as well satisfied, if their own orgasm has been properly completed, if the husband does not have an orgasm at all, or if he practices interruptus; but this particular one misses this greatly; and he, knowing this, and loving her so, is greatly disturbed not to be able to give her the fullest satisfaction. This is largely a psychic matter with her; and she may be able to adapt herself to conditions.

But why cannot he complete the act? Before his marriage he was never promiscuous, though for a long time he did have

relations with a woman. In intercourse he usually delayed a long time, in order to satisfy her; and he then practiced interruptus, but never had difficulty in attaining the orgasm.

Later, in the war, he received a spinal injury, which was followed by a transient glycosuria. This has long been recovered from; but even if there were glycosuria now, the impotence accompanying it is of erection, as well as of ejaculation, so far as I know.

He had some functional nervous difficulty, following the injury, from which he apparently recovered. There is no aspermia or occlusion of the seminal ducts, for orgasm and a copious discharge of semen do occur at times.

Is this a psychic consequence of his former method of having delayed orgasm and interruptus? Is it a trace of his recent neurotic state, made worse by his anxiety about not being able to fulfill his wife's expectations? Or is it possible that the nervous supply of the ejaculation mechanism received organic injury, while that of the erection mechanism remained intact?

I should appreciate suggestions from physicians or psychologists who have had similar cases, or reports of such cases or experiences.

CHAPTER IV

AUTO-EROTIC PHOBIAS

October 26, 1921.

DR. W. F. ROBIE,

My Dear Sir:

I have recently read your book *Sex and Life* with great interest. Some of its teachings, however, are so totally unlike those to which I am accustomed that I want to ask for more specific information before putting them into practice, in order to be sure that I have made no mistake in my understanding of them.

I am twenty-eight years old, male, unmarried, in good health, and leading a fairly active business life. I am continent and have been so for a long time. I have a dread of venereal disease, and find loose women esthetically repulsive. I have indulged in moderate masturbation under the stress of erotic literature and erotic thoughts, but always with an acute sense of wrong-doing, followed by severe remorse. I am not indulging in this habit at present, and have not done so for a long time. Of course your book has set me right about the exaggerated ideas prevalent as to the effects of this practice, and it is not that I wish to speak about.

I have every intention of marrying and raising a family when I meet the right woman, and when my economic status warrants such a step, and desire to keep myself fit for this duty. Despite my present continence, however, I practically never have sexual exercise through nocturnal emissions, and I am afraid that this is not a normal state of affairs, and that my sex organs will atrophy before I am in a position to use them as I wish. Under these circumstances do you advise me to indulge in moderate and controlled auto-erotism, and if so, how often?

Your advice on the matter broached in the third paragraph will be deeply appreciated, and is eagerly awaited, also some remarks on the moral aspects of deliberate auto-crotism under these circumstances.

Yours very sincerely,
Mr. Y.

October 30, 1921.

DEAR SIR:

I have been trying for many years to bring the matter of sex into the open, and to have people learn how to live,—in spite of the handicaps of modern civilization,—moral and healthful sex lives.

It is with great pleasure that I hear so frequently from young men like you, who, in spite of fear, tradition, and ignorance, have made successful effort in proper sexual living.

I must congratulate you that your aesthetic sense and your fear of venereal disease have kept you thus far “unspoiled from the world”; and I am sure that without my urging it you will continue to keep free from loose women.

I urge that you marry as soon as you meet the right woman, without waiting for economic independence. You cannot begin too soon normal marital living with the right woman. All other considerations are minor, as compared to this one fundamental.

Answering your questions of the third paragraph of your letter, I should advise, since nocturnal emissions have practically ceased, that you indulge in moderate masturbation, from one to four times a week, according to conditions. You should have absolutely no shame nor moral scruples about this. The imagination is a large factor in masturbation, as it is in sexual intercourse between mates. Masturbation should not be a mechanical thing, by any means; and you would be perfectly justified in allowing your fancy to play around the sexual act with the dear woman you are seeking for your mate.

At present, I take it, she is impersonal; and it is much better for you to have an impersonal mate in the sexual revery attending masturbation.

I doubt if your virility has suffered, up to date; but I feel sure that long-continued inaction of your sexual glands and organs would result in a permanent weakening of your sexual vigor.

As to the moral aspects of "deliberate auto-erotism" under the present circumstances, you know pretty well from my books what my attitude is. My attitude has been shaped by the opinions of many of the most prominent clergymen, medical men, and educators. I am neither materialist nor pagan, but belong to the church, and try to live up to its precepts; yet I should advise my own sons and daughters the same, under the same circumstances, and should consider my wife or myself equally justified, under the same conditions.

I am thoroughly convinced, from an enormous experience in dealing with the sex lives of men and women, that prolonged sexual abstinence is not only detrimental to both, so far as the sex function itself is concerned, but that such abstinence renders one easier prey to ordinary diseases, and that, sooner or later, under such conditions, some neurosis is inevitable.

You know as well as I that, such being the case, and modern social conventions being what they are, there is only one solution of the problem for men such as I was, or men such as you are, who have the monogamous instinct, who are determined to come to our wives free from former psychic or physical contacts with other women.

Write me freely if anything else troubles you at any time, and do not feel that any fee is necessary in so doing.

Sincerely,

W. F. ROBIE.

August 14, 1921.

DEAR DR. ROBIE:

I am writing you for some more information regarding marriage. The talk I had with you two months ago was very helpful to me, and has encouraged me very much. Since that time, however, a few questions have arisen which I do not understand; and Mrs. D. has advised me to write you.

While talking with you I felt very much encouraged, but I don't believe I told you to what extent I masturbated. For several years I have masturbated almost daily. At first I did not allow myself to discharge; but later on I did not hold back.

When I was about thirteen years old (I am now twenty-five) I developed a slight varicocele. I have recently been to see a doctor about this; and he says that, due to congestion, my testicles are not functioning correctly. At his suggestion I am having chiropractic treatments, and so far they seem beneficial to me.

The thing that worries me now is this: would this weakness, combined with my excessive masturbation, make me an old man, sexually, before my time, and therefore make me unfit to marry?

A few months ago, during a fit of despondency, I examined my semen with a microscope, and could plainly see the rapid movements of the spermatozoa. Is this proof that I am not impotent?

I have never had intercourse, and feel pretty safe in saying that I have no habits injurious to my health except that of masturbating; but I do feel that I have been rather excessive in that.

If you could spare a few minutes of your valuable time to write me, I should appreciate it very much.

Very respectfully,

August 19, 1921.

DEAR MR. ———:

I am glad you got some help from our conference. As to masturbation, your case is just the ordinary one. Thousands upon thousands have done the same as you, with no ill effects. I am sure, from seeing you and talking with you that there is no possibility of your having been harmed. Instead of this making you prematurely old, it will probably enable you to control your orgasm longer, and thus enable you to satisfy your wife completely. The microscopical examination that you made is proof positive that you are perfectly potent. You have had these worries a long time; and they die hard; but you

have dropped most of them; and I am sure that before you have been married a year you will have every confidence in yourself, and know that you are as strong and vigorous a specimen of robust manhood as can be found.

I have just had a man of thirty-two with me who came more than a thousand miles to talk to me about these very fears. He is as strong and robust and perfect a man as one would wish to see; but since he had the same fears, I made for him the same test that you did. This and my talk with him reassured him completely; and he went away happy.

Don't let them worry you about any congestion. Excitement and relief will produce much less congestion than excitement and repression without relief. Neither has done any harm in your case, I am sure.

If you are up this way, run in and see me.

Sincerely,

W. F. R.

DR. W. F. ROBIE,

Dear Sir:

I had the pleasure to read your book, *Sex and Life*, a few months ago. I think it is one of the best of its kind. I am sure if I had had a book of that kind when I was fifteen years of age, I should be in better health and happiness in every way today.

When I was about twelve years old I began masturbating, after seeing a friend do it; and it seems to be about the only thing I ever tried to stop and didn't have will-power enough.

When I was about fifteen years old, there was a married woman who played with me and did everything but ask me to do it. Of course I wanted it, but was afraid to ask her. Finally I got up courage enough to ask her; and we did it; but I didn't get any pleasure out of it, or not so much as I did when masturbating. We had several unions after that; and still I did not get much pleasure; and I thought if it was all like that I didn't want any more, as I could get more pleasure out of masturbating.

As a boy my sexual organ was very large; and I continued to masturbate; and I also began to realize that it was detrimental to me, as I would have severe headaches after doing

it, and sometimes would think I was losing my mind. I thought I couldn't stop it, and would worry after doing it.

When I was about sixteen years old, I went to the red light district with other fellows; but, as I could never get an erection by playing with the girls, I would never go to bed with them. The boys began to josh me about it; and I suggested that we go to one of the best houses in town, which was a \$3.00 house at that time; and I went up with a very beautiful girl; but I got so nervous I couldn't get an erection to save my life. She told me to be good, and to come back at a certain time; but I didn't go. I continued to masturbate until I was nearly eighteen, when I had reduced it to once or twice a week; and at that time I realized that I would ruin myself if I continued it.

Then I was going with a young lady I thought I would want to make my wife; and I swore to myself I would stop it or die, and I did.

During these early years, I masturbated from one to three times a day for the first two years, then reduced it to once a day, and then to twice a week. After I had stopped, whenever I would strain myself I would have a slight emission. That continued badly for a couple of years, then began to get a little better. I sometimes have a slight emission now. I wanted to go to some doctor, but was ashamed to do so.

My sexual organs are about half the size they were when I was a boy, as I was well developed at the age of sixteen. All during that time I would have nocturnal emissions, and do yet, but not often.

I have always had desire for women; and I went with girls from the time I was thirteen years old; and some I knew I could have had sexual intercourse with, but was afraid to ask them, due to the fact that when I was about six or seven I heard a lady tell my mother that a fellow asked a girl to go to the woods with him. He had twenty-five cents that he would give her; and she told the other girls and her people; and that fellow later had a bad name; and I was always afraid of getting the name he had if I approached any girl.

Then after I had learned more about girls and the world in general, and about whom to ask and when to ask them, I

considered that my manhood was gone, or, in other words, that I was no good sexually. I could love or play with a nice girl a little, and get an erection immediately; but the minute I would think of sexual intercourse I could feel my heart pound hard, and I would get so weak I could hardly sit up. I always had the desire to do it, but could do without it easily.

When I was twenty-two years old, I came west, shortly after being discharged from the service. I was working in _____, where I went around with the waitresses, most of whom were good-time girls. I approached one, and all was well, as I was sure it would be when I asked her. After that we had sexual union frequently, in fact, nearly every day.

I was a tuberculosis victim; and after a couple of months I would have pains in my chest and realize it was getting the best of me. I left there.

Since then I have had sexual union many times, and stayed with women all night; but I couldn't do my part by them, I thought, as I could only have intercourse twice before going to sleep (about thirty-five minutes apart), and again in the morning; and a normal man could do much better than that. During the three acts of intercourse, I would only have two orgasms, the first and last times.

I believe that masturbation caused me to have tuberculosis. When I was seventeen, just before I stopped masturbating, I was having nocturnal sweatts, which is a symptom of the disease. After being in the service seventeen months, working in the medical corps, I broke down.

I am going to get well of the tuberculosis; but there is no good of living if I can't marry. I know I can't be the father of a child, and fear I could not satisfy a wife; but I would give anything in the world to be a man. I am worth nothing; but I would give any amount of money to be a man, if money could buy manhood. I long to have a dear little woman to share my life with, to be good and kind and true to. I sometimes think I would be the happiest man in the world if I could only marry.

If there is anything you can do that will do me any good or that will help me please let me hear from you.

Please don't misjudge me or misunderstand me, for I have

always said, from boyhood, that I would never take advantage of a nice girl if I could. I have had several opportunities, when I knew that the girls cared for me, and would do it to please me.

Please don't mention my name to anyone, as there is no one who knows my condition, not even my family.

Will state that there are a few things in your book that I can't agree to, one being that masturbation is beneficial when not having sexual union. The Bible says that it is better to throw your seed into a whore's belly than to throw it on the ground.

If there is any information I can give you that I do not mention, I shall be glad to give it.

Hoping to hear from you, I am,

Yours truly,

Mr. C.

December 1, 1921.

DEAR SIR:

From a careful reading of your letter I should say that from the contents of your letter your questions could be answered, your fears disposed of, your cares dispelled, and a happy married life predicted.

Your record of masturbation is about that of the ordinary young man, no more, no less, no better, no worse; yet the ordinary young man marries, begets children, and is perfectly capable of making his wife happy.

You stated that you had headaches after masturbating, and that you realized that it was injuring you, that you thought you would lose your mind, and that you feared you could not stop it. Did you ever stop to think that those fears and worries made your head ache, and not the masturbation itself?

I do not recollect a case where any ordinary amount of either masturbation or intercourse was known to produce headache; but I do know of hundreds where fears that masturbation would cause tuberculosis, insanity, impotence, and many other troubles did cause headache, nervousness, sleeplessness, depression, almost anything that the person could imagine; but the things dreaded did not result. There are ordinarily

no bad results from the habit, except the distorted fancies in the mind of the person worrying about it.

Your failures in the red light district were from diffidence or fear, not because you had injured yourself, which is later proven by your success with the waitresses. It is lucky for you that you did fail, as you might have contracted some serious venereal disease.

In stopping masturbation at eighteen, you were about four years ahead of me, and were more than that ahead of many of the most potent husbands and fathers. The fact that you had emissions during the years of masturbation shows that you did not do it excessively. The slight emissions you mention after you had stopped the habit were probably nothing but the mucus normally secreted by all strong men who have unsatisfied sexual desire. They were gradually reduced probably because, as you got accustomed to continence, you had less frequent desire.

I doubt if your sexual organs have shrunk much in size; but if they were fully developed at twelve or fifteen, before you were fully grown, they were, of course, relatively larger then. I saw a small boy of fifteen the other day whose organs were much larger than those of the ordinary man. His sex organs are probably fully developed, while the rest of his body will grow much larger. I doubt if these organs will shrink.

You speak of having sexual union without difficulty with the waitresses; but you complain and are worried because you when ill with tuberculosis, "felt pains in your chest and thought it was getting the best of you" after, as it seems, having had daily intercourse for a period of two months. You expect too much. Any ordinary man, while suffering from tuberculosis, or from any other disease, should abstain from intercourse, or at least indulge moderately. You went to the limit of most strong men. Still, you are getting well; and yet you complain.

You fear you cannot do your part by a woman; yet you say you had intercourse three times in a night, with orgasm the first and last times. Why do you think you did not do your part? Did the woman complain? For Heaven's sake, what gave you the idea that women are insatiable? It is true that

some are; but such cases are comparatively rare; and it is a very simple thing for a man to learn to satisfy such a woman, if he gets one for a wife, without harming himself in the least. The ordinary woman whom you will be likely to marry will, perhaps, at first, not desire intercourse at all; and it may require some skill on your part to develop her to her normal sexual capacity, which will mean her enjoying intercourse and profiting by it from two to four times a week. If you are at all skillful, one orgasm at a time on your part will be sufficient. The ordinary man, after a year or so of married life, desires intercourse with about this frequency. Some have desires and needs above the average; but many good strong men have intercourse not more than once or twice a week.

I am afraid you have an exaggerated idea of what a man's normal sexual strength should be. I judge from your letter that you have more sexual power than the average man; so don't worry any longer about lost manhood. You have read the old books, or heard the old stories; and, from such information, you have come to think that masturbation caused your tuberculosis. Why has it not caused it in millions of men who have masturbated ten times as much as you ever did? Worry about this habit has caused many temporary nervous troubles; but it has never caused tuberculosis nor any other real disease. Forget it.

How do you know you cannot beget children? Gonorrhoea sometimes makes a man sterile; but you do not appear to have had this disease. Unless you have had it, there is not one chance in ten thousand that you are sterile; but this question can be settled in five minutes by having your semen examined under a microscope.

Now take my advice, and do just as I say. Stop all your worry, and feel strong in the knowledge that you are a perfect man. If you have gotten any disease when with women, have it treated until cured. If not, thank your lucky stars for your escape. Never touch another woman sexually until you have married the "dear little woman" you aspire to, whom, I am sure, you will soon find if you look sharply for her.

Before you marry, have a doctor examine you, unless you have never had any symptoms of venereal disease.

If, while you remain single, you get to having constant erections and very oppressive desire, masturbate, without fear or shame, from one to three times a week. You think I am wrong about this. Perhaps I am; but I have four boys of my own, one younger, and three older than you, two being happily married, and two getting ready to marry. They were all in the service too. I have talked to all of them much as I am writing to you.

I thought I knew the Scriptures pretty well, but you have got me. Please cite the book, chapter, and verse where I can find your statement concerning the relative value of depositing one's seed in a whore's belly or on the ground.

Please write me soon how you come on; and let me know if I can be of any assistance.

Sincerely,

W. F. R.

After all that I have written on this subject, it is impossible to write anything new.

Of the three letters and their answers which form the bulk of this chapter, two came quite recently, and the last just as I was preparing this material for the printer.

Very many letters and many talks during the past ten months, the letters mostly from men, and the talks mostly with women, give almost identical experiences, with almost identical reactions to the old public conscience and to the old scare teaching; and of course it is plain to the reader that the fears of the writers were unfounded. The letters themselves show that, in spite of the damning influence of fear and anxiety, their writers are above the average in sexual vigor, only they do not think so.

Unless they can be convinced of their normality they will go on through life in an anxious, unhappy state, fearing to marry, thinking themselves incapable of performing the natural functions because of supposed lost manhood. Their efficiency and virility may be gradually extinguished by strenuous repression; or, if they indulge in moderate masturbation, which should conduce to efficiency and virility, no good results will appear, since fear and condemnation at every lapse will more

than neutralize the salutary effects of fulfilment of function and relief of tension.

Others will try to prove their virility in liaisons and associations with prostitutes, often failing, as the boy did, through fear, and often acquiring venereal disease, but almost never proving to themselves, as they are trying to do, that they are normal men, such as they really are. The fears acquired from their early teachings and surroundings are so deeply imbedded and so compelling that the unmistakable evidence that they are sexually potent is rarely believed.

Convincing books and reassuring letters often improve and sometimes cure these phobias of auto-erotism; but this is often a tedious process. It has been my experience that a few talks with these sufferers or perhaps a single interview, in which the ground is thoroughly gone over, in which other cases are cited, in which their own ability to have erection and ejaculation voluntarily, or emissions in sleep, is turned into convincing evidence, together with all manner of encouragement, unhesitating assertions of their normality, explanations of the fallacious origin of their fears and the workings of fear itself, is all that is necessary to turn a self-condemning, self-conscious, vacillating, unassertive, depressed person, often harboring thoughts of suicide, into a strong, helpful, hopeful, efficient, and aggressive personality.

By the way, when we consider the great number of suicides and disappearances of young men in the twenties and thirties, of men on the eve of marriage or a day or two after, of young women just after marriage, and many others, from this fear and allied fears resulting from the false teachings and the ignorance of sexual matters by young men and women, those of us who are timid, who fear the results of frank sex teaching, will suppress the fear of possible injury to a few, in the interest of knowledge which shall help to complete the lives of many and save the lives of not a few.

A recent case in point is that of a young woman of very superior attainments, who committed suicide while on her honeymoon. A clergyman who has a knowledge of these matters and a point of view somewhat like mine, and the courage of his convictions, told me that he was confident that, had it not been

for his intimate talks with the distracted boy husband, who was determined to take his own life, he would have followed her.

The girl was ignorant of sex matters, and afraid. She had a mild *vaginismus*, undoubtedly resulting from tension caused by fear or shame. The young man had none of the information that a young husband should have, but was yet wonderfully gentle and considerate. Still, he thought, after her death, that he had done wrong in some way and had been the cause of her act.

The clergyman's explanation probably saved the young man's life. He made it plain to him that his wife's death was not his fault, but the fault of the clergyman, or your fault, or mine. Of course I do not mean that, literally, we were the guilty parties; for neither I, nor you, nor the clergyman had a chance to instruct this particular young couple. What I do mean is that if he or I or you have the knowledge and the opportunity and fail to take the slight responsibility or make the slight sacrifice involved in giving it, then, when such tragedies occur within our respective spheres of influence, we are the guilty parties, and, according to circumstances, we are more or less responsible. This is, in Biblical phraseology, a sin of omission.

Another, just as great, is committed when educated, capable people shut their eyes and stop their ears and refuse to acquire information which is obviously necessary, when they wash their hands of the whole matter because they are a little ashamed to rake up their own early experiences, or because they are too prim and dignified to mingle with the common herd or to acknowledge that they, in their self-asserted superiority and super-mortality partake of the common attributes of man.

It is incumbent upon all clergymen to so inform themselves on sex matters that they can give suitable sex instruction to young couples at the time of their marriage, who have not received reliable information previously. The fact that the minister has thus voluntarily assumed the attitude of a confidential adviser opens the door to further interviews after marriage if they are needed.

Lest any clergyman feel offended or imposed upon by this suggestion, I may say that the above was suggested to me by a

minister, as a necessary insert at this point. A dozen clergymen of my acquaintance invariably follow this wise and helpful custom.

CHAPTER V

AN INSTRUCTIVE HISTORY

RECENTLY I had several long conferences with a woman who is a distinguished college professor, concerning eugenics and mental hygiene, studies in which we have a common interest. Near the conclusion of our talks, I suggested that the personal experience of a person of such force, breadth, experience, and tolerance would have great value in the book of case histories which I was writing at the time.

I knew that there was some tragedy in the story, and assured her that if there were any hesitancy for any reason, or if the recital would bring anew to the foreground sad memories, I did not wish to intrude. Without hesitancy, the following story, so far as I can reproduce it, was told to me. Some details are, no doubt, omitted, as there was not time to take notes; but I think the story sufficiently full, and my transcription sufficiently accurate for the present purpose.

The person relating the story was a woman of thirty-five, of the highest culture, of the most perfect poise, unbiassed by theological dogma, tolerant of human frailties, repelled by all but the very highest ideals, altruistic beyond belief, broadened by travel and service abroad, by intimate knowledge of the tragic side of our social history, by lectures and first-hand studies of crime and delinquency, exhibiting a modicum of unavoidable pessimism, interspersed with a prevailing optimism and a discerning humanism; a motherly and mothering woman who, when in expectant proximity to wifeness, was tragically denied its fruition, yet one on whom the years of unmarried life have left no bitter impress, no mannerism, no mental peculiarity, no physical distress or disease; one ready to acknowledge the distresses of women, and keenly conscious of their weaknesses, despising the sex appeal so glaringly held out by

many modern women; one sensitive to, and sympathetic with, the distress and suffering of men; one advocating to the point of exhortation early marriage.

This slight encomium is indefensibly trivial, and wholly inadequate; yet it would seem that this imperfect picture of her absolute normality and unusual sanity would make it impossible to deny that there is a new and complete corroboration of the course sponsored in the chapter, "The Art of Love for the Unmarried," in a recent book of mine. Here is a perfect replica of results formerly observed to follow the fearless application of natural, logical, inevitable adaptations, in many cases of women who were unavoidably single, through many years, when happy marriage, though unattainable, would have been the highest ideal.

Her home life was rendered tragic in the extreme by marital unhappiness of parents, mutual recrimination, and divorce. This was due in part to the lack of human understanding by a mother, her errant dogmatism, and intolerance. These factors of her early environment, however, reasoned upon by her, according to the law of contraries, served a useful purpose. She felt that a situation which resulted in family disruption as an inevitable sequence of normal understanding of human sex life, ascetic notions, and intolerance, was to be avoided. Consequently she accepted a different credo from that held in her home environment, and developed a different attitude and a contrary practice, notwithstanding her home teaching and public mores.

Maturing at fourteen, she had a series of childish fancies for boys, unknown to the boys themselves, in which the boys figured as her manly ideals,—no localized sex sensations were present.

At twenty an ideal love for a man five years her senior resulted in an engagement. With more than the usual idealism, and with more than the usual knowledge of what marriage meant, they planned a home; but without warning an accident ended the young man's life.

Her first definite, localized sex desires came after she met her fiancé. She knew from experience that trying to abort all natural instincts, after the fashion of her home instruction

and prevalent teachings, invited disaster, and could not be right. Consequently she practised auto-erotism, as necessary two or three times a month, and found orgasm frequently to follow even the thoughts of the fiancé. She felt no shame, fear, nor regret about it.

After the death of her fiancé there came, as is usual in such cases, a period when her sex nature was quiescent. Desire returned after a year and a half. By this time, she had become a student of social science and biology, and her knowledge of the sexual act had become more definite.

Without having found any justification except her own reasoning, she resumed auto-erotism, now invoking her ideal, imaginary husband on each occasion, and fulfilling all psychic and physical conditions of perfect intercourse, as nearly as possible. She dwelt in fancy upon the companionship and caresses of one possessing the understanding of a husband, then after sufficient excitation, consummated the act by finally utilizing a large-sized candle per vaginam.

The fiancé has continued as the companion of her thoughts, and a counsellor through all these years, not in a mystical sense, nor only as a sexual partner; but she has planned and thought out things as was once their custom together.

Her sexual life has varied, with hard work and with added years. Sometimes the sexual episodes have been three or four times a week, sometimes once. Sometimes there was a two-week's interval; and on several occasions, when exhausting labor was pursued, the interval was two months. Whenever she was near the point of exhaustion her sex demand and expression ceased.

At such times she realized, as she was qualified to know, from her studies in psychoanalysis, psychology, etc., that she was on the border-line of a severe neurosis. Reducing her work would not relieve the condition; but going back to the usual, rhythmical sex expression seemed almost immediately to restore normality. Many periods of gloom, depression, and pessimism, which were never frequent, were relieved in this way.

Her method of relief was not only salutary after hard and exhausting tasks and after depression; but it was of the greatest

assistance at a time of incipient mental effort, and a great addition in periods of recreation.

I wish I could recall accurately her figure regarding the part which sex expression and repression play in her psychic life and accomplishment. It is something like this. Starting, let us say, after a rather protracted, continuous psychic effort, without sex expression, whether there be actual, conscious desire or not, there comes a time when the mind becomes barren of accomplishment, like a river, flowing languidly and listlessly over a broad area. The dissipation is such that little pools stand almost stagnant. Any localized, tiny streamlets flow around the partially exposed, obstructing stones of the river-bed. Only here and there a deeper channel shows some little force and purpose. Who has not seen streams, broadened in places, and become purposeless, shallow, almost currentless, in an arid August or September?

But after a copious rainfall, or when the stream narrows, or is diverted into a race-way, there is a swift, deep, purposeful, concentrated stream, in which obstructions are only marked by a ripple, moving on steadily toward the sea, or to the turbines which energize the dynamos, as the case may be. So the mind, renewed, receptive, creative, optimistic, goes vigorously gladly, effectually on toward its particular goal of routine or creative work, after the salutary, normalizing influence of complete, satisfying, unregretted sex expression.

After a time the river-bed broadens again, shallows multiply, and the obstructing stones and the rubbish of the river-bed come into view, and continue till the cycle is repeated. The figure may be ended by saying that as shallows and deep, strong currents alternate, with greater or less frequency, in the river, so does the human cycle vary with the individual man or woman.

I recognize the aptness of this illustration, from my own marital experience, and from the experiences related to me by many men and women. Both married and single lives are equally well exemplified by this same figure.

The speaker related that a single instance so positively decided for her the value of her mode of living that any slight misgivings that she had had before were thus forever dis-

pelled. Never afterward did she feel any uncertainty or shame. When she was twenty-five, at the close of a college year, heavy labors devolved upon her in preparing for and participating in an important function. Her work had entirely exhausted her; and, discouraged with all, she felt utterly unable to go forward to the end.

As the result of an impulse, she entered upon a very perfect auto-erotic experience; and, the rejuvenescence was greater than she anticipated. She went through the exacting program with the greatest vivacity pleasure, and reserve power. Her strength seemed inexhaustible; and from this time forward, she turned to these experiences to reinforce her efforts whenever she considered them advisable.

With increasing knowledge and increased development, there came increase in the frequency of desire; but increase in duties and responsibilities always tended to lessen it; so the net amount of desire and expression has remained about the same for five years.

Within the last three or four years she first learned about and comprehended the rhythmic motions of coitus. Adding this feature to the technique already given added very much to the completeness of the experience.

The orgasm is of shorter duration than is the rule with a perfectly adjusted married woman, there being but one vibration; but the climax ushers in a period of complete relaxation, a feeling of perfect well-being and unusual optimism, followed, if there is opportunity, by most restful sleep.

Her thoughts of marriage are most ideal, though, as I have said, she thinks this state impossible, rather than probable for her. She feels that the conduct of the modern woman, in laying so much stress upon a constant sex appeal to men makes some such continuous attempt at conscious seduction necessary to a wife, in order to retain the affection of the usual husband. Any such necessity is abhorrent to her. She observed many officers and men of the A. E. F.; and the result is not reassuring in any case. The standards of the officers were especially disheartening. Most of all she thinks that, since women are more numerous, and since younger women are more sought

after, they should have the opportunity, for men are, after all, too fine to be sought after and led to captivity.

Curiously enough, she sees and feels bitterly about the faults of women, understands many of the faults of men, and urges early love marriages for the sake of the greatest happiness of the greatest number.

Her solicitude for preserving the cleanness and the fineness of men, and her fearlessness, are evidenced by the following. During her work with our forces in France, she was repelled by the shameless sex appeal of many women, native and American, who would not give up their virtue, but would go far enough to obtain as much vicarious sex satisfaction as was possible from the deliberate stimulation of the passions of young men to the danger point. Keen enough to perceive this, and to see that such young men, after leaving these chaste (?) females, must, perforce, have some relief, and knowing the tremendous danger of prostitution, she explained to a number of men, twenty or more, individually or in small groups, the danger of uncleanness of prostitution as a solution of their problems, and the safety, cleanness, greater satisfaction, and retained self-respect following the reasonable practice of auto-erotism.

These young men at first responded with surprise and doubt; but they treated her with the greatest respect, and finally revered her as they would a mother or an older sister. All but two adopted her suggestion, avoided prostitutes, and thanked and blessed her for saving them. One of the others married, without real love, under the stress of sex desire, and was lost sight of. The other remained uncertain but hoped to overcome his traditional prejudice.

If she had read my conclusions and adopted them, or those of Brill, Menzies, Frink, and others, her course would not have been remarkable; but she had read none of these books, nor anything else—except condemnation of auto-erotism. She had good courage and her own experience alone, to proceed upon, and her conviction that prostitution must be combatted by a cleanly substitute. Anything was better than contact with the low-class prostitute, for a clean young man, with the knowledge that he would get nothing but physical relief, which,

itself, would be largely counteracted by the subsequent disgust.

I know another woman who, in the face of tradition, before she had any scientific support for such a course, advised women, suffering from sex deprivation, to resort to auto-erotism. After all, the intuition of woman often arrives at the crux of a question in advance of the logic of man, even when the logic is reinforced by the most positive evidence.

Reading to this lady the chapter referred to earlier, led her to say that it complied with her ideas in every particular, except that no mention was made of the rhythmic motions. This omission was clearly a defect in my treatment of the subject. She assures me that I am right in saying that such a course conflicts in no way with self-respect or idealizations, which leave a woman sweet and responsive and untarnished when real, true love comes.

An especial reason for the value above others of her opinions is the beautifully ideal experience which she passed through with her fiancé. This serves her as a perfect criterion for all future love or sex experience. Her superior culture, breadth, experience, humanism, and perfect femininity also make her judgment of unusual value.

It may be noted that she frequently reiterated what I have often repeated from my own experience, and from the experience of many others, namely: that sex expression, either in the mutual relations of married lovers, or in the intelligently conducted auto-erotic experiences of single men and women, is not depleting nor enervating. It is invigorating, stimulating, and tending to a concentration of the best energy before an intellectual or physical effort, and restful, sleep-producing, normalizing, after any such effort, excepting perhaps, in a case where there is extreme physical exhaustion.

Why must humanity, in its ambition for perfection, lay down rules of conduct, and attribute them, without reason to the unseen; why must it construct fictitious rewards for observance, and direct punishment for infractions of such rules, so that, when seekers after truth really get some glimmerings of life's requirements and purposes, the beginnings of truth must be long repudiated, while humanity goes on in its unreasoning, fanatically guided, suffering, toilsome, unrequited way?

Under the very premises of the highest idealism, a system which damns, dwarfs, corrupts, by reaction and perversion, its strongest adherents, its most consistent followers, cannot stand the test either of God's approval or man's judgment.

Conventions recognizing human needs, conserving human joys, contemplating racial progress (regulations crystallizing the wisdom of the ages) must be, it seems, prevailingly right; but, conceived of in such a manner that the needs and joys of the majority are ruthlessly sacrificed to contribute to the security of the minority, or blindly followed as a sacrifice to the obsolete ideas and guesses of well-meaning mentors, whose advice is childish and without weight under the revealments of science and experience, must be under fire until the whole known truth is recognized, and men and women, both in and out of the conventions, are considered free and equal, and until the conventional approval of the fortunate few in the harbor of monogamous marriage allows such partial compensation for the many outside this safe harbor as the exigencies of nature, life, contentment, and happiness demand for all alike.

CHAPTER VI

CORRESPONDENCE REVEALING THE UNIVERSAL IGNORANCE OF SEX AMONG REFINED, CULTURED PEOPLE

FOR nearly three decades now, I have been studying the sex lives of men and women, in all their pleasing and cheering aspects, as well as in all the grim and revolting details; and I have come from it all with, I hope, less prejudice, less dogmatism, more liberality, more sympathy, a broader humanism, and a more confident optimism than when I started.

The wonder is not that so many people go partly or wholly away from beaten tracks in sexual fields, but that so many escape pitfalls, and that so many stumble but to rise again.

When one thinks of the ossification of obsolete laws on our statute books, of the acceptance of the mandates of ancient teachers, whose good intentions and teachings were utterly without foundation on biological fact, and whose predestination of man to other-worldly activities ruled out all consideration of health and happiness here; when one sees that these crystallizations hold many embedded still, and make them powerless to think and act, or to make intelligent observations, or to consider the well-demonstrated conclusions of others; when one notes the ignorance, fear, and reticence of most parents whose children are growing up around them in a far more stimulating environment, but fearsomely wending their way under the shadows of the same tabus and traditions under which these parents themselves have suffered; when one sees the slowness of clergymen, physicians, and other professional people to acquire, and their hesitancy to disseminate the knowledge of the fundamental facts of life, one must be an optimist, who believes he sees an increasing number of young people who may survive the quagmires of instinct and tradi-

tion and push on to full-orbed, happy, and useful manhood and womanhood.

If there is any discouraging, disgusting, exasperating, pitiable thing in the situation, which makes inevitable an occasional pessimistic note, it is to see so many people yet, of fair intelligence, of abundant opportunity, of apparently human instincts and altruistic aspirations, who refuse to acknowledge their own instincts and to reason from the data given by their own lives, or to consider for a moment conclusions which the widest investigation and the general conscience have made indubitable.

It seems deplorable that the suffering and sins of vast multitudes, that might be ameliorated speedily, must continue, with the responsibility for the condition resting squarely on the shoulders of these self-sufficient, humanly omniscient, unseeing, unlearned—inexcusably unwilling to learn—people of one idea, and that idea obsolete to the minds of all thinking, seeing, feeling seekers after truth.

It is impossible to quote from letters, as I frequently do, without at times mentioning the reasons why the letters were written. In so doing, I am often obliged, unless I hopelessly garble the context, to quote the flattering remarks of the writers. I am naturally pleased to have so many people express appreciation for help which they think that they have received from reading my books.

Thousands of such letters have been received, from Christian ministers, from humanistic doctors, from judges and jurists, from altruists of every profession or no profession, and from that other great and serious profession, comprising the educators in school, college, and university, on whom, more than on any other profession, the hopes of our civilization depend.

Such expressions of confidence very nicely offset two or three critical reviews to which I myself have called attention, and also discount the disapprobation of a few, doubtless well-meaning people, whose absorption of modern, scientific knowledge is so unnoticeable, whose ideas, conditioned by the old traditions and tabus, are so hopelessly mediaeval—perhaps one should say, so criminally ante-diluvian—that one feels ashamed

to complain at all, but feels that pity only should be expressed toward those who insist that some recent publications, including my own, which deal with those facts of existence which are necessary to right living, are not fit for those professional people (whose duty it is to interpret the facts of life for other people) to read.

Speaking, not for myself merely, but for that ever-increasing army of psychologists, psychiatrists, psychoanalysts, physicians, educators, clergymen, and others whose speech and writings are every whit as uncompromisingly truthful as mine, I may say that, in my judgment, the general concensus would be to hope, without animus, that forgiveness would be granted to those modern Pharisees, who strain at the gnat of earnest search for truth, and at its expression, but swallow the camel of suggestive novel, of erotic picture, and lascivious play, "for they know not what they do."

As for the present writer, the writing of his books has been no sinecure, no holiday pastime of luxurious ease. They have been supererogatory to a life already more than full of exacting labor. Every hour of this labor has been taken away from hours of perhaps well-earned ease, when inclination was strong to fish for the speckled trout, to read the old masters, or to enjoy the comforts of home; but the home was one in which early, ignorant strivings were replaced by intelligent adaptation which had brought about a day of transcendent sunlight, surpassing all adolescent, iridescent dreams. In our day, advice was unobtainable, books were unavailing, and the faith to persist in Cimmerian darkness until dawn appeared and our bark was landed high and dry above the breakers of ignorance and the rocks of prejudice was attributed to the guiding hand of the Almighty.

Recently, a physician of the highest attainments, whose life is devoted to the social betterment that must result from well-balanced mentality, said to me: "I observe, from reading your books, that you simply had to write them." Very true, one would not dare (one could not rest), if one had been given a ray of light, ever so small, to "hide it under a bushel." So in disseminating the facts that he has gleaned, the writer endeavors to serve intelligently the same Master whom those

intolerant ones appear to desire to emulate, "which have eyes to see, and see not, ears to hear, and hear not."

Perhaps they are right; and man was intended to grovel in the mire of ignorance of his true self,—chained to the rock of unhappy, venealized, unphysiological living; and perhaps the writer, with the thousands of others who have sought the light, and who will continue to seek it and promulgate it, are wrong in learning for themselves and in showing to others a natural, physiological way of living that shall favor health, happiness, usefulness, and longevity.

Leave all that to the ages. Certain it is that the chrysalis, man, is emerging from the cocoon of tradition; and voices have been raised which, in spite of all reactionaries, will go down to the end of time; and man at last, sometime, somewhere, will be free to live out the truths of his own being.

The following excerpts from letters reveal better than can words of mine the ignorance of the sexual life which exists among refined and cultured people:

"DEAR DR.:

"I know that in writing to you, above all men, I need make no apology for introducing a bit of personal history. * * * My father was a physician and had a good practice in an eastern city. I was raised in the usual conventional manner; learning nothing about sex matters except in the stereotyped way. I grew up in the ignorance that thousands of boys and girls grow up in, concerning these matters. My first lesson in sex was given to me when I was about fifteen years old; and it came from—whom do you think, of all men?—the pastor of the church which I attended as a boy and youth! This man is now the respected and celebrated president of a well-known college."

[This instruction was in reality a homo-sexual assault by the pastor upon his adolescent parishioner.]

"Four years ago I was introduced to the literature dealing with the modern, scientific way in which the most important of all questions, the sexual one, is being approached today. It was a revelation to me. Since that time I have read Ellis, Freud, Brill, Bloch, Adler, Jung, &c., &c., &c.

“Now I am going to be brutally frank because I know you will not misinterpret what I mean. Long ago, in my theological thinking, I departed from the, what I call warped and twisted, view that theology presents to the laity concerning the whole of life and the social duties of men. I think that the modern church is, here and there in a few instances, coming to understand this; and there are a few men in the pulpit who dare to think for themselves and take the consequences of being prophets of the new social order which is coming. I always had hard work to adjust my intellectual viewpoint—I mean the viewpoint that a minister is conventionally supposed to hold, just because he is a minister—to the real facts of human nature as I found them to exist. Now comes your new book, “The Art of Love.” May I call it, without any idea of being irreverent, the fifth gospel? It will be a god-send in a thousand homes and will do more to solve the problems of divorce, nervous disorders, social maladjustments and crime, than all the laws, medicines, and reforms that can be invented. I hope I am not putting it too strongly.

“I am, and have been for some time, trying to slowly solve my own problem. * * * You are at liberty to pass along any information that I may give you, to somebody else who may need a lift along the road. * * * I have a beautiful wife and a family of fine, normal, healthy children. I am thinking particularly of my wife’s side of the question, the psychic inhibitions which nearly every normal woman has until she has been instructed in the right way. * * * I know that you have volumes of information and help which you have accumulated in your long and rich experience of helping people, which are not contained in your book. * * * I feel the need of more scientific instruction. * * * I know you will not think this silly, non-essential, or foolish, I eagerly await a reply. In the meantime I will possess my soul in patience.”

In a later letter he says:

“May I say that this is a new thing for my wife, but that I have had an intellectual, ethical, and scientific awakening con-

cerning the rational sex life? She, in common with thousands of women throughout the country, is inclined to be reticent about the subject. The only book she has read is Malchow's "Sexual Life." That was a year ago, and she has never told me fully what her impressions of that book are. But I am confident that there is light ahead, and that step by step, with tact, delicacy, and love, she will be guided toward it.

"Many years of experience as a minister have taught me that there are two classes of men who perhaps more than any others, have given to them intimate glimpses of the very souls of the people with whom they come in contact—the doctor and the pastor—and that we know, though perhaps in different ways, the inner life and longings of people who suffer."

"DEAR SIR:

"I have read your book, *Sex and Life*, and noticed mention of *The Art of Love*. I tried to obtain the book, but found that I was too late. * * * I am thinking of getting married again, and I don't want my second marriage to be such a failure as the first one was. If I had had such books as yours, my wife and I would have been living happily together today. I am a young man, and have strong sexual feelings; and the girl I am to marry may think my conduct a little extravagant unless she is properly informed. If she could read your last book, I know I should not be taking any chances.

"I fear that I am taking too much liberty in writing you about this, but it is the only way I know; and it means so much to me."

"DEAR DR.:

"I have recently read one of your books. I wish I had seen it twenty years ago; for I find many points upon which I was entirely ignorant. I have been married twenty-five years, and have usually had intercourse with my wife when I had an erection without preparing her in the least.

"I now realize that the relation was not mutual, she doing this as a matter of course. One position which she preferred

was not particularly agreeable to me, and I did not accommodate her. Have you other books, showing how coitus should be performed by married people?

“With assurance of my grateful appreciation,
“_____”

“DEAR SIR:

“I have just finished reading your *Rational Sex Ethics* and feel that some word of appreciation is due you for the valuable advice and instruction I have derived from your book, as well as for its reassuring message.

“Personally and professionally it has been of service to me, and, I am sure, to all who have been so fortunate as to read it.

“After reading it I feel free to offer you, should you still be collecting statistics, my history and that of my wife, whose outlook upon life has been broadened by some of your chapters.

“Very truly yours,
“_____”

“DEAR DR.:

“I had the opportunity, through a doctor friend, to read one of your books. * * * I am a middle-aged widower in good health; and I contemplate marriage for the second time. I experience difficulty in getting an erection, and have an itching sensation in the testicles and legs adjacent. This condition of itching has lasted for three months. * * *

“I want to meet my future wife in the right way, as a man to a woman—if there is anything wrong with me, I do not want to be married and burden her with it.”

[Later it was learned that for a short period before his first wife died his desire was considerably diminished. During the eight years that he has been a widower he has remained, not absolutely, but very nearly, continent.

His business made it desirable, and loneliness and sex repression doubtless made it imperative for him to keep busy, without proper relaxation. He met the lady whom he now contemplates marrying, and at first was sexually excited when with her. Controlling this, he soon lost the power of erection; and the intense and troublesome itching began.

I mention this case because it is somewhat unusual; and the universal ignorance of sex may be shown here. Notwithstanding considerable experience with sexual anomalies, I am frankly puzzled, although I assume that this case is similar to the one which follows it, and to the case of Mr. K., which is given in another chapter, and to others that I have seen recently. In each case it appears that the diffuse sexual feeling or the local pruritis occurs in persons where there has been a long period of repression, followed by some unusual sexual stimulation. When the repression is complete, or very nearly so, and the additional stimulation occurs, some sex expression is necessary. Since psychic inhibition prevents local sex expression, the diffuse sensations, or local itching, occur as substitutes, a sort of vicarious sex expression, similar, perhaps, to some of the physical manifestations of hysteria. On this hypothesis, it could safely be predicted that normal sexual functioning would, in a relatively short time, be an adequate remedy for the distressing condition. This is what seems to be occurring in the case which I next take up.]

This letter is from a lady on her bridal trip:

“DEAR DR. ROBIE:

“This is the first opportunity I have had to thank you for your books, especially for *R. S. E.*, which I read and forwarded to my future husband.

“I must confess that this book was at first a shock, due, no doubt, to our frightful ignorance and fear on such subjects; but I feel free to say that its reading has undoubtedly saved us from rocks upon which many fine people are still going.

“You are doing very much needed work, and are a pioneer in dispelling ignorance, which will go rapidly, once it starts. For all you did to help us, and are doing to help many others, we are very grateful. May continued success be yours.

“Sincerely,

“_____”

A later letter from the same bride :

“ MY DEAR DR. ROBIE :

“ Someone has told me that you have written a new book, *The Art of Love*. If this is true, is there any way that I can obtain a copy?

“ You were so good as to send us a copy of your other works before our marriage. In fact, it is safe to say that the reading of your books has already saved us much trouble, but we are not ‘out of the woods’ yet. That is why we should like your new book.

“ My husband has almost never had a normal sex expression since our marriage, although in many ways he is quite a different man. He has suffered from years of condemnation of self because he could not live up to what he had considered a ‘pure’ life; and it has taken months of patient work to root up some of that mental condemnation. In this he is already much better. I, on the other hand, have been undersexed, and even yet, since our marriage, have only actually desired intercourse five or six times; unfortunately they were times not favorable to my husband, so that I have really only had one orgasm since our marriage; but in a hundred other ways I am much better than I was. I have grown physically; and I have absolute confidence that we shall yet work out our salvation.

“ At present I very much desire a child; but my husband is so violently opposed to it that I think it may be better to wait. I have a feeling that his strong opposition is due in a subconscious way to the fact that he has not yet reached his normal sex development, and that when this is reached, all will be well. He says that I should go on with the public work in which I was engaged formerly. He cannot understand, nor do I entirely, my complete change of attitude on this matter, but there it is. I have lost interest in the old things, though I know I could always go back to them; but this new occupation certainly does call.”

The next letter :

“ MY DEAR DR. ROBIE :

“ Thank you very much for your helpful letter. Although I had not given you much to go upon, you gave me some of just the advice I needed.

“ I can't go into the back history, which sometime I should like to tell you ; but already a miracle has happened to us ; and I am so grateful that up to date we are a thousand miles nearer real happiness than I ever thought we should get ; and this makes me know that we shall go the rest of the way. But I still feel that I and my husband need a little more information right now ; and so I am going to take your kind offer of help, and tell you what seems wrong now.

“ My husband has what is known as an artistic temperament, extremely sensitive and warm blooded. In addition, he is very religious. * * * Until he was thirty, through his intense religious fervor, he stifled all sex feelings in the usual way. When I married him he was close to a nervous wreck. He walked in his sleep several times a week ; he had developed an itching under his knees, on the inside of his arm, and he scratched frantically until the skin was nearly bleeding. Having read your books, instead of being scared stiff, as I ordinarily would have been, I took the situation naturally, and tried to let it work itself out ; and it has, to a great extent.

“ We have never been able to sleep together. He sleeps with almost no covering, and I seem to need a great deal, even when he is with me. He is a light sleeper, and I am a heavy one ; and we have never been used to sleeping with anyone. In addition, when we have slept together, he has wanted intercourse nearly every night—just through being near me—and this has frightened him so ; for he became convinced that not only was he becoming sensual, but he was making me sensual as well.

“ One of the reasons why he was so drawn to me was that I seemed to have a steadying influence on him, sort of a cooling influence ; and so he has feared that if I really came to get great enjoyment from the sex act, it would mean that I too was growing emotional, and that then he would have lost his balance

wheel. Anyway, it seemed to me, for in all this I have tried to use plain common sense, that it was better to sleep in separate rooms; and this we have done, so that the desire for intercourse has come only once in five or six days. This has pleased him more than anything else. In fact, he is so pleased over this that he doesn't mind nor worry because we have never really yet reached the climax together. The itching has not yet completely left him. I have felt that in some way this was connected with the fact that the sex act has never yet given him the intense joy that it should. Very often, especially if intercourse has taken place every three days, it has been followed in him by extreme exhaustion and weakness, which it would take several days to overcome.

"As for me, while I have not had orgasm, many times I have gotten a certain satisfaction, and the next day have been quite radiantly happy. In fact, I have changed from a very tense, highstrung, rather nervous person, to an extremely calm and happy individual. I have never hated the sex act, even when it occurred so frequently, for I have been happy in the thought that in some way I was helping him to reach a more natural and normal state of mind. Everything in our other lives has been simply wonderful. We are intensely fond of the same sports; and in all the real companionship which exists, everything has been perfect.

"The things that still trouble are, his itching, and at times his seeming exhaustion after the act, and my apparent inability to get thoroughly worked up. Of course, even this is passing, and may pass entirely as soon as he really sees that I am not being made, as he says, 'sensual.'

"I should add that my husband has not walked in his sleep for over six months now. When the itching attacks come, now only about once in two weeks, he seems to be terribly depressed and almost without mental reserve, and he is sure he is going to pieces. Fortunately, by reading to him, and by telling him how much better he is than he used to be, I can drive away the depression and bring sleep.

"It is hard to tell the things that really matter in a letter; but if you have a word or two which you think may be of assistance, I shall very much appreciate it. We are both tre-

mendously eager to make our lives the fullest and richest we can. We are both gifted with rare talents, and have had rare advantages; and we want so much to see that those talents are used to their fullest, not for ourselves, but for the use of the world.

"Yours most sincerely,
"—————"

The following extracts from my answers to the letters of this young matron are given in place of comment on this case:

MY DEAR MRS. ———:

Yes, I have written a book, *The Art of Love*, published by the same firm; and one of our censorious societies has held it up, as unsuitable for the professions; so I cannot send it, and the publishers cannot sell it, at present, at least.

I am sure that you people, with the start that you already have, will in time reach the full ideal of marriage, though it is sometimes a long process, as I have known personally, and have learned from thousands of couples. It seems a pity, when I almost know that I could shorten up the process wonderfully by talking a few ideas out of your husband's head, and by explaining a few things to you, all of which would take but a few hours' time; but you will get it after a while by reading.

In his case, conscious attempts at impossible sublimations, with the attendant failure, have, thanks to the old ideas, filled him with fears, groundless, to be sure, of moral turpitude and physical ruin, while your own attempts at sublimation, unconscious, largely or entirely, have rendered you a little more distant than the ordinary woman; and the ordinary woman is pretty distant until the right man comes along to claim her as his own.

You do not say just what causes his failure in the marital relation. Is it that he is physically impotent, fearing physical injury; or does he think himself morally derelict, from former auto-erotic or other lapses? If it something of this nature, you must redouble your efforts to reassure him; but it may take

a man to beat it finally out of him and convince him that he is perfectly potent, and that he will be increasingly so if he keeps trying, that he is not culpable, etc., etc.

His aversion to children undoubtedly arises from these fears; and I should not advise questioning him or troubling him about that at present. There is every prospect that he will want children as much as you do when he is sure that he is all right. * * * Make him think that he is constantly improving, and that you are proud of him. Write more in detail of his failures and yours, and the exact procedures leading up to them, and I may be able to help you by letter. Perhaps this is "carrying coals to Newcastle," but I hope not. * * *

The itching and scratching are, I am convinced, nothing but nervous phenomena, resulting from too long and too strenuous control of the sex nature. The present stimulation, which he does not yield to often enough, makes it worse. This trouble, as well as the sleep-walking, insomnia, and probably most of the twitching, will disappear as soon as he drops all fear and worry about becoming over-sensuous or making you so.

The last makes me smile. What ridiculous beings—almost as illogical as women—men are! Most men deplore the fact that their wives won't respond to them sexually, when they ignorantly bungle the matter so, in their lack of understanding of the feminine soma and psyche, that no response is possible. Here we find one who has not yet been able to evoke a perfect response; and before he has even done so, he is afraid of making her over-sensuous. He won't mind if I laugh—will he? I really pity him; and I know that he suffers in this condition. I wish I could talk to him for a day or two, for I am sure I could get him to see things rightly. I have seen many such men; and they have become healthy, happy, ardent lovers of their wives, and have grown mightily spiritually in the process, and have increased tenfold their mental and spiritual output.

You must combat dogmatism with dogmatism. If anything at all has been determined as the result of scientific study in this field, it is that real religion does not demand nor encourage asceticism. The ascetic communicant becomes not only ulti-

mately a useless derelict himself, but ruins all with whom he comes in contact.

I know a dozen preachers who, ten years ago, ill-treated their wives and were dangerously near infidelity with their female parishioners. The wives were ill, nervous, and unreasonable, and constantly nagging. These were unadjusted couples, trying to live as near to ascetic ideals as possible. Today they have perfectly mutual sexual relations from three to six times a week. They are healthy, happy, moral, religious; and they are looked up to as never before.

My wife and I belong to the church which we joined thirty-two years ago. If we were ever Christian we are infinitely more so now than we were then; but then I was arbitrary and argumentative, while often waiting a week or two before imposing upon a neurotic, much abused—so she thought—wife. Both of us worked hard and accomplished little; and we had very little interest in the world at large. Nowadays she runs the typewriter for hours every day on letters, beside her own housework, uncomplainingly; and I keep up a perpetual round of calls, conferences, correspondence, etc., to say nothing of a book now and then, which she types for me. We have become so sensualized that we are in perfect health and entirely satisfied with each other; and the scandalous reason for all this is that I finally learned my lines, mostly prompted by her cues, so that neither of us is likely to go two days without desiring the other; and then the sex act is usually perfectly mutual. Woman's sex slavery and suffering man are both hallucinations of a vanished dream.

Get your husband to write to the post-master or to the ministers here; and find out if, in their opinion, we have deteriorated. We have lived here for over thirty years.

Get him to investigate some people where you are, who live normally, and see if they measure up to the standards of his ascetic idealization, or if, in fact, they do not rise above it.

Convince him that if he had not married you, with your love and patience and common sense, with many a woman, or alone in his fight to attain sex starvation, he would soon have been, according to all the symptoms which you have given, a

confirmed neurotic, with no future for himself, and worse than useless, so far as the world was concerned.

Now you two are on the verge of blooming out into a fuller life than would have been possible for either of you alone, both physical and psychic; and nothing else will bring that sense of physical well-being, that consciousness of intellectual quickening, but perfect, free, and full mutual sex expression. It may sound ugly to him, but that is the *sine qua non*, and we must convince him of it.

Overcome his scruples about intercourse (you are doing well already); and he will soon get over his nervous troubles; and he will be surprised at his increased efficiency.

His bad feelings after intercourse may possibly be due, in some degree, to his long sex starvation; but mostly they are due to his feeling of having lowered his standards; and he vicariously expiates, in general weakness, insomnia, etc., and he vicariously expresses sex in somnambulism, twitching, localized itchings, etc.

Tell him how ridiculous it is for him to think of making you sensual before you have once had an orgasm. Get him, if possible, to show some interest in preliminaries. You see, you must feel that he is the ardent lover, without reservations, before you can let yourself go fully. Keep him in the preparatory stage a long time, and forget, if possible, his inhibitions; then I think you will soon arrive at the orgasm.

If you do not sleep together, at least keep him in bed with you a lot; and do not let him repress too much.

I am almost sure that it would be better for him to have intercourse three or four times a week than once; but try it once for one week, then try it every day for a week, then three times for the next; and see which works best.

I am confident that he will come out all right soon; and soon after he does you can't help it, for I perceive that you love him.

The following is from a lawyer:

“MY DEAR DR. ROBIE:

“A year or two ago I purchased your book, *Rational Sex Ethics, Vol. I*, having read a review of it in the ——— Alumni

Magazine; and it has been a great help to my wife and myself. Recently I saw a review of your book, *Sex and Life*, in the same magazine; and I wrote the publisher for it. He mailed me a circular of several of your books; and I sent him my order on his printed blank, with my check in payment, stating that I was a member of the legal profession.

"Now comes his reply that he cannot supply me with the book; and he returns my order and check. This procedure puzzles me, and I venture to ask you how I may obtain your other books.

"I am a graduate of _____ college. I am a member of the law firm of _____ _____. It seems to me that *Sex and Life* would be of great help to my wife and myself in the training of our children; and *The Art of Love* I wish for our own personal use.

"Very truly yours,
"_____"

The following is from a bachelor lawyer in the fifties:

"MY DEAR DR.:

"I am confident that your conclusion is right, that autoerotism is, for the unmarried, the only justifiable substitute for marital coitus. However, I still find more or less feeling of 'depression, exhaustion, shame, and remorse' after each experience. It seems to me that some such feeling is almost never wholly absent. * * * I wonder at times whether the erroneous views of Dio Lewis were not so continuously held by me for thirty years as to leave an indelible impression. * * * At one time I wrote out this resolution: 'I am not going to have another emission.' This meant neither a voluntary nor an involuntary one. * * * During one year my diary shows five emissions, one voluntary, four involuntary. Not until 1916 did I learn of the normality of nocturnal emissions. * * * In the light of such views as your own and those of Havelock Ellis as to the normality of autoerotism in those abstaining from coitus, you can perhaps imagine the extent to which I was trying to stamp out everything sexual from my life; my best recollection is that there

were many years in which I had less emissions than the five in the year recorded. * * * Early in the year—I realized that I loved the girl about whom my life has since centered; and I felt that these ‘devilish emissions’ must cease before I was fit to marry her. The strongest impressions that the girl has of me must have been made during these years when we saw most of each other,—years when I was so intensely striving to make of myself a sexless thing, a thing at least subconsciously abhorrent to any normal girl such as she was. The wonder to me is that she could have had any regard for me at all, and that it lasted as long as it did. * * *

“I have received a letter conveying the startling information, which I found difficult to believe, that *The Art of Love* had been suppressed at the instance of the _____ Society. I suppose that these bigots and prudes, like St. Paul, in stoning Stephen, imagine that they are doing God’s work—instead of the Devil’s, which is what they are really engaged in. I had received the book before that, and have just finished reading it. It is indeed a pity that such a needed book, written in such a lofty spirit and with such a worthy purpose, should have any such fate.

“_____”

The following is from an anxious mother:

“MY DEAR SIR:

“Your remarkable and invaluable book, *Sex and Life*, was placed in my hands for a few hours; and, coming as it did when my soul was crying out in love and truth for light on this great problem of sex in the guidance of my fifteen-year-old boy,—I can but feel that it is a direct answer to my prayer; and I am taking the liberty to write you to ask if you will let me know if it will be possible for me to get a copy, as I am told that it is sold to the medical profession only.

“I have this son, who has been told as much as I can tell him intelligently; and I know that I have his confidence and that he is depending upon me for his guidance through this period. My husband is of the old school on this question. He refuses absolutely to discuss it with me—and I thought he was taking

care of certain phases of enlightenment with my boy, only to discover that he has resorted to the 'Quack-Pamphlet' method of putting the subject before him; and then not placing them in his hands, but putting them where he cannot fail to find them.

"Recently my boy came to me with this book of yours in his hand and said: 'Here, Mother, is just the thing we have been looking for. Get one for ourselves, will you?' Can you imagine my delight when I saw what it was?

"When you hear how he got it, you will smile, I know; and if you will pardon me for taking your time, I will tell you. There is an eighteen-year-old girl living near by, who is being guided through her delicate years by a fond mother of the old school—the type who makes her child think that to have any thought of sex is to be a pervert—so the child has all the curiosity of all children brought up with this idea. She is constantly seeking the literature and society and everything that excites the sex imagery within her. There is another young lady of the same age in the neighborhood who was also adopted by the 'old school' type of folk when she was very young,—so these two girls have been very 'busy.' A few nights ago, the first young lady went to spend the evening with a relative who is a noted scientist; and on his book-shelves she saw your book; and, as she was taking it off the shelf, her mother said, reprovingly, 'No, G, that is one book in the world that I will not have you read.' Needless to say, this was wrong psychology for friend mother to use to produce the result which she wished—and also, needless to say, G got the book and went with it to the other young lady; and my son caught them behind a locked door, reading this 'awful, forbidden book.' When he told them that he and I had been looking for just that sort of a book for years, they were both shocked and surprised to think that a self-respecting mother should allow her boy to know that she would read such a book.

"So, then we all sat down together; and I told them all I could about the new idea of enlightening children, and that I had taken my boy, from his early years, and told him all that I could tell him; and we read together from your book until G had to replace the book in its proper place.

“I have written you quite a letter, but somehow I feel as though I had found a friend,—found someone who was going to set my boy right. He is so remarkable in many ways—and we have enjoyed such delightful companionship together—until about two years ago, when he seemed to get the idea that he was too ‘big’ to let me talk to him about certain things. Then I asked his father to take him.

“Up to the past year the boy has done much that is out of the ordinary for a boy of his age; but during this year he has lost interest and concentration, and could not make good in school. He has had a wild desire for the company of the opposite sex, and for girls older than himself especially. I have been distressed beyond measure; but, upon being constantly assured by his father that he was taking care of that part of the boy’s education, I have let it go; but now it has all come upon me in an avalanche of proof that I have been mistaken and misled by my poor husband’s false idea of modesty. But, thank Heaven, it is not too late—and this book of yours is the answer to my problem.

“Thanking you for your trouble and wishing that there could be some way for the mothers and fathers to be enlightened upon this subject, and that you should appoint yourself a committee of one to do so, I remain,

“Yours very sincerely,

“_____”

I answered this letter as follows:

MY DEAR MRS. _____:

Your touchingly appreciative letter is at hand. I have just returned from a nine-day trip to several cities, including yours, during which time I tried to help to solve many problems for grown-ups, problems which would never have arisen had it not been for the ostrich-like, foolish prudishness of the old school, to which you say your husband belongs.

Thank Heaven that one of you sees the light; and you rightly surmise that you have every prospect of keeping your boy sound and sane, and of safe-guarding him till he embarks on a well-charted sea of happy marriage, if you unhesitatingly discuss these problems with him and give him, as fast as he can assimilate it, the best recent knowledge in the field of sex.

If I had known in time I would have stolen time while in your city to talk with you and your son. Oh, and those girls! It makes one rebellious against existing conditions to think that they have to seek surreptitiously what their parents, pastors, or doctors should tell them. Often they find the worst, when they should have the best.

I think that people need not be alarmed when they run on to my books, for they will find there only what I have told to my own girls and boys and to many others when they were sixteen, seventeen, or eighteen.

Why don't you talk to this scientist who had the book? If he is a conscientious man as well as an educated one, he may help you with your boy. If he will do this, you may not need a book for yourselves. Otherwise, I will see what can be done about one. Any advice or assistance that I am capable of giving will be gladly rendered.

Sincerely,

W. F. ROBIE.

Subsequently I learned that this lady obtained the copy she referred to long enough to read it and make such notes from it as she needed to suitably instruct her boy. I also learned that her husband was some ten years older than she was, a fine, reputable, respected man in the public eye, and that she respected him, and that was the end of it. He had always maintained a distant reserve; sexual relations at the first were of rare occurrence. He had a total ignorance or an utter disregard for her needs, and sacrificed his own, if he had any. He had never shown her any affection, there had been no preparation for intercourse, and he had never made the slightest effort to find out if his conduct was agreeable to his wife. In short, he was as reticent and as afraid to discuss the subject

with her as he was with his boy. She had long since ceased to love him with a wife's affection. They had lived entirely separate, so far as any intimacy was concerned, in the same house, for many years.

This charming, cultured, all-feminine woman of forty, married to this prudish, reserved, self-sufficient man, had long ago given up hope of ever having any love life of her own, and had devoted her life to her boy to avert, if possible, his becoming any such monstrosity as her husband was; and such time as she could spare from this, she gave up to various well-chosen social activities.

The following letter is from a professional man:

“ W. F. ROBIE, M.D.,

“ Dear Sir:

“ Recently I was fortunate in securing copies of your first two books. The study of these volumes has opened my eyes to possibilities about which I had almost begun to despair, and lead me to hope that I may be able to solve the problems.

“ These problems are both baffling and complicated, and too personal to be put into a letter. To me, they are of the utmost seriousness and importance, and I want your advice and suggestion.

“ This letter is written in the hope that you will grant me a personal interview. Frankly, this is an SOS call. I earnestly hope to receive a favorable reply to this, and shall await it with a great deal of eagerness.

“ Very sincerely,

“ _____ ”

This was merely another instance of a man and wife who had married, deeply in love with each other. They had remained in love, and faithful, though the wife had undergone a serious neurosis, and the husband was fast becoming a neurotic. Both were highly cultured. He was entirely un-instructed in methods of evoking response in his wife, and had never dared to make any but the very simplest overtures. His

wife had had a very puritainical upbringing, and felt ashamed to have any desires for the physical sex relation; and when such desires did occur, they were concealed. She had never had orgasm, and had given him to understand that physical relations were distasteful. In reality, she obtained sex excitement but no relief, and preferred no relations to imperfect ones. He, as far as possible, respected her wishes.

“DEAR DR. ROBIE:

“I have read your book, *Rational Sex Ethics*. If I had known about it years ago, I think life would have been more worth living. As it is, I am a nurse, not an R. N., since a nervous breakdown cut short my training.

“My father was a doctor, and my brother is one. Our life at home for many years was a perfect Hell. Mother had the idea that anyone with a normal libido was bad or depraved. Dad was apparently normal, so he took to whiskey and cocaine. Mother is good, and handsome, and bright, but—shall we call it?—overbred. Anyway, she has come near wrecking the lives of most of her family, and with the best intentions too. Isn't it a pity?”

I might go on, like Tennyson's brook (almost), forever, giving such extracts from correspondence, showing the almost universal ignorance of the most cultured people, concerning these very vital problems of sex; but the medical profession already knows of these conditions; and here are certainly enough examples to bring this matter to the attention of the other professional people who read this book.

CHAPTER VII

A FURTHER DISCUSSION OF INTERCOURSE DURING PREGNANCY

YEARS ago I wrote a chapter on intercourse during pregnancy, in which I gave a general concensus of medical opinion as in favor of moderate intercourse at this time, when carefully carried out.

I also then recorded my own observations. Since that time I have read no authoritative medical advice against this practice.

Among the laity at that time, there was present a fear of the practice, on the grounds that it might not be right, it might injure mother or child, it might induce premature labor or produce miscarriage, etc.; but I supposed that these ideas had pretty well died out.

That this is not so will appear from what follows; and the subject is important enough to warrant this further discussion. This week I was consulted by a young married woman who was at about the eighth month of pregnancy. In the course of our talk she said, when I asked her about her sex relations with her husband, that these relations had been entirely discontinued at the sixth month, since, as she said: "They say' that this will cause premature labor." Questioned as to whether she had desire for sexual intercourse, she readily admitted that she did have, and that her desires were stronger and more frequent now than when she was not pregnant. She also said that her husband found abstinence very difficult. Later she stated that among her young married friends, great abstemiousness or complete abstinence was practised, not from lack of desire, but from fear.

A day or two later I read in the Journal of the A. M. A. for Nov. 19, 1921, page 1692, an abstract from an article by Ruge, "Sexual Intercourse During Pregnancy," from the

Müncher medizinische Wochenschrift, Munich, which I partly quote and partly epitomize.

He inquired into the sexual habits of four hundred and ten married couples during the pregnancy of the wife. He recalls that in many uncivilized tribes, past and present, sexual intercourse with pregnant women was entirely prohibited by religious laws; and he states that in civilized nations there is now great diversity of opinion. "Even physicians entertain widely different views." Bumm, he says, and some others, would prohibit intercourse throughout the period, while "others, probably the majority, regard moderate intercourse during the first half of pregnancy as harmless, but demand total continence for the later months—some insisting on four months, and some on only two to four weeks rest for the wife before term."

He found complete continence in none of his four hundred and ten cases. 78.5% had sexual relations during the last two months before confinement, 53.9% during the last four weeks, 31% during the last week, 20% during the last three days, 9.5% on the day of delivery.

The frequency of cohabitation is mentioned as startling. In 60% it was two or more times a week, in 24.6% three or more times weekly, in 5.9% it was daily, 6% admitted that it occurred several times a day, and stated that they rarely ever felt other than well.

"Nevertheless, Ruge was able to discover evidence of injury to the mother or the child from cohabitation during the last months of pregnancy; for instance, premature rupture of the foetal membranes, hemorrhages, premature births, and fever during and after birth. Of the 82 women who had had intercourse during the last three days before delivery, 17% had high temperatures, lasting from several days to several weeks. In fact, one woman had to undergo caesarian section, and for a long time was in a very critical condition, though she was able to leave the hospital, cured, at the end of three months."

If this abstract reflects the sense of the paper, these investigations are not a severe arraignment of intercourse during pregnancy. Premature rupture of the membranes is nothing

very serious; and I personally have known it to happen frequently when there had been no intercourse for weeks, proved in some cases by the husband's absence from home. Hemorrhages, premature birth, and fever occur independently of intercourse during pregnancy, as I, and, I suppose, most other physicians, have ample proof.

According to modern obstetrical surgeons, one caesarian section in 82 cases is a pretty low per cent; but we may safely say that here was one in 410 cases; for if there had been more he would probably have mentioned it. But how does he know that the woman would not have had to have the caesarian section if she had not had intercourse? Ordinarily, a presumption of dystocia, leading to caesarian section, is founded on anomalies in the bony pelvis of the mother, or on other anatomical defects or physiological symptoms, far remote from the possibility of any influence of sexual intercourse.

These so-called evidences of injury evidence once again very clearly the laborious, backhanded, negative logic of the mid-European mind; yet all of us are more or less inclined to adhere to traditions, against the evidence of our own senses and the multiplied observations of others.

The value of these observations is in showing that sexual intercourse during pregnancy in that particular locality is the rule, and that there is nothing to show any harmful results from the practice.

I personally know, to state the matter roughly, of some half-dozen cases where a very pathological pregnancy and an unusually severe labor were coincident with entire absence of intercourse during pregnancy, also several hundred where intercourse was regular, sometimes even to the last day and hour; and in all these cases there was not one where the condition during pregnancy was as uncomfortable, or where the confinement was as difficult as the mildest of the six cases referred to. However, these are not exact statistics. They do not prove anything; and I do not claim that they do; but I will state again, as I did in the chapter written fifteen years ago, that I have never seen, and, after taking considerable pains to inquire, I have never discussed this matter with any physician who pretends to have seen, and no one of the many physicians

who have written me since my first book was published has cited any case, where there was any proof whatever that any serious result had come from intercourse during pregnancy.

Of course such results do occur at times, and it is inconceivable that more do not occur, as the result of the brutality and inconsiderateness of many husbands, or as the result of the ignorance and carelessness of some wives. Still, I do not believe that, with the exercise of ordinary intelligence in following proper medical instruction, there need be any case of harm from intercourse during pregnancy, even to the last day or the last hour before confinement.

Two days after reading the above abstract, I received a letter, which letter follows, with my answer:

DEAR DOCTOR:

May I call your attention to one difficulty which, if it is at all common, might well be mentioned in a future edition of your book on *The Art of Love*; for I am confident that the crying need which it fills will compel many more editions. On our part its purchase meant the sacrifice of a long-hoarded fund originally destined for winter clothing; but I can assure you that we have not a single regret, and we only hope that the major portion of the fifteen dollars we paid for it found its way to you.

If intercourse is indulged in at any time other than immediately upon retiring, my wife complains that for some time after the act, so long as she remains on her feet she experiences an intense ache suggesting a contraction of the vagina inward and downward.

Prior to pregnancy the pain thus occasioned was negligible and not even subject to casual comment; but with the establishment of pregnancy it has greatly increased and intensified.

This circumstance, together with the fact that her physician, a spinster lady, has (in a printed pamphlet) dogmatically and with no assignment of reasons declared against intercourse during pregnancy, has made my wife view the act with some dread. This seems unfortunate in view of the fact that her desire is, if anything, increased, that if unsatisfied she is

troubled with nervous insomnia, that the act seems more blissful than ever to her, and that it always brings her complete relaxation and reposeful sleep.

Several other matters of a possible general interest occurred to us while reading your book, but inasmuch as none of these touch us with quite the same poignancy as the one of which I speak, I shall not assume to burden you with them unbidden.

We shall be deeply grateful if you can in any way assist us in the solution of our problem.

Very sincerely yours,

November 25, 1921.

DEAR MR. ——— :

It seems that you do not know that my book, *The Art of Love*, after the first edition was partially sold out, was condemned by a society, one of whose duties is to prescribe what medical and other professional people, as well as the general public, shall read.

I do not know what the ultimate fate of this book will be; but I regret that it cannot be read by doctors, clergymen, educators, and legal men, like yourself, for I believe that it contains the knowledge which would make possible much happiness, in the place of present misery, and be the means of saving many homes. This knowledge at present can only filter through to those who are in dire need of it from us of the several professions. This cannot take place until we have assimilated this knowledge ourselves.

The publishers' retail price of *The Art of Love* was \$7.50. I had thirty-five cents per copy. When the book was held up, the publishers had to call in all unsold copies. Since that time any stray copies have sold all the way from \$10.00 to \$50.00. Neither I nor the publisher gets anything from such books, except, of course, they got their original profit and I my original royalty.

You, as a lawyer, were entitled to buy the book originally, as much as a physician.

I hope that you lawyers, with us doctors, and with educators, will get together to try to remedy some of the obsolete and indiscriminating laws for the censorship and distribution of scientific and other literature.

Today one cannot consult a doctor concerning regulation of conception without its being a crime for the doctor to answer. One cannot secure this information for a normal, happy, healthful married life without breaking the law.

One is indignant that you and others are forced by this censorship to pay for the information which you ought to get at reasonable prices—money which you need in your homes. Perhaps if the book is really as helpful as I tried to make it, you are fortunate to get it at all; for the publishers and I are daily returning checks and money-orders, sent by people fully entitled to them for books which cannot be sold.

I thank you for the point given in your letter. I have, in several places in my books recommended rest in a recumbent position, or sleep, after intercourse, and have advised care to avoid pressure on the wife in intercourse in pregnancy.

I do not remember a case of pain such as your wife has when she does not rest after intercourse; but I think that it would be wise to insist that the wife have a long rest after intercourse during pregnancy. At other times, while rest is always desirable, it is not an absolute necessity, especially when the woman is robust, and has no bad symptoms without it.

I am writing another book, which I hope may be published. Your letter, things which patients have told me recently, and an article which I recently saw in a medical journal have made me decide to include in it another chapter on intercourse during pregnancy. There was such a chapter in my first book, *Rational Sex Ethics*.

I will write the chapter today and send you a carbon copy, at the risk of getting into a scrape myself. Perhaps if I do I can get you to act as counsel to get me out of it.

With all due respect to your spinster doctor, I should advise you to have intercourse whenever your wife desires it. Use care, and keep upon your hands and knees, if above her; but perhaps the best way for you to enter would be with her

lying on her side, with her back to you, and with one of her legs raised sufficiently to give you easy entrance.

Be sure to carry the preliminary titillation of nipples, clitoris, etc., far enough so that the motions of intercourse are not excessively prolonged; and do not have them violent. It may possibly help to allay your wife's fears if you read this letter over, and the copy, with her just before retiring.

I have known very many women, some hundreds now, who have had their greatest desire for intercourse when they were pregnant. I have never known any harm to come from intercourse then; nor have I found any other physician who has known of harm.

I should be glad to hear concerning the other matters of interest to which you allude. I should also be glad to know if you or your wife has anything of interest in the early sex experiences, or in those of married life which might go into the book that I am now writing.

Particularly I should like answers to the brief questionnaire which I enclose.

Sincerely,

W. F. ROBIE.

In my original chapter I quoted Palmer as saying: "Sexual intercourse is often injurious to pregnant women, and is to be carefully regulated. While specially enjoyed by some, coitus is distasteful to most at this time. It causes pelvic discomfort to not a few, and may cause an abortion. Even uncivilized nations condemn this practice." I also stated that few medical writers would prohibit it entirely. I quoted Forel and Pinard, to the effect that, carefully regulated and performed, it was harmless. I also made the statement that "most medical writers accept intercourse during pregnancy as natural, necessary, and unavoidable, and have little or nothing to say of its impropriety or harmful results."

In a study of some forty cases, I found that all but two or three had, at one time or another, desired intercourse during pregnancy. When desire occurred seldom or never, fear of injury, or aversion toward a weak or brutal husband appeared

in a casual relation to the absence of desire. I never then had found cases in my own experience, nor had I been told of any by other physicians, where there was evidence of harm.

It seemed to me then that, with prevailing opinion favorable toward, and most literature advocating a sane procedure, the old fears in the traditions of the people, and the tendency of a few physicians to adhere to tradition would soon die a natural death. Evidently this has not been the case, since both people and physicians are apparently relatively in much the same position as they were fifteen years ago. Hence this recapitulation and reintroduction of the subject.

Thinking the matter settled, I have kept no records on this particular phase of the sex question, except what are incidentally included in sex and case histories which are fully written out. My memory may be treacherous or I may be prejudiced; but it may help a little to think back as accurately as possible to the time when the earlier chapter was written. Since then I have obtained partial or complete sex or case histories, running into the thousands, probably more than half of which were of married men or women. In the briefer interviews, even, having had a former interest in this phase of the subject, I have asked whether intercourse was practised during pregnancy or not, if so, how frequently, and whether the woman had desire or not, under such conditions. I have also had probably several hundred letters, which made definite reference to intercourse at this time, like the one above quoted. I must have talked with fifty physicians, whose opinions and experience relative to this subject I learned.

I remember definitely one woman, and hazily another, who claimed to have had no desire at any time during pregnancy, though they were fully developed sexually, and did have moderate desire at other times.

There may have been two or three who, as young wives, had not had localized sexual desire before pregnancy who did not have desire during the first pregnancy, or in following pregnancies until they had become first conscious of desire when not in this condition.

Perhaps ten or twelve cases had practised complete abstinence in one or more pregnancies, but there were not over two

or three cases where abstinence was practised in all pregnancies. Cases of this kind were those of older women, who had had their children in the last generation.

Possibly from twenty to thirty cases have come to my knowledge where desire, though present at times, was lessened during pregnancy.

I can immediately think of twenty-five, but probably fifty, women have told me that their first conscious, strong sex desire for their husbands occurred during the first pregnancy.

Practically the balance of the women, certainly many more than five hundred, or their husbands have told me that they had sex desire more frequently and more imperiously during pregnancy, and that the apparently salutary effects of intercourse were more noticeable then than at any other time.

Omitting the symptom of pain on moving about after intercourse, the results of indulgence or abstinence on the woman described in the above letter might be applied, word for word, to hundreds with whom I have discussed this subject.

A good many were more or less afraid of harmful results; but the woman's own instinctive desires or the husband's insistence usually allayed the fear or led to intercourse in spite of the fear. Very few who had such fears ever concluded that any harm resulted from the practice; and in cases where such conclusions were arrived at, there was nothing to lead an unprejudiced observer to believe that such conclusions were correct.

The vast majority distinctly attributed such things as a happy and serene state of mind, sound and restful sleep, absence of pain and discomfort, and an easy delivery, to this practice.

I have known several cases in *multiparae* where a woman's easiest confinement was known to have occurred when intercourse had taken place either shortly before or even after labor pains began. Undoubtedly most physicians know cases enough like those in the classes above mentioned to cause them to hesitate before promulgating a pamphlet like the one circulated by the spinster physician; but that is not enough; and I hope, however much you may smile, at these introspective

generalizations, that I may set some people to investigating this matter for themselves.

In the course of the inquiries which I think physicians should make of every young couple, providing that nothing more definite can be found against it than I have found, it will be wise to relieve their minds about this matter, and prescribe moderate intercourse, according to the woman's desires, giving warning against violence or pressure on the woman's abdomen, and recommending suitable positions and situations, with rest after each act.

I am confident that such a course will prevent many of the anxieties, the insomnia, and other perhaps trivial though distressing ailments of pregnant women, and also that such advice will increase greatly the happiness of many homes, and that it will prevent many husbands, during this period, which is the severest test of monogamy, from going astray.

CHAPTER VIII

THE GENESIS OF TRIANGLES AND POLYANGLES

THE following case, if given *in extenso*, would more than make a volume of the size contemplated. Consequently, only those portions of the history relevant to the points which it is desired to emphasize are selected and condensed.

Mr. A., aged forty-five, is a man of the highest culture, who has always enjoyed good health, except for periods of mild depression which, in later years, have alternated with periods having a slightly over-sanguine and euphoric tendency.

The family history is negative, except that his father, a clergyman of highest attainments and probity, had one mild, neurasthenic attack, from which he recovered; and, for some months before his death at an advanced age, he suffered from depression consequent upon an apoplectic shock. The mother is an unusually strong character, in good health, even in advanced years. A large family of brothers and sisters have all had most liberal culture, and have attained high marks in different fields.

Mr. A.'s tendency to depression was first manifest at the age of seventeen. These attacks, at first slight and infrequent, became more frequent and more severe as time went on, latterly alternating with an euphoric tendency.

Briefly, his sex history is as follows. There is a hazy remembrance of, at about the age of ten, being severely lectured by his father concerning the danger and the vice of masturbation. At about this time he and his associates exposed themselves to each other in the lavatory at school. The older ones masturbated. At twelve, in company with boys of the same age and younger, he resorted at times to a closet at school, where all masturbated. At this time, the more developed had

emissions; but he did not. One little fellow said that he got the sensation, anyhow. All these boys felt ashamed, and felt that the practice was wrong. His own idea at this time was that the practice was sapping his strength, and would prevent the further development of his sexual organs, and would make him a dwarf in stature. A younger brother grew rapidly away from him at this time, which convinced him that his small size was due to masturbation. From his father's frequent talks, he got the impression that he lost, at each emission, the equivalent of a pound of blood.

So far as he knows, his father did not know whether the son masturbated or not; but his frequent talks on the sin and the dire physical consequences of masturbation, embellished by his references to Onan's sin, and his death as a penalty for his immoral act, were given on general principles. Later, when he had acne, his father told him that it was a result of self-abuse. Nevertheless, he continued to masturbate in secret, daily, as a rule, but not with the other boys, except at the very first.

At about fourteen, fearing results, he began to make attempts at reform, and would abstain from two days to two weeks. He was haunted much at this period by fears of ultimate moral and physical ruin, then for a time was more concerned about his moral obliquity. Then, at sixteen, his school work not having its usual standard of excellence, he laid every failure to masturbation. He had a vivid sexual imagination, involving his girl associates; and, on a few occasions, when playing in the dark, he had tried handling them. On two or three occasions he played with his younger sisters' genitals, but never suggested nor contemplated intercourse, which he understood about, from picture cards which he had seen, showing men and women in the act.

In a new school, at seventeen, his work was harder. He then became very apprehensive, and feared being unable to keep up. He did keep on, however, but always with the dread of approaching calamity, with masturbation always in his mind as the cause of this calamity. The practice was now modified, so that he indulged daily for several weeks, and then abstained completely for as many more weeks.

A temporary interest in some girl would lead to imagination of sex relations with her, which would be followed by masturbation. When the brief infatuation was over, he would be free from his habit for a while. This program was continued for several years.

There were longer periods of abstinence after he was twenty-five, since other interests were absorbing more of his time; and his efforts were more strenuous, since he felt that he would never be fit to marry until he had, for a long time before that event, obtained complete control.

He met his future wife when he was about twenty, but for several years knew her only casually; but now, at about twenty-five, he was very much in love with her, and kissed her, on leaving home for a time, and corresponded with her during his absence. The opposition of his family to this match made constant friction; but he continued his attentions for a time. Finally, on account of the opposition, and of financial conditions, which forbade his marriage for a long time; he told her that it was unfair to keep her from other chances; and they decided not to write nor to see each other. Both felt that this was the only safe way, since both were conscious of increasing erotic feeling for each other. They kissed and bade each other good-bye, both feeling that it was a terrible tragedy.

He then forced himself into many activities, in order to forget. Later, he became engaged to another girl, but constantly compared her with his first girl, always to the second girl's disadvantage. After a year or two, this engagement was broken; and he began again to visit the first girl. About this time, she had an offer of marriage, which her family desired her to accept, and which he advised, as the practical thing to do, though it was against his feelings; but she did not accept; and they kept seeing each other at long intervals; and they became engaged a year after his breaking with the other girl. They were married some two years later.

Frequent proximity during the engagement period aroused strong erotic feelings. He felt ashamed of himself, and felt that he ought to control such feelings absolutely. Nevertheless, at times he had orgasm after periods of "spooning" as

did also the young lady herself. No intercourse was ever attempted.

He masturbated somewhat by himself at this period, but felt that he might lose control of himself; and always he felt that emissions and masturbation were physically harmful, as well as morally wrong, also that intercourse after marriage would be very enervating, and must be greatly restricted.

On their wedding night, though neither he nor his wife had had any experience before, they had intercourse two or three times on retiring, and once in the morning, with perfectly satisfactory, mutual orgasms each time. Preceding the act each time, they indulged in mutual fondling, similar to that during courtship, only now it was more prolonged and definite. For a time they had intercourse daily except at the menstrual period, when they refrained, as both thought it harmful at this time.

He soon told his wife of his former habits of masturbation; and, since she was not disturbed by this recital, his mind was somewhat relieved by his confession.

As they both wished children, and as his wife did not become pregnant, they consulted a specialist. After treatment she became pregnant. Fearing the results of intercourse during pregnancy, they consulted the specialist; and he said it would do no harm if they were careful. His wife desired intercourse more than at other times, and they indulged regularly. After childbirth there were two months of abstinence. Then their relations were resumed, as before.

After the second child was born a year later, they began to use contraceptives because of the wife's health and for economic reasons. Both were much disturbed, fearing that contraceptives would prove ineffectual. Coitus interruptus was practised at times; but the wife seldom had orgasm so, and it was unsatisfactory to both.

Ordinarily, during the preliminaries to intercourse, his wife had several orgasms, brought on by titillation of the clitoris, and then a final one with him during intercourse. A modified and more satisfactory form of coitus interruptus was sometimes practised, the technique of which involved long preliminary stimulus of the wife, causing her to have orgasm soon

after intercourse was begun. Then, on separating a little before the approach of his orgasm, she made this complete by assisting him with her hand.

After they had been married several years, the absence of his wife and children during the summer months left him by himself for several weeks at a time. During the first period of this kind, though desire was great, he restrained himself until he and his wife were reunited. During subsequent periods, he relieved himself by masturbation once or twice a week during her absence, though he still felt that this practice was bound to bring harmful results; and when he and his wife were together, he always felt that the relations were too frequent, and harm would come of it. Intercourse was almost invariably at his own solicitation; and he always felt better when intercourse was frequent than when they were abstinent. Nevertheless, he was constantly haunted by the fear that grave results must follow such indulgence.

He was always very homesick when away from his wife; and, as the exigencies of the family made such separations more frequent and more prolonged, this longing for her became more pronounced. The periods of slight depression, which began at seventeen, recurred at irregular intervals until his marriage and for several years afterward. Then they became of definite, yearly recurrence, followed at first by an almost imperceptible exhilaration. These periods of exhilaration, over-confidence, or euphoria increased in intensity until the final debacle, when, after a prolonged period of depression, lasting several months, he emerged rapidly, and developed a condition of excitement and grandiosity that could well be characterized as complete mental unbalance.

During all his periods of depression, he had had comparatively little sexual desire; and during the last two or three rather sever attacks, he had been impotent for a month or two at a time. When the reaction came, along with his exaggerated feeling of well-being, there was exaggerated sexual desire. During his wife's absence, on several occasions during such periods, he had suggested sexual relations to several women friends. In these conversations he always asserted that his love for his wife was enduring and undiminished, but that a

temporary liaison could do no harm, and was in accord with free-love ideas, which he had entertained and discussed in an academic way in recent years, but had never put in practice. On each occasion, the lady in question indignantly refused his proposition; and he did not press his suit further.

A few months preceding the last attack, even then undergoing an unnatural euphoria which had not been detected, he became devoted to a lady friend. Within a day or two his attentions culminated in endearing terms and kisses after an evening spent together. The young woman now came to her senses, and, realizing what had been done, told him he had spoiled a good friendship. Nothing further happened; but when his wife learned of these episodes she became rather cold to him. He finally told her all about it, with many regrets; and everything went on as before, except that there was a little more reserve on the part of both. After this and similar occurrences, he always regretted them, and worried much about his temporary feelings of disloyalty to his wife. In one case only had there been actual infidelity.

Now, finally, after several months' depression, during which time he had been nearly impotent, and had been miserable himself, and had made his family so, though he had still continued to attend to business, of a sudden he became unusually potent, felt perfectly well, and thought he had more money than he knew what to do with. At this time he made an extended trip; and as a result of the separation from his wife, which occurred with the recrudescence of strong sexual desire, he became, in his present mood, converted to the cause of free love, and established intimate relations with several different women in as many weeks.

Conincident with the sexual digressions came unnatural feelings of physical prowess and supreme confidence in his intellectual ability; and, though his circumstances were very moderate, he felt that his financial resources were inexhaustible. By day, unusual athletic stunts were carried out. Long nights were spent in literary composition, alternating with nights of indulgence; and money, or IOU's were distributed broadcast.

He gave his wife proofs of infidelity, and said that she might get a divorce, or continue under the new regime of free love.

He was independent of all advice and resistant to all attempts at coercion.

It was clear to all of medical training, and to all who had known him, that he had a serious mental malady; but to strangers and to casual acquaintances his energy, his clear thinking on many subjects, and his supreme confidence that he was perfectly all right in every way, were convincing. Many people felt sure that he was the victim of too solicitous and designing friends and relatives.

By exercising some tact, it became possible to obtain most of the history given above, which was confirmed almost completely on his recovery. Within two months he obtained partial insight, and within four months he had recovered so that he could be with his family and resume light duties.

His wife, though convinced from the first that he was not right, was so impressed by his assertions of normality that his apparent change of view as to the monogamic relation, and the shock of his recent infidelity, compelled her to refuse to live with him again; and when, after a few weeks, he became convinced of his error and filled with profound regret, and then turned to her for forgiveness and comfort, naturally she would have nothing to do with him.

In this condition of reaction and mental and physical exhaustion, the future, with all bridges burned, friends supposedly alienated, wife and family outraged, looked very black to him; and there was danger of self-inflicted injury.

Similar cases are moderately common; and it seems well worth while to analyze this one somewhat (while describing the simple treatment), in order to bring about, if possible, early reform of the prevalent ideas of sex instruction which made this case possible, and to help to repair the damage done in similar cases, which must keep occurring for some time under the existing order.

When the reaction set in, there was a profound, abject contrition for all his departures from the normal, just as there was egoistic self-assertion during the attack. At first, insight into his condition revealed to him only his self depravity, without excuse or extenuation. It was necessary to convince him that his temporary divergence from standards of mental nor-

mality was a disease, over which he had little or no control, and that he was not morally responsible for this nor for its consequences.

The present culmination of almost life-long feelings of insecurity and impending trouble, as a result of early masturbation and later supposed sexual excess, undoubtedly causing, in large measure, his many attacks of mild depression and temporary psychic impotence, latterly alternating with periods of exaggerated self assertion and excessive potency (the last a normal reaction after periods of complete rest of the sex function), must be satisfactorily explained to him, if he were to have confidence to face life in the future without the constant menace and the haunting fear of new attacks, of increasing severity.

Showing him that he was not responsible during his recent attack of irresponsibility was not very difficult; and explaining that self-criticism for previous temporary attacks of partial irresponsibility was at least partially unjustified was not so difficult. These explanations served also to change his wife's attitude to one of sympathy and leniency.

It was a longer process to show what a blaze had been kindled by the small beginnings of his father's lectures, and the prevailing attitude toward youthful sex expression.

It is probably already clear to the scientific reader that the constant warfare between natural instincts, whose satisfaction gave relief and a feeling of pleasure and well-being, and a public conscience grafted onto the family precepts, both of which taught that anything but asceticism through youth and early years, and anything but the closest approach to it after marriage would be surely ruinous to his physical health and to his high idealizations, must lead to depression and feelings of inferiority when he thought of these things.

As long as he had no rational explanation of these matters, he was bound to keep thinking of them—bound literally, under the now familiar laws of the conditioned reflex and psychic crystallization (if one desires still to keep the psychical and the physical as separate entities).

The periods of psychic impotence, in which worry and anxiety used some of the energy which should normally have

gone to sex expression, were really largely periods of sexual rest and recuperation. The sex instinct was then disguised and held in abeyance; and when, with the changing cycle, recuperation progressed to the point of prevailing feelings of well-being, the sex nature asserted itself with even stronger force than would have been natural had there not been a period of depression. His periodical feelings of disloyalty to his wife, and the final infidelities were at least partially explained in this way.

His academic admission to his mind of free-love ideas, a mind originally puritanical and idealistic in the extreme, made the final road to temporary adoption of such ideas easier. The tentative adoption of such ideas was also explained by a tendency or compulsion, like that which causes the pendulum to swing from side to side, or the force which causes many human beings to alternate from highest joy to deepest woe, by the law of action and reaction, by the biologic truism which Spencer elucidated when he said, in effect, that straining human nature too much out of its original bent would finally cause a reversion to primitive conditions.

It is perhaps unnecessary for me to reiterate that it was made clear that masturbation was an instinctive, almost universal, probably wholly normal reaction of practically all normal, youthful individuals of both sexes, and of the segregated of either sex, that any harm from it was not clearly determined to ever come from the practice, *per se*, but was definitely proven to come, as a rule, from the anxiety, self-criticism, and fear, bred of the old ideas, that if there was a biological sex necessity in all or in many, there could be no conflict with the highest ideals if there was rational recognition and use of this instinct in a sane way, which helped the individual and harmed no one else.

The idea of the harmfulness of normal sexual indulgence for the married was successfully controverted.

My assumption of cause and effect in this case may be considered unwarranted by some; but much experience with similar cases makes me willing to incur such criticism, without fuller argument.

The assumption that these attacks will now cease may not

be so correct, since it is possible that his actions were so long and so strongly conditioned that simple insight, correction of false impressions, and encouragement may not suffice to prevent a recurrence. This much is certain, that any future attack can be treated much more intelligently, and with greater hope of success than before the basic facts were understood.

In this connection, brief mention must be made of another similar case, which well illustrates the causal relation of early ignorance and misconception of sex living and later triangular entanglements.

If this case could be given in detail it would convince the most skeptical that some at least of the tragedies of the triangle result, not from the faults and perversities of the participants, but from simple cause and effect, the inevitable, logical sequence of repression, false ideas, and avoidable misunderstanding.

In this case, there was opportunity to learn only the facts, in their order, and no opportunity for treatment, since the man, having recovered somewhat from periods of hallucination, suicidal tendencies, depressions, and elation, was still undoubtedly partially alienated, really in a self-asserted, grandiose phase, which prevented voluntary submission to treatment, while in most ways his sanity was unchallenged, so that commitment was not deemed advisable. At last accounts this case had not recovered.

Permission to give the history being withheld, I name but a few salient points, which might apply to any one of a dozen cases that I have observed in as many years. During adolescence this man acquired the usual habits, had no explanations to relieve his fears; and it increased rather than diminished. His instincts and aspirations were idealistic; but constant proximity to sexual irregularities in his early environment led him to entertain ideas of free love and to lose respect for conventions. An early love affair with a girl led him to be reserved and to feel mildly dissatisfied at times with the girl he married. Her knowledge of this former affair increased her reserve. She was totally ignorant at the time of marriage, and feared sex expression.

Before she learned to respond sexually (for his improved

methods of preparation and her increasing understanding of herself finally made mutual satisfaction possible), he had succumbed to the wiles of a wealthy and attractive older woman; and the triangle had been definitely formed.

Regret at the abandonment of ideals, and shame and regret at his disloyalty to the wife of his youth, some pity for her sufferings, and excesses with his new-found affinity, combined with unabated zeal in his profession, brought on the final mental trouble. The steps which led up to it are much plainer in this case than in the case which is given fully. Fear of the results of masturbation caused him to practically abandon the practice, with resulting great repression till marriage. Fear that intercourse, except at rare intervals, would lessen mental efficiency kept him in a state of repression afterward.

His wife's reserve and fear and ignorance of sex kept her from responding to his infrequent and inexperienced attempts at intercourse. He missed a wife's proper response, but did not realize what he missed.

The vampire, in the form of a mature, highly erotic, unprincipled woman, sundered the loosely knit union, and completed the triangle.

A few extracts from my notes and reflections, made at the time, are added, for they apply as well to the former case as to this, and also to many others in my experience; and they doubtless would apply equally well to many cases in the divorce courts and in the daily papers.

Being, by nature, a man of abundant virility, his infrequent sex relations left him at all times in a condition to respond readily to sexual stimuli. He was not conscious that his excessive mental activity was an unconscious attempt at sublimation, though such was undoubtedly the case. His activities were so constant and varied that he was but dimly aware of sex obsession and love longing, until the spark (the wealthy, voluptuous, educated, refined, also sex-obsessed woman) came in contact with the powder.

He had been for some time unconsciously seeking a more complete love life in the ephemeral solace of dinner parties, dancing experiences, and kissing escapades with girls and married women.

This last experience was unsought and unconsciously entered into. A business relation, in which he had a commanding position, brought him in propinquity with the other woman. She had always had her own way in all her dealings with men and women; and when he insisted on her bowing to his judgment, and compelled her to submit to his will, uninfluenced by her tears or anger, she, finding a master (which, by the way, is what most women crave, provided he be a good one), immediately succumbed. It is easy for a mature, talented woman who has known love and who has been long without it, to fall in love with a man a dozen years younger, with a mind superior and a manner commanding.

He and his wife had never given themselves wholly and unreservedly to each other, partly because of their ignorance of the art of love, and partly because of the omnipresent specter of his youthful love. This youthful love and longing disappeared completely from his consciousness as soon as he recognized his infatuation for the other woman.

This conflict between his desire for right, comfort, peace, and for his wife's love, the latter undoubtedly greater than he had formerly believed, and his desire for flattery, ease, and sensuality, became more bitter when the other woman exhibited jealousy and resentment.

He began to wonder if this new relation meant his complete and permanent alienation from all that he had formerly held dear. Somehow, he had become imbued with the current fallacy that a man can serve two masters, that a man can love and please and be happy with two or more women at the same time.

That a man might possess and enjoy the love of several women might be possible if he were Herculean in strength and exhaustless in resources; but the worst rub comes when one man is parcelled out among several women.

A woman, a true woman, wants one man, and only one; but she wants all of him.

Women free-love advocates say that there are so many more women than men that those fortunate enough to possess men should not be selfish, that their altruism should be such that each woman's own particular man should be yielded up a part

of the time to make bearable the psychic and physical longings of the other, less fortunate, unattached women.

These longings exist; they are fierce—almost unbearable; all this is admitted; and were free love a plausible remedy for the tragedy and the longing of single women, I would renounce my present position as a staunch adherent of intelligently modified conventions, and make every effort to promulgate it; but the more I see of the "triangle," the less I think that free love could ever be a remedy. When one has studied woman enough to know that she wants, not a man or a part of a man, but her own man, how can one conceive that any surcease of misery and longing will be brought to her by having a man, for short periods, now and then, whom she knows to be shared by others? Such a supposed alleviation gives but a glimpse of a temporary Eden, despoiled by promiscuity—an oasis in the desert of her life which is without water, and which will soon be as barren as the rest.

He not only noticed his lady's jealousy, and perceived that it must end only in his entire abandonment of his wife, but he himself began to be concerned about his present partner's former amours; for he now learned of her former experiences, involving situations which would ordinarily be disquieting and humiliating to any man. For the time, however, these disclosures left little impress, since his free-love theories had never before been concretely attacked; and he felt that he must consistently defend the course he had adopted; but later, as these new ideas soaked in, as he began to realize that freedom in love meant not only that a man was free to wander and love where love was returned, but that a woman was also free, and that there was no way to insure her against loves precedent and subsequent to his, the aspect of the whole matter changed. So, while he would now divorce his wife and marry his inamorata, the whole idea of free love became repugnant to him.

His wife thought that underneath it all he loved her still. She believed in the sanctity of marriage, and she could not bear to think of the father of her children going with another woman. She, too, like the rest of us, was selfish. Life without him seemed impossible. She would not consent to a divorce. Her suffering, knowing of his infatuation, while still in ig-

norance of the extent of it, haunted him; and he conceived the idea that it would be justice to her, and would save her misery, to kill her before she knew more; also, he argued that he deserved to die; and the children must go along, as no one would be left to care for them—but the tragedy was averted.

Psychologically, these experiences were too proximate, too intimate, too compelling, to be put away in the subconscious for a "more convenient season." His days were filled with intensive mental work, and his nights alternated between fruitless attempts to solve the situation rationally and delightful dalliance with his lady. He had neither time nor strength to solve the riddle, with tradition and right and home and family pulling against a flattered ego, a satisfied sensuousness, smiling sophistications, simulations of satisfied love.

Therefore, reason in the form of hallucination took up the fight in the open, with primitive instincts brought from the subconscious; and he passed through many weird experiences.

It might be mentioned that in such a case, pre-supposing the obvious psychological therapy, a reasonably assuring prognosis could be offered.

We all ought to draw a moral, and the participants ought to derive some comfort from a more detailed review of these tragic occurrences.

Any one of us, man or woman, placed in the position of any one of these participants, might have acted just as they did. This should comfort the parties, for, if all would have done the same under the same circumstances, then we are all bad or we are all good; and no one is entirely responsible for his acts; but a multitude instantly cries out, "This is folly! Such doctrine is strict determinism. Under it no one need give heed to others, but do as he pleases, since there is no free will, and man is not accountable."

But it is farthest from my intent to preach any such doctrines. I believe we can control, to a large extent, our destinies. I believe in free will, or what is virtually that, but also in a limited determinism. Of course you may call it all determinism, or trophism, or free will. If we understand the terms rightly, it amounts to the same thing. The sun brings out the leaves on the trees and the cold drives the sap back into

the roots. If one falls overboard and is a swimmer, he swims. If not, his unaided struggles are in vain. It is not free will, as we conceive it, in the plant. It is response to a beneficent nature. Nature has taught the tree, or the tree has learned from nature. It is not free will that saves the swimmer and lets the unskilled drown. It is education and experience. The moral qualities of the drowning one may be, in our judgment, superior to those of the swimmer. In other words, we attain, by education, experience and practice, a state where we do the obvious things to save our material lives; but after we have learned how to swim, we can will to swim or drown. Before we learn, drowning is inevitable. It is just so, it seems to me, in our moral lives; for I think that no one will be found to claim that a babe in arms knows any more about the difference between right and wrong than he does between lycopodium and nitro-glycerine. "There is no moral demerit without full information."

But, after all, what is right and what is wrong, psychically, ethically, religiously? In the physical realm, it is right for the swimmer to escape, because it preserves life and happiness for himself and helps his friends to fuller lives and adds to the progress of the race; and it is wrong for the unskilled to drown, because he loses life and its possibilities for himself, it saddens his friends, it requires expenditure for his obsequies, and his life's potentialities for the good of the race are snuffed out, perhaps in their incipiency.

Right, in the physical world, is what is best for self and everybody else. Just so in the moral or psychic realm, experience leading to insight taught people long ago many of the things which, for their own good and the good of others, they ought to do. Many of these things need revision; but there is a large germ of truth in all moral codes, conventions, and religions; and, though these are constantly subject to some revision, these things are prevailingly right. The chief error is that some moral precepts were over-determined. We were taught to attempt some impossibilities, and were not taught how to accomplish the possible. It would have done no good to tell the individual to swim without showing him how, or at least giving him a board to cling to while he floundered till

he learned for himself. But it would have been ridiculous to tell him that he must fly into the air to escape from drowning, for no amount of finite practice would have enabled him to do this.

That is the trouble in the moral world. There has been a pretty clear idea of what was good and what was bad, what was right and what was wrong; but so far nearly all teachers have been exhorting to fly when they should have been teaching to swim.

"The life is more than meat, and the body is more than raiment." True, and in the last analysis, men, regardless of fundamental teaching, will break conventions for meat and renounce principles for raiment; for, under certain conditions, life must have meat, if life continues, and body must have raiment.

At different stages of growth and education we are differently prepared to cope with physical nature.

In the moral world our ability to exercise free will depends on the efficiency of our preparation for the struggles. Unfortunately, those who have had what is supposed to be the best instruction, and who have been taught to fly, are less able to meet engulfing situations that are confidently met by those who have been taught to swim.

Let us change the figure: A bubbling spring of sparkling water may be put to different uses, but it can not be suppressed; the water is there and it will go somewhere. It may come to the surface and be conducted in ditches to irrigate and fructify and beautify all the surrounding country, and there will still be water left. Such a process may be called sublimation.

It may be covered with leaves and brush and hemmed around with a dyke of sand or stone. Thus restricted, it will form a sluggish marsh, covered with green slime, beneath which frogs do croak. This is repression.

If there is water enough and the dyke is high, there comes a time when exasperated nature breaks through the dyke and destruction ensues,—reassertion of primitive instincts after long repression.

But the spring may be properly tiled and covered and made

a delightful resort where is naturally quenched the recurring thirst of a man and a woman,—the conventional monogamic sex relation.

How much better this than when the spring is the constant resort of a heterogenous multitude with dirty hands and unclean mouths and vile receptacles,—promiscuity.

Some honestly think that the city water supply, with its myriad springs, supposed to be safely guarded, flowing into the reservoir, also supposed to be guarded, then through the mains and distribution pipes, with their chances of breakage or contamination, is as safe and pure and wholesome as the sparkling rill where it gushes from the Vermont hillside. Those who so think are the free-love advocates, and it is possible that they may be right, though it would seem that precept and teaching and experience should cause us to continue to seek the real spring at its fountain head.

The man we have been considering can hardly be called one of promiscuous tendencies. To hear his story one must think him, for a time, at least, sincere in his free-love doctrines. Whatever we think of him, this young and virile man with his free-love inclinations lived into the late twenties without participating in sex relations, except on two occasions resulting from the mutual attraction between him and an older woman, and two other occasions of incomplete sexual contact with his affianced which were deliberately attempted, hoping thus to settle the mooted question of his love for her. His single life was not one of promiscuity. His continence and repression are more evident when we remember that he considered auto-erotism too low, vicious, or dangerous to allow of its use as a safety valve, except at rare intervals when in dire distress. As a married man, believing in free love and not sure that he loved his wife as he ought because of the early love experience, his conduct was above the average. We must consider him honest so far as he saw the right course, but wavering as the result of his teaching and experience, between two courses. His idea of an ethical love life was similar to that of the officer's wife, quoted as Case 322, Page 158, *Sex and Life*. When nervous exhaustion was imminent, with a weakened will incident to such states, when repression

was at its acme, he finally fell a prey to the attractive woman whose obvious desires overrode her supposed conventional principles.

and is determined to ask some woman, when he gets better acquainted, whether they have hair like men.

He has never indulged in sexual intercourse, and has no desire to try it; has often thought of pederasty, and felt that he would enjoy it. Along with his desire to see a woman's organs is some desire to practise connilingus.

Comments on Case 21—0

It is said by some students of sex—perhaps it is more accurate to say that it was formerly said—that auto-erotism in boys is likely to cause fixation at the egoistic or auto-erotic level.

At first thought, the above might be called such a case; but looking more closely, it appears that this extremely well-developed man began to practise auto-erotism much later than the vast majority of boys. He had no emissions till the age of sixteen. At no time was the practice excessive; for some years in the twenties it was very moderate; and it was practically stopped at twenty-five. Neither before nor after this did he have desire for normal intercourse. Since practically discontinuing the habit, he has had to make no great effort to control his sex desires. All of these things show that, for a man of his type, the libido was unusually weak.

Furthermore, he resorts to a childish expedient to exaggerate the length of his prepuce and to conceal the glans; he has an aversion for hair on the pubes and axilla. While having no desire for intercourse he has had desire for pederasty and cunnilingus, the latter being something that he has merely heard of. He has a natural curiosity to see female genitals, more, perhaps, to see if there is hair about them than for any other reason. His first sex experience was of a nature to incline him to pederasty.

It is possible that, having first produced sensations in the anus, an erogenous zone near by the primary genital zone, he thereby robbed the primary zone of some of its sensitiveness; and after splitting up the local possibilities for sensation, he was more easily able to carry out his religious precept not to touch himself.

Late beginning and infrequent stimulation very likely dis-

pelled or precluded full sexual development. So-called congenital perverts are often, according to some authorities, more deficient in libido than normal people. It is possible that this case has an inherited tendency to perversion; but I think it more probable that his earliest experience split up the local sensitivity into two distinct parts—localized sensations in two distinct zones. Then his religious sentiments could the more readily prevent him from yielding to the weakened sensation in either. His psychic longings, whether from congenital influences or as a result of his first experience, have all been perverse. His sexual impulse, as a result of heredity or of the splitting of the impulse, or as a result of his refraining from sexual practices, is very much less intense than that of the ordinary male.

Whatever conclusions one comes to as regards this case, I think that no one will claim that auto-erotism has been a causal factor in his anti-social tendency.

Case 21—1. Male, age twenty-four, claims no memory of any sex experience until seventeen years old. Always had contempt for girls; never thought of them especially sexually; was disgusted when, at seventeen, a boy of eighteen told him how children were born.

Has always been of a quiet, taciturn disposition, and never enjoyed the companionship of others.

Asked if he liked animals, he replied, "Well, nothing extra," but said he liked cats best of all. Liked to stroke their fur because it felt nice and good and smooth.

He claims never to have masturbated, though told about the practice by the older boy mentioned above. Filled with disgust at the idea of practising masturbation, and repelled all efforts of other lads to masturbate him, though they made great fun of him on this account until, after they perceived that he took no notice of their gibes and jeers, they ceased bothering him.

At eighteen he read of flushing the bowels with water enemas. He was never robust, and suffered much from constipation. He began injecting water into the bowels to relieve this condition. The sensation, from the first experiment,

was very pleasant, and he did this repeatedly. The sensation came from the insertion of the syringe nozzle. Later he used, first one, then two, then three, and finally four, fingers for this purpose. After this had ceased to satisfy his "curiosity," as he put it, he began inserting various articles, pieces of wood, brush handles, a tapering piece of wood, three inches in diameter at the largest part, which he pushed as far as possible without painful results. His greatest delight was in using long-necked wine or whiskey bottles, after greasing them with soap or vaseline. While pushing these various articles up and down, he always had a powerful erection, but has only experienced two or three slight emissions. After tearing the rectal muscles, when attempting to force a bottle in farther than usual, and causing a profuse hemorrhage which frightened him, he stopped this practice, and never returned to it, though he thinks of it now and then. Since abandoning the practice, he has desired to try copulating with a mare or female dog, or to practice pederasty with boys of his own age, actively or passively. He has refrained from any attempts of this kind because the animals mentioned were inaccessible; and his anti-social disposition makes it practically impossible to approach any lad with a proposition to indulge in actual pederasty.

He was much surprised and somewhat downcast when informed that his former practice was a form of masturbation.

Comments on Case 21—1

This case, providing that early experiences have not been withheld or forgotten, is apparently a person deficient in sex instinct. As his weak sex nature slowly developed, it seems to have been neutral, or without the sharply defined characteristics of the ordinary male.

Of course his claim of not having practised auto-erotism is untrue, since his bottle practice was nothing more nor less than this; but this came very late, and was a comparatively unusual form of stimulation of an adjacent erogenous zone, learned not merely years before there was a tendency for the primacy of the genital zone to assert itself, but learned long

after the proper genital zone should have become the chief area of sensitivity.

His psychic manifestations are not strong, but are all abnormal, with no apparent reason in experience, for their being so. He is, to all appearances, a man of subnormal sexual inheritance and development, with a congenital disposition to inversion. His anti-social tendency is evidently not due to auto-erotism.

Case 21—2. W. Male, twenty-two, brown hair and eyes, family history and past history negative.

First idea of sex at age of twelve, when he heard older people talking in an undertone. At thirteen, while at a party of young people older than he, he went down cellar with two older boys. They were making remarks about the girls upstairs; and one older lad suggested that one girl would come down if she were asked to do so. They tried to send W. away; and he went upstairs to look for the girl himself. His curiosity being aroused, he began questioning older boys about why they should want girls, etc., and this was explained to him in a "smutty" way.

He lived near the ocean; and his house was used by many of his chums for dressing and undressing for bathing. Not long after this party, a lad two years his senior stripped in his house after bathing, preparatory to dressing; and the talk was of sexual matters. The elder lad asked W. if he had ever ejaculated; and W. did not know what he meant. The informer was astounded at the ignorance manifested, and explained masturbation to him, telling him that the same satisfaction would be derived from it as from intercourse. W. was disinclined to believe him; but, his curiosity being aroused, he attempted the act in the presence of the other boy. Pulling the foreskin back of the corona caused great pain, and he had a tight feeling, but no ejaculation. After the other boy left, he tried again and produced ejaculation, accompanied by a pleasurable sensation. He was frightened and ashamed of himself; and he was afraid his chums would know that he had done it. It did not seem right to him; but he mustered enough courage to tell the older boy that he had done it; and

Next month went to Norfolk. Felt malaise, lassitude. Went to a friend of his aboard ship, who asked to see his penis; and the friend saw that he had a chancre, burned it and used calomel powder, and the sore disappeared. While on furlough saw doctor, and took the Board of Health's test with a positive result. Reported to ship's doctor and another test taken. Began treatment. The doctor talked to him kindly and he fought hard to forget sex things, while before he had been very lax. From October to January did control perfectly: no masturbation nor intercourse, but felt worse. In January gave up the fight and went to prostitutes. Went to a hall to a dance and a sailor took him to a house. Paid one dollar for a room and two dollars for a girl. Went back twice. Didn't enjoy it at all, but felt he had to get it out of his system. Drank, and that influenced him to keep away.

On next leave in two months went to a house and paid one dollar and girl was a mulatto. Interview lasted seven or eight minutes only. Did this to get rid of sex oppression and thought it better than to masturbate. After two or three months went across. Not much desire on ship, but masturbated twice; felt that he had to. His conscience troubled him, and he felt that he had weakened himself. In England met at a canteen a war widow of twenty, very good looking. Took her to a dance and she asked him to call. When he next had liberty went to call, and talked in the parlor on ordinary subjects, put his arm around her, and she gave him a look as if to say, "Go ahead." He kissed her and asked her view on the subject. Later went into bedroom, sat on the bed and pulled her dress up. Had intercourse, when he had orgasm and she didn't. Went ashore each night for a week, and had intercourse twice each night with two orgasms for each period.

Then sailed for France. Stayed one day, but did not go ashore. Then sailed for New York. Always had an erection when he thought of the English girl. Masturbated once a week with her in mind. In New York went to dance hall, but could not find anybody that looked like her. Went to Cuba and Barbadoes. After a few days, he with others went looking for women. They were all worked up and an old timer

suggested that fellatio be performed, as all the women were "niggers" and repulsive. All wore common gingham wrappers. He didn't even have an erection. Curiosity led him on. There were four fellows and three women. One fellow took a room. Got into bed, dropped flap, lay back in bed. She leaned over and performed fellatio. This was repulsive, and he did not enjoy it. Felt better to do that than to have intercourse. Went to Norfolk. Had intercourse with a nice looking well-dressed girl of 24. This was repeated ten times in three months. Drink kept him from any further excesses. Later records, similar experiences with another young woman of 22.

Comments on Case 21—2

This boy, being frightened by his father about masturbation, and being taught by the boy that he would obtain the same satisfaction from intercourse, naturally, since no one warned him against it, made no effort at restraint in this direction.

His subsequent record indicates that his fears of masturbation influenced him to seek girls and prostitutes.

Case 21—3. In my attempt to help science in the sexual question, I will have to limit myself to the experiences of a few years.

To begin with, I am 21 years of age, nearing my 22nd birthday. I was born in Italy. Both my parents are well educated, my mother especially, who was a teacher in Italian schools. She comes from a very good family. One of her brothers held one of the highest government positions. He died at the outbreak of the war. Still another holds a responsible position in the Navy, and a third is a doctor now, somewhere in France.

My father's parents are landholders, their occupation being oil and wine manufacturing. He served for six years in the Italian cavalry, during which time he made my mother's acquaintance and later married her.

I have an older sister, two younger brothers and a sister. Three of us were born across and two here.

To account for our emigration to America, I shall say that it was all due to my father's temper. He came to this country about 26 years ago, making the trip across the ocean seven times during the first twelve years.

As I have already stated, I was born in Italy in a small town near Pompeii, sparsely populated, with limited possibilities for corruption.

My childhood days passed without friends or playmates. Most boys begin to work at the age of nine; and, together with my mother's restrictions, I was never given the pleasure of mingling with the other boys of the town. At this time, my older sister was in the city, studying for a teacher, so that it left me alone, with only my mother and my aunts to talk or play with. This all lasted until the age of eight, when my mother, being unable to stay away from my father any longer, came to America.

We remained in New York City for a time, and later settled in northern New York, which has ever since been my home. I was immediately placed in a Catholic school. Here, also, my knowledge of sexual life was kept in the dark.

Although I began to make friends, my mother still retained her hold on me; and I reached the age of fourteen before I knew anything about girls.

At this time, I became quite chummy with our new neighbors' daughter; and one Sunday evening, while the folks were visiting, she brought me into the kitchen. Being left alone with a girl for the first time in my life seemed to thrill me. She must have had more experience than I, for she came up to me and kissed me; and ever since that time until we built our own home, we sought each other's company.

It was shortly after we had moved to our new home that I acquired the act of masturbation.

One day while taking a bath, I happened to be handling my penis. It caused its erection, and unconsciously I was performing the act of masturbation. I found great pleasure in doing this, especially since I used vaseline as a lubricant. I shall here acknowledge that I didn't abuse myself to excess. Until the age of seventeen, I was still an ideal boy. I spent most of my spare time with books, fishing and camping. I

can say that in my home town there still exists the tradition of my hikes in the Adirondacks. I refused to touch liquor or take part in anything which was corruptive.

During this time I was battling with myself as to my religion. I did not believe in Catholic ideals, and my time was also taken up with this accessory question.

In the year 1918, I had sexual intercourse. At this time there lived in the flat above, a wife and husband and two boys. One day, upon returning from High School, my mother informed me that there was a leakage in the toilet above. I went up and fixed it with ease. While so occupied, she came near me and asked if I had a girl. I said, "No." Upon completing my job, she asked me to come into the parlor, in order to show me some pictures. While standing near the table, looking at the pictures, she drew close to me, until her buttocks were close to my penis. Then she began to rub against me gently, which threw me into a fit of passion. I encircled her in my arms and continued to rub against her buttocks, kissing her from the back, until I discharged in my trousers. After that I tried to see as much of her as I could. I had emissions several times after that in the same position, each time getting nearer and nearer her organs. First, I handled her nipples, then I began to touch her vagina. She never wore her corset or bloomers, when I saw her. At last I could stand it no longer; and one day, while my parents went to a funeral, I slipped upstairs and went into her bedroom with her. She took most of her clothes off, then placed a towel on the edge of the bed and we both sat down. She began to touch me, and, although I was inexperienced, I knew just what to do. I manipulated her nipples, then I touched her vagina. Finally, she lay on the towel, close to the edge of the bed, took my penis, and inserted it in. I may here say that I am of a very passionate nature, but it does not, so as to say, get the best of me. I had emission almost immediately. Her climax, on the other hand, was far off yet; and she held me close until it came. It is enough to say that I went with her many times after that. In the spring of 1918 the family left the place, and my sexual life ceased.

During the following summer, I did extra work, completing

ing to be on the safe side, I again began to use other precautions.

Before the year was up, I made the acquaintance of the girl to whom I am now engaged. I still kept on going with this girl, because there was no understanding between us. At the same time, I went out with my new friend. She was different though. I didn't kiss or handle her the way I did the other girls. She didn't allow me to kiss her for one whole month after I met her. I didn't care so much, because I would leave her and go to my steady girl. There was something about my new friend that fascinated me though; and I said to myself, "She will kiss me of her own accord yet," and she did.

At last the end of the year came. I left the city with the understanding that I would write to my new friend. I wrote once or twice to my unlawful wife. She answered, and begged for me to come back; but, after not answering several of her letters, she ceased writing; and it was during the early part of this year that I found out she was married.

I am again a different person, now more of a man. I am as yet and hope to be clear of all diseases. I know something about the world. I have the love of a wonderful girl; and I hope that some day I can be some one, for the road is rough, but straight, ahead of me.

Case 21—4. Male, aged 19, brown hair and brown eyes.

Father died at 42, of pneumonia. Mother well. Two younger sisters well. No history of nervous trouble, cancer, diabetes, T.B. Believes he is of normal New England stock.

At eight he had his first realization of sex while talking with a crowd of boys the same age. It was merely the smutty opening of a big door. He knew about femininity because of his sisters. He knew there was a difference in sex, but he never realized it. At ten, a girl of about fifteen, who attended a boarding school in a distant town, was vacationing at home. They had been out strolling and had stopped to rest on a hill; and they were, in his opinion, fooling around innocently, when she deliberately asked him if he knew how to perform coitus (although a more indecorous term was used); and to show that he was quite a man of the world, he answered,

"Sure." He had learned of this at about eight. She exposed him and herself and they performed intercourse. He experienced no pleasure, and had no ejaculation, but merely a proud feeling, because he had had intercourse. He was bashful about meeting her again, and in fact never saw her again. He believes she enticed him because he was the only boy around.

From then until seventeen, he went out with girls and "tried them out," kissing, fondling the breasts, and feeling the legs of each; but no intercourse was undertaken.

At seventeen he met a girl, in training for a nurse, at a dance, and took a walk with her the following Sunday evening. She was very complaisant and they "French kissed" (sucked tongues) each other. He tried to get his hand under her dress, but she resisted. When nearing the hospital, he coaxed her to a quiet corner and succeeded in feeling her thighs. She permitted these intimacies, and when he proposed intercourse in a standing position, she lifted her dress. Just at this time a man coughed and she was very frightened, thinking the man to be the watchman, and she ran into the hospital. He had a date with her for a future time, but failed to keep it.

The subject of this sketch has never masturbated, but has had wet dreams about once a month. They seem to appear naturally, but are rarely sexual in character.

At 18, in New Hampshire, he met a girl of 21, who had been married the year previous. They spent much time together. One night they were sitting in a deserted band-stand with another couple, who were quite amorously inclined. He felt of her legs and fondled her breasts, and finally she permitted the insertion of his finger. They then walked to the schoolhouse, got in by way of an open window, and she lay down on a bench and exposed herself. They had intercourse; but he was rather "limp" and she asked that she masturbate him. He permitted it and she brought him back. Intercourse at this time was satisfactory to each, and they kissed and went home. In all they met five times and had seven complete orgasms.

While on a vacation one week later, he met another girl of about his own age and visited at her home. He kissed and fondled her, but when he began feeling her legs, she resisted,

not too strenuously. He finally coaxed her to have intercourse; and he exposed her and had an ejaculation *in vaginam* (the first, because he had previously performed *coitus interruptus*). Two nights later, they had another intercourse, and he then left her. This last intercourse was performed with the couple on their sides, with her back to his front. She had proposed it, but it proved unsatisfactory.

He had learned nothing of sex knowledge at home, and feels that it is best not to talk of such matters. He is quite modest, and told this story with hesitancy, but now is glad he did.

Comments on Case 21—4

Evidently this young man has a weak or as yet undeveloped sex nature. Although this is one of the rare instances where auto-erotism in males has been denied—the second in my experience—there appears to be good reason for it.

He was taught the preliminaries of intercourse and the technique of intercourse before he began to have sex sensations. Following this teaching, he made overtures to girls and women whenever his feeble sex impulse impelled him; and he had intercourse whenever the impulse was strong enough and the situation favorable.

He had no positive moral teaching; the negative teaching in the “smutty” talk of the boys, and that resulting from the experience with the girls were the only criteria for his moral code.

Case 21—5.

1. Female, 28, brown hair, green eyes.
2. Yes.
3. Operations for appendicitis and retroversion.
4. I can't remember any until I met my husband.
5. No. (6 and 7 blank.)
8. Dreams with orgasm about the time of menstruation.
9. My own experience as a child of eight was that several of my acquaintances at school were intimate with boys. These boys I always felt a repulsion towards, though I remember

liking other boys, that is, having a favorite boy in about each grade I attended; but I never had sex feelings towards them.

When I was in High School, a girl with whom I had an intimate friendship stayed overnight with me once; and after kissing me good night, she suddenly lay over almost upon me and began breathing deeply and going through voluptuous motions. I did not know what to do with her. She aroused no feeling in me then, though now, as I recall it, I remember having a great desire, at the end of her apparent effort to arouse me, to kiss her and "make of her." (Perhaps that would correct my fourth answer.) I knew her all through the school year, but never had any other experience with her, though later I discovered that a woman in town was leading her into questionable practices with her, and there had been quite a scandal about a second girl, who was a nervous wreck for a time because of this Mrs. ——'s influence.

I knew lots of men and liked them; but when they departed from the path of friendship, I felt a repulsion for them, or I was afraid of them. I was afraid of X. too at first, but I felt no repulsion. (X. later became her husband.) Apparently he knew how to overcome my diffidence.

Of course, he had no idea at first that I was afraid, but later I told him. I did not know what I was afraid of, but it all gradually left me. When X. thought I was diffident, he insisted on making love to me just the same; and I remember fighting against the idea of his kissing me or touching me at all.

I don't know that this is in very satisfactory form. I think you asked me to make a note that I have three and four orgasms now in intercourse.

NOTE.—In my interview with this lady and her husband, I learned that he had tactfully employed the arts of love soon after marriage, and that she had responded almost at once. From the first she usually had more than one orgasm and has frequently had six during intercourse, notwithstanding the fact that they usually had intercourse nightly when they were together. She suffered severely from desire during several separations. In spite of distressing local conditions, which finally necessitated operations, she kept in fairly good health, having several children at short intervals. She and her hus-

band considered that their perfect sexual affiliation was what prevented her from becoming a hopeless invalid during the long period of pelvic trouble which preceded her operation. After the operation, their perfect affiliation continued, and her health was perfect.

Comments on Case 21—5

This girl began to have regular, voluptuous dreams at menstruation, almost from her first menstrual period.

In another book I have recorded the case of a woman who had frequent voluptuous dreams with orgasm, which apparently prevented any strong impulses to conscious auto-erotism.

Her slightly homo-sexual experience is similar to that of many girls. Her gradual loss of fear, and her awakening interest for the man who became her husband are very normal characteristics of the young woman without inhibitions.

It is interesting to note that she is one of a very small class of perfectly normal women who require very few preliminaries to intercourse, and who almost invariably have several orgasms in rapid succession before the sex desire is fully satisfied.

Case 21—6. I have recently read *Rational Sex Ethics*, by Dr. W. R. Robie, of Baldwinville, Mass., in which are recorded the sex histories of a number of men and women, apparently normal, and find that my own is in many respects similar to them. I am writing down my own, following Dr. Robie's questionnaire, first, to add my testimony to the evidence he adduces in support of his thesis, second, and scarcely less important to me, to go over the past again and get rid of some of the inhibitions, more or less subconscious, which have their roots in the past.

The matter of sex and sex manifestations has always been a most absorbing subject for thought and speculation on my part, but the only phase of the arts and sciences which I could not pursue satisfactorily. Such information as I have has come directly from unguided ramblings through literature

of all kinds and qualities, and from personal observation and analysis, much of this only partially true and not satisfying. Some things that I have observed made impressions, which lasted, but which I did not understand for long periods afterwards. I always felt I had a right to read anything in print, but have always felt more or less ashamed to be known as reading sex literature, which has been a handicap to getting at those books which would give me the straight facts; and coupled with the fact that books of this kind are "not available to the general public," I have not had the nerve to get them. I obtained Dr. Robie's book under a false impression, having been informed that another book by Dr. Robie, *The Art of Love*, had been called in by the publishers a few days before. (I saw it for a few hours at the Library of Congress, but a week later it was "not on the shelf," so I could not continue.)

Having had a similar distorted idea of some of Dr. Tilden's philosophy through second-hand garbling, I decided to read it through critically and reserve decision to the end. I found certain details rather shocking, but necessary to a convincing presentation of the thesis, and so justifiable. Furthermore, on introspection I found that some of my own experiences were even more bald than those given, as shown hereafter, so that the net result is a hearty approval of the book as a whole and a tendency to accept as truth, because of my own limited observations, certain propositions, which seem debatable to me now. And while I should place restrictions on its circulation, I believe its net effect even in unlimited circulation would be much better than that of other books conscientiously put in the way of young people for the purpose of "proper sex instruction."

I have given the items some thought while reading the book and since, but I am writing off-hand, without definite pre-arrangement of ideas, so that it is quite possible that the chronology may be mixed and there may be omissions and repetitions. I am writing without any mental reservations or secret evasions of mind, with the exception of the use of names, and perhaps some substitutions of more conventional expressions for some of the vulgar words and expressions

which are associated with the ideas. This, I think, can properly be done without lessening the effect and without inhibiting the flow of memories.

1. Male, 33 years, dark brown hair, blue-gray eyes. Slight astigmatism. Otherwise normal physically, as shown by gymnasium examinations at different times and three separate life-insurance tests, one two years ago.

2. Parents in good health most of the time. Father subject to violent sick headaches all his life and suffered from diabetes for a number of years, but seems to have outgrown it and is in good condition now at 67. Mother had failing eyesight which worried her greatly after she was 45 and was contributory to a fatal accident at 63; always rather delicate but had more than average strain, which she stood up under by virtue of being very careful of her energy, though she never stinted or saved herself when anything needed to be done for any of the family. Family as a whole in fair health most of the time, but there has always been a great deal of sickness of one kind or another. One infant brother died of cholera infantum, first child. Two brothers died of diphtheria at seven and three years, at the same time. One brother died of rheumatic fever at fourteen, after seventeen weeks in bed. One sister was in a sanitarium for tuberculosis for a time, but has been well, though delicate, for the last fifteen years or more. There were cases of scarlet fever, typhoid fever, diphtheria, and appendicitis at different times, besides the usual children's complaints in regular succession. Five children now living and in much better health than previously. Grandparents all lived to be over eighty, except one who lived to be over 70. Much of the sickness could have been avoided, I am confident, or aborted, had the family been thoroughly grounded in Tilden's Philosophy of Health, though mother and father had rather advanced ideas of hygiene along some lines.

3. My own health has been very good, with the exception of digestive complaints occurring about once a week until I left home, and then two or three times a month, until I absorbed Tilden four years ago, since when I have had very few, and those the result of conscious deviations from sensible

rules (partly from necessity). Had "flu," but broke it up in three days. Had three attacks of appendicitis six years apart, but was operated on nine years ago. Would not now submit to an operation, but would take the other means of pulling out and staying out.

4. Sex manifestations. (a) The earliest I can place were at the screens in school at six years, when the boys used to get erections and exhibit to each other; especially there was competition as to who could send the stream farthest, but that was hardly sexual. A little later some older boys used to delight in taking some of us smaller and younger boys up into the "clubloft" of their barn and undressing us for the purpose of playing with our privates; and they took great delight in our embarrassment at being exposed that they might carry out their threats to "cut them off." Shortly thereafter, perhaps even three or four years, one day when several of us were playing alone in the house, we conceived the idea of undressing, which we boys did, but the girl companions did not completely undress, though we were not disturbed, and nothing more than viewing was in mind. (b) I am sure they were spontaneous in the group at that time and at others, as I cannot recall any chance of suggestion before I began to hear nasty stories outside, after I was ten anyway, and likely older, and for a long while I did not know what they meant. (c) I was always most terribly conscious of sex from my earliest recollections, if prompt erection in the presence of little girls, even under the most wholesome circumstances, is a sign; but these never resulted in any action requiring the coöperation of another boy or girl, except once, when I made a half-hearted attempt to interest a younger sister, without going farther than tumbling around on a couch, and except a few instances of masturbation in company at puberty. Being detected in the slightest misdemeanor or infraction of rules would cause an erection, and until recently has had a similar effect, even though the incidents were not associated with sex subjects.

5. I know I masturbated before I can remember, getting extremely pleasurable sensations on jumping on the cool sheets

and rubbing in a circular motion, resting on my forearms and torso; and this was continued for long times, I moving from place to place as I got warm from the exertion. This was night and morning for years, sometimes during the night, if I waked up. It was spontaneous. Shame was instinctive, as I was careful to make no noise (mother slept in the next room), and was caught at it only once that I can remember, and then I "got away with it." I made some specious explanation, which seemed to satisfy; or at least I was bade to "be quiet and go to sleep." Perhaps mother knew, or knew that something of the sort might happen, because the usual practice was for all the children to be put to bed at the same time, she reading to us until the last one had fallen asleep. Perhaps that lessened my frequency, but it did not prevent it. I do not know what started me off. (I recall after passing that some neighbor boys had a male and female dog which I saw copulating several times, and that in addition we could induce the dog to produce emission between our knees by rubbing his back bone. I believed the common statement that none but humans could masturbate until I saw a boar hog induce a copious emission about four years ago. Later, in the zoo, I saw a monkey play with his penis a while and then suck himself.) A younger brother got similarly started somehow, and I remembered how shocked I was to know that he had developed the habit. I don't know how old I was when I found it out, but from the difference in ages, I should say that I must have been eleven or twelve (it was before I had emissions) and he six or seven. Anyhow I had by that time the idea that it was "naughty"; and while I could not stop doing it myself, I continued to urge him to give it up, without success. He used a different system, more like regular intercourse, which I could not enjoy. We did not do this in company more than a few times, as we had different rooms most of the time. When I was sleeping with him, I usually waited till he was asleep, or else satisfied myself before he was ready for bed, my predilection urging me to speed in getting into bed. I don't know of any ascribable cause in either of us. His foreskin was tight, but mine was always free. I never was aware of any initiation, and I got the idea of proper wash-

ing accidentally myself, discovering "cheese" after I began to tub myself. Perhaps the constant masturbation had a tendency to keep the parts cleans. Masturbation proper, that is, with the hand and with emission, was taught me by some boys at a public bath-house the summer I was fourteen. We lived two miles from a public bath-house on salt water. I had been in the country early in the summer, and that is how I can fix the date. While I was down there, I first noticed pain in my efforts to get satisfaction in the usual manner, but, continuing, was surprised to find a little wet spot on the sheet. This meant detection if continued, so thereafter I cut short of the climax, but nothing was said at the time. Later in the summer while at the beach on our daily excursion, I was in the room with several of the boys, some older and some younger, who masturbated in my sight and taunted me because of my supposed inability to induce an emission. They always considered me a "goody-goody," and I *was* rather timid at a lot of things, because I was smaller than they. But I remembered my experience in the country and promptly demonstrated that I could do it as well as any of them and repeat as often—sometimes three or four times in quick succession. This was not continued very long. A diversion was created by an attempt a few times to penetrate an old and docile mare, belonging to the father of one of the boys, by getting on boxes behind her; needless to say it was unsuccessful. At different times later, for the sake of the different sensations, I tried it on heifer calves and ewes, with emission *in situ*. Never approached a girl on the subject, and have therefore never had sexual intercourse or been refused. Always was secretive and tried constantly to give up, and was never successful for any great length of time. I think I began to try to curb the habit at sixteen, when I got and read Stahl's *What a Young Man Ought to Know* from the school library. Various other incentives helped at different times, particularly association with older women, whom I idolized, and who, I felt, would despise me if they knew I was lusting after them or on account of them. After that summer my school interests kept me away from that gang long enough to develop disgust, or a feeling of superiority. They were rather wild for a time. I

have not heard from them for many years. I got caught peeking once. I was 22 then and was so badly ashamed that I left town soon after.

6. Much of the time the auto-erotism was purely physical, but was also accompanied by mental pictures, or rather, images, for I do not remember ever having seen the female *genitalia*, except a baby sister a few times, and very infrequently exposed breasts, except in pictures and sculpture, and then infrequently. Very early, during fairy-story days, and certainly before I was fourteen, I used to imagine that I had the power or would like to have the power of the "invisible cloak" reversed, so that I could see through feminine apparel and touch their privates without being seen myself, so that they would not know who it was. Also used to think in those days of physical connection with the parts sealed against leakage and a constant flow of urine back and forth. There were bed scenes, too, after I began to hear stories, and lots of wild ideas. My first emissions at night were accompanied by dreams of seeing animals copulate, which made me want to urinate; and, stepping aside, I would pass water, at which time I woke to find myself wet with shiny fluid. I was annoyed rather than alarmed. Later, human pictures entered these dreams in a variety of ways, especially after reading or seeing vaudeville shows, which were infrequent. I think my first emissions were at 16, when I read Stahl's book and tried to quit. Toward the close of my first year in college, I put the breaks on seriously, only to find that I was having emissions every few nights, often two or three in a night. I kept a diary that year and noted in it the frequencies. I roomed with a very estimable and unsophisticated senior; and if he ever noticed, he said nothing. I was alarmed and disgusted with the frequency of emissions and went to a physician, but he did no good. He gave me a box of pills and said a few things in a very unconvincing manner, though calculated to allay my fears. I confessed to him a number of things; but the thing that alarmed me most was my inability to pass a clothesline anywhere, at any time, without looking for intimate feminine underwear, and excitement on seeing the articles. This was

perhaps associated with the past: it was the custom at home to throw the soiled clothes into a pail in the bathroom to be transferred to the wash the next morning; and sometimes I, being the last to retire, would see my sisters' underclothes carefully covered up. More than once I tried them on, and was stimulated by the same cool and soft feelings experienced in bed, and with sure results. Perhaps enemas had something to do with the images of connections. I know I tried irrigating both canals on my own hook for the purpose of sensations rather than for the usual purposes. I doubt if a day of my life, except when I have been flat on my back, sick, has passed without an erection, excited by one thing or another. I recall only two incidents of emission in waking hours. Once I was reading G. Stanley Hall's *Adolescence*, and found my trousers wet, and sneaked to my room. The other was one night when I was riding next to a young woman and was crowded against her for three miles, there being three of us on the seat. I doubt if she knew; if she did, she didn't let on at the time nor afterwards; and I think it very likely that, feeling the orgasm coming, in spite of my efforts to think of other things, I was able to edge off far enough so she could not feel the motion, or its stiffening of my body. On account of the excitement, I have very rarely been willing to take a girl's arm in walking, as most fellows do, nor have I been willing to flirt with girls for fear of being detected, though I have overcome that shyness in later years to a great extent; and even in the earlier days, by idealization, I could prevent it in their presence, however unsuccessful I may have been afterwards. But I have not often imaged the women I liked best or respected; and if social contact with these were a stimulus, the objects were others when the time came. I had a number of "puppy love" affairs, mostly adoration from a respectful distance.

7. I had worries and anxieties intermittently. After reading Stahl, I was afraid that everyone who took half a look at me would set me down as a vile creature, totally depraved; and I was particularly apprehensive lest my teachers should notice and I lose their respect. I was always thorough in my school work, and won the high prize four out of six years for scholarship. I was undersize, but in spite of that I went out for

baseball, and trained for the crew until I was "kicked off the squad" because of the hopelessness of the competition. In games and gymnastics, when size didn't count so much as agility and form, I could keep up with the rest, and in farm work have done as much work in the same time as many a larger man, though at extra effort. I could tramp the fields with any of my college mates as long as they would stay in the field. I soon got over the worst of the scare effects by noticing that I could stand the strains as well on days after masturbation as after several days of abstinence. One time while I was still in college, a fellow told me that it cost three pounds of flesh for each discharge. I promptly weighed in, did a good job in the basement, and weighed out, with the result predicted. Perhaps that stopped me for a while, but not for long; and I repeated the experiment later with the same result, though I found that on weighing again the next day, the three pounds had been restored. The zoölogy and animal husbandry courses caused me some trouble at first, but the net effect was sedative. There was one period when I found that I was having emissions by rubbing the bed clothes the old way without having erections, but that by getting the erection first (before rubbing), everything was O. K. I had more or less fear of results on after life until about four years ago, when I got corroborative consolation from two sources (Tilden and Swoboda); but my mind is not wholly at ease even now. It seems logical that nature repairs damages promptly, but there is a point beyond which one cannot go and recover fully. My sexual excitement has been so prolonged and intense that I wonder if I have not overstepped. During the last year I have been able to run without masturbation for two or three weeks at a time, and then took that means of getting to sleep, with expected results and no after effects, except that I usually slept an hour longer in the morning. The matter will give me no further worries.

8. A doctor told me of a man who had a theory that a man could have just 5,000 ejaculations and he had "got to be pretty careful how he used the rest of his." I can't estimate how many I have taken on the sly, but I should probably be surprised. The number ran to eight or ten in twenty-four

hours, and then again not for two or three weeks with emission. Emissions in sleep have not been frequent except as noted above, and not particularly welcome, because of a feeling that I might later talk in my sleep and expose the vileness of my mind. About eight years ago, a fellow who, I know, was more or less irregular, was knocked over by an automobile; and in his ravings for the months he was out of his head from the injury, he dwelt frequently and in detail on his experiences with women. I should have been mortified to death to have such a thing happen to me. I was always successful in fighting back impulses to go with the boys "chasing skirts," and very rarely entertained ideas of trying my powers out in the only true way. (One of mother's pet injunctions was, "Remember, your mother was a woman," and it was very effective, because I could not do things contrary to her ideals for me, except the auto erotism, which I could not conquer, and which, being strictly private, could not be found out.) Once I was goaded into making a tentative date with one of the men with whom I worked, and whom I thought a good deal of, except for his "failing," who agreed to get me a woman out of town; but when I found what it would cost, and imagined my reputable self associating with that kind of person (a clandestine, not a regular prostitute), I backed out. He asked me what I did when I got keyed up. I lied to him, saying, "I shovel snow, or do some other hard job to get physically tired." He laughed and said he couldn't see the sense of doing that way. But he never said anything after that to me or in my hearing, and was as genial as before on all other matters. He was a Mason, and I never could understand how he could square his actions with the tenets of Masonry, though he seemed to satisfy his conscience by making sure that his consorts were "strictly legitimate prey" (non-masonic or "good Catholic girls"). He was a perfect physical specimen, and claimed to be exceedingly virile, though he did not seem to worry about getting into trouble with his "lady friends." (While I was still in college, there was a great brute of a fellow, who boasted of his sexual prowess, and of his ability to detect women with gonorrhoea by looking at them. He did get the disease, however, and was dropped

from college, because the boys objected to his use of the dormitory toilets, they fearing contagion by contact. He was a fair football man but "n. g." at his studies.)

9. Home life was most exemplary. We lived in a fairly good neighborhood; perhaps there really was n't a better one in the city. All the families owned their own homes in the early days, but as they grew up, others moved in. My folks have lived there longest, over forty years now; but several others lived there before I was born, and most were on intimate terms, or respected. As children, we were most sedulously watched; and many a time I had my mouth washed out for repeating things I heard at school. We were never allowed out of the yard after supper, and rarely could have other children in after supper. We always had to say where we were going to play and had to be back when we said we would be, and mother took pains to know whom we played with. We went to church and Sunday School from the time we could be taken without being a nuisance to others in the congregation, even though we slept in the pew; and it was the whole crew every Sunday, rain or shine, unless there was sickness. In addition, at ten years we had to read the Bible in rotation every Sunday afternoon about half an hour. We could read on Sunday, but not play games, nor go away from home. On rainy Sundays father would stir up molasses candy, to relieve the dreariness. Each was given music lessons at ten years for as long as interest held. Mine played out in a year of slavery to practise; but the girls are accomplished performers, and a brother is a good violinist if he would practise. He is such a stickler for perfection that after hearing the symphony orchestra, he quit playing. We were denied the theatre except on rare occasions, Lord Fauntleroy, Rip Van Winkle, Peter Pan, being types, and, after high school days, Shakespeare,—no problem plays nor vaudeville. (We never had any spending money which was not strictly accounted for, and this prevented attendance on the sly, which became possible only after we began to save money. Then we did not often desire to spend our small earnings for that purpose.) Good schools, high school, and college, as much as each could absorb at much sacrifice. Good things to eat, good things to wear, though not always the

most fashionable, often made over or patched, but always clean, with clean collars and well-shined shoes, even if they were old. Mother used to say that if face and hands were clean, hair brushed, collar clean and shoes blacked, I would "look like a gentleman," and it did not matter what I wore. We always had a short vacation in the country every year, whether the parents could go with us or not; and one year four of us went to Europe, the three youngest being farmed out for the summer. Always everything on the highest ethical and moral plane possible with the tradition of worthy ancestors to support the efforts, and wonderfully kind grandparents. Everything done to keep our heads in the air, to sublimate effort, but no direct sex instruction at any time from father or mother or any one capable of establishing confidence. "We were taught to cherish the best things in life," but that seems to me to fall just a little short of the goal intended. The nearest mother came to a statement was one time when I was about seventeen, and my youngest brother was getting big enough to take notice. She told me that I was "getting to be a big boy, and I must take care of the little brother." I do not know whether the girls got any more definite help than I or not. I do not know anything about their sex manifestations, for they weren't patent to me at the time. After I got to college, mother confided a few intimate things about their physical condition by way of explanation, but assuming that I knew what she meant, without going into details. I suppose she knew I must have picked up things that she could not bring herself to say to me, or father either. While I was struggling along at college with the results of ignorance, I wrote to them, taking them to task for not giving me "good and wholesome instruction" on so important a matter, but without making a direct confession; and I urged them to do their duty by the two youngest, just approaching the proper age. They knew what I meant all right, and each wrote sympathetically; but each said they would do anything they could for each of us children, even to dying for us, but *that* they could not have the heart to do, they didn't know how; and they hoped that all the loving care they had poured out on us and would continue to lavish on us would keep us straight. It has kept us conventional, but not, so far

as we boys are concerned, unblemished. My brother is much cleaner-minded than I have been; but he had a very exceptional psychic shock, when he was about sixteen, which fixed him for some time. (He got into a love affair with the precocious daughter of a divorced woman, who drew from him his secrets and castigated him severely for his habit, telling him of his "unworthiness," and running down his parents for not giving him instruction at home. The whole affair was very distressing for him, but it stopped the habit.) Still, I have a sneaking suspicion that his recent failure to make good in his post-graduate work was due in large measure to sex repression; for I have evidence in the few times I saw him this last year that his mind was active in that line; and his changed attitude since his recent engagement is further confirmation, if what Dr. Robie says will hold, and I think it will. As for the girls, I wonder whether or not they have escaped entirely. Two are well married; the other is still in college, emotional and demonstrative, but with inhibitions, and in love.

10. Can't say that I have had "nervous trouble." I am of the nervous temperament, and sensitive. Anything unusual will set me a-quiver, particularly infraction of rules or meeting unusual circumstances; but I gain control quickly and do not often show unsteadiness. I can do delicate work, requiring a steady hand, like setting up inserts and drafting fine lines, etc., which give many a great deal of trouble. Otherwise, nothing wrong, and I can see no difference in stability between the times of frequent indulgence and those of abstinence. It is possible that some timidity, bashfulness, embarrassment, have been encouraged rather than outgrown by consciousness of the habit, and associated ideas of shame and unworthiness. My father is aggressive in many ways, has much moral courage, but is a baby in the face of physical pain. I have a measure of moral courage, when I can't back around, and some physical courage under some circumstances; but I have known fear ever since, in my second year at school, when I was six years old, I got into a fight with a small boy of my own class and was doing my duty by him, when some older boy-friends of his came along and, taking his fists in theirs, gave me a bad beating up, with a nose-bleed. After that I would run rather than

fight, and was also bullied by neighborhood boys that I had no chance of standing up to. Fighting was discountenanced at home too. I am mightily sorry that I wasn't taken in hand early and supplied with the things I lacked. One fraternity brother was absolutely impervious to "trimmings" of any kind; and, while he was not belligerent, he could make good account of himself in any "rough-house." He said that he was grateful that his older brothers had taught him to fight and had pounded him so much he didn't mind anything.

11. I am not sure of all the facts in this case, but I judge that the solution is right there. One of my colleagues went out of his head from worry this spring. From an intimate friend, of whom I inquired, it appears that this fellow, who is an exceptionally well-built young man of less than thirty, and a gentleman and a scholar, doing good work in his field, broke down from worry about his work—feared he was not "making good," in spite of assurances from his superiors that he was. He courted a girl for eight years before he got her to marry him. He was "dead gone" on her. He told me a number of things about girls and their reactions in February, when I met him "on the road" at a hotel we both stopped at. But it appears that there has been some mental instability in his family; and he was worrying lest his unborn child should be tainted, and had several times spoken of it to the friend who told me about it, saying that he never should have married, or at least should have seen to it that he had no children. He is a fellow of highest ideals; and if ever there was a man cut out to be a eugenic father, he was apparently the man. Coming as the ideas did with his knowledge of his wife's pregnancy, it would seem like a safe bet there was a connection between the two (his sex life and his mental collapse).

12. I think I should try to duplicate my own home surroundings (careful nurture), with specific instruction, as circumstances dictate, added. Maybe I shall be just as reticent when the time comes as my parents were, but I think not. It may be just as well for the youth to struggle awhile by himself, if he is watched, and a lifeline is thrown to him soon. I cannot think that, with home life properly guarded, a boy or girl will transgress with others after puberty; before that time,

I think they can't reason well enough to take in more than an item at a time, as they themselves suggest the desirability. My father had to mind his business so strenuously to provide for our physical comfort that we never felt confidential with him; and there are several other people I would go to first now, except on financial matters, although he has a high regard for my good sense, and defers to my educational opportunities, which he always wanted, but could not obtain. I think I expect my father to be a god; and he would come pretty close to it for me, if, on top of all his good characteristics, he could have added educational advantages and leisure to chum with his children.

13. I suppose the only logical conclusion to be reached is to remove the inhibitions by judicious suggestion, and insure continuation of good health by normal indulgence in intercourse or auto-eroticism. Care would be necessary lest the idea of "normal" be too loosely interpreted; but there is or seems to be little cause for apprehension that sensuality will dominate, where sex instruction is rational and thorough. The fact that it takes two will be sufficient safeguard in most cases; and in the few cases when it is not, nature will take its course. "The unfit can't long survive."

I am satisfied in my own mind that no effort should be spared to secure control through sublimation and through cleanliness of body and mind, and not by crowding nutrition. Normal activities will absorb most of the energy of a man or a woman not overfed on stimulating food, without diminishing their vigor. But for very many people, the victuals they eat are the chief means of pleasure in life. As to "frequency," the evidence is against me. Tilden says that sensualism, even in the form of eating, will have a deleterious effect on the unborn child and prejudice its health after birth. He, too, has clinical evidence to support his contentions; and it appeals to me that his is a comfortable working ideal, likely to give more permanent satisfaction than indulgence, required by "pressure worked up by too much fire under the boilers." Tilden is not quantitative; he recognizes in effect that "what is one man's meat is another man's poison," and leaves it to each to study his own conditions and work around to maximum effi-

ciency with a few simple, self-applied standards of measure to guide.

There are few other lapses, but I have already written for about seven hours; and, as the incidents omitted are no worse than the others, will consider the job done.

August 20, 1921.

Comments on Case 21—6

Little comment is necessary in this case. It will be noted that early tendencies to perverse acts were readily outgrown by this apparently normal youth.

He is now over thirty, and has but recently disposed of his life-long fears of the disastrous moral and physical results of auto-erotism. In spite of being of an analytic turn of mind, it required the opinions of many others, in addition to the evidence of his own senses to dispel these fears.

His pleas that parents give their children good, wholesome sex instruction should be more generally heeded.

This reticence on the part of parents is one of the hardest things to explain. Men who will talk freely with other men, with their wives, and even with other women, would often undergo torture rather than talk about these matters confidentially with their children; many mothers likewise. The nearest most parents get to giving their children any instruction is to instill into their minds frightful pictures of the disastrous results of masturbation.

I have about concluded that the chief reason for this reticence on the part of parents is that the parents have never had any rational instruction on these matters; and they are ashamed to have their children learn of the disgraceful and debasing things which they still think that they themselves did when they were children.

He especially makes plain a point which many others have also mentioned, *i. e.*, that, no matter how well parents care for and safeguard their children, nor how well they perform every other possible duty, they will never win their entire grown-up confidence, respect, and love unless they help them in adolescent years to deal intelligently with the puzzling sex problems of youth.

Case 21—8. Male, 32, family history negative. He has always had good health, except for several mild nervous attacks, culminating recently in a severe attack.

At the age of seven, he, in company with his sister and another boy, saw horses copulating. The other boy used a coarse expression for this, which he also used later, in discussing the matter at home, and was severely chastised. This episode made some impression on his mind; but he remembers no sexual excitement. A year later, he and his sister, who slept together, were in the habit of running around the room nude, but he remembers no sex excitement about this. A little later he and a neighbor's girl of his age happened to be together in a building in process of construction, when he showed his penis to the girl, having at the time pleasurable sensations. A younger sister of the girl approached, and protested, and he immediately covered himself.

At times he accompanied another girl into a nearby grove; and he described to her the horse episode, explaining that sexual union was from the back. The girl said that she was going to let a certain boy try this with her. He remembers having sexual sensations during this conversation. A little later, while in this same grove with this girl's sister, he put his hand under her clothes, and used vulgar language. The girl told his folks, and he was punished.

When he was ten years old, a boy told him that men and women had connection, not through the back, but through the front passage. He was amazed at this, and regretted that he did not know this when he had had the conversation with the girl about these matters.

Two years later he learned how children were born, and also learned of the practice of pederasty, or "buggery," as it was called, by certain boys. He never witnessed this, and the discussion of it was very repulsive to him; but about this time two or three boys were in the habit of masturbating in his presence; and he did the same in secret, but not with the other boys, since he had been circumcised, and looked different, and was ashamed to expose himself. Possibly another reason for his secretiveness was that he had no emissions at this time,

while the other boys did, and boasted of it. He now masturbated about once a week.

He soon became attached to a girl, and had sexual thoughts of her. Once while playing with her, his shirt got pulled out from his trousers; and she asked if he wanted help about putting it back. In reviewing this alone, he had many erotic feelings. He now began to be ashamed of masturbating, and to think it was not the right thing to do. About this time he had his first emission, while thinking of the girl in this connection, though he was much ashamed to think of her thus.

When a neighbor had a child, all the boys discussed how babies were born. At about the age of fifteen, masturbating worried him more and more, perhaps as the result of reading a book on the subject. At first he feared tuberculosis, then insanity, as a result of the practice; and, although he continued to masturbate, he, by means of a calendar, kept track of the weeks and the days when he abstained. During this year he fondled a girl acquaintance who was willing, and had a premature emission. She told two other boys of this occurrence; and they teased him about it. He thought this experience the result of masturbating. At seventeen, fearing the habit more and more, and being unable to stop it, he resolved to go to prostitutes instead. To fortify himself for this, he took a few drinks, and then picked up a prostitute on the street and took her to a hotel, where they spent the night. They had intercourse three or four times before going to sleep. In the morning she asked him again; but he was disgusted, and refused. He then procured permanganate of potash solution, and washed in it, since he feared venereal disease.

His conception of intercourse had been that the woman should enjoy it as much as the man; and he was much impressed because this woman apparently had little pleasure in it; and he did not seek prostitutes again, but resumed masturbation, worrying all the time over the thought of never being able to marry; and he thought he would not live to be over thirty, because of the habit.

When he was twenty he met a girl who roused in him strong sex feelings. She was in the habit of sleeping out on the

house porch; and he proposed his visiting her there. He did so, and got into bed with her; but he had an emission almost immediately, and left in disgrace, though afterwards he resumed his attentions. Just before meeting this girl, he had been abstaining from masturbation for about two weeks, during which time he had had a severe headache, and had constantly feared that he was about to be insane.

For the next three years he had intercourse in turn with three other girl acquaintances. In each case the liaison lasted about a year. Masturbation was practically eliminated; and intercourse occurred about once in a week or ten days.

At the close of this period, he met his future wife. He and she at once became desperately in love with each other. His feeling was altogether different from what it had been for the other girls, though the other girls had all been ostensibly nice girl friends and acquaintances. After six weeks of this intimacy, restraint on the part of both became difficult or impossible; and they began to have intercourse, and continued this until marriage, six months later. She had great desire during menstruation; so it was resorted to at this period, as well as at other times. Both felt certain from the first that they would marry; and they did not consider their relations objectionable. Sometimes no precautions were taken. At other times, incomplete interruptus was practised.

After marriage, intercourse took place three or four times a week, each having two or three orgasms at each session. Sometimes his wife had two or three orgasms to his one. No precautions were taken until after the birth of their first child. Then they practised coitus interruptus, or used other contraceptives. Her desire was always much stronger during her menses. During her second pregnancy, she desired intercourse often, and they had it very frequently.

After the birth of the second child, interruptus was again resorted to, as other methods were not so satisfactory as this, which itself became more and more obnoxious to both of them, as his orgasm usually occurred before hers, so that she was left unsatisfied.

Business now took him away from home often, sometimes for periods of three or four months. After such absences,

they had intercourse five or six times a week. During these long absences, though he still felt that it was likely to do harm, he felt compelled to masturbate once or twice a week; and his wife did so somewhat more frequently.

After returning from a recent, long trip, they had no intercourse for a time, owing to his wife's illness. Altogether, at this period, they went without intercourse for five months. He then had a nervous breakdown and lost all sexual desire and ability for several months longer. This was combined with inability to work, or to concentrate; and he had constant fear of insanity.

It has not been previously mentioned; but at seventeen he had a nervous attack which nearly caused him to give up school; and he had several mild attacks later, coming on when he was over-taxed, when business went wrong, or when he was absent from home for a long time, the symptoms always being the same, fears of becoming insane or tuberculous, and a feeling that he would never marry, and would not live to be thirty. During all the early attacks, he constantly laid the doom which he thought impending, to masturbation. In the later ones, particularly the last, he was in constant fear of losing his identity, or becoming insane, without thinking so much of the cause.

This severe attack compelled him to give up business entirely for five months, during which time he consulted various physicians, took various kinds of medicine and much advice and treatment, without perceptible improvement. No attempt was made to explore his mind for the cause, until two or three weeks before his final recovery. This exploration of his mind required three or four hours a day for four or five days. At intervals during the recital of the history, comments and suggestions were made, as indication was apparent. His condition was explained to him substantially as follows:

"You obtained from the book which you read, or from current opinion, the erroneous beliefs as to the destructive influence of masturbation, which most people believed then, and which many people believe even now. However, careful studies in recent years show conclusively that the only serious results of masturbation, as a rule, at least, are those caused by

the fear and worry produced by these old false beliefs. If you had talked these matters out in your teens or early twenties, with any well-informed person, or had read and believed some sensible statement of the subject, these fears would have ceased long ago to trouble you; but since you did not do so, they have continued in your mind, with nearly all their original force."

Many cases similar to his were discussed with him; and he was convinced that he could forever dispose of masturbation as a cause for insanity or tuberculosis or anything else of a serious nature.

He and his wife were very much in love with each other; and during his long absences he missed the companionships of home very much. He also suffered greatly by being deprived of the complete and mutual sex life which he and his wife ordinarily enjoyed.

He was shown that he had thrown himself too completely into his work, with the evident purpose of drowning his feelings of loneliness. He had been able to do this more consistently and completely, since in his case, as is usual, prolonged repression of sex desire induced a state of nervous excitability, which could only be tolerated when he was constantly occupied with his business problems.

Insomnia, which is another prominent symptom of repression, contributed to his speedy breakdown. As he approached the point of physical and mental exhaustion, it was but natural that any old fears, lurking in the back of his mind, should come forward and control his now weakened will. There was a point when volition was so impaired that he could not force these old fears into the background of consciousness; so we were now forced to reason about them and dispose of them altogether, thus not only relieving the present condition, but preventing any recurrence.

He was advised to shorten his absences from home; and, should this be impossible, he was counselled to resort to auto-erotism frequently enough to relieve the nervous excitability and the insomnia, which had formed no inconsiderable part of the vicious circle.

Not all travelling men who make long trips have such a

background of fear, which can easily become the foreground, after a certain period of loneliness and sex repression; but very many of these men do have the loneliness, the irritability, the inability to think as clearly as usual, the insomnia, and other symptoms, which are the result of protracted interference with a normal sex life. Many of these men, knowing that they must keep fit, in order to make good, and being conscious that sex expression contributes to their fitness, become unfaithful to their wives under such conditions, and they think they have some excuse for their conduct. They would have no such excuse if they had been properly educated in sex matters; for these men who have never been emancipated from their early shame and fears, in regard to auto-erotism, would not dream of resorting to it, while any informed person knows that, under these conditions, this might be done with as much relief, and with more satisfaction for themselves, and with more safety and comfort for their wives than could ever be possible as the result of clandestine intercourse or consorting with prostitutes.

CHAPTER X

AN UNUSUAL METHOD OF SEX INSTRUCTION

SOME months ago, I received the following communication :

DEAR SIR:

I have read with interest your works, *Rational Sex Ethics*, and *Further Investigations*, and *Sex and Life*. On several occasions I have been on the point of writing you regarding your first two works, but concluded that my opinion could not possibly be of any value, so refrained.

However, since reading *Sex and Life*, I note you depart from the main purpose of your two previous volumes, so have decided to inquire whether you would be interested in a case having an incident somewhat different from any of those published in your books so far.

My reason for wishing to communicate this to you is to ascertain to what extent this experience is unique. I do not regard it of any scientific importance, and therefore would not be justified in taking your time without your permission.

Very truly yours,

I replied as follows:—

I am glad you found my books interesting, and hope you found them of service. I am planning, as soon as I get my work caught up a little, to write a book consisting mostly of case histories, gathered perhaps in groups, with comments on each group. If this experience which you mention is well camouflaged, I can very likely use it in this connection. In any event, after receiving it I shall be pleased to write you fully whether the experience is unique or not, as far as I am

able to judge, from the cases that have come under my observation. Thanking you for your interest in these matters, I am,

Respectfully,

W. F. ROBIE.

Accompanying the man's history, was the following note:

"Both my parents are living, aged sixty-six, in good health. Neither I nor any of my several brothers and sisters had any serious ailment. Grandparents on father's side died at eighty-four and eighty-six. Mother's father died from accident; mother's mother died at eighty-nine. No insanity or tuberculosis.

"If you find this history useful, you are privileged to make use of it in any way you may see fit. Shall be glad to answer inquiries.

"Very truly yours,

"_____"

1. Age 41; dark hair; hazel eyes; weight 170 pounds. No peculiarities.

2. (a) Yes. (b) No.

3. Yes. Contracted malaria in 1905. Three recurrent attacks.

4. (a) Opposite; though not individualized. No strong attachments. (b) Spontaneous. (c) Not very frequent before puberty. Fancy changed almost weekly before puberty. No attachments until after 18 years.

5. Yes. First at about 12. Spontaneous. While defecating behind a clump of bushes near the highway, where I, in company with several boys were playing, I was told by my playmates that some women were coming; and so, to avoid being seen, had to keep in a stooped position and retire deeper into the thicket. When far enough from the road, had to remain in a stooped position for several minutes. While in this position my hands came in contact with my penis, which became erect, followed by pleasurable sensations, but no orgasm.

A day or two later, these sensations were called to mind, and I experimented further, this time resulting in an orgasm. Instinctively secretive, though no shame nor remorse. Some time later told this to two or three of my intimate friends and found that these boys had also made the same discovery. Practised mutual masturbation with my closest friends on several occasions during the following year. At about 15 came across some literature describing masturbation and calling it "self-abuse," and describing its awful effects. This frightened me for a time. I told my friends. One of these said his mother had caught him in the act, and told him that he must not do that oftener than two times a week; and if he did, he would be in an insane asylum all the rest of his life; but if he only did it two times a week it would not hurt him. This sort of nullified the effect of the literature.

Had my first emission at 15. Also first amorous dreams with emission during this year. Was frightened following the dreams, though did not worry, only momentarily. Have noticed no bad effects from this practice, which was never excessive, mentally or physically.

6, 7, and 8. First purely physical. Later, after puberty, usually imagined intercourse with some girl. This was a sort of composite ideal, embodying the attractive peculiarities of several girls of my acquaintance. Literature was what was described as "Doctor-books." I think the first was Dr. Pierce's, and others of similar character. Dreams with emission at night worried me most. Was afraid this would cause me to lose my "manhood," though at this time did not comprehend what this meant. Read no suggestive literature; neither did I see any shows of any consequence until about 18 years old.

At 16 while in bathing was surprised by the approach of two women, which compelled me to hide behind a rock on the opposite side of the pool, and had to remain hid until their departure. This gave me an opportunity of observing them. They divested themselves of all their clothing, and I, for the first time, realized the difference between a man and a woman. Wondered at this very much. About a year later, again saw a woman naked, but not near enough to satisfy my curiosity as

to the exact physical difference. These experiences did not arouse me sexually, but did cause a more than ordinary speculation as to these physical differences.

While attending school in the city where I was born, I stopped with my grand-parents. I took my meals with my aunt, who resided nearer the school, and did for my aunt all such chores as were necessary. At this time there was a couple boarding with my aunt, named B——. Mr. B—— was a railway civil engineer, and his wife was with him while he was engaged in some construction near the city. Mrs. B—— interested herself in me, and assisted me with my lessons. She was an excellent teacher, so I thought, as she had a way of making me think out my lessons by illustrations which made them more interesting. They had three children. The oldest, a boy of about 16, visited them while they were in S.

She was about 38 years of age, and attractive. I was frequently called upon to act as her escort while she went shopping in the evening, also to church, and occasionally to the theatre. I was always anxious to do this, and was careful to see that the show dates were not forgotten. Not having much money, a show in those days was a treat indeed.

While in her company, she always took advantage of some incident to give me some valuable instruction or information; and social and sex affairs received, in a general way, the same treatment that was accorded ordinary matters. I frequently asked questions on sex subjects in a general way, and was always met with a frank and unequivocal answer. Her ideas were contrary to those held by my parents, and this fact made me more inquisitive. (My parents regarded any allusion to matters of sex as unfit for discussion, so I never attempted to make any inquiries in that direction.) Mrs. B's views, therefore, gave me another side of these questions, and set me to thinking. One evening, while in her company, coming from church, we passed through a park. It was the first part of May and warm, the park benches were filled. We noticed many couples "spooning." After passing the park, she asked me what I thought of those couples we had seen. I replied in a bantering manner, that I thought it must be interesting.

(Had my mother asked that question, I should have answered that I thought such conduct awful!) At this she asked me if I had ever had anything to do with girls, and I replied in the negative. At this time I told her of my having seen girls naked while they were in bathing, telling her of the two incidents before related, also of my curiosity as to the why and wherefore of the sex difference, which really bothered me more than that of sex expression. In reply to this she said, "I think it is about time some one was enlightening you on these matters. There are some things relating to this subject that it is highly important for you to be informed upon at once." She then asked me if I could keep a secret, and I said I could. "I think I shall teach you some of the most important matters on this subject, as I see there are certain things you should know, ignorance of which may get you into no end of trouble."

"You have this week to prove how well you can keep a secret, and if you meet up with my expectations next Saturday I shall tell you all that it is necessary for you to know. This will depend somewhat, however, on your ability to receive this instruction."

During the week I believe she made several attempts to test my ability to keep my mouth shut, chiefly whether or not in a moment of thoughtlessness I would talk unintentionally.

The following Saturday, shortly after noon, Mrs. B. asked me to go to the store and get a piece of cloth, giving me a sample, I returned in about an hour, went direct to her rooms and was admitted, she locking the door behind me, telling me to put the package on the table, and to be seated. She was dressed in a loose gown and was dressing her hair; and after locking the door she went back and seated herself before the mirror and finished this part of her toilet before speaking. After the last stray lock of hair was in its proper place she asked me to step into the inner room, she closing the door between, remarking that the hall partitions were quite thin, and that she was about to talk on matters that could be easily misinterpreted should any one passing overhear. She led me to a couch in a genial manner, placing some sofa pillows for my back to rest against, while she occupied the head. "I am satisfied that you are able to keep a confidence, so now for

the rest of this afternoon I shall tell you as much as this short time will permit. The method I propose to adopt is the same as that by which I was instructed nearly twenty years ago, when I was about your age. This method has proven good to me; and I believe it will to you, notwithstanding the fact that my parents led me to understand what I might expect, and I thus was prepared for the instruction I received, though I did not know any more what was in store for me than you realize of what I shall impart to you. You will find in after years that what I am about to say is true, yet you will find many who deny these facts; but it is for you to prove them, in the light of your own experience and understanding. So accept what I may say; follow such instructions as you may think good."

She then talked at some length on the accepted moral standards, going somewhat into detail as to their origin, the difference of opinion on the extremes of celibacy and indulgence, and the current attitudes towards women. "Now our ideas are that there is a middle way, which is equally opposed to the two extremes. And the method in which I am about to teach you has for its purpose the imparting of necessary knowledge at a time of life when it is most needed, to increase the efficiency of our young people by relieving them of the curiosity so natural to the age you have now reached, and to give them a working rule that will apply to each individually. No people would think of letting their children grow up without an education, so that they might be able to earn a livelihood; yet these same individuals expect that they will acquire (or need not know) sex knowledge, without instruction. They regard the organs from which we all sprung as unclean and unfit for discussion, for no other reason than that these experiences are pleasant and desirable! You and I and all of us had our inception in the coming together of the two elements, the male and female, through the joining of their sexual organs. The motive which brought them together was largely the pleasure and gratification incident to the sexual act. This is a worthy motive. The farmer prepares his ground and sows his seed in the spring, in preparation for the harvest in the fall. He does not know when he is sowing

what his harvest will be, nor how much of the seed planted will bear fruit. In the animal and human relationships, the sexual act is primarily for the same purpose. However, with the human being the sexual act has another purpose, in addition to that of generating children; and that is its social purpose, from which has sprung what we call love. We can generate children without love. It is love, however, that dignifies these relations, and makes us superior to the animal. There are all degrees of love, ranging from a simple, physical attraction to that spiritual Ideal that inspires and is the basis of all religions. It is ignorance of just what spiritual love consists of that is the source of so much hypocrisy in sex matters.

“We will leave aside all those phases of love which do not pertain to the sexual act, such as the love of parents for their children, brother and sister love, etc., and also that embraced under religion. These are secondary and inspirational features, developed out of sexual love, information on which you can secure from your teacher or minister.

“The sex act is in itself pure. The emotions which manifest and inspire the sex act are given us to tell us when we should indulge in these desires, and are the means of bringing the male and female together. Through these emotions men and women are attracted toward each other; and by the exercise of the sex organs each contributes to the other's pleasure and thus the sex urge is satisfied, following the completion of the act. Now if this act was only for propagation, as many maintain, then nature would adjust these desires in accordance with the needs of each sex by limiting the sex act to certain seasons, and only when progeny was wanted. Thus these periods would be the same as among the lower animals, which we call the rutting or “heat” time. This is not the case with human beings. They can indulge in the sex act at any and all seasons of the year. This is more marked in the woman than the man, as compared with the animals.

“Since it is plain that progeny alone are not the purposes of sex acts, they then have a dual purpose. The other use must also be for the benefit of the race, though in individuals this is not always the case; but taken as a whole the sex act

is a source of great good in contributing to the joy and happiness of physical life. Without the organs and the strong emotions they inspire, man today would be no higher than animals. It is the source of Art, Literature, Religion, and Science, also of greed, selfishness, malice, and envy. Out of the former all that is good in life is found, but it is all mixed with the latter. The mind, imagination, and our ability to think, to reason, and to meditate have their origin in the longings and desires of sex.

“So you see the prompting of your sex nature is for a good purpose. As society is now constituted, inspired considerably by greed and selfishness, it is not possible for individuals to adjust their sexual needs to the demands of their elemental nature; so a certain amount of education is necessary, in order that you understand yourself, control and direct your desires into channels that are in harmony with accepted standards, while at the same time not being deceived thereby.

“Marriage is the recognized means of meeting and satisfying the sex needs. The marriage of one man and one woman is the ideal. Though few marriages are ideal in themselves, yet they express an ideal, nevertheless.

“At your age marriage is not to be thought of. Yet your sex nature is fully developed and should have expression. Morality teaches you that you should remain celibate until you find your mate and get married. You are taught that you should not have intercourse with a woman until marriage. That if you do, you are immoral, not to say “bad,” also that intercourse in marriage is sanctified and holy, while outside of marriage it is evil. Alongside of marriage there exists another institution, called prostitution. Here the woman lives in disgrace, and sells her body to the man for an hour or longer for a consideration. Prostitution in some form has always existed. In bygone times it had a more respectable position in society; but whatever may be said in excuse of its existence, every man that makes the act of love a matter of barter and sale does himself and the woman concerned an injury, an injury the consequences of which may be a source of sorrow and regret through one’s whole life. Therefore, for the sake of a few minutes’ pleasure or to satisfy your sexual need, do not buy

have been seen or felt, would have astonished every passerby. Fortunate, indeed, is it that these etheric emanations are not visible!

The following Friday, early in the morning, Mrs. B. called upon my grandparents, and asked them to accompany her to the place where her husband was employed. An important part of the work in which he was engaged was to be completed that day; and she thought they might enjoy seeing it. They at once consented. I was not yet up, and only awakened when my grandmother called me. I then heard Mrs. B. say: "I'll go up and wake him, and see that he does not loiter, so he can go along too; You and Mr. S. get ready, while I see to this lazy youngster." Before I realized what was up, Mrs. B. entered my room. I was about to jump out of bed when she said, "Just wait a few minutes." She then asked me how I had got along this past week, and if I had had an emission or masturbated during that time; and I replied in the negative. She drew a chair up to the edge of the bed, put her hand under the covers, and manipulated my penis until I had an orgasm. She then told me that I should come to her rooms that evening, as they were going home the following day over Sunday, and it might be possible that she could not come back; so she wanted me to get the rest of her lesson before she left.

That evening I arrived in good season, a little too early; or I may have manifested too great eagerness to suit Mrs. B., for she induced my aunt to set me to do several tasks that were not at all agreeable, while she and my aunt went out for a walk; and they returned before my job was done. They then stood over me and saw to it that I did my work well, and kept me working until quite dark. After this I had to take a bath (my last job was moving a pile of ashes), to clean up. I was covered with perspiration and full of indignation, and the ladies seemed to enjoy it immensely! When I came out of the bathroom, my aunt told me that Mrs. B. wanted me to stay with her while her husband was up town. I displayed no eagerness this time. I went in a sullen mood. When in her room, Mrs. B. asked if I was still angry, adding that that was a part of my lesson, "So see that you remember it! Next I want to hear you repeat what I told you a week ago, using

your own words, but substantially as I said it." This I did; and at points where I did not have the right idea I was corrected, with further explanations. When this was finished she began as follows: "What I am about to tell you this time is more in the nature of what you should *not* do, rather than that which you should do. However, no one can foresee events with which one may be confronted, and this is equally true in sex affairs. Now, girls of your age have the same desires as you have; their passions and desires vary just as they do among boys. Girls, however, are taught to conceal their desires; and the average girl of your age is better able to hide her emotions than the average boy is able to display his 'plumage.'

"The fight that goes on between every young man and woman is a game of display and concealment, in which the girl has the primary advantage; but it is limited to one objective—marriage. She must attract the man, in order to attain her objective. This is the reason why she does so many seemingly foolish things. This being a Man's World and man having made and done so many wonderful things, you cannot be surprised that the woman attains to the same high level!

"Man has divided women into three classes: maids, matrons, and prostitutes. Of the three, the maids are the most unfortunate; for the man marries the matron, consorts with the prostitute, and ridicules the maid. This Noble Creature has set up the moral standards that apply mainly to the maids and matrons, and this mainly to keep these from mingling too freely with the latter class. For, were the matrons and prostitutes to compare notes, and the maids overhear—just imagine the ladies' Clubs, Aids, and Sewing Circles inviting the prostitutes to their gatherings; and if they were to associate together on the same level as men meet—how long do you suppose things would be as they are?

"This is not likely to happen; so we will not speculate further. Now that you have learned by experience the nature of the sex act, don't seek to try all the girls of your acquaintance. A girl, if she likes you, to please you might consent; so, if you do not think enough of her to marry her, do not induce her to an act to which you would not induce the girl

that you would marry. In addition to a girl's risking being caught, she also has the added hazard of pregnancy. You would not like to be forced to marry someone; and this is a mild comparison to what a girl goes through when she finds she is about to become a mother. Perhaps, in her desperation, she may want you to help her to have an abortion performed. Consider that, in seeking a physician who will do this, if successful you must expect to pay high fees. It is even possible that, unless you secure the best skill, she will die. The wise man thinks of these possibilities beforehand, and then refrains. And again, when two novices engage in an enterprise about which they know very little, if anything at all, there are nine chances out of ten that they will make a mess of it. So always be circumspect. I have so far only enumerated possibilities where the girl was free from mercenary motives.

“There are other kinds of girls, generally respectable, who use their sex attraction to extort money, or position, if you happen to have it in your power to advance them; and when once enmeshed it is not always so easy to get out as to get in, and far less pleasant! These are the ‘morals’ that govern the conduct of many, attributing their virtue to their high moral sense, when they are really restrained by fear. The real man and woman worthwhile, those who do things, are not restrained by fear or conventionality, but are rather governed by a sense of justice, or a realization that everything has a definite value, not a money value, but all things must be paid for in equivalent values. Therefore, when the result is not equal to the cause, something is wrong.

“In the sex game, this law is in operation to a greater extent than in other human relationships; for, though they may not be apparent at once, any act of sex injustice, committed by either sex against the other, will invariably redound to the punishment of the offender in some form. These effects may not be such as to be known to others, because we do not know the causes. That which is done in secret often has its reward in secret.

“What I wish to emphasize is that any unfair advantage you take to obtain the consent of a girl, either by subterfuge or flattery, which has first the overcoming of her better nature

and her power of resistance, is equivalent to rape,—low and vile!

“Sexual intercourse outside of the marriage relation is and can be as pure and sacred as within. Marriage does not beget purity. However, when relationships outside of marriage are worthy, they must be based upon equality, and free from any unfair tactics by either, more especially the man, for he has the economic advantage. How can this be done? Well, suppose you have met some nice girl, one that you would not be ashamed—I should rather say—one that you would be proud to have for a wife, marriage being out of the question. Propose such a relationship to her; ask her to take some time to decide, not less than twenty-four hours, a week is better; and do not call upon her until she has decided. If in the negative, accept without objection or display of annoyance. If favorable, she will have made all arrangements that such relations require, and you will have no occasion to reproach yourself and she will have retained her self-respect, and her respect for you also. The length of such a relation will have no bearing on the result. There are some girls who are impetuous, just as some men are. Such girls may take the initiative. If you are satisfied that she has no unworthy or mercenary motive, do not put the crown of virtue upon your head (it ill becomes any man, as it is usually hypocritical; and besides, the impotent man is always virtuous, hence women’s ‘fury’), should you become the recipient of overtures from a girl of this type. Usually the woman who would entertain such proposals or give them is above the average in intelligence, and is rarely under twenty-five years of age. Young and ignorant girls cannot be in this class, because knowledge and independent thinking are not characteristic of immaturity.

“The impetuous are found in both sexes, in all walks of life; but impetuous girls rarely make such overtures, unless they have done far more thinking and studying independently than the average do.

“I have now told you all that it is necessary for you to know. It is not likely you will comprehend all I have now told you; yet, as you become better informed as you grow older, much of this will come to you; and you will find that it will

be more useful to you than you now realize. So, now repeat what I have said, using your own words." After I had completed this, and she had enlarged on points not clear, she continued: "Now let me see how you would make love to a girl. You know it is a man's place to inspire a woman's ardor; and a woman always likes her lover to be ardent, passionate, and forceful; but it should be tempered with tact and delicacy; and, above all, avoid haste."

My efforts proved amusing. Timely hints and gentle admonitions were not wanting, however.

When I was about to leave, Mrs. B. said: "Think how awful I should feel were you to get into some disagreeable scrape! When I talked with Mr. B. about you, and asked his opinion as to my instructing you, he first objected, giving as a reason that your folks would undo any possible good effect such instruction might have, since they, if informed, would regard both the instruction and the method as grossly immoral; and the effect upon you would be confusion and mental uncertainty, in addition to bringing trouble to you and your folks. Upon my suggesting that you would not say anything to your parents, since they would not talk on sex subjects to you heretofore; and I thought it less probable that, after obtaining the instruction you now have, you would talk, any more than in the past, I asked him what he thought the effect would be upon you, to which he replied that he would think the matter over for a day or two. Two weeks ago tonight we again talked the matter over; and we agreed that, on account of the friendship existing between your grandparents and us, as well as your uncle and aunt, we ought first to talk with them; and last Sunday afternoon I first talked with your aunt and later with your grandmother, suggesting that I would undertake to instruct you, though I did not state my method. They both agreed, and even urged the matter, since neither felt competent to do it properly. After this conversation, my husband advised that I use our method, as, with the assurance we had, he thought you would be more benefitted by this than by simple abstract advice and counsel, which might increase your natural curiosity and prompt you to irregularities to prove whether or not the advice was true. So now you have had

the advice, counsel, and demonstration. Had it been possible for me to have taught you this under the favorable conditions in which we usually conduct them, you would have had a week to learn what I gave you last Saturday; and it would not have come to you with the shock you experienced; and I also had to condense matters; but you have the essentials, and the details will be filled in later. Should I return next week, I shall be glad to add them; but you must not expect any further 'demonstrations,' as I would not be justified; and I know you would not wish me to do anything that would undo the good effect and value of what I have taught you. Now keep your own counsel; and always remember that, should I not see you next week, I shall always be glad to have you come to me or to write, should you wish advice. So, my boy, farewell!" She then affectionately embraced and kissed me. My eyes filled with tears, and I stopped in the hall to dry them. At this time Mr. B. reached the head of the stairs. I hastily put up my handkerchief, but not quick enough to prevent him from seeing it; and he said: "Well, S., what is the matter?" I replied that the dim light blurred my eyes. He laughed, took my hand, gave it a vigorous squeeze, which I returned with equal vigor, and, genially slapping me on the shoulder, he bade me a hearty "Good-night!" I frequently saw Mr. B. during the next year, but did not meet Mrs. B. until fifteen years later.

Sexually, the next four years were uneventful. In June, 1901, as a result of reading, and later of hearing several lectures by some religious enthusiast, upon the value and importance of celibacy, in which this individual enlarged upon the value of absolute continence, as a means of securing mastery of one's self and then of others, he claiming that the retention of the sexual fluids by either sex was the only means of securing physical and mental strength and power. I doubted this very much, but thought it a good idea to test it out; so, accordingly, about the first part of June, as stated above, I resolved to make the test, and to see what effect it would actually have. For the first six months I found that neither diet, a hard bed, nor every other means of rigid living could prevent emission, which occurred, on an average, once in

about five days. There were, however, periods of from ten days to three weeks intervening, though they were always followed by emissions two, three, and four days in succession. The three weeks were followed by two emissions during one night, one the following, and two again the succeeding night. In December the same year I made a belt of silk, with straps attached to a V-shaped apron. These straps were drawn down between my thighs and hooked to the back of the belt. With this contrivance, as soon as an erection occurred, the penis, being in a sort of pocket, with no room for the enlargement attendant to an erection, pain would ensue, which would awaken me. With this method I succeeded in preventing an emission, and kept it up for about eighteen months, when I began to have a pain in the groin, testicles and lower abdomen, mild at first, but gradually increasing in intensity, so as to seriously interfere with my walking and work. At this time I consulted a physician. I was at this time employed at M., and, not knowing any physicians there, went to S. and to our old family physician.

It had been my custom to remove this belt in the morning; but during the past week I had passed two nights without it on; but the night before going to the doctor I again put it on, and forgot to remove it when I dressed. When the Doctor examined me he wanted to know why I wore that, and so I told him. This cleared up the matter for the doctor, who had been considerably puzzled to account for my situation. When I gave the doctor a detailed account of my experiences, in which he seemed to be quite interested, he took a pair of scissors and cut the belt, jerked it off, and threw it into the wastebasket. He then wanted to know why I had made this effort, and I told him. He laughed. "Instead of being so much stronger, you look as if you had a long spell of illness." I admitted I was not as well as when I began; I had lost about 15 pounds; my digestion was impaired; and I was nervous and irritable. I reminded him that I came to get relief from this pain and soreness, which was very depressing. He then advised intercourse, and suggested that I go and visit Mrs. R. 'She always keeps a bunch of sound, healthy girls, any one of whom will cure you in one night. If you keep on as you

have, in another six months you will be in the cemetery, and your folks will be telling what a good boy you were. 'The good die young,' you know." This overcame my scruples; and I made up my mind to go, and said I was willing to try anything once, and possibly he might have a chance of curing the "clap." "You need not fear. No danger. Come back tomorrow, and tell me how you are." I promised, and left. As I went out I noticed a tall, middle-aged lady in the ante-room. That evening I visited Mrs. R., and was surprised to meet the lady I had seen in the doctor's ante-room; so I was not unexpected, as she said the doctor had said I might be down, and for her to be on the look-out for me, and to see that I got the right kind of a girl, etc. She introduced me to "Doris," in whose company I spent several hours. My first emission proved so painful that for nearly fifteen minutes following I endured the most severe pain, resembling the pain one feels when hit on the "crazy-bone." After the pain had subsided I was much improved, and in about an hour tried again, which proved satisfactory. The following morning I again went to the physician, and had to admit that his prescription proved a cure, for the pain and soreness had entirely left me. The doctor now advised me not to get into the habit of visiting prostitutes regularly, but said that an occasional visit would do me good. However, following this adventure, I had no further intercourse with women until I was married, though this was not from any virtuous resolve, as the following will show.

I was now nearly 24 years of age. At this time I became a commercial traveler, and was so employed for the next two years, leaving the "road" in December, 1905. For the first eight months my headquarters was a city in the south central states; and, not stopping long in any one place, I had little opportunity of making any but transitory acquaintances; and my sexual life again reverted to the rules received from Mrs. B.; but the habit I had formed during my period of celibacy clung to me; and, as a result, I often experienced this pain and soreness in the groins and testicles, only obtaining relief by masturbation, when it became unbearable. Emission during sleep was rare. In the fall of 1904, while at headquarters,

I made the acquaintance of a physician socially, who had recently returned from an extended visit in Europe. He was broad-minded and free from Puritanism, so I decided to consult him regarding my difficulty. I accordingly interviewed him, with the following result. After making a thorough examination he could find no constitutional impairment, and pronounced me in perfect health. The pains and inconveniences I suffered from he said, "was the reward of virtue," and as long as I maintained my present standards no relief could be expected; and he, like Dr. S., advised intercourse. I told him I did not relish making this a commercial transaction, there being emotions connected with the act which could not be made the object of purchase or sale, since they rested upon mutual confidence and esteem, plus passion and desire.

Nor does libertinism offer any better substitute. One might invoke mutual desire; but frequently the knowledge of the anguish and regrets following in the wake destroys all the joy, both in contemplation and retrospect. I have not yet met the woman I want to marry; and if I had, I could not marry, as I have no prospect of a permanent habitation for at least a year, or more. He replied that my reasoning applied only to prostitutes and girls more or less innocent. "There are in this city hundreds of women who are situated just as you are, and who would be glad of an opportunity to exercise their sexual propensities occasionally, who have no thought of marriage. All they ask is a consideration for their position, a little discretion and tact, and an assurance that they will not be made objects of ridicule and contempt. They will give you an opportunity to exercise your wits, as well as prove your gallantry." I replied that there might be such women in Europe, but in this country such women existed only in the imagination of romantic men, such as poets, and artists. "Well, some afternoon or evening walk up S. street, or loiter around the J. building, and wait until you are spoken to, or, as soon as the weather is pleasant, in C. Park, and follow up the leads you get. Most physicians would prescribe some bromides, which would do you no good, and might cause considerable harm, and tell you that you would be all right in a short time, or some such talk; but if I were you I would leave all drugs

alone, as you are in excellent health, and the little difficulty you suffer from will leave you as soon as your sexual life becomes normal. You must either endure the inconveniences of virtue, or adopt a more rational mode of living.' To this I replied that I would accept his advice, and added that I should like to meet a woman of the type he described, that I had been told of this before, but had not been fortunate enough to meet any, and so doubted that any such women existed. About two months later, in this same city, I collided with a girl at the entrance of a drug store in the down-town district one afternoon, and happened to be seated next to her at the theatre the same evening. We got into conversation and at the close of the performance I was invited to escort her and her lady friend home. In about a week we were good friends. A week later we had exchanged confidences. I happened to overhear some remarks by the ladies (married) at my boarding house, who were gossiping, to the effect that L. was using me to make someone jealous. I told her that she had afforded me no little enjoyment since I had met her, and that I should be glad, if I could, to be instrumental in forwarding any plans she might have towards some lover. She denied that she had a lover or had designs on any man. I then decided to put the advice of the doctor to the test. She was a girl of about 25 or 28 years of age, a teacher in a girls' school in the city. Accordingly, the following evening, after carefully thinking the matter over, I thought out my little speech; but when the time arrived to act I found that all my flowery words were forgotten, so I had to clothe my proposition in such plain, stupid, commonplace words that I regretted having spoken immediately after.

We were seated on a park bench, overlooking the river; the surroundings and the evening all favored love's romantic illusions; and I had stupidly shattered it all, so I thought. I was prepared for any kind of an outburst. She remained silent for some time, gazing out over the river; and I was about to apologize, when she spoke. "This is a most unusual method of seduction. Did you expect me to fall for that?" "I did, before I spoke," I replied, sheepishly. "Well, I'll be as frank, and stupid (laughing), as you; I'm curious, come on!" We

went to her rooms; and after a half hour or more of philosophical discussions and unrestrained preliminaries, we were about to prepare for the crowning act of love when there was a loud rap on the door. Fortunately we were both still presentable, so there was no unusual delay in admitting the visitors, who happened to be one of her fellow teachers and two girl students of the senior class at the school. In company of four girls the evening was spent entirely contrary to expectations; and thus my (and the girl's) virtue remained intact! Two days later my headquarters were transferred to a Gulf city, and I did not again return to N.

In joining my co-workers, I found they had secured accommodations at a comfortable family hotel, the "atmosphere" of this place being decidedly unconventional and genial. The guests were all on friendly terms, without regard to the formality of introduction. There were several unmarried girls, all mature women; and among them was a girl, employed as stenographer in a law office. Having had similar employment, this mutual interest soon put us on a friendly footing. I suggested intercourse, this time in a thoroughly "decent" manner, which she immediately accepted; and she agreed to come to my room, which she did. This girl was an exceptionally neat dresser; the boys regarded her as prim, while the women complained that she spent half her spare time in the bath-tub; but notwithstanding this, men with sensitive olfactories should avoid love-making in hot climates. The painful humiliation we both experienced through my oversensitive nostrils was mortifying. I did not vomit, but my stomach behaved in a most disorderly manner, lasting upwards of half an hour, destroying all my sexual ardor for that night; and no amount of subsequent persuasion could make her consent to giving me a second trial. We remained good friends, and she displayed on several occasions considerable ardor towards me; but the moment I attempted to reciprocate, she would voice the regret, "If I only hadn't been so thoughtless!" while my efforts to attribute my illness to other causes were useless. I remained at this place over two weeks after this incident. We had a table to ourselves in the dining room; and all our spare time after working hours we were together, dividing the expenses of

our entertainments, which she insisted on, in short, she was a "good fellow." She had an ardent nature, and she knew I was the same; and I have always been at a loss to account for this incident producing the effect it did.

About two months after this I contracted malaria, left the south, and quit the "road" in the fall of 1905.

Until my marriage in 1908 the advice I received from Mrs. B. proved good; and, had I accepted it, the useless struggle against my natural impulses would have been directed along more profitable channels; and several years of wasted effort would have been replaced by my gaining, at least, useful knowledge that was deferred some years by the experiments I undertook, to the neglect of more important pursuits. I do not regret my experience, for the knowledge I gained was worth the effort. But I have often thought that had the instruction I received from Mrs. B. been preceded by sympathetic preparation, or had the instruction been followed by corroborative approval, I should now have been five years ahead; or rather, the knowledge I now possess would have been attained five years earlier. It might be more truthfully stated that my mental development was retarded from three to five years by the uncertainty incident to my conflicting environment. My discernment remained "boyish," intuitional, impulsive, and impetuous, when these impulses should have been tempered by reason and reflection. I was never credulous, rather the opposite; but my inquiry took the form of observation and quiet investigation rather than direct questioning.

NOTE.—The pain described on page 15 still persists if I remain continent for from four to ten days, depending upon the general condition of my system; and I have frequently experienced the same pain immediately following ejaculation after a period of continence. This seems to be caused by the semen coagulating into jelly-like lumps, frequently larger than a bean, and these lumps in passing through the urethra doubtless stretch the passage and induce the pain.

In a recent issue of *The Critic and Guide*, Dr. Robinson describes the effect of bromides in producing acne. I never thought of it before reading this article, but distinctly recall in 1902 having a spell of insomnia. One night I got up and

dressed about midnight and went out for a walk, and after walking about for about two hours stepped into an all-night drug store to talk to an acquaintance employed there. I complained of my inability to sleep; and the owner of the store, a physician, who happened to be present, said, "I'll give you something that will cure that." He gave me an ounce of salty liquid, which he said was mostly bromide of potassium. I swallowed the whole at one dose, before leaving the drug store. Later I took several other doses of similar size. All of this was taken during about two weeks' time. About three weeks after taking the first dose, I broke out about the neck and shoulders. This lasted about three months, when my face and neck cleared; but my shoulders did not clear for over six months, and I had an occasional pimple off and on for some years after that, on my shoulders.

On receipt of the history I wrote as follows:

March 15, 1921.

DEAR SIR:

I am extremely grateful for the valuable history you have sent me. So far as a definitely conceived and agreed upon method of sex instruction goes, the case is unique, so far as I know, though I know of several cases where middle-aged widows have volunteered sex favors to young men, telling them that they did this to prevent them going with prostitutes. I know of many other instances where married women or widows have initiated boys or young men into the sex act. Their motives may be a matter of conjecture, but the circumstances were often such that the motherly, friendly, and protective instincts, must, along with the erotic, be allowed to have, to some extent, controlled their actions.

I intend to write out a full discussion of this case when I get time, and will then send you a copy of what I write. At present I must be contented with just a word.

First, I wish I could get, in some way, the early setting of the woman who gave the instruction, and perhaps that of her husband. In many respects she was far in advance of her time; and he was liberal beyond ordinary conception. If she

is still living and you know her whereabouts, could I not get, through you, a brief history of the experiences and instruction which led up to her knowledge and philosophy? Naturally, one who had so markedly the courage of her convictions would not hesitate to give you these facts without my becoming a party to the identity.

You already know from my books that I agree heartily with much of her instruction; but it would take a good deal of evidence to convince me that such instruction in the sexual act itself could be generally useful or advisable for either party, or for the husband in the case.

I hold that moderate masturbation should be allowed, woman's sex organs and psychology explained, monogamy advocated in the strongest terms, early marriages for love encouraged.

But a lot of good people, reacting against the tabus and abuses, go as far as the woman in question does toward free love. The only way to get these ideas corrected, if they really are against happiness and racial progress, is to sift them to the bottom.

Second, why, in spite of her excellent instruction concerning masturbation, did the party forget this and cling so tenaciously to the traditional ideas of continence? Did the lectures which he heard overshadow this earlier instruction? It seems as if his complete knowledge of the sexual processes, coupled with the assurance that moderate masturbation was not bad or harmful, ought to have enabled him to pass through the strenuous years without so much sex oppression and striving for absolute continence.

Third, did his early, excellent instruction in the art of love enable him and his wife to become at once perfectly adjusted, psychically and sexually, with resulting mutual fondness and happiness?

Fourth, did the experience with the malodorous partner leave any lingering, troublesome traces?

Again thanking you, I am,

Respectfully,

W. F. ROBIE.

I received this answer :

DEAR SIR :

Your favor of the fifteenth instant duly received. I intended sending you as much of this woman's history as I have, which I received in 1912, more to explain her philosophy, and in answer to my inquiries, rather than a detailed account of her experiences. These I have in shorthand notes, and have not had time to complete this to date; will therefore forward the same a little later.

Your second question as to why continence was practised, in spite of this instruction, I answer as follows:—

First. At that time (1901) I had not been able to find any substantiating proof; and my own experience was not enough to put against an overwhelming written and spoken opposition. It seems strange now that every book and every person consulted should be those holding more or less, as I would call them now, hypocritical views of sex. The lecture, as such, did not influence me in itself; but this, however, is an outstanding event in my memory.

Second. My naturally inquiring disposition also had no little part in my making this experiment. Have also made similar experiments with tobacco, alcohol, and the so-called vegetarianism; have also tried a three weeks' fast; have also experimented with a drug, used by the Indians in this vicinity and all through the middle west, called Peote. It is also known as Mescal. It is the dried flower of a certain cactus plant, growing mostly in old Mexico.

Had I met with a small part of the corroboration, as compared with the opposite side, I probably should not have made the experiment on myself.

Third. In answer to the question: "Did the instruction prove useful at marriage?" Yes, decidedly so. The wife was reared in an atmosphere more puritanical than mine, and was twenty-five years of age, with these ideas deeply rooted, at the time of marriage. She had been told by several of her married friends of the difficulty they had experienced as brides, and she was surprised that none of these things happened to her.

She enjoyed intercourse from the first. She could only discuss sex matters in a vague way prior to marriage.

Her health has been good; and during the last eleven years she has had to have the attention of a physician only during confinements. We have two children, a girl and a boy, both in equally good health.

In answer to your fourth question, "Did experience with malodorous partner leave lingering, troublesome traces?" I cannot say definitely, though this experience identified a certain natural odor, which today is offensive. It depends on the person and the odor. Strong natural odors about some women I find decidedly pleasing and sexually provoking, while faint odors in others prove offensive.

Very truly yours,

Later I received the woman's history, which follows:

B. Born 1859.

My first recollections of sex at the age of 13. Shortly before my first menstruation when I had dreams with pleasurable sensations. These were vague, however.

From this time until 15 my menstrual periods were accompanied with more or less nervous troubles.

My parents never made any effort to conceal their persons from us, so never was curious. Was not much concerned at what was taking place, as mother had told me what to expect. At 15 my nervous trouble ceased.

About this time mother talked to me about as follows: "From now on you will experience sensations which you may not have had before. At night you may have dreams, and you will feel pleasant sensations about your sex organs; this is natural, and shows you are in good health. These dreams may be most frequent just before and after menstruation. Should you feel these sensations, or should these parts become hot and swelled during the day, or while you are in company of boys or girls, you should make every effort to control yourself, as these indications are signs that you desire intercourse; and you know

girls must always keep themselves in hand, for boys especially take advantage of girls who are so foolish as to permit their feelings to carry them away; and after they have succeeded with a girl most boys make fun of her, and thus she becomes what they call a "bad" girl. These desires are natural, and perfectly all right, and all healthy, well-developed women have these desires. Boys have these desires too. They like girls for the same reason that girls like boys. It is the privilege of a boy to seek the girl, while if girls seek boys they are not thought much of; this is the custom and when you get older you will understand it better. I shall be glad to tell you anything you wish to know on this subject, there is nothing about it to be ashamed of, and don't hesitate to ask. Is there any question on your mind now?" I said I could not think of any. She then kissed me, and gave me several hugs, and said: "Also remember that you must exercise self-control for its own sake; it will strengthen your character and resolution, and make you more attractive to the boys, as well."

She then asked me to fit on a new dress she was making for me, and while thus occupied talked about some coming social affairs, and of some of my girl friends; and when I left her I had for the time being forgotten what mother had said to me, and did not recall it for several days.

Not long after this talk with mother, I happened to notice that my brother's penis was erect, as he got out of bed one morning. He was two years older. This surprised me, for I had often seen father and brother before, but it always hung down. After gazing for a few moments, unknown to my brother, I suddenly felt the need to urinate. On sitting down I squeezed my legs together; this felt good, and I continued to move my legs out and back until I had an orgasm. This was the first time I had experienced this sensation, though I remembered frequent sensations before, though not as intense. I recalled what mother had told me a few days before, and said to myself, "This is what she meant." I first thought of telling mother about this experience, and then thought I would wait until later. I made it a point to observe my brother more closely after this, and it was not long after that I found him in the same state again. This time mother happened to notice the

object of my interest, and observed: "That is the way men are when they are ready for intercourse. You see, he has his battles to fight just as you do." I followed mother into the kitchen, and told her what had happened to me the first time I had noticed my brother, to which she replied that she had done the same, but did it after she had got into bed at night, which she thought was nicer, and warned me not to use any object which might cause injury. That night I experimented, and in the morning mother asked me if I did not think her method better.

She then warned me that most people thought such things nasty, and told me to keep such matters to myself, also not to indulge oftener than about once a week, for at my age it was more important for me to learn how to control my sex nature, and I would then be better able to enjoy these pleasures when I was full grown, in company with the young man who would be my husband.

When I was about 18, I finished my high school, and several visitors were present from out of town; and among them was a man who seemed to be a special friend of my parents. He was about 40 or 45 years of age. He and his wife stayed after the other guests had left. He showed great interest in me, acted as my escort when I did not have one, and I was sorry when I learned they were soon to leave.

About a day or two before they were to leave, mother and father came to my room as I was getting ready for bed. Father asked me what I thought of K. I replied, I liked him very much. "Just suppose he were to tell you certain things were true, which are generally regarded in the opposite light, would you believe him? I did not comprehend this question, and did not answer. Mother then explained that I was now at that age when I was ready to receive certain instructions, after the manner that she and father had been taught; and they had selected K. to act in this capacity. Did I have enough confidence to accept his teachings, and observe the method or rules he might adopt in imparting it? I replied in the affirmative. Then you may go with them when they go home, for a month's visit. I was delighted. Then father said: "The instruction you are to receive relates to sex matters. We could give you the same information abstractly; but we have found that this instruction

is best imparted and understood when the knowledge is conveyed, along with appropriate demonstration. You will thus experience the emotions that aid your understanding, without which you may be years older, and, like many, may not at all grasp life's most important message. We believe that K. will instruct you properly and thoroughly, as we wish you to be instructed. The world at large is ruled and governed according to the average intelligence, with sordid purposes uppermost because these are the most primitive; commercial motives govern, and these determine popular morals and religion. All social and educational functions of a state or country are dominated by what is most profitable, economically; and for this reason we all must, to all appearances, at least, observe the conventions; and the instructions you are about to receive will require prudence and circumspection on your part, in order that you may profit thereby; and thus your future happiness will be assured.

"Happiness is not an absolute attainment, but a relative condition of mind. This state of mind is best attained by knowledge, by which you may overcome the greatest obstacle to freedom—fear.

"Finally, much of the best that this life affords is lost to average people, because they fear to take advantage of the opportunities that come to them. You have been taught to regard your body as separate from the inhabiting 'I.' You have also been taught to add to the comfort your clothing gives you by using it to adorn and beautify your body; so your body will adorn and beautify yourself, provided you use it as intelligently as you ordinarily use your clothing. From now on you will be the sole judge as to how you should or ought to use it." To this mother added her sympathetic explanations and caresses.

A week later I was comfortably settled in the home of K., and my instruction begun. The first two weeks I was made acquainted with important phases of love, by listening to discussions between K. and his wife.

The topics were general sex problems and marriage. One or the other would select a subject, taken from the daily paper, or the proceedings of a divorce case, suitable to illustrate some point up for discussion.

Jealousy, vanity, the marriage triangle, economics incident to married life, seduction, prostitution, dancing, flirting, and general social affairs each were discussed in their turn; and, to keep up my interest, I was first appealed to by one, then the other. By this means I was gradually made acquainted with important affairs of life that I had not hitherto suspected. Each subject solved itself in favor of our ideas.

This method had another purpose, aside from the subject matter; and that was to teach me the importance of governing one's emotions by the mind. Self-analysis was unconsciously instilled; and it was months afterwards before I fully realized the extent I put this into practice.

This part of my instruction had occupied nearly two weeks. I was now prepared for the next step, so I was told. Did I care to have this experience, Mr. K. asked. I replied, I thought that a stupid question, and Mrs. K. laughed.

Accordingly, a day or two later I was given my first demonstration. This consisted mainly in developing my erotic possibilities and sensibilities, and observing the orgasm in the male. The method was very much the same (except that a man must exercise far more self-control than a woman), as that I adopted in instructing you. This part of my instruction consisted of four chapters in all. There is one thing a man must impart to his pupil that is not required of a woman; and that is, the girl is taught to control her procreative powers.

This last instruction occupied about ten days; and about a week after this was finished I started for home. The last words K. spoke after bidding me good-bye was that I should tell my parents, and not spare him.

Upon my return home, I related to my parents the experience I had had. It was also necessary for me to repeat my instruction in my own words, as I required you to do. This I did for K. also. Father and mother listened attentively, adding an occasional question and explanation when they thought necessary. When I had finished, father affectionately caressed me, then said: "You are now a woman indeed, and I am proud of you. With knowledge there come added responsibilities. Mistakes and actions, which in uninformed young women would be excusable and pardonable, cannot so be considered in

you. Your conduct must therefore be exemplary. Likewise, your speech must be equally so. This you will find to be no hardship. For, by being considerate in your actions and speech at your time of life, in later years you can look back upon these years without regret, and with pride reflect upon a well-spent youth.

“The world regards sexual experience in a girl prior to her marriage as a ‘fall,’ thereby proclaiming ignorance as a virtue. With our permission and encouragement, you have exchanged your physical chastity for knowledge which more than compensates you for any loss you may have sustained thereby. In this life we must continually exchange that which we possess for that which we wish to attain. There is no stationary plane, nor any absolute finality; all is relative. It is only necessary that your ideals be such as to preclude unworthy motives or actions. While possessing self-respect, you will always be virtuous and chaste.

“It is the duty of parents to see that their children are given an education, and trained so that they will be able to earn a livelihood when they are grown, and become useful citizens. It is equally important that their sex nature be trained, along with their physical and mental, and thus have a right start for happiness and health also. The method we use to teach the sex problems has proven to be the most natural and effective. All young people are attracted by persons of middle age; and this natural tendency of youths to take their inspiration from men and women of maturity is why we select persons of this age to act as instructors. They are best fitted to inspire youth with true ideals; and, with the aid of the sex relation, they exert an influence that cannot be attained in any other manner.”

(1) These discussions gave to the pupil a comprehensive view of life as it actually is, without any equivocation, and in language suited to the pupil. Along with each exposition followed injunctions, and methods to meet and overcome a given situation, should the same be encountered by the pupil. Most of this instruction consisted of knowledge possessed by any well-informed person. The points I consider unique follow:

(a) Jealousy, as applied to husband, wife, or lover. An ad-

mission of inferiority. A primitive passion, characteristic of ignorance and conscious limitation. A dethronement of the mind by the emotions. Remedy, thought and reflection.

(b) Marriage. Couples should begin their marriage by establishing basic rules, by which their conduct towards each other and society should be governed. Love being illusive, and its permanence a matter of conjecture, it cannot be relied on as a basis for a permanent marriage. Therefore, marriage should be basically a partnership in which economic considerations should have first place. Secondly, there should be mutual confidence and respect. Thirdly, social equality and privileges. Finally, mutual consultation. No promises should be asked or given by either party, not in harmony with a sound business contract.

(2) The method of control was both contraceptive or abortive at first month. At first no local preveceptive was used; but as this method developed it was resorted to. By the old method the woman could not be certain whether or not she had conceived, for she did not wait to find out, unless she wanted to become pregnant.

(3) There is no question that this method of sex instruction gives the instructor an influence over a pupil such as cannot be attained in any other manner; and for this reason this method cannot ever become general, or even limited to any class. It can prove very effective under only the most favorable circumstances, provided the instructor is actuated by a motive to give instruction, rather than to use it as an excuse for selfish ends. This method would have less dangers in it if applied to the instructing of boys, while, though such instruction would be of far greater value to a girl, it would also be capable of far greater abuses.

To obtain additional information, I wrote the following letter:—

November 7, 1921.

DEAR SIR:

I have at last begun work on the book I spoke of, and intend to complete it by January first.

I have made some notes on the valuable histories which you sent me, which I intend to attach to them, as I intend to publish them in this book, according to your kind permission. I think that not only do they represent one point of view, but also that several mooted scientific points are partially elucidated by them.

If you think of additional facts of value in either case I shall be glad of them. Further, any details of your own married life which you care to disclose, to be used either in connection with these histories, or to help on some statistics, will be appreciated.

I should particularly like information on the following points:

First. Details of the wedding night.

Second. Methods of preparation for intercourse.

Third. Frequency of intercourse, and whether the husband or wife desires or requires this more frequently.

Fourth. Length of time in preparation; length of time in the act itself.

Fifth. Does the wife always have orgasm; if not, how frequently?

Sixth. General effects of abstinence on wife; on husband.

Seventh. Does fear of impregnation affect the wife's ability to attain orgasm?

Eighth. Was there intercourse during pregnancy? If so, did the wife desire it more frequently then, or less than usual?

[With this letter, I enclosed my comments upon his case, which form the concluding part of this chapter. His answer to the above questions and his review of my comments immediately follow.]

1. *Details of wedding night.* Retired 4 A. M. Preparations for retiring, upon wife's insistence, were made in the dark; husband in bed first. Preliminaries after retiring brief; act short; husband premature; wife's sensations mildly pleasant; vagina penetrated first attempt with slight pain; ejaculation followed almost immediately. Second attempt some two hours

later; results much the same as first; preliminaries and act perhaps somewhat longer. Third attempt before rising; preparation and act much longer; more enjoyable to both, but neither had orgasm. The net results of first night disappointing to both. Wife's disappointment greater; husband derived considerable solace from the consciousness of his capability.

[While embracing fiancée during the last two months of courtship, had emissions immediately following erection; this happened three times, and occasioned no little uneasiness as to his virility.]

Wife proved very timid and reserved, hence unresponsive to a greater degree than was anticipated. Did not overcome her reserve until during the second week, when happening to press her body against his erect organ produced her first orgasm.

2. *Methods of preparation.* Mutual fondling of genitals. Fondling and kissing breasts. Embracing and kissing mouth and neck mutually. Wife did not overcome her reserve completely till nearly four years after marriage; and in later years no limits have been set, each acting upon impulse and fancy.

3. *Frequency: Whether husband or wife desires or requires this more frequently.* On an average of twice per week. No regularity. Frequently consecutively for two or three days, followed by from three to ten days without. Husband more frequently.

4. Preparation from half to three-quarters of an hour; act from ten to thirty minutes.

5. *Does the wife always have orgasm?* Not always, though always pleasant sensations. Sometimes three or four orgasms follow rapidly during one copulation.

6. *General effect of abstinence on wife, or husband.* Wife: Becomes nervous, irritable, eyes heavy; this, however, more from aroused, unsatisfied desire than from abstinence itself. Husband: Tires more easily, listless, and, if prolonged, pain in lower abdomen, groin, and finally in testicles, gradually increasing in severity as abstinence is continued.

7. *Does fear of impregnation affect the wife's ability to attain orgasm?* It did up to the fourth year of marriage, when a reliable pre-ventive was found, and she no longer felt the need of restraint. Before wife's marriage she had been told that impregnation would not take place two weeks after menstruation and for about ten days following. She arranged the wedding day on this basis, but conceived the first night, a daughter being born exactly nine months after, to a day.

8. *Was there intercourse during pregnancy? Did wife desire it more frequently then, or less than usual?* Yes. Desire less. Always took pleasure in act, though orgasm was not frequent. Pregnancy free from all distressing symptoms; delivery short and natural. Intercourse indulged in more to relieve husband of pain than from desire on her part.

DEAR DR. ROBIE:

As stated in my letter of the fifteenth, your comments on my history and that of my instructor suggest the following remarks. This refers to the first two pages:—

Ordinary persons would not be apt to encourage their children, nor would the average person be capable of imparting instruction on sex in this manner. However, I believe, where the parents approve, and select the teacher, and where such teacher is competent, instruction by this method cannot help but prove beneficial, and in addition make it very nearly impossible for one so instructed to become a patron of prostitution or an unrestrained philanderer. One reason for this is, that a person so instructed is better informed socially and sexually than the majority ordinarily are until they are past twenty-five, and frequently thirty years of age. This sex knowledge changes their attitude towards life socially; they understand themselves and also in some measure those with whom they come in contact. In short, persons so instructed are more apt to be governed by reason and intelligence, and hence will establish for themselves a higher moral code of ethics than those who act wholly or partially upon impulse and are restrained by fear. They also prove more capable, everything else being equal, in their chosen studies, work, or profession, their minds

being freed from sexual uncertainty and speculation, a greater part of their time is devoted to whatsoever tasks they may have to perform.

It should be the duty of the instructor to see that the pupil thoroughly understands the subject taught; and the act should prove erotically satisfactory to the pupil; but, beyond what would be necessary to accomplish this, the erotic desires of the teacher should be kept well under control, it being essential to impress upon the pupil the why and the need of self-control; and this could not be done by a display of unnecessary abandonment.

Why this would prove a blow to our monogamic marriage I cannot see, inasmuch as it is generally admitted that a wider knowledge of sex would prevent many divorces; and one entering marriage well informed, does so with a clear understanding of what such a relationship entails, and is less likely to regret the action than one entering it upon the impulse of emotion.

Happiness and contentment being highly desirable states, from an individual standpoint as well as socially and racially, it would seem to me that any adjustment of sexual association which is conducive to these ends should be desirable, from an ethical point of view. Free love is, for any practical purpose, under present conditions, impossible; and I am inclined to doubt its desirability under any condition. One point seems certain, and that is that a more tolerant attitude towards erotic experiences of women is essential before there can be any decided improvement in social conditions. Thousands of men and hundreds of women would never see the inside of a brothel, were people to regard as commonplace the sexual events which now form the topic for scandal in every community.

Sex education is necessary; this no one questions. What, and how to teach is indeed a question. (See note on next page.) The educational program outlined by the American Social Hygiene Association is generally good, but its method is both primitive and abortive. Like a ferocious savage with a large knotted club, it proposes to annihilate prostitution, syphilis, and gonorrhoea, and at the same time inoculate the young with sound morality, which is precisely the method that is responsible for the present deplorable condition! However, sex in-

struction in high schools and colleges will prove beneficial, even if it is not complete. I think that much progress would be made, were the teacher of the opposite sex to the pupils; and a teacher should not lecture in schools to more than fifteen pupils at one time.

Very truly yours,

[NOTE.—My correspondent's arraignment of the Social Hygiene Association is unjust, at least so far as its present purpose is concerned.

Their original method of attacking venereal disease, prostitution, etc., as he says, "with a knotted club," may have seemed primitive; and it was, to some extent; but it was the only possible method to arrest the attention of the public. The ravages of venereal disease, etc., had to be known before people would look for the causes of such evils.

Whether the Social Hygiene Societies recognized, any more than did people in general, that sex ignorance was responsible for many of our social evils is not important. They certainly do recognize the necessity of sex education now; and they are making every effort to get at the real facts of sex hygiene, with the avowed purpose to spread abroad these facts as fast as they become generally accepted.]

Comments on An Unusual Method of Sex Instruction

The early experiences of this boy were little different from the ordinary. He discovered masturbation accidentally; he practised it somewhat by himself, and also mutually, with playmates. Then came the usual scare, from reading quack literature; and then, what was not so common, the fear engendered by this literature was partially neutralized by the confidences of the boy whose mother told him that, though excessive masturbation would make him insane, twice a week would not hurt him at all.

His later course in sex instruction, at the age of sixteen or seventeen, was so unique as to merit a little discussion. No exception can be taken, by anyone who has observed the results of frank and comprehensive sex instruction, to the method

pursued by his woman instructor, up to a certain point. Beyond that point, when she gave him a complete initiation into a sexual act, few would consider the instruction safe or proper. There are many reasons against this, which are obvious to one who would preserve monogamy and its traditions. There are also reasons against the favorable attitude taken by his teacher toward pre-marital intercourse, under certain circumstances.

It is hard to see how the ordinary, monogamic husband could be reconciled to having his wife in the habit of initiating young men into the mysteries of the sex act.

Few women could be found who would carry out any such instruction with the requisite air of detachment; *i. e.*, if the experience proved erotically satisfactory to the woman, she would be likely to invite its repetition more than was necessary for purposes of instruction. The fact that, in this case, though the experience was apparently satisfying to the woman, it was but once repeated, after the initial experience, is possibly due to the circumstance that she left that town immediately after the second experience, and did not see the boy again for fifteen years. Theories on her part, and resolves on his, might not have prevented indefinite repetition, had they remained in the same community.

Giving a young boy at the emotional age, and before the age of reason, complete experience of sexual relations with women, is likely, in spite of wise counsels to defer further experience till marriage, or in spite of counsel to be moderate and to shun prostitutes, such as was given in this case, to be ignored; and he is likely to be started by such instruction upon a career of pursuit and conquest that may not only accomplish the ruin of many women, but his own as well.

Whatever excuses may be made for such a method of instruction, it must be admitted that it is a blow at monogamy, and a long step toward free love. Though there are a few earnest believers in free love, as the best solution for sex problems, there is little evidence to show that such a course is likely to bring happiness to the individual, or to further racial progress.

Though nothing is said to show the particular sexual cult of the instructress and her husband, their method had much in

common with the methods of the original Oneida Community and similar sects. As I have discussed these sects extensively in another volume, no further reference to them is necessary here.

These cases are of course by no means unique, though unique in my collection of histories. Many people have believed as they did, and have instructed young people similarly. I have histories of a large number of men who received their first initiation into the sex act from women, wives or widows, old enough to be their mothers; and it has seemed, so far as could be judged from the stories, that the motives of these women were, in most cases, predominantly altruistic; *i.e.*, they saw that the young men in question had reached the limit of endurance and were about to consort with common prostitutes. A motherly and protecting interest in keeping the young men away from venereal disease, and from the sordid associations of commercialized physical love led them to offer themselves as a much safer method of relief for the young men, which, at the same time, afforded them relief from an acute need of their own.

Although these women invariably derived great satisfaction and relief from these experiences, the element of selfishness in their motives must not be construed in a way to completely rob their acts of altruistic significance; for it is certain that, in varying extent, the motives of these women were protecting, self-effacing, altruistic. Young men, so initiated, so far as I can judge from histories furnished, have consorted less with prostitutes, have had a higher ideal of women, love, and marriage, than those who had their initial experience with prostitutes.

It must be admitted that in the cases of this young man and his teacher the method of instruction did not result disastrously for either. She, so far as can be learned from the history, was a faithful wife, except when she, with her husband's approval, instructed this boy, perhaps others, in the sex act. This, being the general practice and belief of the cult to which she belonged, could hardly be construed as an ordinary infidelity. The boy also, in spite of his early teaching, that occasional masturbation was permissible, and the teaching of the woman to the same

effect, after balancing this against the fear derived from quack literature, and the stimulus to prolonged repression derived from the lecture advocating absolute continence, resorted to it much less at any time than the ordinary young man, and was for long periods continent altogether. Neither did he take extensive advantage of her instruction to seek sexual relations when the woman was mature, deliberate, and willing; although he might have done so more had it not been for his sensitive olfactories in one case, and for the accident of interruption in another.

His one experience with prostitutes was the deliberate carrying out of the therapeutic measures prescribed for a really serious condition by a physician who, if he had the unreasoning fear of masturbation which all of us had some years back, could honestly have prescribed no other remedy.

It would be extremely interesting to know whether or not these two physicians, who undoubtedly made a perfectly accurate diagnosis of this man's case, (namely, that this young man was suffering from prolonged sex repression, and that the only remedy was some form of sex relief) would have given this same prescription in the light of modern investigations, like my own, for instance, which have determined that moderate masturbation is a perfectly safe and sane method of reducing sex tension and preserving health and virility in such cases.

Personally, I have always had an exalted idea of the desirability of monogamy, from the standpoints of health, social progress, ethics, and religion; and, had I had such a case thirty years ago, probably I should, in my foolish ignorance, have advised the young man, inviting his further injury if not his ruin, to keep up his strenuous efforts at resistance, and in no case to seek any form of sexual relief until marriage, disregarding the fact that I had found auto-erotic relief imperative in my own youth, and that I had known it to be common, also ignoring my knowledge that most young men resorted more or less to prostitutes, or were addicted to other clandestine relations. From what little I knew of sex matters up to that time, I supposed, though my reason was hesitant to accept the almost universal teaching, that no form of sex relief was excusable for the young man, and that there was little or no demand for

it in the case of the young woman. I thought then, in common with most people who considered themselves moral and thought they were well-informed, that any form of relief was bound to be followed by results morally regrettable and physically disastrous.

Both doctors who advised this young man probably learned earlier than I that there was a certain sex necessity for at least many virile men and women; but both probably learned later than I that auto-erotism was a safe and rational solution of the problem, an artificial relief nearest to normal sex expression in a civilization which postponed normal sex expression often beyond the demands of health, and usually beyond individual power of resistance.

For many years I have prescribed moderate auto-erotism as a temporary remedy for such cases, advising the young man to marry as soon as he could be really and truly certain that he was in love with a girl who surely reciprocated his affection and passion. Very likely these doctors now advise just as I do.

This case shows extremely well the danger to physical health which attends entire repression of the sex function in many virile men; and I may remark in passing that the same results are equally manifest in many women of a similar type. Often, as in this case, a year or two of total abstinence is sufficient to bring about a serious state of general health. Continuing the same course for a year or two longer almost invariably adds some form of neurosis or psycho-neurosis to the physical malady.

On the whole, this young man undoubtedly refrained so completely from auto-erotism, and fought so strenuously for complete continence that, as he said himself, "My development was retarded from three to five years by the uncertainty incident to my conflicting environment."

I myself have learned the histories of scores of men who at this period (so far as I can judge) "remained boyish, intuition-al, impulsive, and impetuous, when these impulses should have been tempered by reason and reflection." I am not alone in this judgment, since scores, again, of physicians, educators, and observant people have told me that their findings entirely corroborated my own.

In our search, as physicians and psychologists, for the safest and sanest methods of sex instruction for the young, it is fair and necessary to consider the matter from all known objectives; and without further comment these cases are left with the reader, to show how some educated, self-respecting people think and act in these matters, and what the results have been in these particular cases.

CHAPTER XI

PSEUDO-PERVERSIONS AND THEIR TREATMENT

IN another volume I have discussed briefly the genesis of perversions, and have shown by quoting from the life story of a young man how easy, how inevitable, it is for one of perfectly normal instincts to become so conditioned by the inexcusable ignorance of his parents or guardians, or by the accidental happenings of his youthful environment, that normal tendencies are overshadowed, and that a preference is shown for acts commonly called perverse. I contended that a continuance of the conditioning factors, continued lack of information and insight, and repression in the presence of opportunity, led to definite, and perhaps ineradicable perversions.

As far as possible, I have endeavored to confine my studies in sex to its normal aspects, in contradistinction to the studies of the many who have made their contributions mainly through long and exhaustive studies of the pathological side of the subject, but, finally, since there is no sharp line of demarcation between the normal and the perverse—both being, at best, relative terms, one is compelled, in any attempt at a comprehensive treatment of the normal, to take up somewhat the so-called perverse.

I must repeat that many people go through life under a cloud, thinking themselves perverse—and they would be classed so by people in general, not excepting many physicians and psychologists—when they are not perverse at all, when their pseudo-perversions are the result of unfortunate conditions of early environment; and they vanish as by magic under proper explanation and insight, and thereafter these people appear perfectly normal in their sexual desires and capabilities.

For the sake of a completed picture, and more important

still, for the sake of this multitude of unnecessary sufferers, also for the sake of those who must be conditioned by them if their tendencies are not corrected, we must overcome our reticence to consider, and lay aside our abhorrence to investigate those acts, any one of which, if persisted in, might lead to its selection as the only component of the sexual process desirable or possible for the individual.

To further free us from prejudice against the dispassionate consideration of these matters, it may be well to recall the essence of a former statement of mine, namely, that there is no one of us of adult years who has not at some time performed or desired to perform some act, ordinarily incidental to the complete sex process, which, if persisted in to the exclusion of the other parts of the process, would lead to a perversion as compelling and as complete as that of the Marquis de Sade or that of Sacher Masoch.

Let us consider in some detail some cases which are certainly not perverse, but which have at times exhibited perverse tendencies, even to the commitment of perverse acts, though all the while normal, hetero-sexual instincts were preponderatingly present. These cases are not of that ambivalent nature to which the term, psycho-sexual hermaphroditism has been applied (a cumbersome term, by the way, better expressed by what Kempf describes as bi-sexual personality), cases of both homo and hetero-sexual desires and capabilities, but cases where tradition, repression, and opportunity made, for the time being, homo-sexual desires and acts inevitable, though all the while hetero-sexual instincts were paramount.

For want of a better term, I call these manifestations pseudo-perversions. It is my firm belief that it will be found that nearly all perversions could, at some stage, be listed in this category.

A man of thirty-five, of excellent physique and fine presence, while somewhat nervous as a child, especially fearful that something would happen to his parents, never had any serious illness. He had high rank in school, was a Phi Beta Kappa man in college, a Major during the late war, and both before and since has stood very high and has earned a large income

in his profession. He is quixotic in all business and professional relations, and holds the highest puritanical ideals concerning women and the home, love and marriage, in spite of any deviations on his part.

When seven years of age, in company with a girl older, another younger, and one of his own age, he played in an empty tenement. During the play one of the girls was a doctor and he the patient. Imitating an operation, he was laid on a box in a closet, and the girl unbuttoned his trousers and exposed his penis. While in this condition an older sister of one of the girls caught them. She boxed his ears severely, and reported him to his mother, who also disciplined him. This episode made a profound impression upon him, though he does not remember sex excitement at the time.

When he was ten he slept in a single bed, while his brother, who was four years older, slept near him. Waking one night, he saw his brother with an erection, and probably masturbating. At this time he had no erotic sensation, but was much frightened.

When fifteen he had the first erection that he can remember, while he and his brother were together in an out-house. They both masturbated at this time; but from this time till he was seventeen he did this very little. He was fond of girls, and they liked him. He sometimes embraced and kissed girls of his acquaintance, having erotic feelings at the time.

At nineteen he called on a girl whom he knew, and, as she chanced to be alone in the house, they lay together on the couch. She at first fondled his penis, and then asked him for intercourse. He asked her if anyone else had had sex relations with her; and, her reply being in the negative, he refused.

In his high school years he masturbated about once a month; while in college about twice a week. Toward the last of his course, in company with three other chums, on a festive occasion, they all drank somewhat at dinner; afterward the three others started to look for some girls on the street; but he insisted on going home. Just then three girls came along and took possession of the four fellows. One asked him to go along with them. He refused, but, on her being insistent, he went;

and another girl was found to complete the party. He stayed all night with the girl who had asked him. She took his money in advance, and apparently had no pleasure in the relation. The whole matter was so business-like and perfunctory that it was disgusting to him; and he did not repeat the experience for a long time; but from then on he resorted to masturbation three or four times a week.

Considerably later, he was asked home by a girl who was known to be of easy virtue. He accepted the invitation and spent the night with her; and he continued to visit her every night for four weeks. This experience was pleasurable, but he suffered greatly from remorse. This girl did not tire of intercourse; and they had it twice or more every night. Toward the close of this period his desire lessened; and he began to worry about himself.

He later met a girl whom a friend of his had been intimate with, and who had formerly gotten into trouble. He became sexually intimate with her; and their intimacy continued a year and a half. This girl was unreliable in every way, as well as sexually immoral; and he had no respect for her. He first called on her with no ulterior motive, then became attracted by her. Some six months after the discontinuance of their intimacy she came to the town where he was living at the time, and stayed with him three days. She did the same on one occasion later. She married soon after; and he never saw her again; but she wrote him a very fine letter eight years afterward.

Up to the age of twenty-four he went with prostitutes only once. There was no attraction unless there could be some psychic companionship. He was much ashamed of his experiences, and of masturbation; but he chose the former because he feared that the latter would lead to the insane asylum.

At twenty-four he fell in love with a nice girl, who died later. Some time after her death oppressive desires returned; and now, taking a morbid view of life, he practiced auto-erotism, and went with prostitutes, though fear of venereal diseases prevented any frequent dissipation of this latter sort.

One summer, when he was about thirty, he lived on a much

frequented street in a large city. One evening, while reading, which was his usual occupation, he felt lonesome, and put up his curtains to look out upon the street. Just then two girls went by, and looked in and waved. He waved in return, whereupon he was unexplainably and immediately sexually excited. His former custom was to go out after the girls; but he had been making desperate endeavors to live continently for some time; so he put down the curtains and went to bed. The next night, with his own lights out, he watched hundreds of girls go down the brightly lighted street. After a time he became sexually excited; and he then took off his pajamas and stood at the window, as if by chance. A girl saw him, and giggled. He then withdrew and went to bed; but the experience gave him keen sexual pleasure; and he repeated this every night for a week or so, when, having an attack of hemorrhoids, he went away on a vacation. He resolved never to repeat these acts; but after some months of severe repression he was tempted; and he exposed himself in a public conveyance when a girl was in the seat back of him. Whether the girl saw or not he was not certain; but, imagining that she did resulted in intense erotic feelings. During a year's time this was repeated frequently. Then, having pain, and being unable to sleep, he consulted a doctor; and to his surprise and consternation, he found that he had congestion of the prostate, from which he recovered after several months' treatment; and by dint of great effort, this practice was practically discontinued.

He had been suspicious that his long-drawn-out excitement had produced his prostatitis, but was in terror lest the doctor discover what he had been doing; so he told him that he had been keeping company with a virtuous girl, and that he and she had both suffered from protracted sexual excitement, although there had been no contacts.

During the following months, when he was making great endeavor to keep from all sex expression, he met an apparently nice girl, and they became quite intimately acquainted. As this friendship ripened he began to have strong erotic feelings, and he was aware that she had the same. When their excitement was at a high pitch he asked her if she had

ever had sexual relations. She said that she had not, but signified her willingness, whereupon he told her that he could not overcome his innate feelings to respect a girl's virginity; and he begged her to help him to resist this temptation. He did resist on this occasion; but some days later she frankly urged him, and he capitulated. He discovered later that she had been romancing when she asserted her virginity. They continued to be intimate for a year, and had intercourse several times a week. During this period his desire for abnormal gratification practically disappeared. Then she became engaged, and they parted.

He then resorted to restricted auto-erotism; and his desire for exhibition returned, and was always greatest when there had been a long period of continence, and he yielded to the impulse several times.

He was now intimate with many families in high social positions; but one young lady told him that her mother had told her not to go walking with him, and he soon observed a coolness on the part of several of his friends. He reasoned from this that his conduct was known to some extent, and he despised himself even more than he had before.

We were then just entering the war, and he soon obtained a commission. He refrained from all sexual acts for four months; but, in an unguarded moment, he then exposed himself in the vicinity of some friends. He was greatly ashamed, and felt that he might disgrace others, and, most of all, that he might disgrace the uniform. He then resorted to occasional masturbation; and he exhibited himself once only during a period of eighteen months, though near the close of this period and later he did have a few sexual experiences in France.

He explained, as many others have done, that the reaction from the tremendous nervous strain of unceasing duty and constant imminent danger broke down ordinary standards and weakened one's will power. He met a girl who appealed to him immensely. He stayed with her several times when he was on leave, and on these occasions they had intercourse four or five times a night. Once he feared he had acquired a venereal disease, but this did not prove to be the case, and his slight trouble was merely the result of over-indulgence.

After leaving the service there was a long period of restraint. He felt, as always, that masturbation was debasing, and that it weakened his will power; so, for a long time, he refrained from this, and also from exposure. The responsibilities of his position in business increased his determination to be a man.

Eventually a new friend asked if he had formerly lived in a certain place, and this alarmed him; and he thought his former acts were known, that his "sin had found him out." A girl refused his attentions, and he construed this as additional evidence, though he later found that this girl was engaged. He became now morbidly conscientious, dwelling constantly on the sins of his past life. He went to his chief and explained that his past life had been very immoral, without going into details; and he resigned his position. The chief told him he liked that attitude, but that all such things could be lived down; and he persuaded him to remain. Likewise he refused to continue the religious work he was doing, on the ground that one doing such work should be looked up to and respected, while, if the truth were known, this could not be done in his case.

He was in one or two escapades in which he was practically innocent; but he assumed the responsibility for all, taking upon himself the duty of arranging the whole matter without mentioning any other names. He then avoided these friends, who were about the only available ones.

He lived more or less as a recluse now, and was in a state of constant torment on account of his former misdemeanors, and in hourly fear of being utterly disgraced. He became convinced that someone had found out about his former life and had circulated the information. This may or may not have been true; but he finally insisted on leaving his most responsible position. In all this time, two years or more, he had yielded to temptation and had intercourse but once, and had given way to his perverse feelings but twice, and autoerotism had been indulged in very rarely. In business and social relations he had done several things which were quixotic in the extreme, which showed a certain morbidness in his self-condemnation.

When these morbid feelings were at their height, and in the uncertainty incident to this interim in business, he gave way two or three times to the old temptation, each occasion being followed by the keenest regrets and utter despair. He now took up a fine business opportunity in the far west, and for nearly a year he remained continent except for rare auto-erotic experiences; and he abstained from either exposure or promiscuity. His morbid condition had not improved, and his mental suffering was constant. A final episode, when he thought he had conquered his perverse tendencies, made his shame and discouragement complete, and led to daily, where there had been only occasional, thoughts of suicide. This final experience was not of his own initiation. It occurred in this way: it chanced that his room looked out upon another room which was occupied by a very charming and apparently aristocratic woman. With lights on and shades up, she disrobed and stood, entirely nude, before her window. All his good resolutions were immediately broken down, and he did likewise.

Before concluding the narrative we must mention this young man's hopes and aspirations and longings during all these vicissitudes. His training had been puritanical in the extreme; and from his earliest manhood he had yearned, not only for the greatest usefulness and the highest respectability in his social relations, but he had craved much more than does the ordinary, cultured young man, a wife, a home, and children. For many years his economic situation and other obligations made this impossible. When the time came that he could look forward to these things as possible, so far as economic reasons were concerned, he felt that he had already forfeited, by his conduct, all right to aspire to marrying any congenial companion, or to a home of his own. He was constantly meeting, in the best society, young women to whom he was attracted; but he refrained from any intimate acquaintance on account of his own unworthiness.

Long before I met him he had given up all hope of marrying a respectable woman, but had sometimes thought that he might possibly find someone whose own questionable experience

might lead her to lend a charitable ear to his full story, with the possibility that she might overlook his past and marry him.

He sees things differently now, but is resolved never to marry any woman without giving her the full details of his story.

I submit that the old orthodox visualization of hell were the merest melodrama compared with the mental torments which this young man has endured for more than a dozen years; and yet I assert, after careful weighing of all the evidence, that he is fundamentally as normal in his sexual instincts as you or I or anyone who might be selected.

Undoubtedly the psycho-pathologist needs no further elucidation before his assent to this proposition is granted; but, for the sake of others, let us briefly recapitulate. Though few details are remembered of his earliest experience, when the girl exposed him, this event, as he asserts, made a very strong impression on him. It is probably safe to assume that he observed interest and pleasure on the part of the girls, which, under such circumstances, is well nigh if not quite universal. The wish to please the girl is fundamental with the normal boy, as the man desires to please the woman.

To make it plainer that this exposure was enjoyable to him, if not at the time, then in retrospect, it must be remembered that most things which children do that invite punishment are enjoyable to the children at the time when they do them, for children are seldom vindictive or foolish enough to invite punishment unless the present pleasure is greater than the prospective pain.

If this association had not been formed at that time it must have been formed later. Instinct and childish experiences lead, in a man, more often, probably, to exhibition than to *voyer* tendencies; but what contributes to the *voyer* tendency also reinforces, by an indirect method, the exhibition tendency, if that has occurred first. That is what probably happened in this case. When he awakened in the night and saw his brother's erect penis, his otherwise unexplainable fright was due to the fact that he and the other children had been severely chastised when other people had seen him; but a natural and

frequent, though perhaps not universal, reaction in young people—and in adults as well—is to experience pleasurable sensations in their own genitals when they see those of another person, especially when the other is in a state of sex excitement. I have shown this in cases published elsewhere; and I have known several cases where the first sexual feeling that the boy or girl experienced came spontaneously, apparently instinctively, on seeing someone else in a state of sex excitement, or engaged in some sex act.

Underneath his fright there was undoubtedly some pleasure or satisfaction in seeing his brother, either at the time or when he pictured the scene. If this were not an instinctive reaction he could have arrived at it from this argument: anything gave pleasure that one was punished for; his exposure had resulted in punishment for those who had seen; therefore the sight of his brother in this condition must give pleasure. But, if it gave him pleasure to see his brother exposed, though he was too much frightened to admit this in the foreground of consciousness, he could immediately argue that another seeing himself would derive like pleasure. Since his first experience had been one of exhibition, and the second was of a *voyer* order, the second, instead of leading him to look for his own pleasure would naturally confirm his beliefs that others enjoyed looking, and this would strengthen an exhibition tendency. Paraphrasing, seeing had apparently pleased the girl; and there must be something pleasant about it, else why the punishment? He had had some stolen enjoyment underneath the fright when he saw his brother. If he enjoyed such a sight, the girls must have done so. It is fundamental for a man or boy to wish to please the opposite sex. He knows one way to do it. It is also fundamental, apparently, for one who observes the enjoyment of others, even when he hears about it, usually to be affected with the same feelings himself. This is apparent in early drinking, going to theatres, etc., and the keener the enjoyment experienced, the more profound the infection from it; so this is greatest where sex experiences are involved.

At the proper age he began to experience sex sensations; and,

the example having been set by his brother and others, he began to masturbate. Almost from the first, as a result of his early teaching, he considered this sinful, vile and physically injurious. He therefore made constantly increasing efforts to refrain from this practice, and the resulting state of increasing desire necessitated increasing will power to insure resistance.

That his intentions were good and his will power unusually strong are evident from his experience with the girl on the couch.

His experience with the other boys and girls in college days happened when the rigid control he had over himself was weakened by drinking. His disgust was the usual thing, and it evidenced that he, like most young men, looked forward to both psychic intimacy and physical mutuality in the sex relation.

When invited home by the girl he was unable to resist. One must remember that, aside from this and other provocations during his career, he was in a constant state of sexual tension as the result of his efforts to resist the impulse to masturbate.

He was temporarily somewhat morbid and pessimistic, developing a feeling that it was useless to try to keep up the fight after the death of his fiancee.

Before his first exhibition experience there had been a protracted period of repression, with occasional lapses to masturbation, followed by self-condemnation and discouragement. The thought that the things he most longed for and most idealized, wife, home and children, could never be realized, had haunted him long before this episode. His sex tension was terrific at that time.

Now, it is a matter of common knowledge, and it has been shown often in my studies, that anyone undergoing prolonged, conscious sex repression, or one whose sex desires are flagging or approaching extinction, consciously at times, unconsciously often, tries unusual or bizarre methods of sex relief or sex stimulation. The expedients resorted to are usually such as the person has heard about, or such as have come within the limits of his experience.

I do not insist upon the interpretation which I have made of his childhood experience; but if that is accepted, the tendency established, which had long lain dormant in the background of his mind—perhaps in the sub-conscious—might readily become definite action through the stimulus of strong desire. At this time his desires were made more urgent by the unending procession of low-necked, short-skirted, light-mannered girls which one nowadays inevitably sees on summer nights on the bright streets of any large town.

Leaving out altogether my suggestions for interpretation, the male penchant for display before the female, thoroughly discussed by Darwin, or mere fortuitous, aboriginal instincts to assume light attire when the weather is hot and primitive desires are strong, might either one easily serve as an explanation.

I merely contend that this was a perfectly normal man with perfectly normal instincts—a man sincerely committed to the most rigorous ideals of conventional conduct, who was partially conditioned by circumstances so that exhibition tendencies, which every human being has, in some degree, became operative to a far greater extent than is usual.

I am very confident that explanation and insight at the time would have prevented recurrence; and I think it very probable that rational sex education before these events would have forestalled them altogether. It would be unprofitable to proceed further with this case. We all know that a pleasant experience invites repetition. We know that his desires were urgent; and we realize that his struggles finally induced a neurotic condition.

It may be well to remark that he is now well and expects soon to be married.

The following auto-biography presents another case of pseudo-perversion,

As a preface to what I have written below in regard to my sexual experiences I may say that shortly after I first read Dr. Robie's *Rational Sex Ethics* and *Sex and Life*, and after some preliminary correspondence with him, I sent him a

detailed history of my experiences. In this history, which covered some 75 pages of manuscript, I related many specific experiences in detail, especially some of my homosexual experiences. I later visited Dr. Robie, and for many hours discussed with him my own case and the cases of several friends. My history as given below has been considerably revised, both to shorten it and to omit details which are not pertinent in showing the development of my sexual life or which might reveal the identity of some of the persons involved. A further reason for omitting some of the details is that as the result of changed sexual feelings, there is some revulsion to discussing some of the things that have happened in my life. Some slight changes or additions have been made as the result of my discussion with Dr. Robie, but the history is, for the most part, as it was originally written, except for omissions. The persons who have entered into my sexual life I have designated by letters of the alphabet in the order of their appearance on the scene.

I am an American, born of American parents, and am approaching 35 years of age. I am nearly 6 feet tall and weigh about 180 pounds. I never weighed more than 155 pounds until after I was 25 years old. In recent years I have weighed nearly two hundred.

As to my education I went through grammar school without a break, but required five years for preparatory school. Grammar, spelling, and the earlier work in mathematics were relatively easy, but such studies as history, geography, etc., which required concentration were difficult, partly because I did not know how to study. Study of history or geography meant for me memorizing the lesson and I had a very poor memory. It is accordingly perhaps not surprising that the necessity of spending an additional year in prep. school was due largely to a lack of interest in some studies.

Despite my poor showing in prep. school I went through college in the regular course and obtained my bachelors degree at the age of 23. Two years later I obtained the degree of Master of Arts. I have since taken work toward the degree of Doctor of Philosophy but have not obtained it. As I am now in work that interests me, unless something happens to make

it advantageous to do so, I shall probably not complete the work for the doctor's degree. I have done considerable teaching, all college work.

In all of my college work I was more or less indifferent, barely "pulling through" in some subjects, doing medium work in others, and good work in two or three subjects of my specialty. I believe that I did about as well as the average student. I went in for only one sport and played only a mediocre game. That I did not play a better game I believe was partly because of the fact that I wear glasses, without which, as was necessary, I could not follow the plays clearly and quickly enough. I have always felt, however, that a large part of the lack of ability in my playing was due to results of the sexual expression in my life. I do not now smoke or use alcoholic beverages, and I have never done so.

I did not enter into any social activities to any extent, especially with girls, until I was out of college. I believe that I had not taken girls to more than a dozen events until I was 25 years old. In the last four years, on the other hand, there has been scarcely a week that I have not had one or more "dates" with some girl friend. Generally I have confined my attentions to one girl, at a time in so far as special friendship is concerned.

My parents were well educated, coming from families of good reputation which were noted for their religious activities. My father held an important position in the denomination to which he belonged and my mother also was very active in church work. My early training was along the lines of the old fashioned religious family. I did not learn to dance until a year or two ago, and I practically never went to the theatre until I had been out of college several years. For some reason, however, I have never had the same interest in religious matters as the other members of my family. During my college work my religious beliefs took a definite turn away from the "old time religion" as a result of the studies in which I specialized. My views on most questions, however, I consider to be highly moral. I have no use for the scandals that are held before the public in the "movies" and newspapers everywhere.

My family stock seems to be good. I do not know of the

conditions in the families back beyond my grandparents, but on both sides they died of ordinary conditions incident to old age. My father died in an accident. I have no definite evidence of any unusual sexual difficulties in the lives of any of them. One sister at the age of 40 is unmarried, nervous, and not well. She has never been interested in men, and I suspect that actually she has had some sexual difficulty which she has completely hidden. The other sister has been married for a number of years but has no children.

In relating my various sexual experiences I will go into some details that may not seem pertinent, but I do so because, in reading case histories, I have been impressed with the fact that details are often left out which might throw some light on the later history of the individual. I can not be sure of the sequence of events. The relative dates are brought to memory by the association with certain places of residence or other things which in each case extended over periods varying in length from one to eight years.

The first sexual experiences that I remember occurred when I was about eight years old. Probably the first was when another boy and I tried to cut my penis with a piece of glass, but of course it hurt, and blood came. I was frightened, but kept the matter to myself; and the wound healed without difficulty. I do not remember any subsequent events connected with this episode.

Some time later, but when I was yet quite young, I had a brief experience with the boy concerned in the above episode. It was probably nothing more than talking about the genitals, and handling them after we had seen some boys in swimming naked.

I had seen men urinate in semi-public places. At one time, when I was struck with a desire to urinate, I did so in the presence of a little girl with whom I was playing, instead of going where I would have been out of her sight. Urinating before her seemed to impress me as a gallant act, something to make an impression on her. I am sure I was punished in some way for this.

About the same period, probably a few months later, I had

an experience with a boy a year or two older. Perhaps we had several secret meetings, when sexual matters were mentioned. The only experience I distinctly remember was when we were in a barn, and this boy wanted to urinate into my mouth. I do not recall whether he wanted me to take his penis into my mouth or only the urine. He told me that the Bible said it was a good thing for one to drink urine. I may have protested, but he forced me to do what he wanted me to do.

It was either on this occasion or at another time that my mother caught me in the barn with my trousers down, and took me into the house in that condition, which, I recall, caused considerable humiliation.

The events for some years following are rather vaguely dated, occurring between the ages of about 5 and 12. Several of my experiences were with one boy who was probably two or three years older than I. I will call him A. Although he was not particularly dominating among other boys he exerted considerable influence over me. On one occasion, when his folks were away from home, on his urging we both undressed in the bathroom. I do not remember any sexual play at the time, although there probably was some. On another occasion at school recess when no one else was in the toilet room he made me permit him to urinate in my mouth. He boasted about it to some of the boys, but I tried to laugh it off. I do not recall that I ever took his penis into my mouth, or went through any of the related acts as in my later homosexual experiences, but I may have done so, for I do have recollections of having done so with some boy at about that age. As I remember, A masturbated and probably had me masturbate him. I think I tried to masturbate myself, but I was so young that there was no emission and I do not recall any special sensation. In fact I do not recall any special sensations or excitement connected with any of my sexual experiences until I was about 14. I do not know whether A had emissions from masturbation but he did seem to find something more in the sexual play than I did.

I think it was A who gave me my first real information in regard to the sexual differences between boys and girls. He told me of having sexual intercourse, using the vulgar term,

with a girl who lived in our neighborhood. At that time I thought she was rather a harem-skarem girl, but to my surprise, since she graduated from college she has held an important position in the Y. W. C. A. I never knew her personally.

As A had actually seen a girl's genitals I questioned him closely about them, and even tried to get him to make a model showing what they were like. I may say that I never yet have seen the female genitals, but all through my life there has been a desire to see them. One young fellow of my age persuaded a girl to show us her genitals, but if I saw them they made no impression on me. In this connection I may say that the element of curiosity, to see the female genitals for instance, has played a large part in my sexual life. I think this is brought out later in the variety of methods of masturbation, and other things.

I had a number of other experiences between the ages of 5 and 12. On one occasion a boy stranger, much older than myself, who was working with a road repair gang, enticed me into an empty house, put me down, took out my penis, and as I remember, the only thing he did was to spit on it. I do not think that he masturbated either himself or me. It was a common stunt in our neighborhood for several boys to pick out one boy, "put him down, take out his " —— " (the vulgar term for penis) and spit on it." I do not now quite understand the psychology of this procedure. In such play I either played no aggressive part or was the victim.

On another occasion three of us had been playing in a straw pile and one suggested that we go to his home and play "take off" to get the straw out of our clothes. He told his mother we were going to play that game, the nature of which she seemed to be aware, and we locked ourselves in his room. His folks were "well-bred." Cards were used in some manner to determine the order in which each boy took off some article of clothing until naked. I did not fully undress for I was "afraid"; afraid of what I do not know.

On another occasion, in the barn with another boy, we were looking at each other's genitals (and probably playing with them) when my father called me in a hurry. I hurried down,

not buttoning my trousers completely. My father noticed it and reprimanded me, but not sharply. The boy, whom I will call B, was the brother of a girl whom I later asked to marry me, whom I will call C. About that time, when B and C were at our house, B and I were in the bath-room. I asked him if he had ever seen "hers," and if he thought she would show them to us. I don't know whether she heard us or not; but she said, "I know what you are talking about." The matter ended there. None of us were then over twelve. During this period, from five to twelve, I am sure I took the penis of one or more boys into my mouth; but so far as I can recall, I was not able, during this period, to persuade any boy to take my penis into his mouth, though I am certain that I had a curiosity to know how this would feel. On one occasion I enticed a younger boy into the barn and tried to induce him to do this, but without success.

It was also during this period that I asked A to tell me what "whore" and "whore-house" meant. He told me to ask my mother, which I did. She said something about bad women, and that I musn't know about such things. During this period I had absolutely no instruction about sex matters. I think it was later that my father told me that I must not play with my privates. When I was put to bed, parents or sisters would admonish me to "take your hands away from there." Occasionally I got into bed with my sisters; but there was no sex display on their part nor on mine.

My father was pretty much absorbed in his work, and did not pay much attention to me, nor play with me.

There was one bully who picked on me in particular; and, through fear of him, or as a result of my experience with A, who urinated in my mouth at recess, I never went to the toilet at recess for many months; but later, feeling the desire to do so, I asked to leave the room with such regularity that the teacher objected; and soon a special arrangement was made to allow me to go out.

I wanted a scroll-saw or some musical instrument at this time, but was not allowed to have them. I have always thought that, if they had been given me, I should have had an oppor-

tunity to develop my initiative and confidence to do things. In later years it has seemed to me that my parents pampered me too much to permit the development of these qualities. I was scarcely allowed to do anything without asking my mother; and I had to tell where we played and what we played at. Of course I repressed some information, especially about sexual plays. Indeed, the first time when I was more or less free was at the age of twelve, when I went to a boys' camp; but there I was still backward, and did not enter into the general activities much.

In the grades I always had some girl whom I secretly admired; but I never let it be known. In fact, I seldom even spoke to the girl, and I was exceedingly bashful with them. I had two or three friends with whom I did become a little better acquainted, but no close friends of the opposite sex.

My sexual experiences up to the age of fourteen had been rather infrequent, and did not attract my special attention. I think they were largely suggested by other boys. At least, I did not take any leading part. After I entered prep. school at fourteen, though living at home myself, I became well acquainted with two boys who roomed together in a dormitory. Once when the three of us were in their room, I suggested to one of them (whom I will call D, and whom I supposed to be my friend) that the two of us take out the penis of the other boy; but instead they turned on me and took mine out and began to masturbate me. I had never had an emission, and they said they would "make it come." They kept at this a long time, but without success. Finally, one of them raised his hand and struck my erect penis hard enough to break the skin badly and make it bleed severely.

I had another experience with D later, when he persuaded me to take his penis into my mouth; but he would not do the same for me. At that time some fluid came into my mouth, which was presumably semen. D's brother was studying to be a preacher; and D also thought of being one, but he later changed his mind. He told me of having had intercourse.

After the experience above, I first noticed a white foam when I masturbated; and a little later, while doing this in company

with another boy, I obtained a few drops of liquid; but I have no distinct recollection of an occasion when I obtained semen in any quantity, nor of any sensation at the time of orgasm.

A little later I got acquainted with a boy who lived next door. At first I thought him younger, but later found that he was a year older than I. One night when he was riding home on the handlebars of my bicycle, I reached around in front and began to feel of his genitals, as others had done by me. He did not resist, but was not interested then. We had several experiences later. I told him of masturbation, thinking I was revealing something bran'-new; but I found that he had done it for some time. He learned it by watching an older brother, with whom he slept. He did not do it very often, and we had few meetings; but at least once I took his penis into my mouth, though he refused to take mine.

During the next year or two I think I had only one or two meetings with boys, though I began to masturbate more by myself. I tried to get one or two boys to do it, but they wouldn't. I often did it once a day, sometimes twice. I told one of the boys who wouldn't do it that I felt better if I did it. I was now in prep. school, where I did not do extra well, taking five years to complete the course instead of four. I would sit down at my study table, try to work, find it difficult to concentrate, and shortly would take out my penis and masturbate.

About this time I found a book about women and marriage, and from this I got my first real sex information. It told of the dangers of masturbation, etc., etc., but I did get some knowledge from it, although, when I read it, it always aroused my sexual feelings, and I would masturbate in my room, where I was alone, regardless of toilet facilities, for I discovered that by pressing slightly with my fingers on the under part of the penis, just in front of the anus, I could prevent the actual emission, although I experienced a sensation.

Having heard and read of the supposed awful results from loss of semen, I supposed for a long time, by thus suppressing the emission that I was not doing myself harm. I had heard how, as a result of continued masturbation, the victim would,

in the early stages, make open advances to girls, and finally come to a horrible end,—the usual tale of many books on sex questions. I fully expected to die before I was twenty-two, and was agreeably relieved when I later reached that age and found myself as alive as ever.

When I was about nineteen an important experience from the sexual standpoint occurred. One day, when alone, I enticed two little girls into the house and asked them to show me their genitals. When they refused I asked them if they wanted to see mine, and, without giving them time to answer, I took my penis out. At this time I really did not realize the seriousness of this act. However, since I have come to know more about sexual matters, I have regretted this experience perhaps more than anything else, because of the influence it may have had on the lives of the two girls.

When I entered college I had had no experience with boys for some time. I tried to break the habit because of the fears I had. I tried to stop masturbating suddenly, to “taper off,” to count the days—anyway at all, but with no success. I believe that on one or two occasions I went as long as three months; but usually it was two weeks or less.

I continued to masturbate more or less regularly throughout my college course, but never got the satisfaction I longed for. I wanted to see the genitals of girls. The family next door had a maid whose room window was opposite mine. She would usually partly undress with the curtain up; and I watched her; but she always disappeared when I thought I was about to see something interesting. Several times I undressed completely in my room and stood so I thought she could see me, being careful that no one else could. I thought that perhaps in this way I might get her to do likewise. Several times she did sit in a rocking chair near the window; and, while pretending to rock, she went through movements suggestive of coitus; but she never showed herself without her clothes.

I did see a girl and a woman naked in the bath-room, from a high window in our house, but did not get a good view; and my curiosity was unsatisfied.

During this period, masturbation was by hand. Often I

would stimulate my feeling and imagination with pictures of partially dressed women in advertisements appearing in such magazines as the *Ladies' Home Journal*. I was not affected by pictures of men in underwear, nor am I now.

As I said above, when masturbating I practically never permitted the semen to flow out. I presume it did flow into the bladder; but I am not sure that it even got out of the seminal vesicles. Perhaps they were never fully discharged, and that was why I masturbated so much.

During the college period, I tried several times to have some kind of a sexual experience with boys; but, because of the experience with the two little girls, I was very cautious, and had no success. I think I always tried boys who were several years younger than myself, thinking I could more easily influence them. Several times I was afraid I had gotten myself into trouble.

My work in college was somewhat better than the work in "prep" school; but I was listless and had a tired feeling, and I took no active part in any athletic activity except one sport. My own belief is that the principle reason for my getting on the team was that the material for that sport was poor. I think that, if I had not masturbated, I would undoubtedly have played a better game, although I was handicapped by not being able to wear my glasses when playing.

Only once that I remember did my sexual troubles affect me seriously in my athletic work; and that was when we played two games on successive days. I had a wet dream the night after the first game. During the second game my legs became cramped, and I called time, and asked for a substitute. I believe no one knew just why I quit, as I was apparently not seriously hurt. It may have looked like a case of "yellow streak" on my part, and it was a difficult thing to do; but I felt that the substitute could do more good than I.

During all the time I was in college, I kept away from girls. I recall but two occasions when I made bold to ask a girl for something. I have always regretted that I did not take more interest in them, for I missed a lot. I longed for friendships with girls, such as the other men had; but I could not force myself to ask them to go with me. There was always a fear

that held me back. I think it must have been fear that I might make some break, and perhaps let them find out that I masturbated. I was not at home in any gathering of either men or women. I never participated in any activities requiring work on my part, such as class or fraternity committees. I shunned debating societies and other things that would have been of great value in preparing me for my work after leaving college. I had then no definite notion of what I wanted to do after graduation.

After graduating from college I did not know what to do, as I felt that I did not know enough to do anything. I had no confidence in myself—in short, I was afraid. I continued graduate work, as the line of least resistance. After a year of this I gathered courage to apply for a scholarship at another university. It was granted, and it required a certain amount of work as laboratory assistant. After a few days at this I found that I was not so much of a “boob” as I had thought, and I took courage. As I presented papers and participated in seminar discussions I observed that I was able to present my ideas as well as or better than some of the students, and even professors. This gave me more courage; and I gradually developed more self-confidence as I began to see that masturbation was not making me incompetent. During the second year of graduate work I had a roommate for the first time. I will call him E. He was a rather quiet chap, a minister’s son; and I considered him as more or less of a “goodie-goodie” fellow. I continued to masturbate alone, but had to be more careful, on account of him. For instance, I would lie in bed for this purpose while he went to breakfast on Sunday mornings.

During this year there was a series of meetings at one of the churches. The subjects discussed related to the sexual life mainly, and stressed the necessity for continence, also the necessity of men not asking too much of their wives. E and I went to one of the lectures, in which it was emphasized that even though a man had spent himself sexually, he could make good again. I thought I saw a new light, and was “recreated.”

About this time I began a correspondance with the girl, C, of boyhood days, whom I had known more or less all this time, but to whom I had not made any advances, since I had

always felt, up to this time, that I was not sexually fit to marry; but now I thought that there might be a chance. I wrote to a physician whose reputation was excellent, and whom I knew slightly. He wrote me a reassuring letter, quoting instances of several of his patients who masturbated regularly, but were successful. He also mentioned instances of patients who had intercourse from one to three times nightly with their wives, and were healthy. This letter was an eye-opener for me, for previously I had believed that every time a couple had intercourse a baby was sure to be born within a few months. Accordingly, I had supposed that they could have intercourse only about once a year. I had worried about marriage also on the score that it didn't seem possible for me to ever be that continent. The doctor gave me a lot of information, and told me not to worry about masturbation and generally cheered me up.

Previous to this, on several occasions when my roommate, E, had gone to bed before I had, I had observed motions of the bed covers that led me to wonder if he was not masturbating. I finally told him what my troubles had been; and, as I expected, he admitted that he also masturbated. We thought we could help each other to break the habit. I tried very hard to stop, for I felt that I ought to for the sake also of the girl, C. I did fairly well in my struggles, with an occasional break, until one evening when I found E masturbating. I spoke to him and tried to stop him, but he made no reply. From what he has recently told me, it seems possible that he has often been asleep when masturbating, or at least unconscious of his surroundings. At any rate, as he did not stop, I became nervous and excited; and I went to bed and lay awake for a long time, fighting against myself; but the argument kept coming back, "E is a good religious fellow—he has tried to stop masturbating, using prayer, etc.—if he does it, why can't I?" and I finally gave in. After that I gave in much easier; and I have often felt that, had I won out that night, things would have been entirely different; but, on the other hand, I should have had the fight some other time; and, from bitter experience, I know that just when I think I am getting along "fine," some little thing starts a train of thought, and I let go and masturbate.

The girl, C, was several hundred miles away; and my courtship with her was carried on largely by correspondence. I made a trip to visit her, at greater cost than I could afford. She seemed anxious for us to get well acquainted. I told her that I wanted a home and a couple of children of my own, although I really never had been much interested in children. As I look back, I am not surprised that the whole visit had a depressing effect on her.

The first time I asked her to give me a kiss she did so. This was the first time I had ever embraced a girl, except members of my own family. I was then twenty-six years old. She told me that I was the first man to whom she had given that privilege. My courtship was pushed very rapidly, though we talked mostly on serious subjects. There was no opportunity for the many little pleasures that are necessary if a romance is to develop properly. I was always much embarrassed when talking with her about anything connected with our love for each other, for I always had an erection, which I was afraid she would notice. Once when walking with her I had an erection; and her hand accidentally touched my hard penis; but she apparently did not notice it. For nearly a year we continued to correspond, seeing each other only three times in that period. I tried to keep from masturbating, but after a hard struggle I would do it every few weeks. I let her know that something was troubling me greatly, and that I wanted her help; but I could not tell her just what it was.

During this time I had several interviews with a physician who told me that he had a number of theological student patients who, to keep themselves from masturbating, had him massage the prostate gland at intervals; and he tried this several times in my case. The operation consisted of inserting his finger in the rectum and pressing the gland, which caused an emptying of the seminal vesicles. This was accompanied by a sensation similar to that occurring with an emission. The treatment was supposed to reduce pressure, and thus lessen sexual desire; but it always seemed to excite me more, for I nearly always masturbated when I got home.

I now went to a distant place to teach, where I was lonely and made few friends; and my sexual feelings increased. C

and I were not yet definitely engaged; and I was much worried over my inability to stop masturbation for her sake. In my periods of depression I felt that she did not care enough for me. I had told her that I did not care for mushy love; yet when I was with her my greatest desire was to caress her. However, she was very careful not to let me; and this seemed to excite me all the more. When we were finally engaged my troubles were not lessened.

Where I roomed there was again a woman lodger in a room opposite mine. I wanted to see if I could see her undressed, but had no opportunity. At this time I was greatly excited by seeing dogs attempting coitus, which added to my desire to see a woman's genitals and to my curiosity as to the sensations in coitus.

One day at this time I recalled that, during my youth, I had, once or twice tried to reach my penis with my mouth. I now rolled back on the bed as if to turn a backward somersault, with a pillow under my head, and found that I could now do this. Afterward I masturbated several times in that way, imagining I was having coitus.

The next time I saw C, I intimated to her something of my sexual trouble, telling her that I had never had anything to do with bad women, but that I had relieved my feelings. I said nothing more definite; and she was left to guess at what I meant; but I do not think she understood. I also told her that the doctor had told me to marry as soon as I could. This incident I have always felt played a large part in causing her to break the engagement a short time later.

Shortly after this I was circumcised. I had expected that the circumcision would relieve my desire, but it did not. I told my doctor how I had taken my penis into my mouth several times. He made a casual remark about men who got great satisfaction from other men. This aroused my curiosity; and I asked him what he meant; and he told me of several cases of homo-sexuals. I told him of several of my boyhood experiences, but said I was not sure that that was what I wanted. He told me of Havelock Ellis's volume on sex inversion, which I read through. It excited me and aroused my curiosity; but my mind was full of doubts as to the moral atti-

tude to be held toward such things, especially from the religious standpoint, for my views on such questions were influenced to a large extent by my religious training.

It was about this time that C broke the engagement, without giving any specific reason. Although I had seen it coming, I nearly went to pieces. That night I found a boy of twelve years old; and, after talking with him on sexual matters, I got him into my room. I took his penis into my mouth; and I think he took mine in his. I abandoned all thought of right and wrong, and let myself go completely. The thought of that night excited me greatly for a long time.

I later became acquainted with another doctor, whom I finally told of this incident. He impressed upon me the necessity of being careful not to get into trouble. Though I had enjoyed the incident, I had ever since been greatly disturbed, thinking that I had committed the worst sin. This was now added to by fear of detection. This doctor told me that hundreds of men did this thing that I thought so wrong; and I had learned this also from the book I had read. He also argued that if I were so constituted, I ought to accept the situation and make the best of it.

I felt that the only way to be sure was to try it again; but how to find a man or a boy I did not know; and I finally asked this doctor about it. He said he thought he could find someone if I were sure I wanted to try it. I finally decided to try it, and the arrangements were made. The doctor had previously told me, without mentioning names, of several prominent men, including well-known ministers, who were known to have had homo-sexual experiences. Nevertheless, I was surprised to find the person whom I met to be a refined man, well known, and most highly thought of. We engaged in mutual *fellatio* to the point of emission. Afterward I had a feeling of depression; and I kept wondering if it were right.

We have since had several meetings, perhaps eight or ten in all. This man, whom I will call X, says that his greatest satisfaction is in *fellatio*, and that intercourse with his wife is only a makeshift, as he is married and has three beautiful daughters. He also stated that our homo-sexual experiences were the first he had had for years. Generally our practice has

been mutual *fellatio*, X arriving at the orgasm very easily, after which I have to desist. On the other hand, with me the climax comes on slowly; and I nearly always have to think of a girl, and imitate the motions of coitus to some extent. We have embraced, sucked each other's nipples, etc.; but in it all I get no great satisfaction, except when we indulge in *fellatio*. Then I go about it in earnest, and get some enjoyment out of it, always thinking how much more enjoyable it would be if it were a girl I loved who was with me, partly to give me enjoyment, and to whom I could also give pleasure, instead of one who was looking solely for his own satisfaction.

During our first meetings it was evident that I was not finding satisfaction. I wanted something more nearly like what I imagined normal intercourse to be. Being too large to attempt *poedicatio* with X, I was one day introduced to a professional invert, who told me that he had no interest at all in women. He had had many varieties of homo-sexual experiences; and he considered that homo-sexuals were a very large class. He said it seemed as if every time he went to a public toilet, someone was there who watched him, or in other ways gave indications that they were looking for a meeting. I engaged in active *poedicatio* without difficulty, but was unable to submit to the passive form. The experience was in no way comparable to my imagined ideas of intercourse. Very soon I repeated the act, with no more satisfactory results. It was not difficult for me to repeat, as I have, on several occasions, after having an emission, immediately begun to masturbate again, and soon obtained an erection and a second emission.

I mention in connection with my homo-sexual experiences that I have at times locked arms with men friends, a trait supposed by many to be a common one among inverts; but I do not remember of ever having any sexual feelings in doing this. I do enjoy holding the arm of a nice young lady when I am escorting her.

After my engagement with C was broken, I cared less what I did. I told E, my former roommate, of my sexual tendencies, and tried to get him interested. Although he was more or less horrified, he has never broken our friendship. Only recently, in talking over these matters, he reminded himself

that he had never told me that he had tried *fellatio* with another boy once, and had thought it nothing but a "kid" trick.

After a time I determined to get more acquainted with girls, and to force myself to be less bashful. I took several girls to various events; and later I got acquainted with a girl of my age, whom I will call G. She was lonely, and our acquaintance progressed rapidly, G doing as much to help it along as I. It was not long before, one night while we were sitting close together, I put my arm around her. As she did not protest, I put my other hand on her breasts, and then kissed her. I asked her if it was all right to do so, and she said, "Yes." After that I often visited her; and we were left alone in the parlor. One evening I first embraced her, then drew her down on my lap and kissed her. She had on a low-necked waist and I kissed her throat down as low as it was exposed, and remarked that I wished I could have more of it. To my surprise, she began loosening her waist; and the first thing I knew I was sucking one of her nipples. She said later that she had never allowed this before, and was surprised at herself. I had no idea either of doing what I did before I did it. The whole thing was apparently spontaneous on the part of both. After that, for several months, we did the same thing frequently. We also indulged in prolonged kisses, in which we would put our tongues in each other's mouths. Several times I put my hands beneath her dress; but she never allowed me to touch her genitals. She seemed to enjoy these things as much as I did, although she always insisted that they never excited her. We were both overcome with remorse at times—she more than I—when we discontinued these practices; but we always resumed them after a time. On one occasion, when we were standing, I tried to touch her genitals with my erect penis (inside my pants), as I had been told that a girl would thus become greatly excited. I don't know whether I touched her or not; but she immediately showed a feeling of revulsion. G had a temper; and we broke off during an exhibition of it. I made one or two slight attempts at reconciliation, but none were effective. I have never regretted this breaking off, except that I did at first long for the sexual play; and I was for a long time greatly excited

when I thought about these experiences. In the matter of the sexual play, I have felt that we were both at first equally responsible, though at the last I always initiated it, and frequently had to urge her. The last I knew, G was not married. I hope that these experiences have had no adverse effect on her life.

Since my experiences with G, I have never been nearly so familiar with any other girl. My idea of the affair is that, after having lost C, and my sexual feelings having been stirred up by my experiences with X, I was in a position where I felt that I would go to almost any extreme; and that made me bold. The animal spirits were uppermost; and I took the first chance that came along.

From the time I broke with G, my experiences have been varied up to the past eight or ten months, which I will describe later.

While I was between the ages of twenty-eight and thirty-two, my sexual activities were all by myself, except for an occasional homo-sexual meeting with X. I masturbated more or less frequently, usually at least once a week, occasionally only once in ten days or two weeks, sometimes several times a week.

I discontinued the practice of withholding the semen by pressure, and adopted for a time the method of lying face down in bed with a pillow beneath me, and tried various other methods, which need not be mentioned. Although at times I tried what I have previously described, and which might be called *auto-fellatio*, it became increasingly difficult and has for some time been abandoned.

I had at one time a curiosity to see X and another man, mentioned later, indulge in homo-sexual acts. The element of curiosity seems to play a large part in the sex urge in my case. For instance, when I have thought of assuming the passive role in *poedictio*, it was that I might thus gain a knowledge of the sensations of a female in coitus.

After having learned of Havelock Ellis's books, I read them all, and many similar books from several of the largest libraries in the country. Books on psycho-analysis and books of case histories have greatly interested me. Practically all of the different varieties of sexual peculiarities have interested

me, with the exception of such things as Sadism, Masochism, coprophilia, urolagnia, etc.

The conditions leading up to masturbation varied greatly. It occurred often on Sunday mornings before arising, or when taking a bath. Usually it was the result of some adventitious circumstance, i. e., I might see dogs in coitus, or a girl who would remind me of my experiences with G, or the looks of some man might remind me of X. Any of these things might set up a train of thought that would take my mind from business or study. I have often masturbated just to be able to settle down to work again. At times the impulse was so strong that I would rush to my room and complete the act immediately; at other times I would first remove my clothes; and at others I would excite myself gradually by looking at pictures and by all sorts of imagery. I have usually masturbated the morning, or day, after having a night emission, for my wet dreams do not seem to relieve me, but seem to start a train of thought that excites me all the more.

I usually imagine when masturbating that I am having intercourse with some woman whom I have seen or known; but occasionally my mental imagery is concerned with my past homo-sexual relations.

My sex dreams have considerable variety. Until my first homo-sexual experience with X, they usually if not always centered around a female; and I would feel myself showing more or less shame because I was having an erection that other people could see. Several times the female dreamed about was my sister, doubtless due to the fact that I once opened the bath room door, not knowing she was there, and caught a glimpse of her naked profile. Many times in my dreams I would get to see the girl's genitals only to be surprised to discover that she had a penis like a man. When I first learned from X of the various common homo-sexual relations I was worried, for I thought that this type of dream indicated that I was a confirmed invert; but I later read in a book on psycho-analysis that the type of dream in which the girl appears with a penis was common to many men, the interpretation being that, never having seen the female genitals,

they would naturally visualize the male genitals, with which they were familiar. After that I worried less about the dream.

Since having had several homo-sexual experiences, my dreams have included more homo-sexual features; but it has seemed to me that they have indicated rather a desire to get away from that phase. For instance, I recall a dream in which some robbers had captured me and were going to make me commit a homo-sexual act against my desires. In other dreams men have approached me, and I have tried to evade them. In a recent dream I hesitated to join with a man, but was about to yield when the emission occurred. My sex dreams have been comparatively few, since I usually masturbated often enough to prevent them. It usually requires two weeks' abstinence before there is a nocturnal emission.

I also had a number of dreams presenting similarities that I have wondered about, from the standpoint of psycho-analysis. In one I seem to be upon a high pole which begins to fall over, with me at the top, moving in a long arm to the ground, where I expect to get hurt, but I never do.

I have wondered if the long pole indicates the erect penis, and its falling down the return to softness.

Another dream, quite common, is connected with a railroad trip that I wish to make; but I loaf around the station and just miss the last car. This I have interpreted as a fear of missing something in my life; just what, it is not quite clear, perhaps, that I shall never marry and have normal coitus before I die.

Since beginning to introspect for the purpose of this history I dreamed of seeing a male friend moving his hand in his pocket so that it was obvious that he was masturbating. I wanted to offer to masturbate him or to perform *fellatio*, but felt that I ought not to. Then came the emission.

When I have emissions in my sleep, with dreams, I nearly always try to prevent the emission by pressing tightly against the under part of the penis, as I used to do when masturbating, doing this semi-consciously, and probably from the fact that I got into the habit long ago, or possibly to avoid the disagreeable feeling of the wet night clothes.

Reverting to my affairs with other persons, after breaking

with G, for some time I felt hopeless about ever getting married. I did not feel very much attracted toward girls. I took girls out occasionally; but it seemed as if I were never to experience the feelings I had had with C, nor have the same desire to make a girl happy. True, I still wanted intercourse; but mixed with it was the feeling that I was not sure whether I wanted a woman or a man.

I fell sick with influenza. Being alone, and wishing to confide in some one, after "sizing up" my doctor, I told him of my masturbation. Later, as I discovered his broad-mindedness, I told him of my homo-sexual tendencies. He admitted that he did not know much about such things, but was entirely sympathetic. He related to me the case of a woman patient who had confided to him that she had gotten her greatest satisfaction in performing *fellatio* on her husband. Now that her husband was dead she was having a hard time, being compelled to masturbate frequently.

He also told me of a young woman patient who had told him that she desired intercourse so much that when any man came to see her she soon showed him what she wanted; and he, of course, took advantage of her. One or two had promised to marry her, but had not done so. She had never been pregnant; but her strongest desire was for real, married love. She told the doctor that she feared she could never control herself sufficiently to carry out a proper courtship. I told the doctor that I would be glad to try intercourse with either of these women; but the doctor's moral code would not permit him to give us the necessary introductions. I had also been informed, by a physician, of a middle-aged spinster who was on the verge of insanity from a desire for intercourse.

I have often wished that I might try intercourse with some girl who was in the same fix as myself, either to make sure that my homo-sexual tendencies were only temporary, or just to satisfy the great demand.

For some time after the break with G I was not where I met girls of my age, at least, girls who interested me. Then I met a girl whom I will call H. I went with her over two years; but she was cold, and in some ways masculine. Several

times she intimated that I need not take her arm. She had had several opportunities to marry, but had not cared to do so. She was intellectual, and in some ways desirable; but I found that our interests were not the same. Nevertheless, I still went with her, hating to break with her because then I would be alone again. During the latter part of our acquaintance I had my arm around her twice, once pressing rather hard. She neither remonstrated, nor did she show much interest.

During this same period I was gradually developing a correspondence with a girl whom I had long known casually. I will call her I. She at one time had a nervous breakdown, and apparently sex difficulties have played a considerable part in her life. She is a woman of the highest culture and ability, though somewhat reserved, and is evidently waiting for some man of high ideals, whom she is beginning to despair of ever finding. We have been cordial, but never very close friends; and I finally decided that it was useless to push the affair further.

At the termination of this affair, one autumn evening about a year ago, I went canoeing with O, a friend of about my age, who has several university degrees. I had never known him to go with girls, and several little things made me wonder about his sex tendencies. After we had paddled some distance we lay down in the canoe, feet toward each other and legs partially overlapping. In this reclining position we drifted on the current in the moonlight. The conversation was concerning technical and social things; and there were doubtless some suggestive emotional expressions, for it is common knowledge among those not too unsophisticated that many couples, floating in canoes, are indulging in passionate practices, even to intercourse. Imperceptibly we slouched lower in the canoe, more and more in bodily contact, our hands and arms moving over each others' legs. For my part, I was more or less excited for some time, and wondered if anything would happen. I did my part to make it happen. Whether he felt as I did and tried to make it happen too, I do not know. He said afterward that he had not expected it when we went out; neither had I. But I saw that he had an erection (I do not

know whether or not he had seen mine); and finally I put my hand on his penis, and soon we had a homo-sexual experience, *fellatio*, on my part, but he did not care to reciprocate in this particular. We repeated this experience several nights later in the canoe; but I think that this time neither of us had an emission. We both felt a little revulsion because of our friendship. We discussed our feelings. He was at first hesitant; but I told him how much I had read, and I suggested that I might help him. He had read only Ellis' book on sex inversion. He told me that he often had a desire to masturbate his roommate when the man was asleep, but did not wish to go further than that. He told me of experiences with at least three men beside myself. One of these men seems to be especially attracted to O, for when O mentioned to him that he had a friend who would like to meet him, he did not care to be introduced. O and I, during a period of five or six months, had perhaps five or six meetings, the two above, in the canoe, and the others in my room, when we were undressed. At the latter times we at first caressed each other. Then I usually indulged in *fellatio* at the end of the meeting. At first O did not do this, but finally did; and at the last meeting he seemed to desire it and began it first. I got temporary enjoyment out of these experiences, and I did not worry about it as much as I had done formerly; but still it was not what I wanted. With a man it seems as if he is after all he can get. It is all "take" and no "give." I feel that I am doing it just to get satisfaction, and not to give it, while in reality I want to give some one girl something,—make her enjoy it. When having experiences with a man I have always asked him if he enjoyed it; but he was generally non-committal. At least I never could feel that he was enjoying it, and I did not feel satisfied.

O and I were now separated for three months, O being out of tow. On his return he told me of experiences with two different men while away, both "picked up" in hotels but neither experience had been very satisfactory.

During the last year of this history there was a period of some weeks when I masturbated frequently. Once only, some

time ago, and that the first time for a year or so, I resorted to the practice which has been called *auto-fellatio*. I also had one homo-sexual meeting with X, in which the usual preliminaries occurred, he being more interested and extravagant than I, and ending with mutual *fellatio*. This time, as in practically all my experiences, I held off, with the feeling that I should prefer intercourse with women; but after a certain point, when I was probably fully excited, I was ready to proceed just as he did, up to the climax. After this there was, as there has been after practically every experience, a slight feeling of revulsion, which, however, is generally forgotten.

Incidentally I may say that I have been seriously troubled for the past six months with my stomach. I finally consulted a specialist, and after I knew him well I mentioned my struggles with masturbation. He said that, at the very first, he had recognized a condition which was common in many of his unmarried patients who were not having normal sex relations. He takes a broad view of masturbation. I did not tell him of my homo-sexual tendency.

I have for many years noticed that a sort of phlegm came into my mouth at times. I used to think it especially bad when I masturbated frequently and prevented the emission of semen. I even wondered at one time if the seminal fluid might not have worked up into my stomach as the result of the practice. X said it was a good thing to swallow the seminal fluid at our homo-sexual meetings, as it returned to the system the material removed by the emission. I have wondered if that affected my stomach in any way.

From the above you will see that I have had a rather "checkered" sexual life. During the past year I have been much with a newly found friend, and have become much attached to her. After discussing my sexual experiences with Dr. Robie, and after having been assured by him, as well as by others, that they should lead to no bad results, I have become engaged to this girl. Since our engagement the sex desire seems to have subsided somewhat, although I still masturbate nearly as frequently as usual. I have had no desire for homo-sexual relationships so far. Every time I have my

fiancee in my arms I have had a very strong erection, which I feel sure she must have felt.

For a considerable period, several years ago, I had grave doubts as to whether or not I wanted intercourse with a woman, or if I preferred a man; but I have thought that this was due to suggestions by X, and to some of my reading. Sometimes I cannot understand why I could so brazenly have a homo-sexual meeting, and face my girl friends next day.

Several times I thought of having intercourse with a prostitute; but the idea never appealed to me. For one thing, I wanted a nice girl who would be psychically companionable; and again, I feared disease. I think I took men because it was the easiest course. It seems as if one felt freer to suggest desires to another man, willing to carry on sexual play with him; but perhaps it would be just as easy with the right girl.

I neglected to mention that about the time of my experiences with the young woman I was getting my first knowledge of psychoanalysis; and the physician who told me of the widow who had had the peculiar relations with her husband made arrangements for me to see a psycho-analyst. I told him some of the facts, and he pronounced mine a serious case. He was going into the army and would not take me on. Besides, I could not raise \$10.00 a meeting for several meetings a week for a long period.

After that I consulted another noted psycho-analyst on two occasions. He thought I probably could have and enjoy normal sex relations, although he did not go into the matter thoroughly. He asked me if I had tried normal intercourse; but after my negative answer I do not recall that he suggested my doing so.

I may say that I often wish I had never had the homo-sexual experiences; and yet perhaps they have not been without value. I can realize now the problems of some persons and sympathize with them, and understand them better. I shall also know what to beware of if I ever have any children. I believe also that my experiences have been such that they will be a help to me after marriage in bringing my wife to the full enjoyment of the climax.

At times it has seemed to me that the satisfaction of the sex appetite was the only thing I cared for in the whole world. I know it is not proper to look at it in that way; but for days at a time it has been the uppermost thought in my mind, and I cared for nothing else. I feel that if I could have the right, normal satisfaction the sex feeling would not be so prominent, and that I could devote my energies more to my work.

Now I may say something about my ideas of masturbation. First, I do not think that it has greatly injured me physically. It is true that sometimes I feel tired and worn out; but this feeling may be due partly to lack of proper exercise. When I am out of doors much, and working hard, I soon feel perfectly fit, though I continue to masturbate. I may say that almost without exception a day or two after I masturbate I feel tired and dull. Dr. Robie has insisted that this feeling is not due to masturbation; but from careful observation I am sure that it is. Sometimes I feel perfectly all right. I believe it is largely due to circumstances. If I start working immediately afterward I may be tired. If I stay in bed, as at night, the feeling is not so marked. It is, however, very evident that immediately after masturbation I feel happier. I generally begin to whistle. As to the psychological effect, it is difficult to present my ideas in the short time available. Until six or eight years ago, this effect was very great. I had no confidence in myself, and felt especially that masturbation was responsible for my inability to do things as well as other people.

I may say, however, that from my earliest days I seem to have been backward in many ways. I had no initiative in play or in school work. I have, therefore, wondered just how much of my lack of confidence was an inborn characteristic, and how far it was acquired, and especially how much it was due to masturbation. Likewise, I have wondered whether or not careful sex instruction would have guided my sex life right in other directions, or if the sex feeling was naturally so strong in me that I would have had much the same experience under any system of instruction. I do not believe the homo-sexual tendencies to have been inborn, but that they were acquired as a result of early experiences.

I believe it to be desirable from all standpoints to substitute

normal sexual experiences for homo-sexual ones. However, doubtless as a result of my experiences from childhood, I have no particular feeling of revulsion to the homo-sexual contacts mentioned; and I think I might like similar contacts with my wife's genitals if I were sure that she were willing.

I believe in evolution, and I am convinced that the animal side of life plays a large part in true love—that the Creator intended that man and wife should have intercourse at other times than for procreation; but the difference between man and the animals is that man is endowed with a mind, which he is meant to use in determining how far he should go in the sexual relation.

I believe very strongly in monogamous marriage relations, and further, that so many divorces are needless.

I am much inclined to believe that a large part of the time devoted to religious worship would be better spent in teaching people the essentials of right living—teaching man and wife to understand each other, both on the sexual and psychological side, and teaching young people to prepare for married life. I believe that in such a way we can worship the Creator, and show our appreciation as well as by debating whether this or that thing is true, or whether there is or is not a future life.

I believe that continued masturbation, especially if indulged in frequently in youth, will have the effect of delaying maturity. It will center the youth's interests in himself, possibly develop selfishness; and when maturity is reached, instead of turning his attentions to the opposite sex, he will continue to be isolated from girls.

I am convinced that a man must have social relations with women, in order to lead the highest life—to get the best things out of life.

Anyone who has read Kempf's "Psychopathology," Burnham's article, "The Significance of the Conditioned Reflex in Mental Hygiene" (*Mental Hygiene*, Oct., 1921) or the sources from which the latter writer has drawn,—Watson, Pawlow, and others,—or who has read the works of Cannon and Crile, needs, perhaps, no discussion of this case other than that given by the young man himself. Still, there may be here an oppor-

tunity for a profitable discussion of certain points by the psycho-analyst, or by the tyro in neurology, as well as by the general practitioner.

Let us first, recognizing the amazing simplicity of this case, remember that there is a tendency for us to talk as if such cases were difficult, as if the prognosis were uncertain, as if a long and expensive psycho-analysis would be required.

This may be a good place for me to remark (in fear and trembling, to be sure) that, in the humble judgment resulting from my limited experience, some of our psycho-analysts take both themselves and their patients 'oo seriously. I do not wish to disparage Freud, Jung, Bjerre, Ferenczi, Hitchmann, Maeder, and the others, nor any of their respective followers; for I have everywhere said, as I say now, that great good has come from this movement. If it had done nothing else except to impress upon all the facts that there are hidden foci in most minds which spread irritation and injury, and that these foci must be brought to the foreground of consciousness and disposed of, it would have been an epoch-making movement; but, more than this, I consider technical psycho-analysis in many cases of greatest value, though it would be ridiculous to ask us all to subscribe to all its tenets or to concede that it is the only method of value, or that, in its technical sense, it is a complete therapy.

But I am still inclined to criticize psychoanalysts in general for long drawn out, expensive methods, and for serious prognoses, when the bulk of cases are simple, and could be treated about as well by the general practitioner. On the other hand, I am in just as critical an attitude toward the general practitioner for ignoring, refusing to treat, and sending to a specialist, the whole class of neurotics, as difficult and obscure and annoying, while he is perfectly competent, if he exhibits ordinary sympathy, possesses himself of the content of his patient's consciousness, and exercises a little common sense, to not only effect a speedy cure, but to receive merited gratitude and suitable financial returns himself.

None of the above is said in a critical spirit, but merely to bring to our attention a peculiar and distressing situation.

It is impossible to ignore the magnitude of this problem and

the instant relief from individual suffering, from social vice and unrest, from drain on the public treasury, that concerted, effective action on the part of physicians and qualified men in other professions would bring.

When a country doctor of utter obscurity, in response to his endeavor to make some of these problems known to the professions in a sensible way in books restricted to those professions encounters in the course of a few months some of the serious problems, such as have been described in this chapter and other chapters in this book; coming to him from every New England state, from every state of the Pacific slope, from all but one of the plateau section, from all but one of the northern section, from six of the eleven states in the southern section of the United States; when his attention is called to a half dozen of such problems in San Francisco, to six times as many in New York City, to four in Washington, D. C., and to as many more in Washington State, to a dozen each in as many other of the largest cities, to from three to ten in scores of the larger towns and small cities, and to isolated cases in small communities in some forty states, he begins to consider it a national problem, and, judging from foreign correspondence, a world problem, as well.

Not only have these books been restricted to the professions, but these problems have been very largely those of professional men and women, and almost invariably those of people of college training.

While it is doubtless true that these problems are more numerous and most severe among people of the highest culture, they are yet very common among those who have no knowledge that there is such a thing as a solution, and to whom any literature which might help, is at present entirely inaccessible. (For that matter, recent books by several authors, along these lines, for the professions only, have been made by censorious societies inaccessible to the professions themselves.)

It is, of course, granted that where the writer, or anyone else doing similar work, has had one of these problems brought to his attention, thousands, perhaps tens of thousands, have had needs as great; but timidity or ignorance of the existence

of anyone who dealt with such matters, or economic conditions, have prevented their making their troubles known.

The method of technical psycho-analysis is slow. The number of analysts, even including all neurologists and psychiatrists, is small. As we have seen, the number of neurotics or potential neurotics is legion. If every physician in the country were an analyst, and the neurotics and potential neurotics who need attention, should present themselves, vast numbers would be turned away from this pool of Siloam, for want of time and room. Still, there are innumerable cases of this nature whom the general practitioner might treat with entire success, but who are advised by him to go to a specialist, when such advice is like telling an impecunious loafer to buy out Standard Oil. Many sufferers, keen enough to recognize the situation, do not apply to anyone, but spend their half-efficient lives in unadulterated misery.

Now, no one can read this case, and, for that matter, most of the cases reported in this book, which have required any therapy, without recognizing their extreme simplicity.

It is doubtful if there is a town with a population of ten thousand people in the United States which has not one or more doctors just as competent to treat this case, or the other cases, as the writer; yet this particular man went to two renowned psycho-analysts who, without going into it at all deeply, pronounced it a very difficult case, while several good, all-round men had an excellent opportunity to settle his problem for him and did not attempt it.

This man wrote me, and insisted on coming a good many hundred miles to see me, when there were fifty men within a radius of fifty miles of him who could have handled his case just as well. All I did was to answer his letter sympathetically and optimistically, and tell him that it would simplify matters if he would write out his case in detail from the beginning, as best he could, and that I would then advise him to the best of my ability. He then wanted to see me, which was perhaps advisable, but probably not necessary, and talk the matter out. I went over the history with him, which he later condensed about one half; I corrected some of his fallacies, added my reassurances, convinced him that he was a pretty normal man and a good candidate for matrimony.

It seems as if it must be plain to the psycho-analyst that no technical analysis was needed here; and it must be equally plain to the average general practitioner that he could have handled the case as well as it was handled; yet this man had been trying for ten years to find out whether he was normal or perverse, and whether he ought to marry or not, all the while lacking confidence and suffering from anxiety, but doing fairly good work, in spite of it all,—though nowhere near the work of which he was capable.

Possibly some may say that it is early to conclude; but I do conclude, not from this case alone, necessarily, but from similar ones, scattered back through the years, that he will henceforth lead a normal sex life, that he will marry, and that he and his wife will be happy, that his self-confidence will be largely augmented, and that his efficiency will be greatly increased.

Very briefly, let us take up a few points. He was backward, or thinks he was, as a child, though he admits that he may have been so naturally. He is confident, and I agree with him, that his home surroundings, in which he was pampered, watched, and restricted, contributed to his backwardness and lack of confidence in himself. Of course it is apparent to any physician that his attitude in regard to masturbation kept him in a constant state of shame, anxiety, and fear, and that this would naturally account for his self-consciousness, his feeling of inadequacy, and his avoidance of the society of young women. But it would be difficult to attribute any part of this to masturbation, *per se*. He himself says that he kept away from girls for fear that they would find out that he masturbated; so, at least a part of his anti-social tendency could not be laid to masturbation, but to his self-condemnation because he practiced it.

At present it would be difficult to find a more robust appearing specimen of a man. His genital organs are perfect, except for a slight downward curvature of the penis, probably resulting from the injury received when his playmate struck him (see early part of history). Spermatozoa are in normal numbers, and unusually active. He fills a difficult position and gets good compensation.

It is probable that, had he not acquired the fear of masturbation, or if so acquired the fear had been removed early, he would have masturbated moderately without alarm, and have married long ago. The reduced sex tension resulting from moderate expression without anxiety would, in all probability, in spite of his early homo-sexual conditioning, have prevented his homo-sexual experiences.

In other words, his early experiences with boys, establishing homo-sexual tendencies, which were virtually conditioned reflexes, would have been kept from prominence by the ordinary conventional inhibitions, had not the sex urge, which had no adequate relief, been a strong conditioning stimulus. In addition to the real sex urge, which acted as a stimulus to homo-sexual acts, his constant preoccupation about his sex life was an additional conditioning factor in all his sex acts. Doubtless his *auto-fellatio* and his experience with G were made easy by his constant worry and the frequent tension.

The ordinary curiosity of any boy to see the genitals of the other sex was further conditioned and strengthened by talks with boys, especially by the talk in the bath-room with a boy friend when the girl said that she overheard. This remark of hers troubled him for many years. He wondered how much she had heard, even up to the time of his engagement to her. At the time when she overheard, he was expressing to his friend great curiosity about girls' genitals. There was a close association between this curiosity and the shame at being overheard.

As often as this feeling of shame at her overhearing came to his mind, which was very frequently, the associated curiosity which he was feeling at the time when the shame first occurred, came with it—very much as ringing the bell started gastric juice in Pawlow's dogs. The conditioning factors attending his cutting his penis, his exposure by other boys, his submission to urination *in ore* and his compulsory *fellatio* are too obvious to need more than enumeration. His conscientious fears that his exposure to the little girls had produced lasting effects may have been well grounded; for it is well known that many of the sex shocks of childhood that result in inhibitions in so many women, against marriage and the normal sex relation, originate in some such way.

It is interesting to note that a nocturnal emission which occurred the night after a game was held responsible for cramps in his legs during the next day's game. This, of course, is far-fetched. Cramps might be due to a hundred other causes. This merely shows the tendency of one in a constant mental ferment over sex problems to attach a pathological significance to the remotest things. As a matter of fact, I probably have been told by fifty athletes of 'varsity attainment that an emission was almost invariable after a period of strenuous training, or following a hard game, unless the night was spent in such a way that there were voluntary emissions. I have even known cases who, fearing nocturnal emissions as harmful, and expecting them at such periods, made it a rule to indulge promiscuously in order to forestall the emission.

His first ray of hope seems to have come when the lecturer at the church meetings, though still severely condemning masturbation, held out some encouragement for those who should reform.

Kempf says in his *Psychopathology*, at the bottom of page 136, "The male youth who submits to the domination of others tends to remain at the auto-erotic or homo-sexual level (adolescent) and those who have been 'sissified' by their parents and associates tend to become fixed homo-sexuals of the receptive, dependent, submissive type. They seek for the protective friendship of virile, popular males, and this in its biological significance may finally have the same value as the love seeking of the dependent female. Anyone who had had experience in trying to assist to bring about an affective readjustment, may testify as to the humiliations they suffer from their sexual and social inferiorities, and their tendencies to make egotistical compensations or to seclude themselves."

This case was hardly of the type described by Kempf; and there was little tendency to fixation. My idea is that those who tend to remain fixed at the auto-erotic or homo-sexual level are cases where the person has been subjected to a long series of conditioning experiences, and has finally become, as the result of the prolonged strain, a mental case. Furthermore, I think that the cases which tend to remain fixed are much more frequently those who were of a moron type, or at least who had some mental deficiency from birth.

While in this case the pampering and sissifying methods of his parents and friends may have prevented initiative and had some influence in keeping him at the auto-erotic or homo-sexual level, I take the ground that the conditioning experiences, represented in his associations with his early playmates, and his conditioned reactions in regard to auto-erotism, arising from the general concensus concerning it, controlled his reactions more than the other elements in his environment. They controlled his reactions until such time as these reflexes could be reconditioned; but he, like so many other young men, had little opportunity to effect such reconditioning. His shame and fear made him afraid to seek help for a long time; and when he did leave the way open for this, in talks with friends or physicians, he found no one able or willing to go to the bottom of the matter with him and show him the genesis of his troubles in the conditioning associations of youth and in his fears of auto-erotism. Little more would have been necessary except to thoroughly remove his *bete noir*, fear of results of auto-erotism.

Krafft-Ebing and others used to have some success in treating so-called fixed perversions by hypnotism. It has recently been said by some one, or I have thought it myself, that hypnotism is merely removing inhibitions—breaking down conditioned reflexes, releasing forces that have been held in leash. As a similar example one might take the classical illustration, given by Dr. William James, and quoted by Dr. Burnham in the article of his to which I have referred. An emotional shock, making accessible hidden sources of energy, has nothing mysterious about it since we have learned the law of the conditioned reflex. I wish that this article by Dr. Burnham could be generally read, since it not only most excellently summarizes, with reference to the original sources, our knowledge of the conditioned reflex, but shows in a most lucid way its inseparable connection with pedagogy, psycho-analysis, and psychiatry.

It would seem that, in the light of our recent knowledge of the conditioned reflex, the prognosis of perversions that have formerly been considered hopelessly fixed might be made more hopeful.

There is opportunity for but a passing glance at this method and its application in neurology and psychiatry. I am glad to see psychologists of the physiological type, as well as physicians of a psychological trend, recognizing more and more that the point of view necessitated by comparatively recent studies in behaviour, or of the conditioned reflex, explains many of the peculiarities of the neurotic, as well as character traits where no definite neurosis has been diagnosed.

This new knowledge opens up bright vistas in therapy for some who, like the present writer, have been working somewhat in the dark. Reading several articles lately concerning these subjects, I was struck with the nearness of accepted fact to former clinical observations.

In looking up some former studies of my own, I read again *Part II, Points of Contact*, of my *R. S. E., Vol. I*. If one reads that chapter it will be noticed that I there gave some attention to the workings of what now would be called the conditioned reflex in its application to sexual anomalies. At that time I did not use the term, conditioned reflex, at all. It was before the term was known, or at least before it was known to me; but, changing the terminology slightly, one would see at once that I there reasoned, rather obscurely, perhaps, from clinical observations to known results through a medium of ordinary associations. The whole thing now becomes clear, to me at least, under the known laws of the conditioned reflex.

Going back to the case under discussion, when his girl broke the engagement, it was unnerving; and it weakened still more his confidence in himself.

One should notice also that some of his perverse acts were prompted by his curiosity, which as we have seen, had been strongly conditioned in regard to female genitals and the sexual act.

Though not especially relevant, it may be worth while to note that his experience, in which a nocturnal emission failed apparently to give relief, but left him in a state of sexual excitation the following day, is by no means unique, but a very common experience with males, and occasionally with females. Not only have many single men observed this phenomenon in their experience; but it is commonly noticed by married people.

A good many wives have told me that they were surprised, and to some extent outraged, to find that their husbands, on the morning after perfectly satisfying mutual sex relations, were evidently more desirous of intercourse than they had been before the night's experience. Some husbands also have noticed that their wives, not ordinarily given to exhibiting any sexual desire, were desirous of an early repetition after very satisfying sexual experiences.

Dr. Marie Stopes of England has observed that it is certainly more satisfying, and apparently entirely physiological, for many couples, at least, to have several sexual experiences in the course of a day or two, followed by a continent period of a week or more, which agrees entirely with my observations.

It will be noticed that the friend with whom our present case had his first experience in the canoe was apparently another case of pseudo-perversion, very similar to the one which we have been discussing, also that the man with a family, whose homo-sexual leanings had long been held in abeyance, was, very likely, another who had not had sufficient explanation in his early years to give him sufficient insight to effect a reconditioning of these tendencies.

Near the end of his narrative he says that I insisted that masturbation itself did not produce his tired and dull feelings, which he says in one place came almost without exception following masturbation. I am inclined to cling to my contention, and to say that there is no question but that his feeling that he had lost control of himself, that he was not fit to marry, that bad results were bound to follow each auto-erotic experience, must have produced sufficient mental strain to frequently leave, as a reaction to it, any tired and dull feelings that he may have had. On the other hand, he gives many instances, where, during periods of active physical occupation, or when there had been rest and sleep after the act, he had none of these feelings at all; and, let me remark, that it is perfectly physiological with many men to feel somewhat tired and dull if they engage in strenuous work of any kind immediately after auto-erotism or normal intercourse. I have repeatedly emphasized, and, as far as I know, everyone else who has studied these subjects has done the same, that at least a short period of rest and sleep is

highly advisable, if not absolutely necessary, for both men and women, after any form of complete sex expression.

I am tempted to add, *ex post facto*, so to speak, to this discussion, a very brief resumé of two even more recent instances of pseudo-perversions. A highly cultured woman of about thirty, who had always been somewhat nervous and who had made desperate efforts, influenced by prevailing ideas and parental teachings, to keep all sex manifestations in abeyance (she read Ruy Blas during her college days, and found it erotically stimulating; and she resolved never to read anything of like nature again, and kept this resolve), finally had a love affair and became engaged. She had a normal erotic response to her fiancée's caresses, but the engagement had to be very long, on account of the economic situation. After some years, since there was no definite prospect of marriage, and since her loneliness and longing, with no prospect of early fruition for her hopes, interfered seriously with her work, she decided to break the engagement and stop thinking of the whole matter. She was associated slightly with an elderly woman who had, for many years, had a very intimate woman friend. In some way these two fast friends became alienated. Very soon the elderly woman showed unusual interest in the younger woman, whose engagement had been recently broken. The younger woman reciprocated fully this interest; and an attachment sprang up between the woman of thirty and the woman of sixty-five, which it would puzzle the elect to differentiate from a college "crush." I know that the younger woman, and I am convinced that the older, was entirely unconscious at first of what this relation meant. A necessary separation becoming unendurable, the younger woman had a nervous breakdown. She had begun to suspect that all was not normal in this relation; and full explanation soon gave her sufficient insight to enable her to return to the normal hetero-sexual adjustment. Here was the germ, in a perfectly normal woman (probably in both women) of what, if it had been allowed to develop, would have become, ten years later, a condition that we have been wont to define as a fixed perversion.

In one of our large cities a boy of fifteen was seen, by a woman in a house nearby, sitting on a park bench, in supposed

isolation, masturbating. The police were called; and he was arrested, but was finally allowed his liberty. Some months later, in the presence of a married woman, he exposed himself and immediately had an orgasm. He claimed not to have realized what he was doing in the first instance; and, though he admitted that the second episode had transpired, he said that he was in a confused state at the time, and had no definite knowledge of what prompted it. He came very near to serving a sentence for this; but two observing physicians secured him treatment instead. It was learned that he began masturbation, in company with all his acquaintances, at ten or eleven. Shortly he was informed that the practice would ruin him body and soul; and he made desperate attempts to conquer the tendency. This was difficult, for he was as fully developed at fifteen as the ordinary man of twenty-five. During the period of his greatest resistance, a sudden shock and the fear that he had been instrumental in causing the sickness and death of one dear to him, resulted in nervous symptoms and a period of unconsciousness, from which he apparently completely recovered. He feared that masturbation had brought on this attack and that he would lose his mind. His efforts at control were redoubled, and for long periods there were occasional nocturnal emissions, but no voluntary relief, although there was almost continuous desire. He finally reached a stage of sex obsession, which is frequently called attention to by Krafft-Ebing, Tarnowski, and others, a confused state of consciousness in which anxiety and sex oppression were so mingled that he was hardly conscious, at times not at all conscious, of what he was doing. To the observer he was irritable, morose, and abstracted, though some of the time he did excellent work in school, and attended fairly well to his other duties. He looked upon the doctor to whom he told his story, and who gave him the proper assurances and explanations, as his benefactor and savior.

There is little doubt of his being a perfectly normal youth; and that he, with proper surroundings and encouragement, will lead a perfectly normal sex life is entirely probable. Of course the officials were certain that this was a case of perversion; and undoubtedly it would have become so in time, if he had been incarcerated, or if he had been left entirely alone.

CHAPTER XII

TRIALS OF THE ENGAGEMENT PERIOD

June 21, 1921.

Dr. W. F. ROBIE,
Dear Sir:

I am taking the liberty of writing to you concerning a question of vital importance to me, trusting that from your extended experience you will be so kind as to answer it for me.

I expect to graduate from _____ (a technical school) this December; my studies there have kept me away from my home town and my fiancée, except for short periods, until summer. We have been engaged for one year, and, owing to the expense of my education, do not believe it possible to be married until next June. We have naturally become quite intimate, with the result that, owing to our orthodox training, we have thought of separating until marriage became possible, but this solution seems as impossible as does marriage at the present time. I am, therefore, asking your opinion.

We are both college bred, members of the same church, and 25 years of age.

Having neither father nor family physician to consult, I am writing you, who seem to be best fitted to give this information; for which I will be greatly indebted to you.

Yours respectfully,

June 23, '21.

Mr. _____

Dear Mr. _____

Your letter at hand. Before answering it, let me condense for you the history of a case which has come to my attention within a week, involving problems which I am asked to attempt to solve as far as possible for all concerned.

A young man of twenty-six, graduate of a technical school, just starting on his career, but without money, became engaged to a talented young woman, also college educated. They were both from old puritanical families; and they were themselves orthodox, and of the highest ideals. They felt that they had not money enough to marry at the time, a year and a half ago. It was necessary that they be separated some six months. The girl was very reserved, but loved the man unreservedly, in spite of the tumultuous love-making which his impetuous and very virile nature had necessitated. The young man had to fight a tremendous sex urge, which was entirely unrelieved, since his parents had taught him that masturbation was destructive, both morally and physically, and never excusable. During their separation, he met, in some way, a young woman of the adventuress type who evidently "sized him up" and wanted a meal ticket. She had neither culture nor refinement; there was absolutely nothing in common; but she played upon his overmastering impulses, or he, in an unguarded moment, "gave up the ghost"; and sexual relations resulted. She immediately insisted that she was pregnant; and he, a man of high honor, immediately married her. Whether pregnant or not, she soon became so, though they separated almost immediately, and have been separated ever since. There is now a baby. Divorce proceedings are contemplated; but two years more will be required before this can be accomplished. The man cares nothing for his wife and she nothing for him. He is still deeply in love with his original fiancée, terribly humiliated, and having a terrific struggle with his natural instincts. Everything looks hopeless to him, for, on the day of his marriage he wrote to his fiancée, stating that he was about to be married, but could give no explanation. The girl was beside herself, and it was feared that she would become completely unbalanced. Later she became morose and cynical, and is so at the present time. Since his marriage he had one interview with her, stating that he should get a separation as soon as possible, make as good provision as he could for the woman and child, that she (his fiancée) was his first and only love; and might he look forward to marriage with her when the time was up? She, though it is known that she still loves him desper-

ately, said that she had renounced men and marriage forever. He accepts the statement as final.

This is merely the story. I will not enter into how I propose to save this young woman and this young man, for themselves and for each other, after these disastrous events. I merely want to say that their original situation was analogous to yours. You and your sweetheart may be stronger or weaker than they. Temptation may or may not be thrown in the way of either one of you; but even in the event that no specific temptation occurs, it is possible that either one of you, or both of you, may succumb to some neurotic trouble as a result of denying yourselves each other's companionship and starving your sexual desires for each other, which are now fully alive, as they should be in any normal couple who have become engaged in the anticipation of a happy marriage.

You want my advice, and here it is. Go and get the ministerial approval of your love at once, regardless of friends, relatives, money considerations, or any of the trivial things which are constantly wrecking what should have been happy and useful lives. You can both accomplish much more, happily married, than you can single and longing for each other, leaving out altogether the question of physiological needs on the part of both, which have become now almost necessities. Both of you would cheerfully wear the meanest clothing, live in the poorest quarters, and eat the simplest food for the next five years, and be together, rather than live apart and have all the material things that tongue could name or heart desire.

Then "go to it"; and live up to the courage of your convictions.

I married one thousand dollars in debt, then studied medicine and added another thousand. Our first rent was \$4.00 a month, \$50.00 furnished the house. \$6.00 to \$8.00 bought the groceries. This may seem "hard lines"; but I have always considered that our marriage at that time was the sanest and wisest act of our lives. We made no efforts at prevention at that time; and we had four children in four years, for which we are now duly thankful; but under modern conditions, you, or anyone similarly situated, would be perfectly justified in postpon-

ing children until you get a little start in life. This ought not to interfere in the least with your love or your health or your self-respect.

Should there be some insuperable obstacle to immediate marriage, do not separate entirely. See each other, at least to a moderate extent; and have each other's companionship and sympathy. Talk these things over frankly together, and agree that when your emotions run high, and your physical selves are difficult to control you will each unhesitatingly and unblushingly get such auto-erotic relief as is necessary to make your lives tolerable if not perfectly comfortable. My idea is that as long as such makeshifts are necessary, each should look forward unhesitatingly to the perfect consummation of love with the other.

I wish that you or the young lady would write me if I can be of any further service to you.

With best wishes for an early union and a happy life together, I am

Sincerely,

July 14, 1921.

"Dr. W. F. Robie.

Dear Sir:

I have considered your letter very carefully and have discussed it with my fiancée. We are naturally both desirous of being married as soon as possible, but do not believe it to be possible until December.

She did not realize that our intimate relations might affect her health and when we discussed auto-erotic relief, she seemed to think it the only alternative; however, the next evening she had changed her viewpoint, stating that such actions led to insanity, etc.

She handed me her ring, with the statement that either we must give up all the little enjoyments of the engagement or each other; there was no choice, so I made her take back the ring. Since then I find that our relations have become quite strained. It would have been of little use for me to refute her authorities, had I that power. I am, therefore, again taking

the liberty to write you, asking for your further advice.

I trust that you will pardon this imposition, which I have taken even before thanking you for so kindly replying to my first letter.

Yours very truly, _____”

July 18, '21.

Dear _____

Yours at hand. I do not see how you could have done differently than to talk these things out in a straightforward manner.

The young lady evidently saw and understood everything sanely and sensibly, and then later the things which she had seen, heard, or read in early life which had caused fears and inhibitions obtained the ascendancy, and she went back, for the time, to the old way of thinking.

If you could in some way get her to read, calmly and without prejudice, portions of my books, particularly the part called *Rational Sex Ethics for Young Women in Sex and Life*, or if she is particularly worried about the effects of auto-erotism, if she could read Menzies's *Auto-erotic Phenomena of Adolescence*, or Brill's lecture to a mother's meeting on *Masturbation*, or the lecture of H. W. Frink, M.D., who is professor of Neurology at Cornell, at the last international conference of women-physicians, she could not fail to be convinced.

She will surely have to get more knowledge of these matters at the time of marriage or after, if you and she are to be healthy and happy.

I wish I could talk to her for two or three hours. I am confident that I could explain these matters to her complete satisfaction; but, as you say, it is probably worse than useless for you to argue these matters with her at the present time. Sentiment and self-consciousness would be an effective bar to her considering the subject with an open mind.

Really, there is comparatively little danger of trouble in her case unless she has become highly erotic, and you are much together. Yours is the harder part; but you can stand it better

if you are separated than if you are together; so, if she insists on keeping apart, I do not see but that you will have to conform to her wishes; but, so far as you are concerned, do not, for Heaven's sake, repress your desires until you are in danger of getting into the same terrible situation which the fellow I wrote about got into; but if your desires are unduly strong, masturbate what you need to, and never worry a moment about it, and feel that it is the only nice, respectable, moral, and religious thing to do, under the circumstances. Thousands of physicians in your own state would say, from experience, as strongly as I, that it would do no more harm than so much intercourse after you were married, and that, in moderation, it is likely to do much good, under the present circumstances.

Strain every point that you can to marry her as soon as possible; and then get her to learn some of the things which she, like all good girls brought up in our prudish society, has vital need to understand. Do not blame her for her present attitude, for she is blameless, since most unsophisticated girls would do as she has done. It is the fault of an ignorant and prudish society, not hers.

Be sure to write me how you get on, and especially if I can be of further assistance.

Sincerely,

W. F. ROBIE.

September 25, 1921.

DR. W. F. ROBIE,

Dear Sir:

For the past two years I have been assistant to a professor, and as such have had access to his library which contains two volumes of *Rational Sex Ethics*.

I have studied the books at some length; but not having found anything with which I can correlate my individual problem I am taking the liberty to write to you personally and trust that it will not be an infringement on your time.

In June I will be graduated from this university with the B.A. degree, having for the most part worked my way. I am twenty-one years old and extremely active, entering into a large part of the college social life in addition to my work, and

often average as little as five hours per day of sleep for considerable periods. However, no matter how tired I may be, I am frequently aware of an almost irresistible desire for sex relations. I have experienced this in an increasing degree since I was fourteen and have at intervals resorted to masturbation, though always with a feeling of shame.

For the past two years I have been very much in love with a girl who is eighteen months older than I. Recently our engagement was announced, our plan being to get married next September after we have finished school; but I scarcely enjoy being with her because of the restraint I must exercise upon sex impulses.

We both realize the sacredness of this relation, have discussed it in relation to ourselves, and I have told her how I long for her in the sex relation; but the fact remains that it is not consistent with our training and ideals to enjoy extra-marital intercourse. My financial condition makes it impossible for me to support her until I have finished school; and in the meantime we are both rather discontented and unable to do justice to our work.

Her training has been of the scare type, given by an ignorant but well-meaning mother; and I will have to exercise great patience to overcome her prudishness, although, being of a warm, sanguine disposition, she will no doubt prove responsive.

After this lengthy statement of details may I ask your council as regards a secret marriage and such indulgence in the privileges of that state as we find consistent?

Thanking you, I am,

Respectfully yours,

Mr. W.

October 1, 1921.

DEAR SIR:

I am heartily in favor of early marriage, and certainly in cases like yours, where the parties are educated and near to beginning their life-work, and rationally, as well as emotionally, in love.

I cannot advise you too strongly against all extra-marital

relations before marriage. With your intended wife it would cause profound regrets later, and with anyone else, these same regrets plus the possibility of venereal disease.

I consider, with many modern thinkers, that moderate masturbation is a perfectly safe and sane outlet or makeshift for either a man or a woman when desire is oppressive, and marriage is for a time impossible.

If you cannot arrange your marriage at present, I advise you not to hesitate a moment or worry a particle over this point.

Of course I do not know the circumstances, whether parents are opposed or not, whether they can be convinced or not; but I believe that people should choose their own mates, after giving due regard to advice of parents, friends, and elders. Whether your marriage is secret or open, I do not understand that this would make any difference with either of you in your status as students in a co-ed university. If your marriage is secret, it may worry your wife, and make her less responsive until it is openly acknowledged. (I recently had a most delightful letter from a young woman student, secretly married to a young man student at a state university. They also were a most ideal couple, and with a working knowledge of the art of love. Still, she was having some inhibitions, which I told her would undoubtedly disappear as soon as the marriage was acknowledged.)

As to intercourse after marriage, I can say authoritatively that you would both do better work in your studies with moderately frequent intercourse if it were mutually satisfactory than in your present state of repression. I know of hundreds, including myself, who have tried it both ways, as a basis for this assertion. Even if she were not entirely responsive at first, but loved you and understood and began to respond, this would not harm her for a short time and would do you much good.

Why do you not talk this all over frankly with your chief? As he is a biologist, I am confident that he understands these matters, and would be a safe adviser.

I am glad you wrote me. It shows the right disposition for a young man to consult his elders in such cases. I only wish

that we elders always knew just what to say. If I knew all the circumstances, I might give better advice.

All I can say in closing is that the Bible says for a man to leave father and mother and cleave to his wife. That is certainly "good dope"; and it must mean to cleave to the one you must have for your wife. If you two are sure of yourselves, let nothing come between you.

Write me again if I can be of any help; and in any case be sure and let me know the outcome; and believe me deeply interested in the happy solution of this, the greatest event in your lives.

Sincerely,

W. F. ROBIE.

My two correspondents in the foregoing letters show very plainly some of the serious problems and dangers of the engagement period.

In my reply to one of the writers I summarize a case where these problems and dangers existed, but were, perhaps, not recognized; or, if they were recognized, were not adequately met. The tragedy which was a consequence may ruin the happiness and usefulness of two or more individuals.

There are those among us who would neglect the individual, as of inconsiderable importance, and devote themselves to social policies and conventions which they think make for the greatest common good.

It must already be known that I believe that no policy which neglects the individual, which condemns him to the unhappiness and ill health which make for inutility, can ever, in the last analysis, make for the greatest social progress. Whether such belief is correct or not, it must be granted by all that, if such cases as those of my two correspondents are common, and if such results as those cited in the other case are frequent, in this instance at least the individual well-being is inseparably linked with that of the herd. It can be definitely asserted that such problems are common and that such results are frequent.

This particular problem is not so different today from what it was twenty-five years ago. A principle difference is in point of time. There were then many tragic aftermaths to marriages

entered into by women whose fear and shame of sex knowledge was such that they did not know till after marriage whether or not sexual intercourse would be agreeable. Many, indeed, have entered marriage because a man was a good companion and could support a home, but with abhorrence or disgust at the thought of the sex relation.

Many tragedies have occurred too where men have married, spurred on by sex desire, without stopping to consider the wife's fitness as a companion outside the sex relation, nor her general adaptability for wifhood.

Couples marrying under either of the adverse conditions mentioned often become adapted and happy, but many such couples after marriage begin to have similar troubles to those of the young people in the engagement period who do know beforehand that they love each other physically as well as psychically, *i. e.*, the woman who does not respond to her husband sexually after a time does crave sex expression and is in danger of proving disloyal, while the husband whose wife does not respond, unless he is more than human, is in danger of drifting to some woman whose conduct gives evidence that physical relations would not be unpleasant.

The man who marries from sex attraction only is in danger, after he becomes more mature, of longing for a partner who has all qualities combined.

Those whose understanding of life has been such that they know beforehand that they are real mates, and whose physical desires for each other are such that they realize the danger they are in, when they do survive these dangers till after marriage, run little risk of future difficulty.

So we all agree that young people should understand themselves and each other fully before marriage. If they do this, and if they love each other enough to justify marrying, they are bound to have almost intolerable sexual as well as psychic cravings for each other, especially when the economic situation, which practically prohibits people from marrying before they are thirty, makes very long engagements often necessary.

No doubt one of the most urgent questions of the age is how to make it possible for young people to marry in the early twenties. (My suggestions, that conception be postponed for

two or three years, and that parents continue to help their married children to finish their education, that Dr. Hilda Noyes's system of insurance be inaugurated, with the principal payable at marriage, rather than at death, and the premium paid yearly till the debt is satisfied, appear in another book.)

But I wish to emphasize again the trials of the engagement period, and urge that advice be given by those qualified to advise.

Summarizing the whole matter:—

(1) We all admit that, to insure happy and permanent marriages, young people must have enough sex education to know that their attraction for each other is not based on friendship alone, on ordinary fellowship, or business relationships, on economic fitness, but that there is a compelling sexual attraction for each other, as well.

(2) When young people determine all these facts of agreement, it is natural and desirable, usually inevitable, that they become engaged.

(3) But, instead of marrying in a month or two, as they ought to, very many have to wait from one to ten years before they really begin to live.

(4) Very many physicians and scientists have claimed, some of us think we have proven, that protracted sex desire without relief is not only a menace to health, bringing on neurosis and various physical difficulties, but we all know it is a menace to morals and present conventions, in that one suffering from sex desires which are continuous and increasing is much more likely to become promiscuous in his habits than one in whom the sex desires have not been awakened, whose desires are quiescent, or whose desires are relieved in some other way than through promiscuity.

(5) One thing is pretty sure in the normally developed, fully informed, engaged young man and woman, the only kind likely to have a happy and profitable marriage, the sexual desires are not quiescent.

(6) *a.* Finally then, engagement without sexual awakening on the part of one or the other is scarcely thinkable. Engage-

ment with mutual knowledge is the best course to be encouraged. *b.* Continuous engagement with mutual desire present is dangerous to both health and morals. *c.* Promiscuous or mutual relations for either or both the engaged parties are never to be recommended. *d.* There are but two alternatives left: Early marriage, or enough auto-erotic activity for mutual and physical health and moral safety.

I have advised the first on all occasions; but when that advice could not be followed, I candidly admit that I have not dared give any other advice than the second.

CHAPTER XIII

THE OEDIPUS COMPLEX

DEAR DR. ROBIE :

My husband has left me, after a few months of married life, because I have failed to satisfy him physically.

I have never had an orgasm, although sexual intercourse has always been pleasing to me.

I am deeply humiliated, and am seeking an explanation of this failure on my part, which I feel leaves me under a cloud.

I am thirty-six years old, and have always been healthy, though not overly robust. I am southern, keenly sensitive, and have always been "protected." I am not passionate, but have always been strongly attracted to my husband.

My husband is thirty-five years old, the son of an American mother and a foreign father, and was reared abroad. He has been in this country ten years. He is passionate, and suffers from a dual nature, of refinement and sensuality.

We married after a romantic courtship of fourteen months, during which time he was devotion itself.

I was quite keyed up over the strain of wedding preparations, and returned after two days to my work, and also to the task of finding and fitting up an apartment. Besides being deadily tired, I was shy. Two weeks later, my husband told me he was absolutely disappointed in me, and he began to neglect me. I was crushed. My husband could not understand why I should collapse physically because of his displeasure, and he attempted to restore me with sexual relations, which were far from satisfactory.

Next, in his bitterness, he forced upon me *detailed* accounts of his relations with other women, and finally told me that he was in love with his mother, and wanted a wife for the physical side only.

A child would, I think, have settled the trouble; and we both should have desired one; but, unfortunately, as things worked out, this was entirely out of the question, for financial reasons.

His mother, perhaps with the best of intentions, also complicated the situation, finally coming to dislike me thoroughly for my failure to satisfy her son, and eventually prejudicing him against me absolutely.

I am most anxious to know if I am suffering from an inhibition, caused by my husband's treatment of me, what part my age and my working have to play, or if I am simply lacking in sex development. I have a strong home and maternal instinct.

Culpable as my husband is in the eyes of the world, he suffers too; so the whole thing is a tragedy—for himself, for his mother, and for me, but particularly, I think, for me.

I should greatly appreciate an answer from you at your earliest convenience.

Sincerely,

Mrs. E.

The following is my reply to this appeal.

DEAR MRS. E.:

It is nothing unusual in our present prudish society for a woman to marry, and fail to have orgasms for some time. Many women have gone through life so; and marriage has been a miserable fiasco, both for themselves and their husbands, and largely for that reason.

You probably had very little instruction before marriage, and felt nervous and self-conscious, and did not realize that you had a part to perform.

You may be more passionate than you yourself think. Certainly you could not have been expected to feel or to show much passion for your husband if he conducted himself at the time of marriage with any such lack of tact, lack of sympathy, and complete lack of understanding as he has shown lately. It is amazing that any man could have expected you to respond after telling you of his disappointment in you, and then of his former relations, and his love for his mother, etc.

Not that he intended to be, or was really brutal; but in his ignorance he certainly was brutal, and grossly untactful. All

these things might be explained to him; and he might make a loving and devoted husband yet, if he really cares for you, as he probably does, in spite of all he has said.

I do not think there is one chance in ten thousand that you are abnormal sexually. The trouble is, you were shy, and ignorant of the whole matter; and your husband was woefully ignorant and untactful.

You probably do have some inhibitions, which could be easily removed by talking things over, and finding out what they were. Your age has nothing to do with it, nor your work, unless you get too exhausted and keyed up.

If your husband makes any overtures; and if you still love him, as I believe you do, tell him that you will go to some doctor, expert in these matters, if he will do so also; and you will both try to get the proper explanations, which will surely help you to get adjusted to each other.

Brill, or Frink, or Jelliffe, or Tridon, or Frankwood Williams, in New York, could and would help you. I should be glad to, if you could come here for a day or two.

Have you read my book *Sex and Life*? If not, read the chapter in it, under *Rational Sex Ethics for Married People*, entitled, *The Psychology and Art of Love*.

Your husband left out all the psychic part, and then foolishly expected physical response.

I wish I could be of help to you; and I am confident that I could be if your husband really loves you at all, and if he has any reasoning powers, and if we can get hold of him.

Respectfully,

W. F. ROBIE.

Mrs. E. wrote again, as follows:

July 21, 1921.

DEAR DR. ROBIE:

Your letter has taken a great weight off my mind, for it is a blighting thing to be made to feel that one is physically unfit.

I have given a copy of your letter to my husband. He was much interested, and admitted that he was too "rough," but that he thought that I was too sensitive. I might add here that it is my refinement which particularly attracts him.

You may have inferred from my letter that his mother has been a serious cause of trouble; and she remains one, although she is at present abroad. She is a splendid woman in many ways; but she has a passion for her son, and she dominates him absolutely, thereby robbing him of almost all his initiative. Because of her unusual devotion, she could not fail to be intensely jealous of any woman he married. Although she liked me and welcomed me before marriage, she has since shown me no quarter.

As for my husband, he would make a most interesting clinical study. I only wish he could afford the services of a psychiatrist and would be willing to place himself in his hands. He suffers from two elements in his nature, Puritanical and Spanish, which are constantly at war with each other, and prevent his getting any hold on himself. He is highly educated, cultured, and can be charming; and he nearly always makes a good first impression. On the other hand, he has no moral sense in matters of sex, and is at times completely dominated by his "animal nature," and is at all times a prey to it. Unfortunately, his early training has served to weaken instead of strengthen him.

His father was an artist, very temperamental, and had no control over his son. His mother dominated the family, idolized her only child, spoiled him completely, and backed him against the world, the result being that he is still his mother's child. In his heart he resents this, and wants to be an individual; but so far he has not had the strength to assert himself.

I had hoped that marriage and happiness would bring him to his own; but we never had a chance. Everybody blames him severely for his treatment of me; and only one voice has been raised against a divorce. The only hopeful thing about the whole sorry affair is that my husband *wants* to do the right and normal thing.

I have recently read your *Rational Sex Ethics*; and last summer I read your *Sex and Life*, which I shall read again, in the light of my own unfortunate experience. I have had some work in Social Psychiatry under Dr. ———, and was much interested in *Morbid Fears and Compulsions*, by Frink, one of the prescribed readings in the course. Doubtless it is the same Dr. Frink to whom you refer.

I should greatly like to go to a physician with my husband ; but the whole situation rests on his moral force. Last February we did consult a specialist ; but at that time my husband was so sensitive about his mother ; and he so resented the doctor's direct statements, about her as well as about himself, that further help from that source was out of the question.

I am deeply grateful for the comfort you have given me ; and I feel, with you, that it is little short of criminal that the most vital facts of life are concealed, and so little understood, even by those whose experience should have enlightened them.

Sincerely,

Mrs. E.

I need say nothing about the Oedipus complex, for it is discussed at present almost in the daily papers. I have formerly declared that while I had recognized the condition I did not believe that such a complex was of such common occurrence as many psychoanalysts would have us think. I see no occasion to change my former statement, though such cases do crop out occasionally.

This particular case and one other (which I shall include if the history arrives in time) need no subtle psychoanalysis in order to ascertain the nature of the trouble, since in each case the attitude of the man toward the mother and of the mother toward the son makes it possible for the wife, with some psychological training, to make a diagnosis at once.

The final chapter in this tragedy is well shown in a recent letter.

DEAR DR. ROBIE :

You are most welcome to use such of our correspondence as you see fit in your book. I only wish that the world in general might have real sex knowledge, for I think that many married people after years of experience have little genuine insight into the matter ; and most unmarried men are tormented by the fear that a woman of over twenty-five or thirty suffers from a deterioration of her sex function.

Since writing you my husband and I made efforts toward a permanent reunion, and resumed our marital relations. I experienced pleasurable sensations, though not the ecstasy that he desired.

Shortly after this his mother returned; and her subtle antagonism toward me, together with the fact that my husband's promiscuous sex life rendered it arduous for him to remain loyal to one woman, have resulted in definite separation.

The unusual attachment existing between my husband and his mother—a mother-complex—has interfered with the full development of his manly powers. Unfortunately he is very attractive to women without possessing the means of making any woman permanently happy.

The fact that I have analyzed the situation does not render my pain and humiliation the less poignant.

With deep appreciation of your interest, I am,

Sincerely,

Mrs. E.

CHAPTER XIV

A CASE OF HYPO-SPADIAS

MY DEAR DR. ROBIE:

As I said in our talk, there is nothing unusual in my history, with the exception of one thing; but at your suggestion I will try to write out the facts as I remember them.

The one peculiarity is a hypo-spadias, the outlet not being at the end of my penis, but underneath, and 'way back, close to the testicles. I can't recall how early I came to realize that I was different from other boys; but probably it was at about the age of seven or eight. It made me bashful, unwilling to expose myself, and unwilling to take part in the few wrong acts the other boys did.

For instance, a boy who was, perhaps, fourteen or fifteen, took me into the woods and masturbated himself, catching the semen in his hand, and asked me to do the same thing, I then being seven or eight. I was curious, and asked questions; and he told me that grown men had about a cupful; but I refused absolutely to show my penis, or to copy him.

At about ten or eleven, the other boys I played with, tried a little *fellatio*; but I refused to do it, or to allow it to be done to me.

When I tried to urinate standing as did the other boys, I naturally didn't clear my pants; and great was my mortification to wet my leg. However, I speedily learned that useful trick, by the exercise of a little ingenuity in holding the pants open; but I still feel ashamed to let anyone but my wife see me do it, as the stream of urine comes, not from the end, but from under the base of the penis.

I soon learned to go swimming naked; but my penis always seemed very small, compared to the other boys.

We boys, of course, talked on sex matters; and I recall that we were very grateful to the father of one boy (a college professor) who, in reply to the boy's questions, explained to him the difference between a bull and an ox (he did it in German, and the boy told us all later).

When hunting for stamps in my father's attic, we found a picture of the male genitals, which interested and amused us greatly.

I have three brothers and a sister living; and one brother died in infancy. One brother also has a hypo-spadias; but I do not know about the dead brother. Whether my father or any other relative had it, I do not know. My father died before I was ten. I have two sons; and neither one has it; one brother has two sons, and another has one; and all are normal. My sister has no sons. So I can throw no light on whether the defect is hereditary or not.

The vestiges or imperfect parts of the tube can be seen on the under side of the penis. I suppose it is a case of incomplete union of the two halves of the body before birth. On erection, the penis seems of normal size; but the cord on the under side is not long enough, and pulls the end down, so that the shape is like a slightly crooked forefinger.

I worried over all this, as to whether I ought to marry, and whether I could have children. My family doctor reassured me on this point, but by general statements, rather than by any explicit information.

Of course I have masturbated somewhat; and I still do, when I have to be separated from my wife, and can't get to sleep. I can't remember that I did it at all till I was in preparatory school or college, and then only several times a year. I think I was fortunate not to be bothered with great, burning desire before marriage.

I was never tampered with by maids, nor did I feel tempted to seek prostitutes. I grew up in a healthy country atmosphere of boys and girls, playing together normally, and with a college education as our ambition and goal. I do not recall the slightest sexual desire toward any particular girl until after I had been engaged about six weeks, when it suddenly appeared.

In school and college and professional school, I became ac-

customed to the frequent "smutty" story; and at times there would be serious discussion as to whether intercourse should take place the first night after marriage, how often intercourse should be, whether a woman enjoyed it, etc. On the last question, I got the impression that the normal, virtuous woman never really enjoyed intercourse. The smutty stories gave some information, which was usually wrong; but that was the most, if not all, of my information at marriage.

I was married in the late twenties, to a girl nearly a year older than I, who had always been thin and nervous, a poor eater, and who had had a nervous breakdown a few years before. We have been married about ten years, have three children, and expect a fourth soon. The first child is thin and nervous. The other two are perfectly normal. My wife is well and strong, eats well, and in every way has improved wonderfully in health.

We blundered and stumbled along in our relations, making a few discoveries, which your books, recently acquired, have confirmed in startling fashion. I had no inkling that preparation was necessary; and so, of course, the first attempts at intercourse were hasty, unsatisfactory affairs, with no pleasure on the part of my wife. My instinct at once told me that clothes were superfluous and a burden; and in a few weeks I began to use my hands; and then my wife began to get pleasure and to respond; but I was never able to insert my penis. The membrane I had broken with my finger on one of the first nights; but the shape of my erect penis prevented its going in when we were in what you call the classical position; and, with one or two exceptions, my wife would not consent to any other position, until we had read one of your books, seven or eight years after marriage.

A few months after marriage I had an operation for hydrocele of the cord; and the surgeon examined my penis, on request, and remarked that he doubted whether I would have children unless the connection was very complete. His words have been strangely fulfilled. My penis would slide down by my wife's privates. This gave her great pleasure and orgasm. It gave me great pleasure too, but often it failed to produce emission; and I would have to finish with my hand.

After a year of this, there was no pregnancy; so I began to puzzle over the matter, and of course came to the conclusion that the reason was that the semen did not go in far enough, and probably did not get in at all.

We both wanted children, and felt that it should not be longer delayed; so I contrived a device which has been successful three times. There was little or no pleasure in using it; but my wife consented, for the sake of having a baby. Whenever we wished to add to our family, we used it once a month, till conception took place. In the first two pregnancies it took several months before conception occurred; but I am unable to say just how many months it took. For the third child, we used it only once; and that was sufficient.

I obtained a rubber tube a little smaller than my little finger, perhaps a foot long, turned the edge back, to make a smooth end, which end I usually greased slightly and then inserted it into the vagina about six inches. Into the outer end of the tube I forced the end of a glass funnel, about five inches in diameter across the top. Then, getting over the funnel, I masturbated into it; and, withdrawing the funnel, I used a hard rubber bar or plunger to push into the tube, and thus force the semen through. (The plunger must not fit too tight.) I made a mark which I could feel with my finger on the plunger, so that I would not push it in too far—that is, just far enough to bring its inside end to the end of the tube. Then, withdrawing the tube, I would give my wife an orgasm, thinking that this would help to suck the semen further in. I used to try to warm the glass on cold nights, so that the danger of the germ dying would be lessened; but I am inclined to think that unnecessary; and if I remember correctly, on one of the successful occasions my wife had no orgasm; so that precaution would seem unnecessary.

We have kept a record of the days on which my wife's monthly periods began; but, unfortunately, we made no record of the days on which the apparatus was used. The following table gives the number of days between the beginning of the monthly period and conception, and also the sex of the child.

<i>Number of pregnancy</i>	<i>Days between beginning of monthly period and conception</i>	<i>Sex</i>
1	About six days	Male
2	(cannot recall)	Male
3	nine	Female
4	seven	

We are quite uncertain about the number of days in the first two; but the last two are exact. As the fourth child has not yet arrived, we cannot tell whether it is a boy or a girl. In the fourth pregnancy the apparatus was not used at all, conception being the result of one very complete union, when our orgasms were simultaneous.

I think this is all that is of interest; but if you think of anything, about which you wish to inquire, I will try to give the information.

Comment

On examination this case presented a penis of somewhat larger diameter than usual. The length if straight would be five or six inches. The glans is large, somewhat flattened, and slit in two halves as far as the normal position of the superior portion of the urethral opening. Owing to the hardening of the rudimentary urethra into a cord, and its failure of further development or contraction like cicatricial tissue, the penis is always curved downward, and on erection the glans and distal portions of the penis point directly downward.

The hypo-spadias is of the penile variety, with the opening of the urethra very small, and very close to the proximal end of the organ. There is no sign of atrophy, and perfect erection is readily induced. The testicles are above the ordinary size, firm, and the scrotum normal.

The condition of this man's brother is, according to his description, almost identical to his. He is qualified to state this, since each has witnessed the other's defect, and they have discussed the matter freely, though both have been averse to consulting a surgeon.

I learn that the father of these men, who are members of a family of four children, had an operation a short time before

his marriage, the character of which he never disclosed to any of his family or friends.

It would be interesting to know if, as is probable, the father also had this same anatomical defect.

One author states that men with hypo-spadias are usually unable to procreate, that one hundred were examined, and none had children; yet there is little impediment when the opening is balanitic or penile of the anterior variety; but it is interesting to note that this man's brother had several children by his wife, without artificial arrangement, and that he now has to use contra-ceptive measures to keep his family within bounds, and that the present case, after learning a new *modus operandi*, has discarded his artificial device and has impregnated his wife in the natural way, while both these cases have urethral openings very near the proximal end of much curved penes.

It is stated by authorities that in cases of hypo-spadias not operated on in childhood, there is a strong tendency for the organs to atrophy and become functionally weak, which is altogether contrary to the conditions in these cases.

In consulting several authorities I have noticed nowhere that hypo-spadias was considered an hereditary defect. Here, the father's condition not being known with absolute certainty, nothing as to this can be posited absolutely; but at least we have the two cases in the same family.

It is unfortunate that the dates of the wife's earlier impregnations are not accurately known. What little evidence is given is in favor of what, so far as I know, is the most generally accepted belief, *i.e.*, that impregnation of an immature ovum results in a male child, and of an over-mature one in a female.

So far as I can judge, not being a surgeon, and having done only minor operations on these parts, the only necessary operation is to separate the band of tissue on the inferior aspect of the penis about one-half inch back of the corona glandis, and to moderately stretch the organ toward the proper position, and in a short time, with ordinary use, the penis will become very nearly straight. No artificial urethra need be manufactured, since the problem of impregnation has already been solved in two ways.

The operation indicated would add greatly to the pleasure and convenience of this man, and very much to the happiness of his wife, who craves close bodily apposition, face to face, during intercourse. It seems strange that a man near the head of one profession should postpone this so long, and that a doctor of high repute, when he had the opportunity, should not at least have suggested consultation as to the simple operation needed. He will now see a competent surgeon, and I am sorry I am not yet able to report the result.

CHAPTER XV

PROBLEMS OF MARRIED LIFE

ABOUT three months ago, in the course of one week, I was consulted by five husbands or wives representing five married couples. These couples had been married periods varying from eight to twenty years. They were all people of superior education and of high standing in their home communities, all supposed to be perfectly normal, happy, and well mated.

There is nothing unusual about the number of couples consulting me in that period, nor as to the difficulties which led them to seek advice; but they serve as an illustration of troubles which are very real to the sufferers, troubles likely to produce, in the end, in addition to discomfort and unhappiness, neuroses, divorce, infidelity, the possibility of insanity or suicide, and yet troubles so simple that a little advice of a certain kind caused them to disappear as if by magic. These cases were selected as appropriate for this discussion, since, after this brief interval, I already know the results of advice and enlightenment on the questions for which they consulted me. These questions all involved ultimately the problem of marital adjustment.

I. A woman consulted me about herself and her husband. He had had a severe sickness a year or more ago, and had not fully recovered. He had been trying to work, though suffering constant pain, though most of the time having no treatment. With proper rest and medicine and treatment, he was soon well; but that is not what I set out to relate.

It seems that this man's wife was an extremely hard-working woman. Up to the time of her husband's sickness, she had always done her work cheerfully and well, and had enjoyed the best of health. After he became ill and unable to participate in sexual intercourse nightly, as had been their custom,

she began to suffer, at first vaguely, then definitely, from severe headaches, backaches, angina-like attacks, and general nervousness. Her work now seemed very hard; and she felt it impossible to continue doing it; and she was obliged to give up entirely on several occasions. As her husband recovered sufficiently to be able to perform his part of the sexual act occasionally, she noticed that, on the days following these experiences, her work was not trying, and she felt perfectly well. She continued these observations for a long time, until she felt sure of her ground in asserting that on this one factor depended her sickness or health. She maintained that on every occasion, on the day following intercourse, she felt perfectly well and perfectly capable to do her work; but on a day following abstinence she invariably felt ill and unable to accomplish her duties. Each succeeding night of abstinence was followed by a day of increasing malaise and seemingly greater burdens, until, finally, she was forced to give up entirely and go to bed.

After her husband's complete recovery they resumed intercourse every night; and she soon afterward reported to me that she was in perfect health, that her really arduous labor was now like play to her, and that she was happily content.

If one had seen her several times during a few months, as she described, and as I saw her on one occasion, entirely incapacitated, hardly able to move in bed, apparently suffering severe pain, apprehensive of immediate dissolution, yet without ordinary symptoms of hysteria, and then have seen the bright, radiant, cheerful woman, boastful of her vigorous health, as she was after her husband's recovery, he would have been at a loss to account for the remarkable change, without knowing more of the cause than what appeared on the surface. Some, if they knew the circumstances, would be loath to account for her sickness as due to sex deprivation, and her health as due to the satisfaction of her instinctive needs; but the repeated concomitants of deprivation and sickness, of indulgence and health, could not fail to convince any reasonable observer that the connections were more than accidental.

This couple, when in usual health, in addition to intercourse nightly, had at times had relations both night and morning; often, though not invariably, the wife had two or more or-

gasms during an experience. I have observed a number of cases in some respects similar to this one, though none were, in my remembrance, so marked as this one.

II. A man, married eighteen years, consulted me with regard to his wife's nervous condition. They were happily married, though there had always been some lack of freedom and mutuality in the sex relation. The wife had been moderately responsive for some years after marriage, though always deploring the occurrence of sex relations, and feeling that there was something low and animal about this. As cares and stresses increased, her ability to attain the orgasm diminished; and she became less and less inclined to intercourse in proportion as her husband took less and less time for preparation. The prudish attitude which she had imbibed in early years from very prudish members of her family was, in the early years, partially thrust aside by her husband's lover-like attitude and compelling arts on his part, which evoked her response, in spite of herself. As he became careless, and discontinued those arts, she reverted to her original condition.

Explaining to this man the necessity of devoting sufficient time to preliminaries to insure his wife's enthusiastic co-operation in the love act, and insisting on the delicate and persistent employment of the ordinary technique of preparation, required but an hour or two.

The wife was then allowed to read a modern treatment of the subject of sex. This and a short talk readily convinced her that her point of view had been wrong, and that she could accept sex love in her married life as something natural and proper, nothing that she need blush about or be ashamed of.

The man had been repressing his desires to the best of his ability. After undergoing much suffering for a period of from two to four weeks, he had been in the habit of suggesting intercourse to his wife, who was almost always unwilling; and, since his long period of restraint made him incapable of prolonging her preparation sufficiently, and since *ejaculatio praecox* also resulted from repression, she was almost never responsive, though orgasm did occur at long intervals.

They now both began to devote more time and thought to the sex function. The husband tried tact and gentleness and per-

sistence in the ordinary arts common to all happily married people. She began to welcome his advances, and to respond in love without shame to his carresses. Almost immediately they began having intercourse two to four times weekly; and the wife began to have orgasm almost invariably.

The husband said that it seemed hardly possible that his physical discomfort and general dissatisfaction with life could so soon be replaced by new energy, enthusiasm, and a sense of well-being. As for the wife, she said it seemed strange that people should remain ignorant and reserved about these vital matters half their lives, when a little proper information would bring health and happiness out of discomfort and dissatisfaction. They both recognized that in their former way of living were the seeds of separation and divorce if the conditions lasted long enough, and mentioned several cases of relatives and intimates where they had positive knowledge that lack of adjustment had been the fore-runner of infidelities and separations.

This woman's nervous symptoms rapidly disappeared under no other treatment than the above; and she now attends to many exacting duties which she had been forced to give up.

III. A woman who had been married eight years, and who had six children, and had had one miscarriage, was suffering from severe headaches, crying spells, and many other symptoms for which no particular foundation could be found. One of her chief fears was the fear of impregnation. She and her husband had knowledge of numerous contra-ceptive methods, but some accident had been responsible for each one of the numerous pregnancies. No new information was given, or needed, although, under the circumstances, it would have been both legally and morally justified.

I found that this couple had been, from the date of their marriage, perfectly affiliated until recently. The wife, in spite of her husband's abundant virility, had had desire more frequently than he. Intercourse had occurred from three to five times a week for several years; and the wife almost invariably had two to four orgasms at each connection.

The repeated accidents made her life ahead seem an uninterrupted period of child-bearing and child care, with no help,

since their means were limited. Finally she got to a state in which she was so disturbed about the prospect that whenever intercourse was attempted or suggested, she became entirely passive or incapable of more than moderate interest; hence the symptoms recorded.

Convincing this couple that her symptoms would disappear with a return of normal response on her part, assuring her that her fears had increased with deprivation, and that they were probably ill-founded, but that, in any case, she must free herself from them, had the desired effect; and in three weeks their relations became the same as they had been before the difficulty; and the symptoms entirely disappeared.

IV. Recently a man who had read my books consulted me with regard to his marital relations. He had been married over twenty years, and had several children. He and his wife were educated, thinking people, who had married for love, and who had been faithful and happy to all outward appearance; but there was a skeleton in the closet.

The wife had the usual New England fear and reticence concerning all things sexual. Added to this, their early economic situation made it necessary for them to postpone children for several years. Contraceptive methods, used by a couple who do not understand them thoroughly and are afraid of mistakes and perhaps are only reconciled to such methods by extreme necessity; who have not that knowledge of the sex life which makes them perfectly free and unashamed to discuss all these matters together, almost invariably prevent a young wife whose sex development is not complete, from fuller development, and often cause a wife who has been responsive to gradually become unresponsive.

Here we had fear and the feeling that the sex act was low and to be ashamed of, and the fear and annoyance arising from the imperfect contraceptive methods, on the wife's part, combined with the husband's lack of knowledge of methods of awakening his wife's desires at proper times for intercourse, and his disposition to respect implicitly his wife's expressed wishes, without finding out if they were her real preferences.

Such a combination of obstacles could not help but make a semi-tragedy of their love life. They were both perfectly nor-

mal people; yet she responded only on the rarest occasions, almost invariably refused to be aroused to intercourse, and disliked to talk about it. She was ashamed of herself for having any such desires as she had, and she constantly worried about impregnation; so her husband tried to spare her this source of irritation.

Long periods of abstinence in this unusually strong, virile man had the usual effects on him—testicular pain and soreness, abdominal tenderness, constant irritability, and mental unrest. Of course her mental condition was analogous, though neither understood the cause.

I suppose they were like many couples whom I have known. Deeply and truly and unswervingly in love with each other, yet many times, as a result of the tension and keying up and irritability, symptomatic of conscious or unconscious repression in man (or in woman), they felt temporarily that they cordially hated each other. This couple were at their wits' ends. They were suffering profoundly, and, it appears, unnecessarily; for all that was done was to explain as best I could, to him, proper sex conduct for man and wife, and tell him that he would have to convince her.

Neither of us had time enough to discuss these matters fully; so I supplemented the talk by allowing him to take, on the assurance that he and his wife would read it together, a copy of a book which I wrote some time since, and which, in some quarters, is not considered suitable for the professions to read. However, I thought that this true, moral, upright man, and his virtuous, altruistic, and accomplished wife, who had come to the end of their tethers, who had suffered in ignorance of one of the prime factors of life until they were fifty, might safely be trusted with the book. I would like to give the exact words of this man when he returned the book; but they were in substance these: "It hurts fearfully to think of the misery and suffering which, because of ignorance, have blasted all these best years of our lives. The keenness of early desire is gone now; and to think that it was stifled unnecessarily, and worse than wasted! It hurts to realize that so much happiness that might have been ours, has been lost! But I am glad I talked with you. I talked with my wife; we both read the book; and

in these few weeks we have become perfectly adjusted. We satisfy each other completely. I don't think we have ever realized before what it meant to be comfortable and happy."

V. This case has already been described in the closing pages of *A Near Tragedy*. I will briefly refer to the case again, merely to say that our supposition as to the influence of advice was correct, and that, in five weeks' time after the husband consulted me, during which time the couple read one of my books, this woman was apparently perfectly well. Her husband said that there was such a change for the better that she was hardly recognizable. Referring back it will be noticed that she had lost the ability to respond to her husband's imperfect methods, and had had but one or two orgasms in five or six months, all the while growing more nervous, irritable, and unreasonable, till he now had grave fears of mental trouble.

He recently informed me that they had intercourse twice a week, and that she had invariably a perfect orgasm, and that her health now seemed perfect, a condition which he had not observed since the first years of their marriage.

A brief questionnaire, suggested by a psychologist who is deeply interested in the Social Hygiene movement, was submitted to the man who furnished me with the material for the chapter, *An Unusual Method of Sex Instruction*. His own answer to the questionnaire will be found in that chapter.

In the brief time before I closed up the work on this MS., I submitted this questionnaire to a few other married men; and their answers follow the list of questions below. The first set of answers are by the husband of the woman whom we were discussing under Case V above.

Questionnaire

1. Give details of wedding night.
2. Methods of preparation for intercourse.
3. Frequency of intercourse. Does husband or wife desire this more frequently?
4. Length of time in preparation. Length of time in act itself.
5. Does the wife always have orgasm? If not, how frequently?
6. General effects of abstinence on wife; on husband.

7. Does fear of impregnation affect the wife's ability to attain orgasm?
8. Was there intercourse during pregnancy? If so, did the wife desire it more or less frequently than usual?
 1. Slight preparation, caressing breasts. Intercourse twice; wife had orgasm on both occasions.
 2. At first, caressing nipples only; later discovered that wife was excited by pressing penis against the pubes. Later, after reading book, discovered clitoris, and used finger in preparation most effectively.
 3. At first, four or five times a week; later, three times a month; still later, previous to advice, once to twice in six months; at present, twice a week. Husband desires more frequently.
 4. Preparation, fifteen to twenty minutes; intercourse fifteen to twenty minutes.
 5. Invariably at first; occasionally then, for some years; then rarely for a time; invariably at present.
 6. General effects on wife as described in Case V. No particular effects on husband except frequent and troublesome erections.
 7. Safe preventive used. Otherwise, would affect.
 8. Yes. Desire not frequent, but more frequent and stronger than at other times.

The following answers were by the man described in the case of hypo-spadias:

1. No attempt first night, or second, by mutual agreement. Third night, as penetration impossible, used finger, ruptured hymen, but wife had no pleasure. Continued use of finger two weeks, during which time wife had no pleasure. Then accidentally discovered clitoris, and wife immediately began to have pleasure, but did not dare to show it. Later, began caressing nipples and rubbing penis against clitoris. After one month, wife had orgasm.
2. Methods given under 1. Husband discovered, from wife's appearance and actions, that she enjoyed the various manoeuvres, and persisted in them until she had orgasm.

3. Sometimes when wife rested and feeling well, wife desired twice a day. Under opposite circumstances, desire but once in two weeks. Husband would prefer every night, but can usually wait until wife expresses desire.
4. One-half hour preparation; two or three minutes in act itself. This applies since they have learned, from reading, of positions which have enabled the husband to obtain penetration. Before this, both husband and wife obtained orgasm by friction of upper portion of the penis against the clitoris.
5. Almost always. Formerly this was not completely satisfying; now absolutely so.
6. Wife has not shown particular symptoms of abstinence, so far as husband has been able to observe. Husband is very irritable; and at times, during separation, has had to masturbate to obtain relief and get to sleep.
7. No fear formerly, on account of husband's unusual anatomical make-up; but since impregnation resulted after penetration, this fear would prevent wife's response unless adequate protection were used.
8. Yes. Wife desires much more frequently than.

Answers from a man and wife of 35, both college educated :

1. Sex relation discussed before marriage. Wife had strong erotic feelings; welcomed intercourse; but hurt by breaking hymen so that, although desire intense did not have orgasm until third day. Intercourse once first night; sometimes three or four times a night during first two weeks.
2. Kissing and nursing nipples; titillating clitoris; wife at same time holding penis. She enjoys latter, and it adds to her excitement.
3. After first few weeks, two or three times a week. About equal desire on part of wife and husband.
4. Preparation, fifteen or twenty minutes; intercourse five minutes to an hour.
5. Yes. Practically always.
6. Wife misses husband; is uneasy and nervous. Husband, pain in testicles, morbid, irritable, less affable.

7. Yes. Safe method takes all fear away.
8. Yes. Wife has same desire then as at other times.

Answers of a man of forty-five, married twenty years.

1. Intercourse once. Hymen ruptured, slight hemorrhage and some pain. Wife had no pleasure.
2. Slight attention paid to preparation until recently. Generally kissing and rather indefinite caressing. Recently definite caressing of nipples and clitoris.
3. Intercourse always very infrequent. Never more than once a day when first married; and soon intervals of a month or two. Husband's desire very frequent for many years, but refrained because wife's tears and nervousness after each intercourse, for fear of impregnation, were so trying that he preferred to abstain almost altogether, rather than see her go through these experiences. When it seemed possible to have children, several pregnancies occurred in rapid succession. Preceding each pregnancy there was a short period of more freedom in intercourse.
4. Very short or not at all at first; five or ten minutes sometimes. At present fifteen to thirty minutes in preparation and about same length of time for intercourse.
5. Until recently wife had orgasm at very rare intervals. At present has orgasm whenever intercourse is indulged in, perhaps once or twice a week.
6. Wife quiet, reserved, placid disposition, except excessive nervousness and alarm at each intercourse and whenever menses were irregular, from fears of impregnation. Effects on husband, local pain, unhappiness, and irritability. Gradual diminution of desire, finally fearing impotence. Return of desire, and more frequent erections after he and his wife had an understanding, she being convinced that she had not responded as a wife should, and he adopting more adequate methods of preparation and prolonging time of preparation. At present the suggestion comes from the wife; and whenever she signifies her interest or willingness they have intercourse, with mutual orgasm.
7. This fear has been the bane of their married life. Economic

- conditions were such that they felt they must not have children for a time; no safe contraceptive was known; often there was little penetration in intercourse, and interrupted occurred before wife could derive any satisfaction.
8. No intercourse occurred after pregnancy was known to exist. Wife showed a little desire at times, but was afraid that intercourse would injure the child. Occasionally there was contact without penetration.

Answers of a man of fifty, married twenty-five years :

1. Wife modest; knew nothing of phenomena of erection—supposed penis always the same, and that intercourse occurred only when children were wanted. Expected to wait years on account of economic conditions. Neither husband nor wife slept, but lay all night in each other's arms, talking and kissing, the husband having constant erection. No methods of preparation were known to the husband. Coitus second night. No preparation except kissing; wife nervous; husband had *ejaculatio praecox* before penetration. Second attempt a few minutes later; hymen ruptured with difficulty, with some pain and hemorrhage; second ejaculation almost immediately after rupture of hymen; intercourse about twice a night for some weeks; no preparation; wife somewhat interested; no orgasm till after three or four months.
2. None at first; later titillation of nipples; later, nipples and clitoris. Wife's instinct to place husband's hand at one time on her breast, and some months later on the clitoris, led to his caressing them.
3. Twice a night for some months; then intervals of several days or a week; then a season of intercourse several times in an hour or two, night and morning; later, after wife began to have orgasm regularly, three or four times a week, or every day for a week after abstinence for a week.
4. Fifteen minutes to an hour and a half; five minutes to an hour.
5. Never till after three or four months; two or three first year; three to five a year for next year or two; then more

- frequently; finally fifteen to twenty a month, husband twenty to thirty; two in succession on two or three occasions.
6. Wife irritable, nervous, depressed. Husband, pain in testes and groins; irritable, confused; greatly lowered physical and mental ability.
 7. Possibly did at one time, though children wanted; after several came, safe method learned; then at intervals no preventive, by mutual agreement.
 8. Yes; more frequently; desire, and ability to attain orgasm much greater during pregnancy, more particularly after the first, than at any other time; little or no desire during first three months when nausea present; then desire frequent, to hour of confinement.

Answers from a business man of forty.

1. Wife undressed in dark; some difficulty in breaking hymen, causing pain; performed the act only once the first night, but after that two and three times a night over a period of nearly a month.
2. Usually preceded by kissing, playing with nipples, titillating clitoris, if wife is slow in being aroused.
3. Two or three times a week; husband desires most; sometimes period of two or three weeks without, then every night, as wife desires it.
4. From ten minutes to half an hour, then from three to five minutes in act.
5. Wife always; sometimes twice in succession.
6. Makes wife irritable; husband blue and despondent.
7. No; as we have found a way to prevent conception.
8. Yes; for about six months, but not often, as wife was afraid of injuring child. Her desire was increased during the period.

Answers by a professional man of forty-five:

1. Intercourse once the first night; no resistance from hymen; *ejaculatio praecox*; slight general caressing before the act; wife did not have orgasm; *ejaculatio praecox* continued for

two or three nights; after that husband became accustomed to repeat the act several times in quick succession in order to produce orgasm in wife.

2. General caressing, but no knowledge of clitoris.
3. Frequency until birth of child, three times weekly; afterward less frequent, partly due, probably, to anaesthesia, resulting from ruptured perineum; after a time relations more actively resumed, and another pregnancy occurred. After confinement, practical discontinuance of relations on account of fear of impregnation; finally resumed.
4. Time in preparation, fifteen minutes; act, five to twenty minutes.
5. Not formerly, except after repetition, husband not understanding necessity of retardation; at present invariably has orgasm.
6. In wife, nervousness, irritability, engorged uterus, leading to prolapsus. In husband, no inconvenience—relieved by night emissions.
7. No. Relations discontinued for a long time, but when resumed safe method adopted.
8. Yes. Desire less, but present occasionally.

These few answers to the questionnaire were obtained almost at random. In two or three cases where there was not mutuality at first, or where the faculty of response on the part of the wife had been lost, tragedy was averted by learning methods which resulted in mutually satisfactory relations. Those cases where the relations had been mutually satisfactory from the first have never shown any symptoms of neurosis or tendencies to divorce or disagreement.

CHAPTER XVI

A NEAR TRAGEDY AND OTHER STORIES

WHILE I was dictating the remarks at the conclusion of a preceding chapter, concerning a recent tragic occurrence, the postman came; and the following is an extract from one of the letters he brought:

MY DEAR DR. ROBIE:

As a story somewhat comparable to some of those in your books, but with at least the seeds of a less happy ending, let me briefly tell the story of a friend of mine.

This girl's mother died the week the girl was to have been married. As her home life without her mother would have been unbearable, against the father's wishes, the marriage, nevertheless, took place.

An ocean trip was planned as part of the honeymoon. F, the first night, slipped into the berth, while her husband stayed on deck. After he too had come to bed, and—as he told it to me—nature more or less got the better of him, and he felt that he wanted to get better acquainted with his wife's body, he quite naturally made some advances. F was going to jump overboard immediately. To think that she had married a man who wanted to do such things to her!

To make it more tragic, he is an only son of a widowed mother, and never knew his father. He had worked his way through school, beginning with high school, and knew little more than F, not enough anyway to reassure her and convince her of the truth. In fact, he had serious misgivings himself, thinking that there *was* something depraved about himself, possibly.

In this case there was no one to whom they could go, and no good Samaritan to help them along. As each of them expressed it to me separately, their honeymoon was literally a Hell, as they

had to live together in that way for some time before F found out the truth of things from a married relative.

Prior to the time when my friend told me her story, I had always been somewhat diffident about talking these things over with other fellows. Since that time I simply grab each and every opportunity, and do my best to pass on what little I know. That little is now, however, augmented many fold, since reading your good books.

The reason why I feel so strongly on the matter is this. Aside from the extreme uncomfortableness of the situation, which you can well picture, I have seen much of their home life, in fact, intimately; and each is on edge toward the other in a way which I literally could not endure in my own home.

F has never experienced an orgasm,—at least, had never, up to last September, a year after her marriage. I have referred them to your books, and expect that they will get them if they are obtainable. [The writer of this letter is a medical man.]

Of course, this story is probably mild, compared with many that you know; but in my limited experience, since they have made such a poor start in the greatest of life's adventures, it seems quite like a tragedy.

My note has grown, has it not? I may as well finish it though, if it takes me half the night. The thing which impresses me deeply about your books is the fact that in every case, I believe without exception, you teach that it is right to do what I have always instinctively wanted to do, but felt that it was wrong.

Id est—my wife and I have both noticed that when we had a "real love session," as we term it—when we have taken an hour or two, and have gone over each other's bodies pretty well, indulged in the many things tending to heighten the tension, when the orgasm did occur, it was not only more intense, but the relief and the feeling of well-being were correspondingly greater afterward. We have, however, indulged ourselves in such "sessions" but seldom, as I felt that it was giving way to the baser passions too entirely.

Your books, Dr. Robie, are quite wonderful. Your case histories take a different slant from Ellis's, since the purpose is different. Yours have a more human touch.

Returning to the statement of mine, that you teach and preach the natural thing to do, take masturbation, more euphoniously named auto-erotism, in my own case. First, I am convinced that it was that or prostitution. I made up my mind years ago that I chose it as the lesser of two evils, and for the same reasons which you cite; it affected only myself, and left no danger of infecting wife or children, a thought that has always been a horror to me.

Only today, in the office, was a young man my age, perhaps, with a syphilitic ulcer as big as a half dollar on his right cheek.

Furthermore, I knew all the scare-heads about masturbation—insanity, loss of mind and memory, degeneration of body, etc., etc., *ad infinitum*; but—I went on, well toward the head of my classes in high school and college. I played football in high school, and was accredited one of the best players in that section of the state for my position, which was center. My last year in college I was leader of the glee club, a position requiring at least some degree of personal magnetism and considerable memory and ability to think quickly and clearly. While all this, of necessity, sounds egotistic, it is all true; and I cite it merely to illustrate the fact of my being sure that, whatever harm auto-erotism did me, it was as nothing compared with the vastly greater evils of promiscuous intercourse.

Very sincerely yours,

There was a little more to this letter, but it is not important here, as it merely asked my opinion, since this young man already has several children, whether the contra-ceptive methods which he has been using were harmless, efficacious, and up to date.

Possibly it may be *ápropos* to record that, just after reading this letter and determining to include it here, because it seemed to show pretty well, not only the danger of tragedy to those who marry in ignorance, but, by implication, the happiness and normality of a couple who, though somewhat fearful and uncertain, yet had some knowledge and courage; and also since it shows how imminent another tragedy might have been, had the writer

of the letter chosen, in his youth, the treacherous expedient of prostitutes instead of the sane practice of auto-erotism, I was interrupted by a man who came to consult me about his wife.

While we are talking of tragedy, here was another in its incipiency. These people had been married for twelve years. Without much instruction, the wife became thoroughly responsive; but her ability to attain the orgasm had gradually diminished, perhaps partially as a result of household cares, and partially because the husband, since he was busy and did not recognize the necessity, devoted less and less time to preparation for intercourse. Still, she continued to have an orgasm every two or three weeks.

After the birth of her last child, about one year ago, she became disturbed over a slight condition of prolapse; and little things troubled her. When they resumed intercourse, some six weeks after the baby was born, she responded perfectly on two occasions. After each of these events, her local trouble disappeared for a time, and she was cheerful and happy and pleasant. Later, when intercourse occurred, she had some excitement, but no orgasm. Lack of preparation, short duration of the act itself, and a certain ill-advised contraceptive method probably accounted for this.

Formerly she had habitually had some sexual excitement a day or two before menstruation. Now, at her first menstruation, six months after childbirth, she had no desire, but was extremely nervous, cross, and unreasonable, something entirely new for her. She became averse to intercourse, and her husband was very considerate. It was less difficult for him to be so, since they slept in separate beds. Intercourse occurred once in two or three weeks. In the course of several months, orgasm occurred but twice; but each time afterwards the pelvic trouble disappeared temporarily; and she was her old self in every way. Her condition was worse preceding each menstruation; and finally her husband, frightened by her unnatural temper, hysteria, moodiness, and depression, consulted me.

My most superficial readers have anticipated, and will say that a couple of dollars' worth of such advice as I have often given would effect a speedy cure, while the expert psychologist readily recognizes that without some such remedy soon, she would reside much of the future in sanatoria or hospitals.

A CLERGYMAN'S FIRST SEX INSTRUCTION

TWENTY-FOUR years ago the Rev. Dr. —— was pastor of the leading Protestant church in X, a small middle-western city. My father was one of the prominent physicians of the town, with a well-to-do and long-established practice. It was the city of my birth and at the time of this story I was a boy of fourteen.

With the emotionalism of childhood I idolized the minister. I well remember, even now, the influence his presence in the pulpit had on me. At that time, young, brilliant, and scholarly, with a magnetic personality both in and out of the sacred desk, Dr. —— played upon my young nature as a skilled artist plays upon the violin. His sermons were always models of literary finish and scholarly preparation, and I was literally swept off my feet Sunday after Sunday by the golden stream of eloquence that flowed from the mouth of the preacher.

Although my father was not especially religious—in the theological sense—he was a rock of moral and professional integrity, was a pew-holder in the church, but very infrequently, owing to his extensive practice, attended services. My religious nature was inherited from my mother who was a devout member of the church from childhood, attending all its varied functions and activities, and having received a thorough musical education, was for a number of years prior to her marriage the church organist.

In one of his recent books a distinguished English novelist portrays in detail the psychology of his hero whom he follows from childhood to young manhood in the vivid pages of his story. The father of this boy was a well-to-do keeper of a public house in an English town. The boy in course of time is sent to school. His experience in the first term of his new school life opens a new world to him and he returns home for the summer vacation a different creature. How well the author pictures the fine idealism and emotionalism of childhood is thus illustrated: "Every woman I meet," confesses the youth upon his first return from school, "appears to contain the embryo of an entirely new set of emotions." He lived daily with a mysteri-

ous sense of adventure hanging over him. "There is something exciting," he says, "about the sound of a tea-cup touching a saucer."

Well, something of this feeling, this sense, this emotionalism, was mine in boyhood. The sight of the preacher in the pulpit, the red and silver and gold of the organ pipes, the roll of the organ tones through the big church—tones that seemed to convey to me the impression of the feel of purple velvet in the dusk—the stained windows; in short, all the atmosphere and romance and glamour of that far-off time and place was like red wine on my lips and golden fire to my blood.

Briefly, a comradeship sprang up between me, the young, immature, emotional school boy, and the great preacher. It was as though a knight, stepping from Tennyson's pages into the sordid modern grime, had deigned to make me his page. The fact that the minister seemed to single me out for attention caused me to dream at my studies in school, walk in a new world and eagerly await the coming of each Sunday when I could sit under his preaching. Dr. ——— built a magnificent new church edifice while he was pastor. The old one had long been outgrown and had served its day. Those were days of great adventure for me. I was commissioned to run errands, carry messages, mail letters written by the preacher in his study while I sat entranced watching his pen glide over the paper and enthralled at the sound of its scratching. One day, while sitting in his study awaiting the completion of a letter he was writing in order that I might mail it for him, something happened; and this is the story:

Laying down his pen, blotting the letter, putting it in its envelope, sealing it, and addressing it, he laid it aside. Coming over to where I sat he drew me upon his lap. He placed his cheek upon mine, and said, "I love you." With these words he unbuttoned my trousers and exposed me. What my feelings were I cannot say. I do not believe that words could describe them. After exposing me, he said: "My, but you are a fine big boy; you are almost as big as I am." He then asked me to lie down upon the floor and I obeyed him, too astonished, too much in the grip of new emotions to refuse. He then made an unsuccessful attempt to insert his penis in my anus. Fearing,

as he said, that it would hurt me, he took me on his knee again and masturbated me while he had me masturbate him until he had an emission.

When it was all over, and I was still trying to realize what had happened, he swore me to a pledge of silence and then said: "I have done wrong, but I could not help it for I love you. I shall censure myself severely." These were his exact words which I shall remember as long as I live.

The emotional reaction of this was that I feared every Sunday that he would point his finger at me from the pulpit and denounce me as a "sinner" fit only to be driven from the church and respectable society. But nothing of the kind happened, of course, and after a time the world both inwardly and outwardly began to assume a semblance of its normal relationships. I never told my parents or any of my school friends, nor did Dr. ——— ever attempt it again, and never referred to it in any way. Soon after he was "called" to another church.

Very truly yours,

In spite of the tremendous emotional shock and the tendency to homo-sexual cravings that might result from it, the pupil of the learned divine of great repute also became a remarkably conscientious and high class preacher. He is married, and has several children. His wife was of the usual puritanical type, and very much afraid and ashamed of the sexual life. But the husband was tolerant, tactful, and persistent, and the wife educated and sensible; and when I first knew of them they had become a very nearly ideal married pair. They will lovingly persist until the few details necessary to an absolutely perfect union have been matured.

HOW PROSTITUTES ARE MADE

The subject of this sketch was asked for her sex history because she was believed to have a degree of intelligence far greater than the majority of her associates. After much hesita-

tion and equivocation, she consented to unburden her mind of the load it was carrying; and she has felt better in consequence.

The subject is one of the great army of women who, notwithstanding environment, poor associations, and no home training, has a modesty, or an inherent sense of respectability, which forbids her becoming a prostitute, but which does not, however, forbid her having clandestine relations with men whom she meets.

She is twenty years old, and, with the aid of artificialities, can make herself quite good-looking in the eyes of those men of her type and acquaintance. She has always had good health.

At the age of five sex ideas were brought to her mind. Several children were playing house, and it was suggested that they play father and mother, having babies, doctor, and the like. She cannot recall how this idea originated, but she remembers that the proper relationships were known. All the little girls were exposed, and the boys were as well. She was chosen for the mother; and she experienced distinctly pleasurable sensations when the boys "examined" her. After this she played with the boys' penes.

After several such experiences, she developed a desire to know "how babies were started," and she thought way ahead, as she expresses it.

Until the age of fourteen she continued playing with boys, and permitted them to play with her. The idea of being exposed to the boys or that of the boys being exposed to her had no moral significance whatsoever. She liked the attention, and she liked the "feel" of the boys' penes in her hand. She appreciated their caresses, especially when they rubbed her from her vagina around between her thighs.

Catamenia appeared at fourteen, and she was horribly frightened. She had just finished one of the same kind of episodes as has been described, and she thought that she had a hemorrhage as the result. Finally, she found enough courage to tell her mother all about the flow; and she was given a very hazy idea about the physiology of the function. Her fears all disappeared, and she continued her pastimes unconcernedly.

While at High School she heard the first description of intercourse. She determined, at all costs, to try this novel idea. She

knee-chest position. She always had orgasm when this position was used.

Her brother found her in the city and took her home. She was severely beaten by each of her three brothers and her father in turn; and as a result she was confined to her bed for several days. After having experienced coitus so frequently, she desired it while she was in bed, and she masturbated. A few weeks later, a rash appeared on her body, which was diagnosed as syphilis. She came to a large clinic for treatment, and it was there that this history was obtained.

She feels that she must have intercourse at least three times a week. Altho' she knows the danger to her consort, she permits coitus at times. Masturbation offers some relief; and during menstruation, she excites herself about twelve times during the day.

This case is a direct result of poor training and lack of understanding on the part of the girl's family. It is in this way prostitutes are made and syphilis is spread. She was glad to be treated, knew she was doing wrong, but professed that she could not control herself.

SEEKERS AFTER TRUTH

May 30, 1921.

MY DEAR DR. ROBIE,

I have been secretly married for six months. During that time I have never had an orgasm. Both my husband and myself are normal sexually, and every other way. I am nineteen. He is twenty-two. Neither of us had intercourse before marriage. We entered marriage with great eagerness and with no fear or distaste, nor have we experienced any. It is the most wonderful thing in the world we know. We are both students at the University of ——. We are to remarry publicly later, but you can imagine how hard it is to wait— and how hard everything is for fear of exposure. We read your most marvelous book "Sex and Life" and learned that I was really supposed to reach some climax during intercourse. I knew that there must be something like that for me, for I never was satisfied and just knew God couldn't be that unfair.

In a book on sex subjects we read that very few couples were so perfectly mated that the climax came together. That caused me to worry. What was my climax? I had never been fully satisfied. I always wanted more. My husband also worried, but did not let me know, because he thought it would come in time. But it hasn't, and we want it so badly and know you will help us.

First, we want to know just exactly what should happen to me, when I have an orgasm. According to Webster an orgasm is a 'swelling.' I know that to be the case for a man, but what happens to a woman? Does the uterus swell out and thump (so to speak)? Is there a vaginal secretion? Is there a beating in my organs similar to a man's due to the expulsion of anything? How is the clitoris connected to the rest of the organs? Is there a sensation from the inside similar to that produced from titillating the clitoris? Should I feel limp, exhausted, satisfied? My sweetheart tells me that when his orgasm comes, he couldn't make another move if he had to.

We have lived up to your book on the psychology and art of love very closely. We have practised titillating the clitoris. It produces a delicious "I can't stand it any more" feeling. However, as soon as he stops I don't feel it any more. And with intercourse immediately afterwards, I don't feel the same way. What should we do? I don't see how the penis can touch the clitoris during intercourse. We have tried as many positions as we dare in our condition. We have thought perhaps not feeling perfectly free has hindered us. Do you agree? Actual intercourse causes a man's orgasm to come so quickly. How long should it last and how can we prolong it. We love each other passionately and want more than anything to reach the heights of love. We are determined to, but with your help we hope to reach it sooner.

Please describe an orgasm (woman's) to me and tell us what to do as soon as possible and we will be forever grateful.

Sincerely,

June 6, 1921.

MY DEAR MRS. _____

The statement in the book that "few couples were so perfectly mated that the climax came together" is in a sense true, but very misleading. The woman is almost invariably slower than the man, and should have much courting and preparation. When this is understood, and the arts of love are gently and tactfully followed, almost all couples can have the climax together.

One good reason why you do not get complete satisfaction is that, being secretly married and fearing that it will become known, or that you will become pregnant acts to prevent full freedom in the act. You are mentally occupied and do not let yourself go completely. You, I see, have already guessed this. After you have made your marriage public, there will at once be improvement, if not before. It seems to me that you are already so nearly adjusted that you two may look for mutual orgasm almost any time.

The orgasm in man means the pleasurable sensations which reach their acme and terminate with the expulsion of the semen. There is a succession of muscular contractions, each attended by an inexplicable feeling of pleasure. The pleasure and the contractions gradually subside, and there is a temporary feeling of exhaustion, of lassitude, of drowsiness, etc.

The orgasm in woman is very similar, as far as I can learn. She expels no semen, but when the muscular structures about the pelvic organs contract, she expels mucus from several glands. When a woman has become fully developed sexually, and the orgasm is led up to properly, and she is perfectly free with her husband whom she loves with the full strength of her being, and who loves her in the same way, she has, as a rule, many more of the contractions, and a longer duration of the pleasure than the man.

A man may have from four to fifteen contractions, let us say; but while a woman may have as few as four, she often has twenty or thirty, and she may have sixty. At least, a number of women have told me that that was their estimate. Again, a woman may have a succession of orgasms, having from three

to six in the course of half an hour. I think that the orgasm in a fully developed woman is almost invariably more intense than is the man's experience; but there is not so pronounced a feeling of exhaustion afterward.

Your description is fairly accurate. The uterus or adjacent structures do "swell and thump"; there is increased secretion; and there is "a beating similar to what occurs in the man." The clitoris is nervously connected to the breasts and to the other genital organs. As a rule, the woman's feeling begins in the breasts, then after considerable titillation goes to the clitoris, where the sensations become extremely intense, and she begins to have feeling inside, and to desire actual intercourse. After this is begun, the feeling is commonly mostly transferred to the inside before the orgasm occurs. This orgasm, or climax, takes place when the summit of feeling is reached; and the man "touches the right spot." The feelings then are, as I understand it, practically all inside; but by titillating the clitoris and going no further, an orgasm may be produced, as is commonly done by girls and unmarried women. This gives much satisfaction and relief, but is neither as intense nor as satisfying as the other kind.

As you notice in my book, it is perfectly all right and very desirable that you or your husband produce orgasms in this way when your excitement is great, provided you cannot get the inside experience. The latter will come with time and patience.

I think that you should encourage your husband to keep his finger on your clitoris and keep gently titillating it while he is making entry with his penis, and then while you are both making the movements of intercourse, if you lie a little on one side, he can continue thus with one hand and perhaps gently manipulate one nipple with the other. Finally, when the orgasm approaches you may want him to stop everything but the in and out motions.

If you tilt your hips and he keeps the penis high up so that the back of it rubs against the upper part of your vagina, it will come in contact with the clitoris unless in your case, as sometimes happens, the clitoris is very high up. If so, the manipulations with the finger, as I have just described, are not only desirable but imperative.

Probably his orgasm comes more quickly than it would if you were living together. You see, he is young and vigorous, and he loves you, and he very likely needs more intercourse than he is getting. He is all the time in a state of tension. If he would begin by having an orgasm or two at intervals of an hour or so, and then start in to practice all the arts of love, and continue until your desire was almost unendurable before he inserted his penis, he could then probably keep up the motions until you had your orgasm.

If, while having intercourse, at any time he approaches the orgasm, he should lie perfectly still for a little time and allow his excitement to subside while you, by slight movements which do not add to his excitement, keep increasing your own.

The time required for preparation is from fifteen minutes to an hour, and intercourse itself should last about the same time, according to the temperaments of the couple, though if preparation has been long-drawn out the woman's orgasm may occur almost immediately after insertion.

Let me know if this helps you. With best wishes for your lasting love and increasing happiness, I am,

Sincerely,

BIRTH CONTROL QUERIES

My husband and I are both twenty-one years of age, and have been married a little over a year. We have a baby two and one half months of age; and until now we have been perfectly happy.

Shortly after we were married we read Dr. Long's *Sane Sex Life and Sane Sex Living*, and then your wonderful book, *The Art of Love*. I cannot tell you what a great help these books have been, and especially your book, with its more complete form. We studied it very carefully; and as a result our sexual life seemed absolutely perfect.

But now we have a problem that your book does not solve; so I have come to you personally for advice. Before the baby was born we never used any preventive for conception, as we were willing to have a baby; but now, owing to financial reasons,

and because of our youth, we want to make sure not to have any more for at least a few years.

I do not like to use——, because of the uncertainty and the business-like ending to a love-union; so my husband has been —— —— ——, as this is the only sure means of prevention that we know of.

But the result of it all is that he has completely lost all his passionate feeling, and has no desire for intercourse, except after a period of time, to relieve him of the surplus amount of semen. He has even had nocturnal emissions, which he says is all on account of the method. He says that as soon as he even thinks of it he loses all desire; and he thinks that the other method is not sure enough; and he says he loves me too much to do it in such a business-like manner.

We can think of no way out of our difficulty, for we cannot rely on the sterile periods each month, as they are the least safe of all.

Now, my husband is really of a very passionate nature; and we always had perfectly satisfactory intercourse at least four times a week, with no bad results whatever. We have also practiced coitus reservatus; and, as I have said, we were wonderfully happy until we had to prevent conception.

Naturally, now, my husband and I are both very unhappy; for married life, devoid of all passionate love, and intercourse for love's sake, can only come to an unhappy end.

Sincerely hoping that you will aid us in our difficulty, I am,

Yours truly,

Mrs. —— ——.

DEAR DOCTOR:

I am a medical student in the University of ——, and have read both of the series of Rational Sex Ethics, finding them very honest and instructive volumes. They will be especially helpful in the foundation of my career.

However, I can find in them no specific instructions as to "preventive measures." I have been married for six months, and am entering my second year of medicine; and both my wife

and I are situated with a small allowance, and have no way of obtaining extra money; so you can see that children at this time, or for several years, would bring my career to a tragic end. Though we are both very anxious to have children, we agree that we shall have to sacrifice our desire for them, for a few years at least.

I should appreciate it very much, Doctor, if you could inform me of some safe and practical method for preventing impregnation, or advise some literature in reference to it. The method we have been using is unsafe; and tends to produce uneasiness. I will furnish you with more information if necessary.

Thanking you for your kindness, I remain,

Yours truly,

DEAR MR. _____

I am glad you found useful information in my first two books. I think you will find still more if you read the other two, "Sex and Life" and "The Art of Love." It may be difficult to get hold of them now, since censorious parties have stopped their sale. Still, they are both in the Congressional Library, and in many medical and university libraries; and some physicians and scientists have them.

I am not able to give explicit instructions in preventive measures, on account of federal and state laws against this.

I am the more interested in yourself and your wife, I suppose, since we were married before I began to study medicine. We were \$2,000.00 in debt and had several children before I was ready to practise. It was hard sledding, but lots of fun.

Our youngest boy is now a medical student at Dartmouth. He has a girl and wants to marry next summer. I can't afford to support them; but you bet I shall not discourage him, and shall help all I can.

You are perfectly justified in trying to obtain knowledge of birth control methods; and you ought, under present conditions, to postpone children until you get through school, at least. I wish I could say more.

Sincerely,

W. F. ROBIE.

These two brief letters are but samples of many similar ones which I receive weekly. A different type of letter comes from older people with families already large enough or too large. I gave extracts from several of these in a paper which I recently read before the First Birth Control Congress in New York. Readers are referred to that paper which will be found in the appendix to this book.

I need only say here that I wish that those whose mental processes are so fixed on the dogmas of the dark ages that they are intransigent to all biologic truths and humanistic impulses were obliged to answer my letters for a year, and that they were compelled to read three modern books of sex physiology and psychology every time they got three days behind. If, at the end of the year, they were still obdurate, dense, ignorant, inhuman, irreconcilable, I should class them with the worst types of wastrels that infect society.

THE WAXING AND WANING OF INHIBITIONS

The following correspondence and histories are self-explanatory. I merely wish to bring to your attention a condition which I have found very common. It is not unusual for a young woman of the highest moral character, even one restrained by inhibitions, to temporarily lose these inhibitions and to forget the principles of conduct under which she has been reared, in the presence of a virile and impetuous lover who has swept her off her feet, so to speak. After marrying the same man, when the very relation which she formerly could not resist, from the intensity of her passion, is perfectly legitimate, and perhaps of daily occurrence, the whole thing at once becomes distasteful, possibly obnoxious, and she is able to respond only under some startling conditions which temporarily surprise her out of herself.

Under the comparatively colorless conditions of ordinary married life, the woman's childhood inhibitions, if she has such, return in full force, and whether she has old inhibitions or not, she forms new ones based on her recent transgression of social standards. My attitude is that such are at times unavoidable, often avoidable, but that the woman must be taught,

in the one case, to forget them entirely, and in the other, to become reconciled to them, or her life and that of her husband will be tragic failures.

DEAR SIR:

The point of difference in desire of man and wife after marriage, the woman not responding to the man, when, in spite of her belief that it is wrong, she did respond before, is important; and I would like to illustrate it by this case of yours in a book for the professions which I am writing.

I have made an abstract of your histories. I made these abstracts hurriedly, merely to cover the particular points which I wanted to bring out.

I hope you will see fit to let me use them; but of course if you make any objection I shall not do so. You can make any further changes you wish if you think my abstract is not sufficiently camouflaged.

The book I am writing, as I said, is for physicians and scientists, and is not likely to be read much outside of that group.

Sincerely,

W. F. ROBIE.

DR. W. F. ROBIE,
Baldwinsville, Mass.

DEAR SIR:

I am mightily well pleased with your response and hope it will improve conditions. If conditions are not materially better on my return from our trip we will call upon you personally, but cannot do so now.

You have my permission to use case histories as outlined.

Yours truly,

Case Y. Male, thirty-four, dark hair and eyes. Began to masturbate at fifteen, taught by older boys. Did it about every day for six years; never worried very much about it, though tales he heard of its bad effects made him try to stop; but it was too attractive, and he kept it up.

Married at twenty-one. Marriage unhappy. Divorced after a few years. Married again to a girl who proved to be immoral, though for years she was faithful, and they were very happy, having mutually satisfactory intercourse very frequently. Finally, her going with other men came to his notice; and he learned that she had done the same thing before their marriage. Living with her became repugnant to him. They separated; and after a time he met Case Z, and intimacy progressed till marriage, as there described.

He had always been very passionate; and with this last wife he had intercourse with perfect response several times the first night. He continued to have desire for her, often as frequently as twice a day; but, while she had been easily aroused, and had had frequent orgasms during their engagement (as explained in Case Z), she could now be roused to the point of desiring intercourse and orgasm only once in a week or two. This led to many quarrels. She insisted that she could not endure intercourse and failed to see why he should desire it so frequently. He, in turn, could not see why she did not want it and respond, as readily as before marriage.

In spite of all this, he loves her dearly, and has no temptation to infidelity, though suffering extremely from repression.

Case Z. Female, twenty-six, dark hair and eyes, born and raised in British Columbia. Father and mother unemotional, cold and distant to each other and everyone. They taught her that all sex matters were vulgar, and that most men were immoral. She was carefully sheltered, kept away from dances, and generally from young men. Did not allow any young man to kiss her or caress her, and claims not to have masturbated.

When she was twenty-four a man of thirty-two, who was not living with his wife, became acquainted with her. Gradually the acquaintance became friendship, and the friendship love. He began to kiss her, then to touch her breasts or put his hand beneath her clothes. She had great remorse at the sin she was committing in allowing this, but, nevertheless was aroused by this, and could not resist it. Finally, fearing that something worse might occur, they kept apart, and tried to forget each other, which soon became too difficult for them; and the man finally secured a divorce from his wife on grounds that existed

before this acquaintance. They then renewed their intimacy, which was even greater than before; and though there was no intercourse, she had orgasms whenever he titillated her clitoris.

As his attentions became marked, her relatives made great opposition to the match. They told her that his character was such that her life would be ruined if she married him. In spite of all this, they became engaged; and after this, after persistent efforts on his part, she became aroused and gave up, and they had intercourse. This was repeated every day for a week or so, she all the while feeling the enormity of her sin. Finally she refused to have intercourse again, and said she would break the engagement if he did not stop urging her. He promised, and they stopped for a week or two; then he again began urging; and she again gave in. This program was repeated several times before their marriage.

During all this period she was very easily aroused, and usually had orgasm, which was so intense that she would "faint away" for a few minutes.

After a year or so they were married, and for some years have remained happy, except for quarrels over the sex relation, —and much in love, though very uncomfortable, since she is able to respond only once or twice a week, while he desires her twice daily.

If he surprises her in the dark, in a car, in bathing, etc., she will usually become wildly excited and desire intercourse, though ordinarily she wishes he would not trouble her.

She was and is extremely shy of being seen by her husband when she is undressed. She declares that she has at times a disagreeable reaction after the orgasm, and that at other times, when well on the way toward an orgasm, all feeling will suddenly cease. At such times she feels averse to her husband, and desires to be left alone, though she really loves him very dearly, and at times has great pleasure in intercourse.

DEAR MR. ———:

I have read carefully the two histories. They give me a pretty good picture of the case, which is unusual. I am going to advise as best I can, though I could do better in a talk with the two of you together.

I think I had better write what I have to say to you in one letter, and what I have to say to Mrs. ——— in another. I may make the matter clearer to each of you in that way.

It is evident that you are a very strong, well-sexed man, above the average, but nothing unusual. It is clear that you need, at present anyway, more intercourse than you are getting, and more than your wife does, or more than she thinks she does. You can probably curtail your needs to some extent; and she can learn to desire you and respond to you more frequently. After a time I predict that you two will be about as perfectly mated as is possible in any marriage.

We were in a similar situation thirty years ago. I had desire every day—seemingly all the time—and my wife had little or none, or thought that was the case. She then very seldom had orgasm, now almost invariably has. It took fifteen years to get thoroughly adjusted, so that from then to now we have had relations about every two days, sometimes every day for periods of a month or more, sometimes there may be an interval of nearly a week. We are happy and content; neither suffers from desire; neither is imposed upon.

Fortunately you have the advantage of such experiences, and can get adjusted very quickly in all probability.

Your wife is young and, according to the history, was not fully developed sexually much before the time of marriage. She was also born in a cold climate. I have quite a number of cases of women of northern European parentage. They seem invariably to develop more slowly sexually (perhaps it is a national peculiarity of the cold country of their ancestors); but they have, under proper instruction by patient husbands, become warm and responsive. They also have, to begin with, a sort of shame and fear of sex, much like our New England girls, but, like them, at first loving and tender and true and all that. Later, when they learn that they need not blush at the sex relation, that it is nice, and modest, and proper, and desirable, they give up and let themselves go, with their husbands; and they become as ardent as man can desire.

I suppose you understand all the preliminaries of kissing, titillating the nipples, clitoris, etc.; but possibly you do not begin slowly or gently enough, nor prolong this stage long enough.

Take always plenty of time. Do not get angry with her if she cannot respond, or if she feels ashamed to have you see her naked. She will change if you are good tempered, persistent and self-denying when nothing can be accomplished.

The fact that you arouse her more quickly in an unusual situation or in the dark, and that she wants you, shows that she was taught by her parents, by book or playmates or someone, that sex love was to be avoided and was immodest, irreligious, disgusting, or something of the kind. She is getting over that slowly, and is seeing its joys and privileges, its desirability and necessity and the wonderful feeling of oneness and mutual pleasure that it gives properly to man and wife; but these old thoughts beset her, consciously or unconsciously, so that she cannot give up to the joy of it unless surprised out of her former self. Keep surprising her out of her former self; follow this cue that she has given you; and she will, before long, forget these old bogies.

While she is developing so that she can enjoy intercourse perfectly and frequently, you will suffer unnecessarily if you do not get more relief than you get from the orgasms which occur when she is able to respond. Now, the sensible thing to do is to talk this over with her and have her understand it; and convince her that you love her and do not want to impse upon her, but that your very love for her makes you crave her sexually, and that this is nothing wrong in you, and that it is natural and proper. With this the case, agree on some form of artificial relief which satisfies you in a measure, and which she agrees to help you in. For instance, if she cannot bear intercourse a second time, for your complete relief after she has had an orgasm, get her to understand that you (and you are no exception, for it is the same with many well-sexed men) desire and need the second, perhaps as much as or more than the first. When she realized this she would very likely at once be willing, perhaps glad, to masturbate you once, or twice, if necessary, which would relieve you and would do no harm; and, while it might not satisfy quite like intercourse, the very fact that you knew that she was doing this for your health, comfort and happiness, would make you love her more than ever. This would be much better in every way than doing it yourself, for there

would be infinitely more pleasure from her hand than from your own. Thus relieving your tension fully, you would be able to wait a little until you could catch her in a mood to be excited, and you would soon find that you could excite her oftener.

In the same way, when you have been playing with her, and she is sure it will do no good, of course you will have strong erection and fierce desire. At such a time she can relieve you with her hand, or, of course, you can do it yourself, but it will not satisfy as well.

From your description, I am sure she loves you, is "crazy" over you; and as soon as she sees that it is allright and nice, and modest and healthful for you, and a loving wife's privilege for her, she will begin to want to do those things when necessary, just because she loves you if for no other reason. After a little, doing this is likely to excite her, just as playing with her excites you.

You must show her in some way that if she can have a perfect orgasm or two when this irritable spell comes on before menstruation the chances are one hundred to one that it will relieve her irritability entirely, and this trying period for women will become nothing to be dreaded.

You seem to be doing very well, for people so recently married, and I am sure that the great love you have expressed for your evidently charming wife, combined with some repression and a lot of tactfulness, will win out, and that she will give herself to you utterly as soon as she becomes thoroughly convinced that it is perfectly all right, and her privilege to do so.

Sincerely,

W. F. ROBIE.

MY DEAR MRS. ——— :

I have written your husband at length, in reply to his letter, telling about your troubles in getting happily adjusted to married life. I wish that we, and hundreds of couples whom I know, could have gotten along as rapidly. We should have been completely happy much earlier.

As I wrote your husband, your nationality, and perhaps your being undeveloped, rendered you less responsive at first; and I

have no doubt that your attitude toward sex love as a girl influences you now. Then you, although inexperienced with auto-erotism, probably have had little incidents in your childhood to worry you then which linger in your mind now—little childish pranks of no account, natural sex thoughts and cravings, perhaps—that you had felt needlessly ashamed of. Possibly experiences with your husband when you were engaged trouble you. You must not let any of these things trouble you in the least.

You must try to adapt yourself to your present conditions, which are certainly bound to become nearly perfect soon; and you must give up freely to your love for your husband, and study in every way to make that love perfect and mutual. The nearer you get to being perfectly satisfactory to each other sexually, the better everything else will be.

Get rid of the feeling, if you have it, that sexual love is not nice and proper. Everything about it is just as nice and natural and proper as eating your dinner or going to church.

While you are learning to enjoy intercourse, at times when you have a complete orgasm, you might relieve him with your hand, as I have suggested in my letter to him. He probably has done the like for you by playing with your clitoris, which you must know was very pleasant for you, if not as enjoyable as an orgasm in intercourse. This was perfectly all right and it is equally all right for you to do the same thing for him when necessary.

I am confident that you will become so desirous of the real thing before long that you will not have to do anything artificial. When you are able to give up fully to him somewhat oftener than now, you will find that he does not have to have it so often as now. Now he is almost never satisfied and he appears to want more than he would if he did get satisfied oftener.

He, I am sure, from his letter, will try to control his feelings so as not to offend you; but you will both be much better and happier when you become able to respond more often. This is nothing to be discouraged about, for you are sure to accomplish it in time.

If this does not work out quickly, and you do not get to see

me, I can help better if you will write me, privately, if you wish (or let your husband see what you write, if you prefer), the idea being to give me all the little experiences of childhood and young womanhood.

I should be pretty sure to find there something that did trouble you, and which does now, though you may not know it. It is pretty hard to do, I know; but many women who have told me all the little episodes and ideas of their early lives have been able to give up a lot of restraint and respond more fully and more often to their husbands, even when we have not been able to talk things over.

I shall be anxious to learn of your progress toward perfect happiness, which I really think is in store for you if you study this matter thoroughly, and if you each have a little patience with the other.

Your losing feeling in the midst of intercourse, and the disagreeable reaction sometimes afterward, are the result of not forgetting everything, being perfectly free, and letting yourself go.

Sincerely,

W. F. ROBIE.

THE LATEST HISTORY OBTAINED

"Masturbation first practised at about six years. Have always thought it was instinctive, or at least self-discovered. I am hazy about the extent to which I practised masturbation until about the age of nine, when I know that it was rare to miss a day.

There was a bad crowd in my town; or perhaps it was a normal one; I don't know. At any rate, there was no boy of my acquaintance who did not openly masturbate; and it was a common rumor that the girls did too, though I can testify only as to two who performed with me and another boy one night, and who subsequently kissed and fondled me to the point of orgasm several times. All this was before the age of puberty.

As this period came on, the boys proudly announced the fact of their maturity and, when occasion offered, proved it. I was

just beginning our professional work and had no money ahead.

Previous to falling in love with J. W., I was almost never conscious of any localized sex feeling. There was a great deal of susceptibility and sex emotion, but it was mostly diffused. But I recall at least one time when it was otherwise. I was spending a week-end with some friends near where I was teaching. One of the sons was in love with my sister, a dear, affectionate boy, and I was very fond of him. As I leaned over the table to see some photographs he was showing me, he put his hand on my shoulder, and suddenly a queer ripple went all through me. I hardly understood it. I thought there was something wrong with me. Yet I dimly sensed what it was and was afraid of it.

I did not have a similar sensation till after I was engaged. Then it happened repeatedly, and quite as often at the mere thought of J. or on receiving a letter from him as from being with him or when he touched me. I wish someone had told me that this was natural and all right, so I wouldn't have worried about it. When I felt that strange, warm ripple all up my back and down my arms and ending sometimes with a little thud in the sex organs, I was almost scared. It was somehow nice, and yet, I was sure something was wrong. If only I had known then as I know now, that sex excitement tumescens the organs—and quite rightly—it would have saved me a good deal of concern.

During the latter part of our engagement, our relations grew rather more intimate, but he was always beautifully delicate and there was never an atom of offensiveness or insistence. During the summer vacations when we went rowing, taking our supper and books along, we would sit for hours with the boat tied to the lake shore, and with one arm around me and the other hand tenderly patting my breast, he would tell his dreams and I mine, and we would plan out our future. Sometimes in the dark of my mother's parlor he would slip his hand under my skirt and feel gently about. I remember once he tucked the tip of his finger inside and said, "Some day am I going to get lost in there?" But he never startled me or seemed inconsiderate or importunate. His good taste never failed.

Still we were much too ignorant when we married. Good taste and fine feeling and being in love are not enough. He was twenty-eight and I twenty-six. He had never had any sex experience and was just as "virginal" as I. He went to our family doctor before the wedding and was given a little advice but not enough. It was chiefly that the rupturing of the hymen would be painful and that conception was not likely if there was no intercourse for sixteen days after and three days before menstruation.

I was tremendously in love with him, but the old picture indelibly printed on my mind from high school days dominated me,—that the woman's part was wholly a passive one. I knew absolutely nothing about the technique of sex relations. Neither did he. I dreaded what was coming, yet wanted it too. We were both agitated. The first attempt at intercourse was a failure. The erection was slight and subsided quickly. I did not understand at the time but I know now why it failed. I recall that before we were ready for bed and as I was undressing, he came suddenly to the couch where I was sitting and put both hands on my shoulders and tipped me over and held me close, while a kind of little shudder passed over him and he said: "It's happening." I think that ejaculation occurred then, so there was no erection immediately afterwards when we went to bed. We were puzzled and disturbed. Not able to sleep, we talked and read some poetry and after a few hours tried again. But we were still too nervous. He was very afraid of hurting me, so wasn't persistent, and no effectual entrance was made. The next day menstruation came, several days too early. That meant twenty-one days of waiting, as we were afraid not to follow accurately the doctor's only suggestion for avoiding conception. The next time, with fewer nerves and more confidence, the hymen was broken. There was considerable pain and bleeding and intercourse for the next three days hurt somewhat,—enough to mar the pleasure. Then followed another twenty-one days of abstinence. During the next free period (there were only four days out of each twenty-eight according to our schedule), there was no pain from intercourse and there was pleasure,

a trifle later than my intimates, and felt chagrined in consequence; but the mortification was short-lived, for I still vividly recall the evening when one of the boys produced from me a drop of fluid. We were intensely interested in the process and, of course, fascinated by it; and we practised it immoderately, in solitude, and in pairs, and in groups, even, frequently 'racing' to see who could be first. As I look back on those days I think with wonder and with shame of our orgies of indulgence. We had no shame then, at fourteen or fifteen years. I know that many times a boy would masturbate all by himself, with three or four looking on; and one of the boys performed before his sister who, becoming angry, 'tattled' to her mother of him. This occasioned some strong parental comment, utterly futile, however; for it was all like the delicately phrased objurgations delivered to me of the wickedness of the practice and of the certainty of our going insane and dying in the asylum like So-and-so, an older boy who had proved erratic, and had been confined, as the result (as I now know) of an injury to his head in football. This talk scared us for a moment, but only so long. I went right at the old practice, with fear and yet without control. Two of us never were alone without having a mutual party, with, I fear, several solitary ones a day. I can recall a horrible day and night when I had procured a copy of Sappho, and masturbated six times while reading it. But as time went on these orgies gave way to more or less regular indulgence in the habit; for it seemed to be a habit that could not be broken, though I do not think I ever tried very hard.

I had, as I thought and was told, a large organ, made so by masturbation; and this, I feared, would lead to discovery if I should expose myself to view. Hence, though I was a fine runner, easily better than all my companions, I never went out for track at the large fitting school to which I went, nor in college.

At about this time I got hold of some quack literature from some Boston 'Specialists' who filled me with fear, and yet inspired me with desire at the same time. I became moody and fond of solitude, and morbidly curious about sex, reading everything I could lay my hands on (and it was all worse than worthless) and experimenting fantastically upon myself. I

inflicted pain upon the penis, thrusting needles into it, burning it, allowing mosquitoes to bite it, and even a wasp (!) and running currents of electricity through it, beside thrusting bone needles, etc., up into the urethra. It was a veritable obsession of sex, and the wonder of it is that I survived it.

In college, when I got there, I found just as much sex, though differently expressed from mine, and apparently expended upon factory- and sales-girls, who were in abundance.

I never had relations with any woman for some years, my 'vice' keeping me satisfied sexually, though more and more disgustedly. There began then hard attempts to give up masturbation, but with this result: that the longer I refrained the more imperious became the desire, accompanied with the most extraordinary and fantastic conceptions and impulses. I frequently gave up the practice for as long as six or eight, and even ten weeks at a time, only to fall in an orgy of masturbation, when three or four consecutive orgasms would be a prelude to a dozen in two or three days. This continued through my college days and for a year or two after; and it is of note that I have never in my whole life had any relief by dream emissions, though I have dreamed erotically quite frequently.

After college it gradually dawned upon me that my only hope of safety lay in moderate masturbation, frequently enough to avoid discomfort and the greater disgrace. This was never less than once a week on an average, and frequently more than that.

It occurs to me that the salient features of my history are these.

1. That masturbation was perfectly natural for years, an expression of nature, like eating or sleeping.
2. That sex-instruction such as I had is worthless. A boy can not be scared into total abstinence.
3. That no emissions ever came to my relief, not even after I began to give them the chance.
4. That the terrific experience I had did not injure me, for our boy is the admiration of all, in every way.
5. That any amount of indulgence in masturbation is far preferable to promiscuous intercourse.
6. I never heard of a boy who had not masturbated more or less."

The above history was tendered me voluntarily by a man of most superior ability, culture and probity who read my first book and was convinced that more facts such as were therein contained should be gathered and published, in the hope that thereby the erroneous ideas about masturbation might be corrected, which are responsible for so much mental misery in youth, and later for so much venereal disease, unhappiness, and divorce.

I obtained this history on the day when this MS. was to leave my hands; and I had time for but a few brief comments. The story, like many others that I have presented, helps to correct the erroneous impression that there is little sex feeling or practice among boys and girls before puberty. It goes to support the testimony of the large majority of my cases, i. e., that shame and fear are not instinctive, but are the result of suggestion. He and his group of associates had no shame at fourteen or fifteen, though they had all indulged in masturbation for years. His adds one more to the testimonies that frightening young people about masturbation, while often bringing grave results, is unavailing as a preventive of the practice.

Like the horrible example held up to these boys, not masturbation itself, but an accident, a disease, or an inherited instability will be found invariably, so far as my experience goes, as a basis for all those horrible examples.

It was formerly commonly thought that masturbation increased the size of the penis in man, and of the clitoris in woman. Doubtless a full development may be obtained in this way, while slight use may postpone or prevent full development; but, having observed a good many women who have masturbated very freely for ten or twenty years, and who have very small clitorides, also several with clitorides of unusual size who have masturbated very little, and having observed hundreds of boys and men who have masturbated extensively who have small or medium-sized penes, and a few who have extremely large organs who have masturbated very much less than the others, I am of the opinion that the size of these organs in men and women is an individual characteristic, and that masturbation has very little influence on them, one way or the other.

Constant dwelling on sex in this case with fear of the results of masturbation, instead of preventing the practice, acted as a stimulant, just as I have observed in many other cases. Again, strenuous repression in this man acted according to rule and led to all sorts of distorted fancies and all sorts of experiments.

A point of importance is that this man, while frequently having erotic dreams, never had night emissions. I have discussed such cases in my first two books on "Rational Sex Ethics." It will perhaps be remembered by some who read my own history in "R. S. E." that in all my life I have had but three involuntary emissions, though I judge that my virility was and is very like that of the man whose history we are discussing; and my solution of the problem was similar to his. A male relative of mine whose habit of life was strenuous control has had less than a dozen emissions in his life. He is an extremely well-sexed man; and after marriage he had almost daily intercourse with his wife for years. I have many illustrations of this condition in men, above the average in virility, who have no relief, or almost no relief, by means of nocturnal emissions. The old dictum that nocturnal emissions furnish all the relief necessary is clearly ridiculous when applied to such cases, since the average male who does have emissions easily has them from two a week to one or two a month.

CHAPTER XVII

A TRAGIC CHRISTMAS GREETING

JUST as I am finishing this book at Christmas time comes this outpouring of the heart of a long suffering woman.

It comes anonymously, and with Christmas greetings, with the word "Urgent" on the envelope. Believe me, the matter is urgent.

Many have spoken to me of the startling revealment of social conditions brought to them by the story of the anonymous soldier which formed a chapter of my book, "The Art of Love."

Many will pity (if many read the book) this woman soldier who has so long "carried on" alone; and all who read, it seems to me, must resolve to use their influence and strength and knowledge to prevent for the future the possibility of such tragic lives.

Dec., 1921.

"DEAR DR. ROBIE:

Your books, all three, have opened my eyes. Lovely flowers of girls *I* know shall never suffer as I have. I can at least do this for our coming generation of womanhood.

P. S. I have been in doubt about mailing you this; and unless I send this higgledy piggledy, untidy scrawl *now*, you will never see it. Yet, believing it holds a message for conventional, over-cultured girls, all thrilling with life within, why, here goes !!

(The above afterthought naturally precedes the following story.)

You are doing such a necessary work for humanity, I feel compelled to send you a contribution, which you may use or not; but just the writing of it, unsigned, will greatly help me, after years of absolute silence.

You are a pioneer in your line, and I am a descendant of the same stock, dating far back into the heroes of English history, pioneers, fearless men who cleared the path from dead undergrowth of the ages, with a burning sword of truth. Therefore I gladly hail you as one of the few dauntless men of the country; and to prove that your work is timely, read the following almost unbelievable story, true, every word of it.

I was brought up in a most ideal atmosphere, in a so-called 'blue-blooded' family, with wealth, culture, and a vast store of family anecdotes which from the first placed me, in my own mind, as having the most lovely type of womanhood to model my own life by. Then I was imaginative, sensitive, and strangely enough, most original, for this trait is not usually found in our 'set.'

From the sex angle my life was so normal—playing with brothers and sisters in great nurseries in winter and by the ocean during the summers—that the difference in sex came only by a knowledge so gradual and so well taught that I can remember no shock.

I was exceedingly popular with boys, always, and yet it was a sort of distant worship, for I was beautiful; and I have many verses and poems which were written to me, some of them exquisite little gems. At boarding school I was voted the most popular girl, and was so healthy and so full of life that, to this day, I am known as having almost perfect health (and with this usually goes a sunniness of disposition, as you know). So this was the young girl.

Love at first sight when I was fifteen sent me as far away from his college as was convenient; but this affair was a purely romantic dream, mostly of letters, and short, well chaperoned visits. This wore itself out by distance and absence; and others came, all 'taken' by the home environment, my beauty, and an open household of great cordiality. My 'coming out' ball and reception were of state-wide interest; and the two following winters were a whirl of gaiety.

I will skip the numerous affairs that were only 'near heart episodes.' The man whom I finally married came into my life as an intellectual wonder. I marvelled at his knowledge and his worldly poise. He was from an excellent family, and his

manner toward me, that of a lover and a gentleman. He was a professional man, and several years older than I.

As I look back, I lived in a dream-world, handed down by generations of romantic women to me. I thought that to make a very lovely home, with open fires, flowers, pretty clothes, good meals, plenty of the best books and magazines about, and to be ever loving toward him, the man, would bring me my just dues as a woman. Besides, I loved children. Heirloom layettes had been handed down for ever so long; and tradition always had a store of the sayings of our family babies. (O, I am typical of many of our girls who are having just my problem, with but a different setting.)

Remember, I was college bred and athletic; I read everything I could get; I adored flowers and scenery, and painted well; I was artistic in pageants; and life was full to the brim with gorgeous mysteries and charm. I was sought after socially, and happy from morning till night.

Then I married, with the usual large, fashionable wedding. My lover's affection had not stirred me especially, but one incident must come in here; so let me go back to about three months before the marriage. He was a guest at our sea-shore estate. All the family had gone out except myself, only colored servants being left at home. I was resting in my room, when the door opened, and R. entered, his eyes looking like my cat's when it was angry; and he came rapidly towards my bed, and got in. He had on a lounging robe also. This so horrified me that I managed to keep him off; but he was so determined to get on me that he tore my undergarments, and I had to really fight. Now, my idea of chivalry was: 'I could not love thee, dear, so much, loved I not honor more'; and this was the very first experience of this sort I had had, aside from kisses and squeezes, for I was always chaperoned, as were all the *débutantes* then.

He never seemed to realize the sordidness of this act; and somehow, I being aware that men were different, put it down to my power over him, and did not know how it really disgusted me until the marriage night. Then I felt the same wave of horror; and I stayed in the bath-room as long as I could, to avoid seeing him; and the first approaches were of no meaning

to me, except to wonder how men could so callously go after something that the wife showed no inclination for. I was weary, sad at leaving home; and having him so insistent made a *terrible impression* on my mind.

From that time to this, nearly twenty years, he has shown no real affection towards me, only brute passion; and the act means no more to me than washing my ear, or manicuring my nails. Isn't this a sex complex? He never embraces me unless he intends to have intercourse; and when I tried to show the natural affection I have for all my friends, he accused me of 'lechery.' Whenever I pleaded for consideration, kindness, he would say, 'Haven't you a home, clothes, money, a baby, what more do you want? or 'Haven't I told you once that I loved you? Can't you take that for granted? or 'Women must suffer carrying a child, so you must stand it, that's all'; no gentleness, no petting, just hardness, and the greatest conceit over his own personality and ability. Remember, he is a professional man of high standing, looked up to by hundreds.

If I sobbed at night, from sheer misery over my fate, he approached me. I got so that I hated his man-power; and yet babies, and his holding the money-strings, made a separation an impossibility. Besides, I was far from old friends or relatives, and with all this closed tight in my heart. I have never had a confidante.

I found at dances that other men could thrill me, and one man in particular. Even his step made my heart pound; and I would kiss the arms of the chair where he had sat when in our home. He never knew it, and I suffered greatly. He was a man with international reputation, and with a big heart; and he seemed to know the sort of life I was leading.

I got the reputation of being a perfect mother, and a beauty; and my spirit never has been broken; but my faith is broken; love is as dead as last year's leaves; and *I scorn men who stop being lovers on their wedding night.*

I even planned to put an end to my life; but always my children's big eyes came before me, and I resorted to prayer. I live only for them. Romance for me is dead, even though I attract men yet; and I have never known the thing you write of in your books.

I live in Europe as much of the time as I can, giving the pent-up emotion full sway in study, in scenery, in beauty, a nature worshipper, but well aware that I have been cheated of life, of love, and not yet forty years old.

Think of it, Dr. Robie, health, enthusiasm, good nature, big sense of humor, beauty, ideal birth inheritance, magnetism, yes, and passion—for I am not cold, but *very* impulsive and affectionate—all this lost to the right man, and the wrong one quite content, apparently, in all his worldly successes, and with a cultured wife who does not bother him, and keeps his noisy brood of children at a distance.

I can't have affairs with other men. It cheapens my ideal of womanhood. Marriage may not be ideal; but at least it is better than prostituting one's soul and body to the plane of the poor women who have never known anything higher; so it must be marriage or nothing for me, or so I believe, I think. I wonder?

Yes, I still have my ideal man. He may be a big boy, and faulty. He may be just a business man, with no degrees. He may be without coats of arms and 'family trees'; but if he could be loving; if he could take me, when hurt, in his arms, and soothe the pain, and be a human being who *understood*, Oh, how I could worship him!!!

Please plead for our girls to look for the real man, not looks; for a man with loving compassion toward all humanity, a gentleness with children, a willingness to assume responsibilities, and above all else, for HONOR towards women.

Dear Dr. Robie, this comes from a bursting heart. It is true, I am a success as a mother; and the world thinks I am in all ways; yet that greatest of all things, LOVE, is denied me.

May the Evolutionary Forces prosper the work you are doing!

From a sincere well wisher."

"Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

But what of the perfect rose which blooms in exquisite, transcendent perfection in the exotic gardens of the opulent, a

rose of ancient and perfect strain, carefully bred, perfectly pruned, and cared for by a tender gardener, where men come and go, men of broad culture and careful breeding, of faultless manners and of perfect attire, men who have souls—some of them—men yearning for pure women and true love, who sense the general fragrance but, careless or callous, pass on through the garden unheeding?

To be sure, sometimes the prince comes and, with tender kisses, opens the eyelids of the budding flower of womanhood; but often—alas, how often!—it is the beast, whose hungry, predatory eyes spy out this maiden's land of budding promise, and stealthily, subtly, lecherously, gloatingly, with his sordid soul concealed beneath the mask of polished politeness, smooth exterior, extreme good form, simulated sentiment, he sneaks, like his jungle forbears, cat-like, upon his prey, and at last snatches this delicate, trembling flower—the woman, filled with budding promise of life's highest possibilities, exquisite, tender, true, potential for giving and taking, from youth to age, the quintessence of life's most transfiguring joy! The beast rushes away to his lair, to crush and ravish his prize and then throw it away and seek some other whom he may devour, or perhaps in supreme egoism to continue to crush and mangle the suffering body of a woman from which the elusive essence, a woman's love, has flown away, while he, in his selfish, sensual isolation, is all unconscious of the unspeakable fragrance, of the supernal, rapturous possibilities of the essence which has flown—unconscious of the fountains which have been dried up at their sources by the withering heat of his blind, brutish passion.

And yet such animals must be called men. Such men were youths of promise before the sensual smut of some street corner forever lowered them to the level of the porcine wallower, to the lust of the *conquistador* or to the stealthy acquisitiveness of the jungle beast.

Were it not for this knowledge of the former pristine innocence of such men, and for their once inherent potentialities to become fitting mates for refined women; were it not that one knows that there was once a time when "a primrose at the river's brim a yellow primrose was to him, and (infinitely) more"; were it not that there was once a prescience to understand

when the woman said, "For you it is a rose, for me it is my heart," one could not keep one's hands off such objects, who can grow beards and who do wear trousers.

I must confess that, as much as I wanted to get at the Germans, in their ruthless, swinish, lecherous brutality and egoism, the feeling was comparatively evanescent; for I knew that, as a whole, they were the misguided puppets of a chief monomaniac and his grovelling minions, who led them to deludedly think that they were fighting for home and fatherland.

I never have had to so restrain myself as when in the presence of such polished lepers as the husband of this woman who has poured out her soul in the above recital.

I have felt my fingers itch, very likely also with a jungle ferocity, to throttle such men till their faces were black and their tongues protruded, and then to try to explain to them, as they came back to consciousness, in the only language they could understand, what they had been doing for years to some patient, trustful, suffering woman.

But I have seen men, perhaps as knavish, as brutal, as egoistic, as unseeing, as unfeeling, as inhuman as this one, reborn into contrite, patient, humble husbands, seeking for pardon from the wives whom they had wronged—eager to make life-long effort toward loving reparation. This disgusting type of man is all or largely due to ignorance in youth of fundamental truth, to a distortion of the best that is in us all, to secret, sodden wallowing in the sloughs of lustful thought and action, guided only by the blind passions of the brute, to the exclusion of all aspirations for beauty, purity and loveliness, forgetting—perhaps never knowing—that man's only real joy and aspiration come after he has seen, as the work of his own hands and eyes and mind, a woman's indescribable surrender in love and rapture.

Does one wonder that I, receiving signed and anonymous letters like this one, picturing all degrees of misery, in all types and castes of men and women, cheerfully renounce leisure, willingly endure the approbrium of a recalcitrant, intolerant, ignorant few; that I quietly contemplate, with perfect equanimity, possible future worse eventualities, as far as I myself am concerned; when I have the indubitable proof of some rejuvena-

tions; when I have been able to lead some such slaves to freedom; when I am aware of having let in light that shall prevent the possibility of such bondage to such women as my correspondent; when I know that I have shown some men also the transcendent bliss of a terrestrial Eden which they have been tramping through with eyes aloft on a golden mirage or cast down upon objects of sordid lust and personal gratification.

It is not an extravaganza to say that my own bark once tossed in the near breakers of a crushing tragedy; but I saw a light ahead and, by dint of patience, made safe harbor; so why should I complain if some of my life is spent, tossed about in these same breakers, among the wrecks of other lives, vicariously feeling, intelligently appreciating the sorrow, the pathos, the uselessness, of all this ruthless sacrifice?

But there is still much happiness; and it rapidly increases as knowledge, with the waxing of purpose, makes toward the flood-tide.

But as, in our lighter vein of romance reading, my wife censors my books and spurns as a plague such as "Kenilworth," "Dr. Sevier," and all tragedy; so, in my letters, I turn aside from tragic stories with new resolves to add my bit toward the alleviation of these distresses, to paeons of rejoicing that come in from all sides from those wives and husbands who have found an Eden, whose souls are intertwined and whose bodies blend in mutual love.

If she who, in thus anonymously writing me, entered her Holy of Holies and disclosed the potential treasures which had been rifled; if she who tells me the pathetic story, of a repressed, stifled, trampled woman's love, sees this book, let her know that I appreciate this sacrifice which she has made for others, and that I sympathize, more deeply than words can express, with her in her sad life.

If her confidence had been personal, I should have tried to the utmost of my endeavor to find for her some happy, ethical, self-respecting solution of her tragic problem; for, however, improbable it may seem, there may be, when all facts are known, a happy solution for such an one.

At least, her efforts to guide young girls aright will be blessed; and her story must influence some young women to

avoid the rocks. It will fill some men with self-disgust and loathing, and perhaps influence them to introspect in regard to their own conduct with their wives.

As for me, it will increase my striving to be of use to all women and men in danger or distress through ignorance of the inborn essence—love—which alone makes life worth living.

CHAPTER XVIII

IMPRESSIONS OF RECENT BOOKS

In "Rational Sex Ethics" I gave a short chapter, "Notes on Bibliography," in which I gave briefly my impressions of a few books which were, in my estimation, the most useful works on sex subjects then published.

Since that time many more books have come out, written both by scientists and laymen, dealing scientifically and frankly with these subjects. While in some modern books the old dogmatic, prudish attitude toward everything sexual continues, to some extent, the tendency to use scare headlines is decreasing; and where there were formerly a few, there are now many works of great value, based on the facts of experience.

The class of books referred to in my former book, full of moral platitudes, high exhortations, but entirely lacking in accuracy of statement—books intended by good people to do good, but books which worked incalculable harm—have largely now been relegated to the dustiest corners of the second-hand book stores. They are fast going the way that the quack pamphlet and advertisement went after the crusades made against them a few years ago.

I cannot do justice to any, and can briefly mention but a few, which seem to me of especial value.

At present scientific thought and altruistic effort along these lines are in advance of legislation; and many valuable books, for the professions even, are censored; and many intended for the public are suppressed, though it seems as if the educated public, though sadly handicapped by legislation, is keeping pretty well abreast of modern scientific thought.

Dr. Marie Stopes of England has written three books, "Married Love," "Radiant Motherhood," and "Wise Parenthood." The first two, to some extent, have been denied circulation,

while the last, on account of existing laws, cannot be offered to the American public. It is interesting to know that, while something like a quarter of a million of these books has been sold in England, where the laws are more liberal in regard to sex instruction, and contraceptive information is permitted free distribution, they have been largely denied to our public here. This is doubly interesting, viewed in the light of a recent conversation which the present writer had with Dr. Stopes herself. She said, in substance, "Our laws in England are today much more modern and liberal than yours; but my opinion is that, as a whole, the people of the United States are far ahead of the English in proper knowledge and tolerance in sex matters."

It would seem from this that an educated, progressive, altruistic minority in England had been at work since the time when Havelock Ellis was forced to seek publishers in this country, and that they had secured legislation which will soon bring wide dissemination of knowledge of the vital facts of life there, while here in America a small minority composed of those enfolded in the cloak of clerical dogmatism, and a few who still dwell in a similar ignorant conceit to that which drove Comstock to obtain drastic laws of federal and state censorship, have prevented legislation from keeping pace with knowledge.

Although the people are learning, and will become properly informed after a time, to those of us who know how rapidly people might become so informed that health would be improved, happiness made more general, divorce and prostitution decreased, venereal disease more fully controlled, neurosis largely prevented, happy marriages made the rule rather than the exception, the time seems long, and the delay caused by obstructionists little short of criminal.

One, and perhaps all, of these books by Marie Stopes should be possessed and read by every married couple in America. Their general viewpoint is a beautiful sex idealization which, while recognizing and pointing the right physiological way, makes plain that there is nothing in this which is opposed to any rational ethics or real religion. These books, while primarily intended for the people, giving many plain hints, do not pretend to cover the whole subject of sex. They are reliable on fundamental facts, and suggest enough to enable

many educated people to work out a normal, natural, ethical way of sex living in marriage; and they are so convincing that they inspire others to seek a full understanding of the normal sex relation in married life.

Grete-Meisel-Hess, a German woman of superior insight and attainments, has, in her book, "The Sexual Crisis," diagnosed beyond all cavil the diseases of society. She shows the horrors that exist on account of ignorance, prejudice, and economic pressure in the field of sex, and reasons that the whole social structure must soon crumble without some kind of reform. Finally, while admitting that monogamy is the most ideal state, she urges that concubinage or some form of restricted free love should be legalized. I must protest against this last recommendation, and contend that the logic leading to it is faulty; but nevertheless the book is of great value for scientific student and layman alike.

William J. Fielding's book, "Sanity in Sex," reveals little of real value to the person having sex problems to solve; but it is valuable as teaching a more liberal and open-minded attitude toward the whole subject. He also, from war records and various statistical studies, shows the vast harm that has come from the policy of concealment which has led to such amazing ignorance in this field.

Walter M. Gallichan's "Psychology of Marriage," and his other books, while, like Fielding's, being principally valuable, perhaps, in helping to establish a correct point of view, showing conclusively that sex is a necessary and wholesome subject—go farther than his, and are very helpful to those who are confronted by the sex problems of single and married life.

The books on birth control, "Woman and the New Race" by Margaret Sanger, and "The Symposium, Population and Birth Control," edited by Robinson, bring in all the old arguments, also new and apparently unanswerable ones, in favor of constructive birth control, while "Children by Chance or by Choice" by Wm. Hawley Smith, going into the matter in a humanistic and entirely unhackneyed manner, makes it impossible for the unprejudiced reader to deny his thesis that children should be born as the result of choice than of chance.

"The Adolescent Girl," by Phyllis Blanchard, is a valuable

original study in the sex psychology of girls and young women.

"Introduction to Psycho-analysis," by Barbara Low, is useful for those who desire an accurate condensation of this subject.

André Tridon's books, "Psychoanalysis, its History, Theory and Practice," "Psychoanalysis and Behavior," and "Psychoanalysis, Sleep, and Dreams," are of much value to general readers, and of interest to physicians and psychologists, since in his summary in simple language of the special teachings of the principal psychoanalysts he gives a birds-eye view of the subject. Psychoanalysts themselves have criticized his books, but this is to be expected, since some psychoanalysts criticize all books which they do not ignore utterly, including those written by other psychoanalysts.

Frink's "Morbid Fears and Compulsions" seems to me a very reasonable, readable, and scientifically simple presentation of psychanalytic methods. He studies carefully and exhaustively a limited number of cases, which seems better than a cursory glance at a greater number.

Wilfrid Lay's book, "Man's Unconscious Passion" (he has written several others), is a scholarly adaptation of psychoanalytic facts and beliefs to the daily living of normal men and women. He transmogrifies very correctly and legitimately, it seems to me, much of the physical side of love into the psychic realm. It would seem that his pragmatic treatment must bring utilitarian results among thinking people.

White's books, "Mechanisms of Character Formation" and "Principles of Mental Hygiene," bring to the public and the professions, in a very condensed and readable way, most of the recent thought in psychiatry and psychoanalysis. Some would wish that he did not adhere quite so closely to strict psychoanalysis, and that he did recognize a few pretty well established truths outside this field.

In any mention of books on psychology and sex, or of physiology, endocrinology and its literature must not be omitted. At present this subject is often treated very theoretically or superficially; and some who are scientific in general are over-enthusiastic on the subject. *E.g.*, Bandler deals with the subject from the therapeutic point of view; but I hesitate to say much about

his book, which has so many excellent chapters and passages, for I may be prejudiced by his disposition to discard utterly psychoanalysis, in which we all know that there is much good, and by his tendency to disparage all but endocrine therapy. It seems as though he had found one particular dose of one particular ductless gland that would cure every ill of every patient that ever existed. He is so sanguine in this new science that Brown-Sequard would seem a realist in comparison.

But there are three names which stand out very prominently today; and the works of Cannon, Crile, and Kempf must be taken in careful consideration by every man who would be progressive in normal or morbid psychology or physiology.

After all, we must agree with Bandler, in a sense, and wonder if the endocrines may not be responsible for all normality and all morbidity.

Having, myself, worked years in chemical and physiological laboratories, I am struck with the marvelous accuracy and forethought against vitiating factors which mark Cannon's work. His conclusions seem almost incontrovertible.

Having speculated a little, I am delighted with the ingenious theories of Crile which indicate a strong philosophical trend, but his reasoning seems more by induction than by deduction.

Having worked much of my time with normal people and neurotics, and having come to certain conclusions, it was of absorbing interest to read the conclusions of Kempf, who had spent his time largely with the gravest kinds of mental disorders; and while I would not aspire to compare my small studies with his monumental work, I do find that the differences between his conclusions, based on studies in the grave neuroses, and mine, based more particularly on studies of the normal and mildly neurotic, are inconsequent and very easily reconciled. I shall hope, at some future time, to go into these differences in some detail. They appear only such as should be allowed for when comparing the findings of those who observe epidemics of different virulence or diseases of different gravity.

I quote two or three of Kempf's conclusions, which were as inevitable for him, as the result of his studies of certain types of personalities, as were my almost identical conclusions from studies of personalities of altogether different types.

“ I have never known an individual, who had fixed auto-erotic or perverse cravings, whose history showed that he was treated in his childhood like a true personality when conflicting with his parents. . . . The unreserved love of a mate is *absolutely necessary* for thorough development of *virility, goodness, and happiness*, and without it the struggle slowly but surely, as the age of thirty is reached, becomes more and more of a burden. . . . Society cannot possibly escape the laws of nature (because of the fatal tendency to auto-erotic and homo-sexual reversion) by erecting barriers against normal sexuality. . . . An over convergence of the puritanical type, because eventually this course tends to become repressive and sterilizing, is certainly as disastrous as exploitation and dissolute wastage.”

The work of the three men last mentioned all converges toward a common point. One uses the highest approved laboratory methods; another, a combination of the best laboratory methods and deduction; and the other the most careful psychological and psychoanalytic studies. I wonder if these men recognize how nearly they agree in all essential particulars, and how nearly hundreds of others, who profess to disagree, do agree with them and with each other.

After all, it seems that most of the disagreement is a matter of environment or terminology.

Cannon has explained phenomena which William James recognized but could not understand; nor have I read of anyone who could explain the ability which people have, under certain stimuli, to tap hidden springs of energy, until Cannon came with his perfectly conclusive proof. Such discoveries not only add to our exact knowledge and are of tremendous value to our race, but they show that much of that inexact knowledge which has for a long time been deductively sensed or empirically rendered probable is really founded on universal biological facts.

APPENDIX

*THE NEWER SEX CONCEPTIONS

The recent invitation of your secretary to address the Boston district of your Society, on "The Newer Sex Conceptions," came just as I was pondering on an answer to a question propounded to me in N. Y. a few days earlier—a question which seems ridiculously simple, and yet I declined to answer it off-hand. This is the question: "What constitutes a normal attitude toward sex?"

You will immediately perceive that, should modern trends in sex enlightenment, in sex discussions, in sex reforms, be correct, should the newer sex conceptions be prevailingly right, then the answer to the above question must be a chief corollary to the subject for this evening.

I thought that, in the limited time at my disposal, I could not do better than take the two subjects up together, and thus perhaps "kill two birds with one stone." If I am at all fortunate in my presentation, I may elucidate the question somewhat for my questioner, at least tell him what I think constitutes a normal attitude toward sex, and at the same time contribute an integral part to the discussion of my present subject.

It is significant, and indicative of the rapid change in our attitude toward sex questions, (a change so rapid that it must be spoken of in months rather than in years, a change resulting from thoughts and observations that had long been brewing, but which only a cataclysmic disruption of society, like the world war, could usher into such immediate prominence) that the question asked me in N. Y. was asked by one of the recently established committee on sex education, acting under the authority of what is probably the greatest institution for social uplift

* Read before the Boston District of the Mass. Homeopathic Medical Society, May 5, 1921

in the world, the American Social Hygiene Association. This Association at present evinces a desire to co-operate with all earnest students of sex in learning and teaching all fundamental sex truths; but in 1917 or 1918 one of the few harsh criticisms of my first book which have come to my notice appeared in the official organ of the aforesaid Association.

Those who have read my second book may have read this criticism and my answer, both of which appeared in the appendix to that volume.

After a year or so I was told that the appearance of this criticism was ill advised and not in accord with the spirit of the Association; and now, within a month, I have discussed this whole subject with the two doctors and the psychologist who constitute the educational board of this Association. One, from his words and recent letters, appears to agree with me in all essential particulars. One, at the conclusion of our talk, said that we were very nearly in agreement. He has also published a book with the same title as my "Sex and Life," in which his conclusions are very similar to my own); while the other has pursued studies in sex, following the questionnaire method (which I believe that I was the first to inaugurate as a means of sex investigation), with results and conclusions similar to my own. By "similar" I do not mean identical. Not all these men would agree with my statements concerning auto-erotism, the sex necessity, etc. However, I think it safe to say that the differences are quantitative rather than qualitative.

The most significant fact of all is that all these men on this most important committee gave it as their deliberate purpose to learn the actual facts of normal sex living, from all available sources, and when found to teach these facts fearlessly. It is well known that a few years ago the officials of this society, while doing excellent work in the line of publicity, calling attention to the ravages of venereal disease, and urging the early recognition and thorough treatment of all such diseases, were, like everyone else, teaching the then current doctrines of sex living which had been handed down to us without revision for centuries; and they were confident that the last word had been said regarding a normal sex life and rational sex teaching.

Let us first take up the corollary to our subject, and inquire

what a normal attitude toward sex is. This question can be best defined after considering for a moment the former attitude, which was unquestionably abnormal, and which, fortunately for individual happiness and social progress, is rapidly disappearing.

Both dogmatic theology and pre-scientific medicine conspired to establish an *odium sexicum* for all humanity. Everything sexual was tabu in good society. The church said that right conduct reached its acme in absolute continence. It was barely recognized that sex expression was necessary for race continuance. Excuses were made for even the limited sex expression necessary for procreation. Even this was considered sinful, needing forgiveness from on high, or absolution from the priest. All sex study was proclaimed as tampering with what was sacred, or handling what was vile. All sex desire and imagery were said to be born of the devil and were condemned as a serious offence against decency, morals, and religion. Early medicine fell into line by declaring that the lower animals should be our models, that intercourse should be for procreation only, that the sex instinct was not present, or only feebly so, in the female, that all sex expression in the male was debilitating, that continence was necessary to health and character.

The unknown author of "Onania," as well as thousands of others, including Voltaire, L'allemand, Acton, and Howe, with their lurid pictures of all physical and mental ills, including tuberculosis, epilepsy, insanity, imbecility, and the utmost moral degradation, proclaimed as sure results of masturbation, fixed this practice in the minds of all as the lowest vice and greatest sacrilege. This terrifying doctrine produced psychic traumata which are even now so deeply imbedded in the social consciousness that the most enlightened of modern sexologists often forget themselves and speak of masturbation as a vice, a crime, or a sacrilege, in the very breath in which they are showing that it is nothing of the kind, but that it is an instinctive reaction in youth, and often a justifiable and beneficial expression in the adult.

The result of teaching that sex was too sacred or too vile to mention (for there arose a class who, recognizing the necessity of some sex expression for race continuance, considered all sex knowledge as directly transmitted to man from his Maker, and

they thought it sacrilegious to make this a field for human investigation or modification) has made clergymen, physicians, educators, and laymen all afraid to study the sexual function or to speak about it.

At last a new era of plain speaking has dawned; and, while I can hardly avoid mentioning my own long and intensive studies, and my plain speaking in this field, I wish to have you understand that I do not claim priority in the views which I express; for, after considerable firsthand study of sex questions, I found that men like Griesinger, Hall, Forel, Bloch, and many others had been on the ground before me, and had come to many of my own conclusions, though they were often expressed hesitatingly or hidden in some voluminous, unnoticed scientific treatise; and again, after I published my own views I found that similar ones were becoming insistent in the minds of thousands of scientists and laymen.

I did state my views unequivocally, flat-footedly, in a book of easy terminology probably as soon as anyone; and I brought much evidence to support these views; and it may be that I presented the subject in such a way that some were helped to escape from the dogmas which antedated science, and which had hitherto controlled all conclusions in this field, thus giving them an opportunity of thinking these things out for themselves. At least, I have been told by so many that I think it may be true that I have contributed in some slight measure toward the adoption of a normal attitude toward sex; but this influence was slight; for humanity had at last begun to sense its own ignorance and its wrong conception of sex, and to seek full information, which could not long be withheld.

My own studies in sex began when as a virile youth I was faced, on the one hand, by the naïve, simon-pure doctrine that absolute continence was biologically correct, ideally right, perfectly healthful, and easily attainable, and on the other hand by my own, as I then supposed, depraved nature, which made such a program absolutely unthinkable and unattainable. Next I was forced to the usual dilemma, with prostitution on the one horn, and auto-erotism on the other; and I, like many of puritanical environment, chose the latter, though I, like them, pursued this course in fear and shame and with a feeling of

utter degradation. Finally, finding the girl, and venturing to marry, in spite of supposed unfitness, my more intensive studies in sex began when everyone's education is said to begin, and with some show of truth, with my marriage. The problem then became much complicated; for now there were two personalities, filled with the false, fool ideas that to live right was to starve nature, ignore sex, be platonic, while unable to dismiss the insistent thought that instinctive promptings, sex desires, were right, natural, healthful, and an altogether lovely part of the Creator's scheme of married life.

I suppose it took us fifteen years to arrive at a point where sacred traditions could be ignored and natural living could be welcomed without fear or shame. Yet, long before that time, I frequently expressed my ideas, though with some misgivings and with some fear and trembling, to others who could readily be seen to have reached a similar impasse, wandering, threadless, in a labyrinth similar to that from which we were slowly emerging.

I speak of this personal evolution, since my studies have revealed to me that uncounted thousands of men and women, reared in puritanical surroundings, desirous of living right and accomplishing much, subservient to dogma, ignorant of sex and afraid to study it, have passed through the same stages.

After over thirty years' study of myself and of normal and neurotic humanity, I should be prepared to give a definition of what constitutes a normal attitude toward sex.

Here it is, as I conceive it. A normal attitude toward sex is to treat it without fear or shame or undue secretiveness, to regard it as a natural and necessary, wholly desirable and altogether lovely part of life, and, without making it of paramount importance or a subject for morbid introspection, to study it intensively from adolescence to age, since on a proper understanding and use of sex depend much of our health, happiness, and our ethical and material progress.

To explain this a little, one should be proud of sex rather than ashamed of it; but one should not be flamboyant or obtrusive about it. One should not make sex a general topic; but when one is uncertain about his own course there should be no fear, shame, or hesitancy about consulting teacher, doctor,

or clergyman about it. It goes without saying that these and other educated people should feel it their duty to qualify in this subject, and should not hesitate to broach and discuss it freely with anyone who is clearly in ignorance of important sex knowledge.

In short, sex should be neither under a tabu nor surrounded by a halo. It should be, like every physical function and every psychic interest, a proper subject for rational investigation, that the whole truth may be found out about it, and that this truth may be applied without any hasty or unwarranted disturbance of existing conventions, conventions which are apparently prevailingly good, but which undoubtedly need reforms in some details. Ultimately, if necessary, such changes in conventions must be made as will conserve the health, happiness, and progress of the individual. When this is done the ethics, culture, and well-being of society will be best safe-guarded.

Constant worry about sex, born of old teachings, creates the sexual neurasthenic, just as constant worry about digestion or some other function breeds the ordinary hypochondriac. Really, sex worries appear to be the basis of anxieties about all the other functions. Removal of ignorance and fear regarding sex, as has already been shown, will have amazing efficacy in obliterating the tendency to worry, to be anxious, to be restless, to be unsatisfied, which are prominent characteristics of the American life of today.

After this lengthy definition of a normal attitude toward sex, what, let us inquire, are modern sex conceptions? In a general way, the above definition suggests these modern conceptions. Sex is coming to be considered an integral part of every human being, to be recognized, to be studied, to be used, for the happiness, health, and advancement of each individual.

There is a tendency to be less critical of sexual errors which are ordinarily the result of the poor management, through ignorance, of one of our two strongest natural, fundamental instincts. The unconventional mother and the venerealized youth are getting more sympathy and treatment, and are objects of less aversion and condemnation.

The modern idea is that some way must be provided so that there be not undue sex repression in youth or age; for it is

pretty definitely established that such repression is injurious. It is also evident that there should not be undue catering to the erotic psychic, or to physical sex expression. Too constant sex preoccupation consumes valuable time that should be otherwise employed, makes one self-centered, selfish, egoistic; and excess in this direction may lead to mental instability or physical disability. The glutton, or epicure, harms himself principally; the sexually over-self-indulgent harms both himself and society. A middle course seems best. We are now at a point where it is a question whether more harm has come from undue repression or from unbridled license.

It used to be thought that discussing sexual matters with young people would induce precocity and stimulate erotic feelings, bringing sex into undue prominence; while the fact is that keeping them in ignorance aroused sexual curiosity, while the fear and shame aroused by the disparagement of everything sexual, the eternal don'ts and the strict sex tabus, aroused a morbid introspection and brought about a heightened sex consciousness. It is now well known that telling the truth and removing the mystery from sex allay fears and reduce sex desires in young or old.

Any doctrine of extremists, any attitude of intolerance and secrecy in time brings about the most liberal doctrines and great tolerance and openness. That is just what has occurred in the sex field. The old intolerance has resulted in the newer sex conceptions which, in many quarters, have created a demand for the utmost frankness, which, while wholly advisable and necessary, have led some to believe that the physical demands of sex were of paramount importance, and that these should be gratified, conventionally or unconventionally, with ruthless disregard of the social conscience and long-established conventions.

The sex instinct is natural and all pervasive. No one goes through life free from it or superior to it. The long policy of repression and silence and condemnation of everything sexual must ultimately have resulted in a policy diametrically opposite. That is what is now occurring. Witness the abridgment of feminine apparel and the transparency of what is still left, the laxity of drawing-room manners and of bathing customs, the insistence of free-love doctrines, etc.

Gradually the eyes of the educated professions have been opened to the facts that repression did not repress, smouldering fires broke through; neurosis and venereal disease were traced to long-pent-up desires; marital infelicity and divorce were observed to result from ignorance and unnatural ideals, applied to the marital relation. The more we idealized Platonic relations and scorned natural sex life, the stronger and less manageable the latter became. This was beginning to be a common observation of the thoughtful and observing when Freud and others traced neurosis to sex, declaring that it resulted in part from the conflict set up between natural cravings and the demands of the social conscience and in part from the lack of physical sex expression.

The most radical called for full sexual freedom, as though this were the obvious and only remedy. This naturally fostered such free-love ideas as had been tentative, and started many more in circulation.

But we must beware of all extremes. Just as repression, secrecy, condemnation, in our attitude toward a natural function bred neurosis, venereal disease, marital disharmony, infidelity, and divorce, so freeloze and license and non-restraint, will breed profligacy, infidelity, egoism, selfishness, ultimate degeneration and demoralization.

I hold that we must keep all things in proper perspective, that sex must be neither minimized nor magnified. I have always endeavored to be pragmatic, to recognize both the ideal psychic and the natural and necessary physical.

You may smile at conservative counsel from one who has written the most liberal, or perhaps radical sex books of any that have appeared in this country; but if you read the books carefully you will find that, while I everywhere demand a fair, full, and sane recognition of sex, not as applied to a sect or a class, but to all, I always advise clinging to conventions as pre-vaillingly good, reforming them as their weaknesses become apparent, and that I nowhere advise a purely Hedonistic philosophy, but always relative continence and a good deal of repression as the only ethical course and the best physiological regimen. No course of ruthless egoism, no course which recognizes the desires or demands of the ego without com-

promises which favor the desires and demands of others can ever contribute to individual progress or social betterment.

While I have spoken somewhat of my own contribution to the newer sex conceptions, if you will take the trouble to read "Mental Hygiene," Oct. 1920, White's "Mechanisms of Character Formation," Tridon's "Psychoanalysis," the papers of Brill and Menzies on masturbation, Gallichan's "Psychology of Marriage," Marie Stopes' "Married Love," Frink's "Morbid Fears and Compulsions," remembering that nearly every one of these authors, and scores besides, show by their books and have informed me personally that we are in practical agreement, that some of these and many others have informed me that they were using my books in the sex education of the young, and giving them to married people who needed sexual enlightenment, you will see that any ideas that I present at present, however they may have been in 1916, when my first book was published, are today just the ordinary ones of the ordinary psychologist or sexologist, and are fast becoming the ideas of the rank and file of the medical and all other learned professions.

I do not pretend, and I don't suppose anyone else does, that the final word has been said on any of these questions; but many of us are trying to obtain facts and to use these as intelligently as we know how in solving the sexual problems with which everyone has, in some measure, to deal.

SOME LESS-THOUGHT-ABOUT MEDICAL ASPECTS OF BIRTH CONTROL*

Before discussing this subject it may be well to preface these remarks with my own personal views on the broader aspects of birth control, with a brief word on the fundamental soundness of this movement.

For twenty-five years I have looked for and hoped for a public sentiment that would demand the rational control of birth, for voluntary parenthood, not a mere application of sci-

* Read at The First American Birth Control Conference, New York, Nov. 13, 1921.

entific contra-ceptive information to reduce the size of families, but a direction of attention to the removal of physical impediments to conception so that more women who would be mothers could be, also to a development of that love and harmony and spirituality in the lives of married people which would necessarily make most wives and husbands desire as many children as the former could safely bear and the latter could properly provide for.

As to the general soundness of the birth-control idea, no one who reads and thinks can fail to perceive, even without the classical studies of Malthus and the significant statistics of Drysdale and of scores of economists and biologists, that we are doomed, under the present regime.

All modern schemes of altruism, such as we are all committed to, would abolish war, preserve the ill, the crippled, and the unfit, and promulgate all possible measures for general health. Provided that such a program, combined with unrestricted production, would not tenant the earth in a few generations, beyond the possibility of food supply, which it certainly would do, there is still enough of menace to our civilization in this course, through over-production of the unfit, to cause us to decline more rapidly than did the civilizations of Egypt, Babylon, Greece, and Rome, and for the same reasons. In those civilizations there came a time when the talented, the provident, the wealthy, whether from desire for personal freedom, or from selfish greed, or from degeneracy, ceased to reproduce in proper proportion to the uneducated, the improvident, and others of low survival and social value.

It makes no difference, and we do not know fully whether degeneracy itself, prevention of conception, or destroying the products of conception was the cause; the fact remains that these nations died at the top—they succumbed to the inertia of their own multiplied weaklings.

At the Second Eugenics Congress in September, it was again pointedly brought to our attention that our old Puritan stock was fast disappearing from the country, that the educated, self-respecting, and provident of later mixtures were rapidly declining in numbers, and that, while the unfit, the untaught, and the economically submerged were also declining slightly,

they were reproducing relatively much faster than the former classes.

With the vast mass of the population in ignorance, poverty, and disease, reproducing rapidly, and with a small minority of the fit reproducing more and more slowly, the end is surely in sight.

The very increase of the large body of the people, which contains most of the unfit, makes slower and slower the reproduction of that smaller body of the people which contains most of the fit. How? Thirty-five percent of the state tax in Massachusetts goes to support feeble-minded, insane, delinquents, and the improvident. Local taxes add much more to this public support. The age of marriage is postponed because of the taxes that prevent a man's acquiring sufficient means to marry; and when he does dare to make the attempt if he wishes to live in fair comfort and give his children a fair start, he must limit their number to one or two. Why? Because otherwise he will descend economically to the level of the wastrel and indigent, whom it is taking his life-blood now to support.

Whatever one's original theological slant, whatever his pre-scientific or scientific knowledge or ethical notions, whatever his ignorance or prejudice, he ought not to fail to recognize that to continue our policy of acquiescence in the superabundant fertility which pervades all nature, and to antagonize nature by preserving all that are not of survival value, must lead to starvation sooner than over-production alone has done in China, or to extinction, like the older civilizations already alluded to.

Pragmatically we must learn that, since the regulation of conception is absolutely necessary among the fit and provident, to enable that class to provide for the unfit and improvident, we must teach birth control among the unfit and improvident before we can hope for the families which have greatest social and survival value to increase.

If this proposition needed proof, many statisticians have given actual figures which ought to make us all stand aghast.

Speaking now of the less known medical aspects of birth control, there is a reason other than the commonly given ones of selfishness, desire for a distinctive career, personal aggrandizement or freedom, for the limitation of the size of the fam-

ilies of the more cultured and the more provident, and there is a reason for giving careful, detailed instruction in regard to contra-ceptives and their method of application to those who already have an imperfect knowledge of them and of their intelligent use.

I limit my discussion to these two phases of the subject; first, lack of reciprocity in the sexual relation, and second, imperfect understanding and application of contra-ceptive information.

1. Lack of reciprocity in the sexual relation may be paraphrased by saying that married love is not usually, as it always should be, a fifty-fifty proposition. I think that no one in this thinking and observing audience will deny that married people should not only be bound by the bonds of perfect psychic intimacy, and be good chums, helpmeets, and companions, but that it is equally desirable, even absolutely necessary, for health, happiness, and progress, that man and wife mutually enjoy and profit by the sexual relation.

It seems, for man's survival and progress, that the male must continue to seek his mate with persistence, and that the female, perhaps at first coyly, then joyfully and without reservation must yield, and participate with him fully in every way in the mating.

I have so often emphasized this in my books, and have gone so insistently into the details, that my latest, which I am told is the best of these has been suppressed. Very well, then, murder will out, if you look at such frankness skeptically and pessimistically; or, if your optimism, like mine, demands full knowledge, "The truth is mighty and will prevail."

Anyway, all the men and women of all the educated classes that I know anything about, who have freed themselves from those sex complexes which we all started with, as the result of theological and medical tabus, think that sex education is of paramount importance; and in no respect does this education appear to be more needed than to bring about reciprocity in the sexual relations of husbands and wives. The psycho-analyst and his antagonist agree on this point, and we can say nothing stronger in support of any proposition. At present it is a fact that this desirable reciprocity in the sexual life, which is the

foundation of all the real companionship of the home, is absent in the vast majority of American homes.

I personally have had the privilege of seeing more than a thousand homes where a change from disharmony in the sex relation, and consequent disharmony in everything else, to reciprocity in this relation resulted in increased happiness, better health, and more children.

But both the proponents and the opponents of birth control alike may say, what has all this to do with the question? Be patient, for there is as direct a relation between the foregoing and birth control as there is between water and steam. All that I have said is germane.

One almost invariably makes the observation that the families of sexually inharmonious couples are small and undesired; and if perchance they are large they are still undesired. The size has resulted from faulty technique in the surreptitious use of good or poor contra-ceptive measures, which were imperfectly understood. When to these inharmonious couples, having one or two—children, or not any, the remedy, sex education, has been applied, with a resulting marital harmony, there has been, almost without exception, a similar reaction to the changed condition.

Almost invariably these women, who had not desired children, and who had done their best to prevent them, have begun to long for them, they desired babies, born of an act which they had participated in equally with their husbands. Many wives have told me of this recrudescence of their desires for babies, following a second honeymoon which occurred ten or twenty years after marriage, a honeymoon brought about by the wife's recently acquired belief in the beauty and purity of conjugal love and the husband's recently acquired knowledge of the feminine soma and psyche. Women who had neither had nor desired children for years now said, "I now want a real child, born of the mutual love of my husband and myself." I have been seeing these cases in increasing numbers since the time, twenty-five years ago, when my own eyes were opened.

May I illustrate by mentioning a case which can cause no great offence since it is our own, and my wife did not seriously demur when she typed this for me? Our first four children

were born during the four years next succeeding our marriage when we were both twenty-three. Then the economic question and my wife's health stared us in the face. She, though then slightly responsive, looked at our rapidly increasing family much as the women to whom I have referred looked at theirs. I, though a physician, knew little of living; and, worse yet, I thought, in common with my wife, that birth control was a sacrilegious tampering with the divine order of the cosmos. We, however, had to face the situation; and together we sacrificed tradition, tabu, and older theological concepts to reason and common sense.

Ignorantly or skillfully we used whatever we could evolve or clandestinely learn concerning contra-ceptive procedures, so that our three later children (of the seven) were none of them accidents, but the result of my own deliberate, joyful acquiescence to the insistent demand of my wife when at intervals she felt that she just must have another baby.

One further instance. Recently a young, happily married woman, a wife three years, and the mother of one child (whose advent had necessitated difficult instrumental delivery), replied to a friend who said: "I thought you would have about three babies by this time," that she should have had if her husband had been willing. Then she added that she supposed she would have to take her father's advice and catch her husband sometime off his guard. The husband in this case should not be judged too harshly, since his reason for delay arose from a not entirely unreasonable anxiety, aroused by his wife's difficulty at her first confinement.

So much for voluntary parenthood on the constructive side among those who ought to have fair sized families but do not, sometimes as the result of economic stress, but more often from lack of marital harmony. In general, women of the highest type who respond sexually to their husbands, desire a good sized family of children. Those who do not respond, ordinarily abhor the thought of having any children at all.

Finally, a medical man sees many serious conditions which result from the statutes prohibiting contraceptive information. Such conditions need great emphasis, since they threaten the destruction of the finest eugenic products of our most eugenic

matings, and often make profligate or neurotic the partners in such matings.

Here is an extract from a letter, received last week.

"I have been married eight years and have four children. We are in moderate circumstances, but have appearances to keep up. Consequently, I do all my work and work very hard doing it. When first hearing of your books we were under the impression that they were on the subject of birth control, but find, however, that all you say is that no woman ought to have more children than she desires, and dismiss the subject.

My physician says that there is no such thing as birth control; but I feel that four healthy children are all that our means and my strength will be able to educate and properly care for. However, my baby is two months old; and the day he was one month old my husband insisted on intercourse.

It seems I have reached the time when I'll either have to be able to satisfy my husband's passionate nature or lose him. He is wonderful in every way, but I am too nervous and too tired to respond to him; and of course this makes trouble and coldness. Now I feel certain that I am pregnant, and it seems a sin for me to wean this baby at two months and to have another. This one will have to be neglected, and I will, perhaps, lose him; and my other children need all my attention just as much during the nine months when I am miserable and just exist instead of live. Isn't there something that you could advise? By your expression, birth control, do you mean prevention of conception, or do you refer to surgery? There may be laws against birth control; but all I can say is, they don't affect the rich, who invariably have one or two children and stop; but we who have to figure closely to buy the shoes for the little feet and to buy the gingham and sit up till midnight to make them dresses, after doing the family washing all day, we get them every ten months, it seems. I am so utterly disgusted that if it weren't for my children needing me, I'd end it all, as I think my husband would be better off without me. I am losing my looks and disposition; and my teeth will certainly never last till another is born. I have been unable to get to the dentist since this one was born, and am afraid to go now. It is, perhaps, foolish of me to write all this to you, a stranger; yet your book

prompts me to do so. A man, even an eminent physician, might consider a complete orgasm one of the exquisite moments of life, and all that; but I'd trade any such moment for a feeling of safety, for a feeling of comradeship with my husband, and a feeling that I could love and enjoy and work for the children I have, and not worry about more to come. I am only twenty-eight; and if they start coming every ten months now, there will be but one result. Either my strength and vitality will be lowered so that I shall die of pneumonia or something (as a mother of four cannot care for or protect herself), and then my kiddies can be divided up among relatives or go to an orphans' home, or else the one I have now will die from neglect. Otherwise, my husband and I shall have to separate; and he, of course, will find other interests; and our support will only be a burden to him; and as the children grow older, they will hate us both."

This woman, you see, would be willing to give up the joys of love with her husband if she could be free from fear of further pregnancies and able to care for her children. If this could be done, and the home remain intact, and if she could avoid neurosis, and if her husband could avoid neurosis or infidelity, and if the children could have proper home surroundings, one who looks at the love-life as unimportant might argue for giving it up altogether, and for going through the rest of life without it; but I say flatly that it can't be done. She already sees her husband's coolness and critical attitude, and foresees for him an interest in other women in the future as the result of her inability to respond to him sexually. She does not see what is equally patent to us, that her present worry, discouragement, and despair, which in their beginnings robbed her of the ability to respond, are, in their ever increasing magnitude, due as much or more to the psychic and physical results of her lack of response as to her present fear of pregnancy.

No couple who have been married lovers together can remain together any great length of time without being married lovers, and still be happy and well and fit to bear or rear children. There is ample scientific basis for this. Fear and worry, we know, preclude the possibility of sexual excitement and satisfaction in man or woman, just as they interfere with digestion;

but interfering with digestion or the sex function for very long in this way is sure to result in ill health if not in tragedy.

Cannon, in his studies on fear and pain, and strong emotions in general. Crile in his studies on the endocrines and the emotions, Kempf in his studies in psycho-pathology, all show this so clearly that I need not amplify the point.

The following is from another letter.

"I am writing to you in hopes of getting some help. I am a woman thirty-three years old; and my husband is fifty-three. We have been married fifteen years, and still love each other dearly.

I have read your book, "Sex and Life"; but it does not contain much to help my case. I have had five children, and one miscarriage, and am expecting another baby soon. I love my children, and am glad I have them; but when I see myself having babies every year or two for the next twelve years, I nearly go crazy. I have a bad heart, which is always worse when I am in this condition; and I also suffer from indigestion and back-ache. I cannot bear to think of the year of sickness and suffering ahead. I have to work to help make a living, as my husband is not strong, and is getting past hard work.

I am not able to do my house-work, on account of heart trouble; so I have a few art pupils and do some clerical work at home, so I can hire a cook. I shall probably have the entire living to make in a few years. How can I do it for such a large family, and give my children the care they need?

As I understand the law, the information as to how to prevent conception cannot be imparted by mail. Is it so one person cannot tell another one? I do not know to whom to turn. Our physician does not know, I am sure, for his poor wife is wearing herself out having babies. Is there any way I can gain this information? There are thousands who do know but I do not know who they are.

Please let me hear from you, for I feel that life is not worth living as it is now."

Here is a short extract from another letter.

"When we were married we did not want any children for two or three years at least, this in order that my wife could spend her time in getting close to her two step-children.

We used contra-ceptives part of the month after her period, and the rest of the time took no precautions. When we decided we wanted a child, we deliberately had intercourse with that intention. After his birth we went back to the same rule; but the first intercourse without contra-ceptives resulted in her pregnancy, and the birth of the fourth child. Since this we have used contra-ceptives at every intercourse, this, for the very good reason, that we absolutely cannot afford to have any more children.

We live in a very small town, and my income is limited. The expenses attending the birth of our last two children have been over a thousand dollars for each.

Each child will have to go to high school, and to college if we can afford it. The oldest is ready to leave now, the next will be in two years; and by the time they are through, the others will be ready to go. We will have to keep our noses to the grind-stone for the next twenty years. All well and good. We are glad to do it. We want them to have the best we can give them; but we do not want to be overwhelmed with our responsibilities in the way of children.

My wife has twelve to fifteen years ahead of her in which she can have children, leaving possibilities of half a dozen to a dozen more, which we cannot afford.

To prevent this we are using a contra-ceptive method which is very unsatisfactory. We do not enjoy intercourse as we did. We look back to the enjoyable times we had before the babies came. The condition may be largely psychological. We have tried to bring ourselves to believe that physically the feeling is as enjoyable with the present method as it was without it."

Then he goes on to ask in regard to vasectomy, and to ask my advice about having this operation performed. Needless to say, I advised strongly against any such mutilation, under the circumstances, since they can, by dint of application, obtain information which will at once be safe and in no way interfere with their mutual pleasure.

It is evident that this couple are in the first stages of a trouble which has become acute in the lives of the others whose letters I have quoted. It is evident that all three of these marriages were ideal. All three of the families are of reasonable size,

under present conditions. It is evident that some sort of a tragedy must occur in the lives of all these parents, and that neglect and wrong home surroundings are in store for all these children unless these parents have a proper knowledge of contraceptives and a careful explanation of the use of them, so that the mothers can be free from fear of pregnancy, and can respond as freely and as happily as formerly to their husbands in the sexual embrace.

Lack of such instruction defeats the ends of eugenics. It makes for neurasthenics. By hook or crook, by contra-ceptives unintelligently used, or by illegal abortion, the families will be limited as much as if contra-ceptive information and advice were free; but, thanks to the diabolical laws, restricting this advice, these nice families of four or more children will be partially or completely disrupted, the health of fathers and mothers will suffer, the mothers will become neurasthenic, and the fathers neurasthenics or unfaithful, making unsuitable, abnormal surroundings for children in their early years. All too soon these children may have to face life's struggles alone; and undoubtedly some of them will have to begin in very tender years to guide, direct, and support their invalid parents, who started out so bravely to give the children a proper equipment and a proper attitude towards life.

These three cases are but a drop in the bucket. I am one physician, and I live in a little country town; but I see such cases every week, and hear from other such cases nearly every day.

I want to say again, in closing, that the bare knowledge of contra-ceptives is not enough to enable married people to retain the social joys of marital intercourse which are necessary for them to remain happy, healthy, and useful.

When children are not desired, or when no more can be properly cared for, it is necessary that potential parents have information, not only as to what to use in prevention, but careful training in the use of whatever agent is resorted to, in order that this may be of such certain efficacy that the wife's fears are completely removed, also that it does not serve as a physical impediment to their mutual pleasure in each other, also that it does not disturb the aesthetic sense of either; for then only can

both parties continue to live a normal sex life. Though the wife is more usually and more seriously affected, the husband is by no means immune to distressful conditions, such as I have been discussing.

I wish to make it perfectly plain that there is nothing to prevent the proper, harmless use of various contra-ceptives in such a way that health, happiness, love, and respect are not interfered with, and so that no former pleasure is diminished.

But this happy state can result only infrequently until people are free to talk these matters over without shame, with their doctors, and with those older, who have already learned.

I am sorry to say that many doctors, like the two in the letters referred to, have much to learn. They are often as ignorant on this subject as their patients, kept in ignorance through no fault of their own, by laws which virtually forbid proper investigation in this important field.

In a word, then, I would favor constructive birth control* by promoting reciprocal sexual love in the home. Second, I would prevent poor health and bad morals among couples whose families are sufficiently large, for the benefit of fathers, mothers, and children, by giving not only a mere knowledge of contra-ceptives, but specific, careful advice as to their proper use. Third, I would urge that the same knowledge and advice be given to the indigent, to enable them to have small families, in proportion to their means. Fourth, I would urge, as a matter of the greatest national importance, that contra-ceptives be insisted upon among the mentally and physically unfit and the criminal classes; and when necessary, sterilization or segregation should be resorted to.

ADDENDA TO CHAPTER ON INTERCOURSE DURING PREGNANCY

AFTER the manuscript to "A Further Discussion of Intercourse during Pregnancy" had gone beyond my control, I received the following answer to my reply to a letter which I

* This term originated with Dr. Marie Stopes, who established the first Birth Control Clinic in England, and who conducted the now famous Queen's Hall Meeting.

quoted in that chapter. I think it worth while to reproduce this last letter, with my brief notes on the same. When this is read, reference should be made to the correspondence in the chapter referred to.

“DEAR DR. ROBIE:

I wish to thank you from the bottom of my heart for your letter of Nov. 28th, and for the enclosed copy of your forthcoming chapter on ‘Intercourse During Pregnancy.’ It has relieved both my wife and myself from much anxiety and unhappiness.

I am returning herewith a rearrangement of the chapter which you sent me. This brings me to the only adverse criticism of the form of your book on “The Art of Love.” That is that it bears marks of being a first draft, dictated by one who has a wealth of material and a consciousness of having a great and important message, but who by reason of the dedication of his energies to humanitarian pursuits which claim every available minute is unable to revamp and rearrange. You must remember, however, that works of the sort are bound to meet not only violent criticism but in order to accomplish their missionary purpose must combat a truly tremendous inertia. Under these circumstances, terse and logical presentation is almost as important as the message which is preached. Therein, I think, lies the secret of such success as has been enjoyed by Ellis in this field.”

(Comment by the author: I shame-facedly acknowledge the entire truth of my correspondent’s criticism, and am sorry to say that I am unable to substitute his improved revision for the original chapter, since the original had gone out of my hands before the revision was received.

But, after all, this would be but one chapter fixed up right; and all my chapters have the ear-marks of haste, if not of incompetency. I have already apologized pretty humbly to my readers for my inexact diction and for my inelegant style. The former I have attributed to the limitations of my typist, who, you know, is also my wife; the latter I have laid to my own in-

competency. The unorderedly arrangement must be charged to that inexorable and immutable astronomical law of time, that allows but twenty-four hours in one day. Had I the time, I could possibly be more orderly; but since I have not, and since I do think that I have something to say, I plod on, hampered by my limitations.)

The letter continues: "It is certainly a matter of regret that your book has been condemned by the society to which you refer. It is indeed high time that the professional men of this country joined in an effective protest against the trammelling of scientific discussion. It is high time moreover that people who know better really exert themselves to actively break through the fossilized incrustations of irrationalities which still surround the subject of sex.

Only at the last session of a certain state legislature a law was passed which as interpreted in a recent dictum of an Appellate court makes the acts of preparation referred to in your book a crime punishable by fifteen years imprisonment in one of the state penitentiaries! Such is the enlightenment of our age of much boasted enlightenment. I should add that the act considered by the court was between husband and wife!"

(Author's comment. It seems utterly incredible that, just as physicians and scientists of all professions who have even cursorily investigated the subject of married love have arrived at the common consensus that love-play, a period of preparation, mutual fondling and caressing, are absolutely indispensable accompaniments to the love-life of every married pair who would avoid unhappiness, neurosis, or infidelity; when it is becoming generally recognized that these preparations are of the greatest importance, not only because of their beneficent influence on the lives of the individuals themselves, but because they are of great use in preventing social vice and in reducing state expenditure for the nervous, the insane, the derelict, the inefficient; when so many from all professions are taking up as a solemn duty this work of teaching a rational conduct of the sex life to those about to marry, or those who were married in ignorance; I repeat that it seems incredible that enough legislators in any legislature could be so uninformed of Nature's laws in these enlightened days, and so pre-mediæ-

val in their thinking, that they would pass laws that could be interpreted as prohibiting such preparations as are admittedly necessary.

However, there is a law of humanity, of brotherly love, of morals and of decency, which transcends mutable human law.

Let us hope, whatever the pronouncement of learned judges, whatever the ponderous disquisition of powerful priest or petty acolyte, whatever the stringent measures of the well-intentioned, officious, uninformed, that those who promulgate the knowledge, which is more than the faith which is in them, do not, for the sake of policy, peace, or so-called propriety, turn aside from that inward mentor or conscience, or Socratic daemon which is present in all men, nor from that other faith-born Judge or Over-Ruler who is, for many, a source of comfort and inspiration, a rock in a barren land.)

Returning to the letter: "The situation with respect to birth control to which you advert is equally outrageous. Inspired by the reference to the volume in your work, I purchased the little book by Robinson on the subject. His arguments appear to me unanswerable. I had hoped that woman's suffrage would be a factor in amending our disgraceful laws on this subject, but I suppose that it is impossible to tell.

I note your request that my wife and I inform you concerning our experiences.

My wife's early experiences were negligible. At a very early age a slight local injury incurred while bathing set up an impression of unpleasantness in connection with any thought of the organs. This fact combined with the fact that she led a vigorous life and had no intimate friends among members of the opposite sex prior to our courtship, and with the fact that we married when she was quite young accounts for the absence of prominence of the sexual sphere.

Our early marital experiences reveal nothing of special interest beyond the fact that the breaking of the hymen proved infinitely more difficult than I had imagined it would be, the difficulty being magnified, I think, by the fear created by the early experience of injury. I was at first subject to *ejaculatio praecox*, but very soon gained complete control. During nine months prior to pregnancy, we indulged in intercourse three or

four times a week. Impregnation was avoided by having completely normal intercourse only during the five days preceding menstruation, at other times practising a combined form of *reservatus* and *interruptus*, my wife always having orgasm, and I having orgasm as often as I desired it. We have now secured some information concerning contraceptives. Whether it is the safest or best we do not know.

Since the commencement of pregnancy we have indulged on the average of twice a week and, since the receipt of your letter with complete happiness and uniform beneficial results to both of us, although the pelvic discomfort continues when a long period of complete rest does not follow each act. My wife was also much relieved when her most trusted friend related her experience. This lady indulged in intercourse throughout pregnancy—four times—experiencing at these times the greatest desire she has ever known. She has lost none of her children, and all four are unusually handsome, healthy, and bright. Her own health was always excellent except for the fact that she had a very severe time at the meno-pause. Could this have been due to the fact that her husband's business kept him away from home almost all of the time at this period? Would not this offer an interesting field for study?"

(The author's note. This certainly is a fruitful field for inquiry. Several, including Freud, have pursued studies in this line. I myself have mentioned several cases in "R. S. E., Vol. I.," and I give a summary of my conclusions regarding such cases on pages 270 and 271 of that book. I have found nothing but corroborative evidence of the points there made, in all my subsequent work. Here is the gist of it: many women have imbibed the popular notion that a woman's sexual life should cease at the climacteric.

Many of these women have rebelled all their lives against conscious desire, as something low, and unworthy of a pure woman.

But, as a rule, a woman has stronger desire at the climacteric than at any other period during her life.

Such a woman, with such a setting as I have described having increased sexual desire at the meno-pause, feels utterly

disgraced; and she strives harder than ever to repress her desires, with the usual neurotic result of continued and strenuous repression.

Explanation is all that is needed to effect a cure, i. e., informing the woman that increase of sexual desire at this period is a perfectly physiological phenomenon, and not an indication of moral degeneracy; also making it clear to her that it is perfectly good form for a woman to have sex desire, and that it is just as natural and proper for her to have it at eighty as at eighteen.

In the case above, the woman had evidently experienced a happy love life, and probably had no self-condemnatory attitude; but she suffered undoubtedly from real deprivation during her husband's absence. The chances are that she did not resort to auto-erotic relief; and if she did, she probably felt condemned for doing so. In either case, we should expect the "severe time" mentioned.)

The letter goes on to say: "Due to the state of the law, I hesitate to say anything concerning preparatory methods. Our first instruction came from the passage of Arabian Nights which you quote."

(Author's note. Readers following this correspondence will note that this man had information which has enabled him and his wife to live a very happy married life together; but he gained his information from Burton's complete edition of the "Arabian Nights." Readers of my former book will remember that I there said that if such books as Burton's "Arabian Nights," the "Kama Sutra" of Vatsyayana, and similar writings describing a natural love life, were allowed sufficient distribution among educated people, there would have been no need of my writing the former book. This man's experience corroborates that statement.)

The letter then proceeds: "My earliest differentiation of the sexual organs from the rest of my anatomy came at the age of three and a half. On one occasion I was observed to scratch myself, and was then told that it was most shameful to touch or to think about my organs. I heard of intercourse at the age of ten, but did not learn the fact of erection until a year or so later. During this time I heard the usual boys' stories. Then,

and for a short time after, there were rare instances of mutual exhibitionism among the boys of my set, with no occurrence of anything more vicious.

My first nocturnal emission came shortly before my fourteenth birthday and before I knew of the fact of emission, although even previous to this time I had gathered some rather vague facts from quack literature distributed at a circus. This literature also referred to masturbation, and I was much puzzled at the time as to the nature of this 'terrible' act. The emission to which I refer was accompanied by an erotic dream connected with some small girls who were apparently collected in a circus tent, although there were no clear details of actual contact.

It was at about this time that my work in school, which had there-to-fore been rather under mediocre, improved so that I stood at the head of my class. My popularity among my fellows also increased.

At this time my interest in genital organs also increased. I learned of the nature of the act of copulation through seeing the act performed by horses.

I was not a particularly careful dresser at this time, and appeared one time with one of my trousers buttons unfastened. This was noticed by one of my parents, who instantly assumed that I had been 'playing' with myself. I was warned in most exaggerated terms of the awfulness and horror of this practice, and told that violent insanity swiftly ensued thereon. Although I had never as yet masturbated, and did not indeed know of the nature of the act, I felt myself a condemned criminal, and began to watch for signs of approaching insanity. Nevertheless my interest in my genital organs increased considerably, and in spite of the warning and my fears I would at times handle my penis with pleasurable sensations.

On one of these occasions I had my first waking emission, with sensations which may be imagined but not described. My fears were now increased tenfold. But so also was my desire. For the first six months following my fourteenth birthday I was able to keep my indulgence within bounds of from five days to a week. There followed a period of comparatively lonely idleness, out of school, with no especial occupation. I

was then unable to avoid masturbating every other day. I can assure you I suffered the torments of the damned. I watched daily for the approaching signs of insanity."

(Note. This case is typical of hundreds who have come within my own limited observation; but I need not dwell on it, since I have discussed similar cases in the chapter, "Auto-erotic Phobias." One should merely notice that this boy felt himself a culprit, and was sure that he would become insane as a result of masturbation, before he had ever masturbated, or even knew what the practice was like. Still, in spite of all this, these fears and forebodings did not prevent his acquiring the practice under the pressure of his burgeoning sex instinct. The fear merely served to keep him in constant mental torture—to make him introspective—always thinking of sex—hence, undoubtedly more frequently obsessed with sex desire than would have been the case if his mind had been free and easy, as a normal boy's should have been.)

The letter—"After about six months I went into a new high school where my reputation for good scholarship was not known, and immediately jumped to the head of my class. At this time too I made many intimate and worth-while friends.

Between the ages of fifteen and sixteen I came to masturbate about twice a week, an average which I maintained until the time of my marriage with the exception presently to be noted.

I graduated from high school at sixteen, with a record of the highest attainable mark in every subject, and with a record of participation in school activities.

My fears were first relieved in the course of lectures on sex included in the compulsory hygiene course at college. With the facilities of a university library, I then set to work to read everything I could find on the subject of masturbation. In the end I wrote a little monograph in which I advanced the same conclusions as those contained in your chapter on 'The Art of Love for the Unmarried.' I have shown it to no one but my wife.

I was one of five from a class of about a thousand to be elected to Phi Beta Kappa. I took my bachelor's degree at twenty and a doctor's degree at twenty-two,

with a record behind me not only of scholarship but of class office and student activities. Following my college career I was admitted to the practice of my profession and at that time made the lasting and intimate friendship of the recognized leaders of the profession in this state.

To test my self-control, which I had read somewhere would be hopelessly weakened by this practice, I determined to cease masturbating for a period of six months. I carried out this resolve. I suffered considerably from nervousness and local discomfort, and somewhat from insomnia, with none of which had I been previously troubled. During this period at intervals of from three to four days while at the toilet I passed considerable quantities of semen, it being somewhat yellowish and clotted in appearance. I state this for what it may be worth in determining the question of what becomes of the semen in continent persons.

In conclusion: I am an only child; I have never had intercourse save with my wife; my marriage is ideal and completely satisfying; I have not masturbated since my marriage, nor have I had the slightest desire to do so.

I fully endorse anything you say in your chapter on 'The Art of Love for the Unmarried.' I have a score of friends or acquaintances who are suffering, and I believe suffering keenly, for want of just such information. It is, however, a rather difficult subject to broach. I hardly know whether to act on the courage of my convictions or whether to be woodenly conventional. What would you say?

I should be happy to be of any assistance to you at any time, and I certainly hope to hear from you again. Thanking you most sincerely for your kindness, and with best wishes of the season from my wife and myself, I am,

Very sincerely yours,"

It will be noticed that this man, who we may infer, was a keen observer, and whose attainments were undoubtedly superior, came to the same conclusions in his monograph, from some

observation and much reading, as I did in one of my most distinctive chapters, from some reading and much observation.

I feel this a personal compliment; but further I would urge that this is excellent evidence from a legal mind of the soundness of my contentions. I hope that he also feels that my independent deductions strengthen his position.

During his period of self-enforced abstinence, he suffered nervously, from local pain, and from insomnia. Would it be reasonable to infer that in case he had remained abstinent through youth and young manhood, he would have done any better work—he did the best work, as it was—or would it be safe to assert that, following such a course, he would have come finally to his wife the clean and upstanding young man that he was? Would it not be more reasonable to prognosticate that after a longer or shorter period of repression, with the nervous unrest and attendant suffering, he would have “given up the ghost” and become addicted to clandestine associations, as so many good young men have done, with results varying from self scorn to cataclysmic disaster?

This case is one from many, some of which are mentioned in this book, of men who have practiced auto-erotism moderately and sensibly as a remedy, under the conventions, for irrepressible virility during their bachelor years.



INDEX

A

- Abstinence (sexual) in married people, 159, 160, effects of, 196, 197, 287-293
Affiliation (sexual) reason for happy marriage; 294, lack of, cause of unhappy marriage, 294
Aftermath to marriage (tragic), 263, 264
Arabian Nights, 46, 47, 363
Art of love for unmarried, 365; indorsement of same, 366
Association, American Social Hygiene, 198, 199, 340
Athlete, effect of masturbation on, 295
Attitude, a normal, toward sex, 339 et seq.
Auto-erotic phobias, 47-60
Auto-erotism, or secret vice, or helnous sin, or self-abuse, or masturbation (see masturbation), 12, 13, 14, 25, 26, 47-60, 63, 65-67, 105, 154, 170-173, 189, 190, 199, 207, 225, 226, 235, 247, 274-276, 367
Auto-fellatio, 230, 234, 248

B

- Betrothal, a tragedy of, 325
Birth Control, First American Conference of, 347
Birth Control, constructive, 358
Birth Control, extracts from letters concerning, 353-356
Birth Control, medical aspects of, 347-358
Birth Control, queries concerning, 307-310, 353-356
Books, impressions of, 332-337

C

- Climacteric, influence on sexual life of woman, 362, 363
Clitoris, 44
College "crush," 253
Complex (mother), separation result of, 270-272
Conception postponed, 264, 265
Contraceptives, husband's passion weakened by, 308; detailed information necessary, 357, 358
Correspondence revealing universal ignorance of sex, 69-90
Cunnilingus, 23, 302
Curvature of penis, 247, 274, 277

D

- Desire during pregnancy, 98, 99, 196, 197, 287-293
Determinism, discussion of, 114-117
Dreams (sex), 235, 236

E

- Education (sex), author's views concerning and reasons for his interest in, 186, 329, 330
Ejaculatio praecox, 361
Emissions, life-long absence of, 320, 322 . . . 163, 178, 179, 236, 249, 320
Endocrinology, 335 et seq.
Exhibitionism, 207 et seq., 248
Experiences (sex) of the unmarried, 233 et seq.
Extremes, avoidance of, in sex teaching, 346
Eugenics, Second Conference of, 348

F

- Fellatio (performed by wife), 237, 279 . . . 24, 220 et seq.
Free love, 109-113

G

H

- Histories (sex) 4, 5, 7,
History 21-0, 119-122
History 21-1, 122, 123
History 21-2, 124-130
History 21-3, 130-135
History 21-4, 135-137
History 21-5, 137-139
History 21-6, 139-154
History 21-7, 155-160
History, an instructive, 61-68
History, the latest obtained, 318-322
Hypochondriac, bred by sex worry, 344
Hypo-spadias, case of, 273-279

I

- Inhibitions, 248, waxing and waning of, 310-318
Injury, result of, falsely attributed to masturbation, 319-321
Impotence, psychic, 109
Instruction (sex), an unusual method of, 161-199; comments on same, 199-204
Instruction (Clergyman's sex), 297-299
Instruction, reticence of parents in giving, 154
Instruction, valuable, 187, 188
Intercourse, details of, 306
Intercourse during pregnancy, 91-100, 196, 197, 287-293
Intercourse, during pregnancy, addenda to chapter on, 358-367
Intercourse, frequency of, 196, 197, 287-293, 362
Intercourse, length of time in preparation for, 196, 197, 287-293

- Intercourse, length of time for act, 196, 197, 287-293
 Intercourse, pain after, 180, 184
 Intercourse, methods of preparation for, 194, 196, 197, 287-293, 306
 Intercourse, prescribed by doctor, 179-181
 Introspection, stimulant to masturbation, 322
- J**
- Kama Sutra, 363
- L**
- Ladies' Home Journal, 226
 Law (legislative), against nature's law, 360, 361
- M**
- Massachusetts, cost of support of insane, feeble-minded, etc. in, 349
 Masturbation (see auto-erotism)
 Masturbation, effect of on size of penis or clitoris, 321
 Masturbation, fear of discovery of, 319
 Masturbation, massage of prostate as substitute for, 229
 Masturbation, mutual, 301, 302
 Masturbation, a safe-guard, 320
 Masturbation, unwarranted fears concerning, 240-242, 364, 365
 Mental Hygiene, 243 et seq., 347
- N**
- Neurosis from inability to attain orgasm, 226
- O**
- Oedipus complex, 267-272
 Orgasm in woman, description of, 304-306
 Orgasm in woman, frequency of, 196, 197, 287-293
 Orgasm in woman, prevented by fear of impregnation, 196, 197, 287-293
- P**
- Penis, incomplete development of, 277, 278
 Perversity (sex) of clergymen, 298, 299
 Poedictio, 232, 234
 Problems of sex, present day,
 problem a, 18, 19
 problem b, 20-22
 problem c, 22-28
 problem d, 28-36
 Problems of married life
 problem I, 280, 281
 problem II, 282, 283
 problem III, 283, 284
 problem IV, 284, 285
 problem V, 286
- Prostitutes, how made, 289
 Pseudo-perversions and their treatment, 215-243; author's comments on, 243-254
 Psychoanalysts, criticism of, 244
- Q**
- Questionnaire for married people, 195, 286, 287; answers to, 196, 197, 287-293
- R**
- Reciprocity in sexual relation, 350-352
 Reflex (conditioned), 243 et seq.
 Repression (sex) in women,
- S**
- Scholarship (superior), coincident with masturbation, 365, 366
 Seekers after truth, 303-310
 Self-abuse, 163 (see also masturbation)
 Sex conceptions, the newer, 339-347
 Sex Life Sketches, 37-46
 Sketch 1, 37, 38
 Sketch 2, 38, 39
 Sketch 3, 39, 40
 Sketch 4, 40-43
 Sketch 5, 44
 Sketch 6, 45, 46
 Sex shame due to suggestion, 321
 Student marriages, 262
 Studies in sex, the author's, 342
 Summary of author's conclusions, 11-17
- T**
- Tragedy, a near-, 293-296
 Tragic Christmas Greeting, 323-331
 Triangles and polyangles, genesis of, 101-118
- U**
- Unhappiness in marriage due to lack of response in women, 294
- V**
- Vaginismus, 59
- W**
- Wedding night, 196, 197, 287-293, cause of disgust on, 325
 Withdrawal, or coitus interruptus, 104
- X**
- Y**
- Z**

INDEX OF AUTHORS MENTIONED

- 341
72
ier, 335, 336
ham, Anne T., 11
e, 244
chard, Phyllis, 334
h, 72, 342
l, A. A., 14, 72, 241, 347
wn-Sequard, 336
hnam, 243, 250
on, 363
non, 5, 243, 336, 337
c, 5, 243, 336
stock, Anthony, 333
rborn, 5
s, Havelock, 5, 14, 72, 84, 230, 333
enczl, 244
lding, Wm. J., 334
el, 97, 342
ud, 14, 72, 244
ak, 24, 259, 270, 335, 347
llichan, Walter M., 334, 347
esinger, 14, 342
ll, G. Stanley, 14, 146, 342
rbert, 14
chmann, 244
we, 341
go, Victor, 16
mes, Wm., 250, 357
ng, 72, 244
- Kempf, 243, 249, 336
Krafft-Ebling, 250, 251
Lallemand, 34
Lay, Wilfrid, 335
Maeder, 244
Malchow, 72
Melsel, Hess, Grete, 334
Menzles, 259, 347
Näcke, 14
Noyes, Dr. Hilda H., 265
Pajet, Sir James, 14
Pawlow, 243, 248
Pinard, 97
Robinson, 22, 334
Ruge, 91, 193
Sanger, Margaret, 334
Seton, Ernest Thompson-, 11
Smith, Wm. Hawley, 334
Stahl, 145, 146
Steinhardt, Irving D., 11
Stopes, Dr. Marie C., 332, 333, 347
Swoboda, 332, 333, 347
Tarnowski, 254
Tilden, 147, 153
Tridon, Andre, 335, 347
Vatsyayana, 363
Voltaire, 341
Watson, 243
White, 335, 347
Yarros, Rachel S., 11

BOOKS MENTIONED

- Adolescent Girl (The), 334
Art of Love (The), 15 et seq., 73, 74, 77,
80, 84, 85, 94, 95, 309
Children by Chance or by Choice, 334
Introduction to Psychoanalysis, 335
Man's Unconscious Passion, 335
Married Love, 332, 333
Mechanics of Character Formation, 335
Morbid Fears and Compulsions, 335
Population and Birth Control, 334
Principles of Mental Hygiene, 335
Psychology of Marriage, 334
Psychoanalysis and Behavior, 335
- Psychoanalysis, its History, Theory, and
Practice, 335
Psychoanalysis, Sleep and Dreams, 335
Radiant Motherhood, 332, 333
Rational Sex Ethics, Vols. I and II, 75,
76, 90, 96, 139, 161, 216, 251, 259, 260,
270, 308, 309, 322, 332
Sanity in Sex, 334
Sexual Crisis (The), 334
Sex and Life, 47, 74, 84, 85, 117, 161, 216,
269, 270, 303, 309, 355
Woman and the New Race, 334
Wise Parenthood, 332, 333

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27

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