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FIT OR UNFIT FOR MARRIAGE

By the same
Author

—

IDEAL MARRIAGE

SEX HOSTILITY IN MARRIAGE

FERTILITY AND STERILITY IN MARRIAGE

SEX EFFICIENCY THROUGH EXERCISES

ETC.



[*Photo: Jonals Co., Copenhagen*

Th. H. Vanderlip

[*Frontispiece*

FIT OR UNFIT FOR MARRIAGE

BY

TH. H. VAN DE VELDE, M.D.

CHEAP EDITION



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PREFACE TO THE ENGLISH EDITION

I WELCOME with pleasure the appearance of this book in English. The circulation of my books on marriage in most civilised countries has had the result that I receive letters in various languages almost every day. Their perusal shows me again and again how well my intentions are understood by English people. They read carefully instead of selecting special fragments or chapters and, consequently, never do me the injustice of supposing that I regard love and marriage from a one-sided or merely physical standpoint.

This understanding I feel to be a bond between us, a bond which I hope the present work will strengthen.

TH. H. VAN DE VELDE.

VAL FONTILE,
MINUSIO-LOCARNO.
September, 1934.

CONTENTS

PAGE

INTRODUCTION ix

SECTION I

THE QUESTION CONSIDERED FROM A BIOLOGICAL STANDPOINT.
CAN I ?

CHAPTER I

WHAT IS IT THAT WE FALL IN LOVE WITH ? 1

CHAPTER II

BLEMISHES 20

CHAPTER III

CONSTITUTION AND MARRIAGE FITNESS 42

CHAPTER IV

DISEASE AND MARRIAGE FITNESS 66

CHAPTER V

PROCREATIVE CAPACITY 86

CHAPTER VI

AGE AND FITNESS FOR MARRIAGE. 104

CHAPTER VII

A FEW PRACTICAL CONCLUSIONS 122

SECTION II

THE PSYCHOLOGICAL SIDE
AM I WILLING ?

CHAPTER VIII

REASON 134

CHAPTER IX

SENTIMENT 156

PAGE

CHAPTER X

PROFOUND FORCES IN MARRIAGE 182

CHAPTER XI

DEVIATIONS IN THE SEXUAL IMPULSE 199

CHAPTER XII

THE DESIRE TO HAVE CHILDREN 222

CHAPTER XIII

HOW CAN ONE RECOGNISE PSYCHIC MARRIAGE FITNESS OR UNFITNESS? 237

SECTION III

THE SOCIAL POINT OF VIEW

SHALL I?

INTRODUCTORY REMARKS 254

CHAPTER XIV

LAWS. FAMILY. RACE 259

CHAPTER XV

RELIGION AND EDUCATION 286

CHAPTER XVI

MATERIAL QUESTIONS 306

CHAPTER XVII

PROFESSION AND MARRIAGE 314

CHAPTER XVIII

ADVICE ON MARRIAGE 331

CONCLUSION

SHALL I? 351

INDEX. 359

INTRODUCTION

THIS book owes its origin to the suggestions of doctors and to the numerous inquiries, written and oral, addressed to me by my patients.

" Can my daughter marry ? " is a question frequently put by mothers. " Ought he to marry ? " ask parents who are anxious about the future of their son. " Shall I marry ? " is the problem persons of both sexes, uncertain of their own inclinations, frequently try to solve for themselves. " Is this man likely to make a suitable mate for me ? " is a question many a prudent woman has to put to herself. " And this girl, can I take the risk of tying myself to her for life or is she really unfit for marriage ? " is a problem young men have to solve.

This book is addressed primarily to the ordinary man and woman, that is, to people without any medical knowledge. Its object is to explain to young people of both sexes, especially before they decide to become engaged, the importance of making up their minds regarding their own fitness as well as the fitness of their partner for the obligation of marriage. It seeks to enlighten parents and guardians as to the direction in which they should use their influence —which should begin as early as possible—and advises them as to the precautions they should adopt. Lastly, it is my purpose to give to those already married who find themselves bound to an unsuitable partner such insight into the causes of their misfortune as will enable them to obtain help in dealing with their difficulties.

It is only in a secondary way that these pages are intended for the medical profession. Obviously, I do not presume to throw new light on the subject for the specialist. Yet many practitioners who, as family doctors, may be called upon to give advice on marriage questions may be glad to find the

essentials of the subject presented in a compact form in a book to which they can refer inquirers.

For reasons explained above, it is obviously necessary to treat the subject in a manner easily understandable by the general public. Hence a comparatively simple, non-academic style has been adopted. Technical terms have been avoided as far as possible or, when unavoidable, explained. It has also been found superfluous when discussing, for example, heart disease as a bar to marriage to enter into the various forms of that malady. The patient I must refer to his doctor and the doctor to his own handbooks and medical journals. For similar reasons, I have refrained from giving references to the literature of the subjects dealt with. It is only in the third part of the work which refers to less accessible publications that I have departed from this rule.

In a word, I have not aimed primarily at producing a scientific text-book, but, eschewing superfluous theoretical considerations, a book which I hope will be found simple, practical, popular and helpful.

My guiding principle has been, above all, to keep in view the welfare of those about to get married and their prospective children. The well-being of society as a whole is not the main consideration of this book and is dealt with only in the third section. I recognise, of course, the necessity of serving the general welfare by right choice in marriage and the rearing of healthy and happy offspring. But, for the present, I must be satisfied if I succeed in persuading people, in their own interest, not to marry unless they are fit for marriage and then only with suitable mates. The general good is thereby also best served.

Another principle which I have constantly kept in view is the principle of optimism. I certainly do not want to give the impression that nobody is really fit for marriage. This danger does exist and it can only be avoided by keeping the optimistic outlook always well in the foreground. On humanitarian ground alone, one should be very slow to declare that any person is absolutely unfit for marriage. Could not a man, for example, who might be unfit for normal

marriage (as likely to produce degenerate offspring) yet be considered a suitable mate for a barren woman? After all, how many of those who are looked upon as ideal partners would be suitable mates for *any and every* partner? Therefore, in considering a person's fitness or unfitness for marriage, one must, as a rule, view the matter from a relative standpoint. It is necessary to emphasise this, for only so can the greatest utility in practical life be attained. In this connection I shall stress constantly the importance of right selection and insist again and again that a relatively highly desirable partner may be a distinct failure with an unsuitable mate. On the other hand, it has been my constant endeavour to point out that, by appropriate medical and educative treatment, it is possible to transform a comparatively unsuccessful marriage into a happy one, and I have shown ways and means by which this can be done.

Another question to which I am compelled to give an answer is whether procreative incapacity involves unfitness for marriage. Propagation is obviously one of the main objects of marriage, and very frequently the happiness of the married couple is bound up with the solution of this problem. A person who is aware of this defect and marries without disclosing to his partner is guilty of downright deceit. Nevertheless, I do not regard this disability as, in itself, tantamount to unfitness. On the other hand, I certainly look upon incapacity for normal sexual intercourse as a mark of complete unfitness for marriage.

Finally, I have repeatedly drawn attention to unfitness arising *after* marriage and, particularly, to the preventive and curative measures to be adopted. The cultivation and improvement of the adaptive capacities, the necessity of training and self-discipline *for* marriage and *during* marriage, are always insisted upon.

A further question: Who is the person best qualified to give advice and treatment before and during marriage? Besides the doctor, there are parents, guardians, clergymen and, in certain cases, lawyers, to be considered, all of whom should, therefore, acquire some knowledge of the subjects dealt with in this book. From the nature of his calling, it is

the doctor who is most likely to be consulted. This is as it should be, because, in the first place, it is the doctor's business to attend to the physical welfare of his patients. Secondly, his advice is frequently sought on spiritual matters, which are so intimately connected with physical conditions that very often they cannot be treated separately, and, furthermore, the doctor as a rule has a long-standing acquaintance with the patient and his family circumstances. I consider, therefore, that on all questions relating to marriage the doctor's advice cannot be dispensed with. When the family doctor needs the assistance of a specialist he should, of course, be called in, for, obviously, in cases of this kind vital decisions have to be taken.

Note.—When I mention my Trilogy in the following pages, I refer to the three works: "Ideal Marriage," "Sex Hostility in Marriage" and "Fertility and Sterility in Marriage."

FIT OR UNFIT FOR MARRIAGE

SECTION I

THE QUESTION CONSIDERED FROM A BIOLOGICAL STANDPOINT

CAN I?

CHAPTER I

WHAT IS IT THAT WE FALL IN LOVE WITH?

THERE is not the slightest doubt that, from the idealistic point of view—the point of view of feeling—the ideal marriage begins as a love match or that, in the majority of cases, it arises out of the experience known as falling in love. Now this experience, though it is ordinary enough, is by no means a simple affair, and it may be useful, therefore, to commence our discussion with a consideration of the question, what it is exactly that attracts us when we fall in love. It is not possible to answer this question in a few words, as there is a whole series of physical and spiritual factors, each of which may exert an influence on the choice of a lover companion.

An American periodical, which sought to elucidate the merely psychological side of this problem by means of a questionnaire, summed up some thousands of replies as follows: From the attitude both of women and men to the problem, it was evident that the purely sexual or psycho-sexual factors are far from being of primary importance in the choice of a partner, or, at any rate, are not consciously decisive. The answers to the various questions showed also that choice is often determined by considerations which have

nothing to do with biological or generative purposes and very little connection with material factors. Mere chance brings together many a couple, who would not spontaneously have sought each other out with any degree of persistence. If one considers the circle of one's acquaintances, one will be astonished to find in how many of the unhappy marriages one knows, the fundamental laws of sexual choice have been infringed, and the main factors of sexual attraction neglected or deliberately ignored.

In the life of every man and woman there exists, during determinate periods, a degree of readiness to love, which is subject to physical and spiritual conditions. It is a phenomenon which we may also observe in the animal—and even in the vegetable kingdom—with the difference, however, that with animals, the act of union and satisfaction is instinctive and apparently, to a certain extent, choiceless, while civilised man is naturally accustomed to make a choice, and often a very fastidious one, amongst a large number of possible lovers. In this critical period of life the young man or woman seeks a being endowed with all the physical and mental qualities necessary for the fulfilment of his or her emotional demands. And everyone holds fast to these conditions of love, at least to the extent that he conceives true love as possible only towards one believed to be capable of responding to them.

When we come to the question of how matters stand with us in Europe regarding the choice of partners and the ideals of lovers, we are offered some interesting information by another questionnaire—this time in a German periodical. Men, it appears, desire above all a comrade and companion. Only in the second place comes the demand for the motherly woman, the sweetheart, the longing or passionate partner. The loving and devoted wife is, however, fairly frequently sought, though less often than a life comrade and mother-to-be. The Gretchen type, the matter-of-fact woman, the soulful woman, the devoted woman and the purely erotic type is not sought after in general to-day. From which we may see to what extent, even during the short period since the war, the nature of individual demands in love may

undergo a change. In view of this instance, we shall be in a position to understand what enormous changes have taken place in man's erotic ideal during the centuries, and what changes we may expect in the future. From the physical standpoint, the present-day man has a preference for the sports-girl type and the slender girl. Blondes are in favour, it would appear. Women look for intellectual and spiritual superiority in men; they respond to the great lover, but appreciate also the boyish, questing Parsifal. They seek above all the strong manly type with erotic endowments, though many women look for the comradely man, just as many men seek the same type in women. Physically, women desire the tall, strong, slender, healthy, thoroughbred, athletic man. Strength, indeed, whether in the shape of youthful vigour or of ripe manly maturity, is a quality perhaps more valued by women than any other. As questions such as these throw a light on the thoughts and feelings of certain classes in our society, I have thought it worth while to refer to them here at the commencement of our discussion.

What constitutes the sum of these individual conditions of love, which direct a person to a particular type of partner in the expectation of finding the maximum of physical satisfaction and spiritual experience?

We can distinguish two factors: the specifically sexual factors which appeal predominantly, consciously or unconsciously, to the senses, and the spiritual elements by which this attraction is transmuted into love. The average person is usually quite unaware of the extent to which all his senses are concerned in sexual approach, and of the important *rôle* which his organs of sense play in the choice of his love partner.

Nature, in placing the sense of touch—feeling, in the primary sense of the word—in the service of sex, provided the human body with the most delicate nervous apparatus in certain areas, known as erogenous zones. Amongst such highly sensitive areas may be mentioned the nipples of the breasts, the mucous membrane of the vagina, the clitoris and the gland of the male sex organ. In addition there are areas on the surface of the male and female body which are

sensitive to pleasurable stimulation to a degree that differs from one individual to another. It can be demonstrated that all parts of the human body, which are usually called ticklish, were originally erotically sensitive in this way. Many people have such areas in the region of the neck, in the muscles of the ear, along the spine, on the nates, etc. Gentle stimulation of those parts heightens sexual feeling in man and still more in woman. The effect is, however, dependent on the texture of the caress. For example, gentle stroking with a soft velvety hand is felt as grateful and sexually exciting while the touch of a hard, rough hand produces exactly the opposite effect. The effects of tickling, rubbing, stroking, touching, pressing, kissing, sucking, etc., all of which are erotic stimulants and, more or less, the preliminaries to sexual union, vary greatly in different persons, yet they all have considerable importance in the choice of a love partner. This fact is well formulated by *W. Liepmann*, when he declares that, if the eye is for man the wireless telegraphy of love, the touch is the electric contact by which the Neef hammer is made to vibrate. In all probability, actual electromagnetic changes in the skin and muscles are connected with the erotic stimulation to which we have referred, and the distribution and intensity of such electromagnetic vibrations may have something to do with the fact that lovers seek intimate bodily contact and the removal, as far as possible, of any intervening medium.

The resulting sensations of pleasure are due to specific nerves. These are distributed in great numbers over the skin of the whole body, and, particularly, in certain parts of the male and female organs.

The mere fact that the skin of the whole body is a source of erotic feeling should, in itself, be sufficient to indicate the importance of this organ in the relations between the sexes.

Next to touch, the sense of smell plays a leading *rôle* in sexual attraction, although with human beings, it is of less importance than in the animal kingdom. The odour that emanates from the human body is very closely connected with sexual attraction or repulsion, and in spite of the

impairment of the olfactory sense in modern man, is still sometimes a decisive influence in love contacts.

The human bodily odour, which shows very wide individual variations, is composed of many separate elements, the principal of which are the exhalations of the body and the secretions of the perspiration glands. The odours of the skin itself, of the mouth, the arm-pits, the region of the sex organs and of the anus are also to be taken into account. It is the *mixture* of all these emanations which constitutes the specific odour of a person, and exercises, consciously or unconsciously, sexual attraction or repulsion. There is a specific male and a specific female odour which is more marked in some persons than in others. The quality of these bodily odours varies, naturally, according to age and to inner and outer circumstances affecting the organism. The clothing of civilised man prevents the rapid dissipation of bodily exhalations, with the result that each person is surrounded with them as with a cloud. In the case of woman, the cloud is impregnated by the continuous secretion, slight though this normally is, of the genital organs, a secretion which has often a more or less attractive and exciting influence on men, although it may have a strongly repellent effect, especially when, through lack of attention to cleanliness, it becomes offensive as a result of decomposition. This is an extraordinarily important factor in the attraction—or repulsion—of the sexes, and one which, though little understood or entirely unsuspected, has an unconscious influence, especially on men, in the choice of a lover. There is not the slightest doubt, however, that women likewise react in a positive or negative manner to male odours. Indeed, this reaction can sometimes attain such an intensity that a woman will prefer a hunchback or a cripple to an unpleasantly smelling man. In addition to the odours already mentioned, an important erotic effect is exerted by the smell of the hair (of the head, the armpits, of the pubic region) and the odours of the breath and of the mouth. Attention to the hygiene of these parts heightens their erotic attraction, while, on the other hand, decaying teeth or an unhealthy condition of the mouth, throat or

stomach can exercise a repellent effect. The right use of perfumes, soaps, shampoos and mouth washes has the effect of heightening one's natural attraction. They are sometimes unable, however, to disguise the original odour. Besides, they are often incorrectly applied, for the use of perfume is an art to which by no means sufficient attention is given. The odours peculiar to the male body exercise an attractive and sexually stimulating influence on women, although in this case, assuming proper cleanliness, the specific smell of the genital organs is practically absent. On the other hand, the fatty secretion which accumulates between the gland and the prepuce emits an offensive smell which is erotically repulsive, as is also any unpleasant emanation from the skin or perspiration of the feet. The excessive use of tobacco or alcohol can also, through its action on the breath, produce a similar effect, and it should be noted by many women of to-day that men are more sensitive than women to the unpleasant effect of these poisons. It is also a frequently observed fact that men object so strongly to excessive or unsuitable cosmetic perfumes as to dislike any woman who uses them. Naturally, the sort of smell men appreciate in women and *vice versâ* is not always the same. Distinctions of race, of profession and of social grade play a part in this connection. It is well known, for example, that Southern European men are strongly attracted by the smell of the female sex organs. Some men do not like their partners to dispel their bodily odours by excessive bathing or to disguise them by the use of perfumes. We know also that the perspiration which accompanies the sexual act produces no disgust, but is, on the contrary, erotically exciting. We may say, in general, however, that any strong concentration of sexual odours, especially when they are mixed with other body smells, is repulsive rather than attractive to the normally constituted person.

The effect of the body smell can be strongly influenced in a positive or negative way by external circumstances. A woman who usually possesses a highly agreeable body smell and consciously uses its influence on men may, as a consequence of some slight illness, weakness or indisposition,

or during menstruation, smell so unpleasant as to produce the opposite effect. As a rule, however, the natural odours of man and woman, unaffected by artificial perfumes, are erotic stimulants of the greatest importance in the approach of the sexes and in the eventual choice of a partner.

The sexual choice of men is particularly dependent upon the erotic effect of women's odour, though, in this point, considerable variations are observable. The general body smell which, as we have mentioned, is composed of various ingredients—it might in fact be called the individual bouquet of each person—is different in different classes of women. *Galopin* established a scale of such variations. It not infrequently happens, according to him, that a woman's natural odour is like musk. Much rarer and more sought after by men, in his opinion, are women with a natural amber perfume. Women with chestnut hair have a similar smell, although they more usually have a violet odour, which appears to be associated with the secretions of the sebaceous glands. Brunettes frequently smell of ebony, which is combined with a faint musk smell during the menstruation period. Erotic stimulation by body smell is affected, according to *Magnus Hirschfeld*, by a large number of factors, such as age, the time of the day, the weather, the constitution, the colour of the hair, climate, food, the use of certain medicines, alcohol, narcotic poisons, clothing, sexual abstinence, menstruation, coitus, sickness, etc., each of which has its effect on the composition of the " bouquet."

The perfume industry seeks to produce the same effects or, at any rate, to heighten or modify them by artificial products, of which there is a great variety derived from certain animals and plants. The American writer, *Harry Peck*, who investigated the psychology of perfumes, draws certain conclusions concerning character from preferences in this field, which we may mention in passing, because of their originality. He upholds the proverb: " Tell me what you smell like, and I'll tell you what you are." The use of White Rose, Chypre, Peau d'Espagne, Patchouli, with their heavy stupefying odours, indicates a sentimental, sensual temperament, with an inclination to indolence. Lovers of

musk are brutal and without much individuality. Violet points to good taste and a love of the beautiful, while Eau de Cologne suggests the greatest purity of character, sensitive taste, keen intelligence, and so on.

The effect of natural perfumes counts for a great deal in the creation of what is called love's charm. It evokes feelings of sympathy or antipathy whether or not the person affected is conscious of the cause. It is especially powerful as an erotic influence, usually unconscious, on persons of neurotic temperament. Some people, on the other hand, are neutral towards personal odours, and remain perfectly indifferent except where the smells are unusually strong. It is thus not possible to lay down any hard and fast rule regarding the erotic effects of bodily odours.

Nevertheless, it will not be difficult to deduce from the facts we have brought under review certain practical conclusions regarding elegibility for marriage and, perhaps, some practical hints for the enhancement of one's own advantages in that connection. That is indeed mainly why I have here drawn attention to certain factors which are usually neglected or entirely overlooked.

A study of zoology demonstrates that a very close connection exists between the visual impressions of animals and their sexual life. The wedding plumage of birds is a clear proof that beauty makes a powerful erotic appeal, even to creatures not gifted with human reason.

In the case of man, as he approaches physical and mental maturity, his whole physical and instinctive being becomes attuned to his heightened responsiveness to external stimuli, especially to those received through the eye.

The eye responds with the precision of a delicate instrument to the erotic impressions evoked by objects which are beautiful or agreeable; but beauty is the great inspirer of love and the main external cause of sex-attraction.

It is generally through the eye that Cupid finds his way to the heart. It is the eye which, attracted by beauty of face or figure, first determines the type of partner desired—

when the choice has not already been influenced by material or social considerations. The ideal of beauty has, of course, undergone many fluctuations in the course of the centuries. Between the prehistoric Venus of Brassempouny and the Venus de Milo there is an evolution in the conception of beauty which we are now unable to explain. And even when we look back over the last hundred years we can see how frequently the ideal has changed. There are, indeed, as many different notions of feminine and masculine beauty as there are races, nations or individuals.

Besides the face and figure, there are the so-called visual secondary sex-attractions such as the hair, the colour of the skin, the shape of the breasts, legs, hands, seat and so forth, which constitute allurements of great power. This circumstance has at all times led to the cultivation of these attractions with the object of enhancing their charm. Naturally, in the course of history, this culture has undergone great changes parallel with the changes in sexual taste. While at the present day attention is bestowed on the leg and coiffure, at other times emphasis has been laid on décolleté, the bust, and the pelvic region.

The hair, its scent and colour, and the fashion of wearing it, are often determining factors in the sexual choice of men, and it can be shown that this is due in a great measure to influence dating from childhood. Men with dark wavy hair are believed by many women to be ardent, voluptuous, and endowed with unusual sexual virility. Other women admire bald-headed men, whom they believe to be practised in the arts of love, and whose baldness is the laurel of their prowess in that field. There are women who find the shape and strength of the eyebrows attractive, while others recoil from hairy men.

The eye itself is, of course, a sex force of great potency. A look often betrays wishes which the tongue dare not articulate. In the courtship of the sexes, the eye, as everybody knows, can fondle and caress; and women in particular know how to make the most of its alluring power. This erotic charm is due chiefly to the colour of the iris, and to the size, brilliance and expression of the eye.

Half-closed lids, a faintly-radiating lustre, can give an enticing expression to the eye. Then there is what is called love at first sight, which is really a kind of fascination. In a moment, the " victim " falls in love, because the object which inspires it fulfils in some way his wish-dreams in a manner which causes an emotional reaction of great intensity.

Women especially are fond of judging a man's character by his eyes, and it is well known that the eye has a peculiar attraction for intellectually gifted women. The eye may also have a repellent effect on women if its expression is too piercing or penetrating. In short, the eye may be regarded as an erogenous centre of the first order, and there is no doubt that it counts for much in the phenomenon known as " sex appeal."

What is sex appeal ? One of its peculiarities is that its influence is unconsciously exerted. Deliberate sexual enticement may assume various forms, and can, therefore, be given different names ; but it is an abuse of terms to apply the expression " sex appeal " to such artifices. Another characteristic of sex appeal is that its effects being uncalculated, its influence is not confined to any particular individual, but is felt by every susceptible person of the opposite sex. Its most striking peculiarity, however, is this : although secondary sex attractions such as look, figure, carriage, voice, the way of expressing one's thoughts and even the character of these thoughts themselves, all contribute in a greater or lesser degree to the formation of the quality known as sex appeal, this quality is not dependent on any one of these elements, however important each may be in itself. The appeal radiates from the *personality as a whole*, and cannot really be defined. It may be called a sex fluid which emanates from the possessor, or one could describe it as a sex-aura which surrounds the person. In speaking of sex appeal, the word " sex " should not be understood in any gross sense, for this would rob this attribute of that finesse which is perhaps its most distinguishing quality. If I were pressed to say what, in my opinion, is the foundation of sex appeal, I would have to repeat that it is incapable of definition, and, further, that (apart from certain necessary

physical conditions which, in themselves, constitute a sex appeal of a grosser kind) its essence appears to be a certain unconscious positive attitude towards sex which may be called " sex affirmation," the effect of which is unconsciously communicated to the other sex by the means of psychical vibrations and pulsations. " Sexual affirmation," used in this sense, has no gross connotation, for an innocent girl may possess strong sex appeal. In any case, it is certain that this quality is not primarily dependent on beauty. Many beautiful women are entirely devoid of it, while girls who can make no claim to beauty possess it in a high degree. It is the same as with " success " in society : many really beautiful girls are total failures, while others, with no such advantages, are universally popular. This result is not, however, entirely due to sex appeal, but to general charm and other ethereal things which yet are of great weight.

The term " sex appeal " is usually applied to women because of the different attitude of men and women towards sex ; but it could with equal propriety be applied to men, some of whom, without being aware of it, possess strong sex appeal.

The question which interests us chiefly here is the influence it has on eligibility for matrimony. The answer is comparatively simple as far as the prospects *before* marriage are concerned. It is obvious that sex appeal, besides increasing the chances of marriage, has a happy influence during early wedlock. But it is not so easy to estimate its influence on the later course of marriage. For, although it is true that from one point of view, sex appeal promotes happy relations, it must not, on the other hand, be forgotten that in its very attractiveness there may lurk dangers from outside for the lasting happiness of the union.

Pursuing our discussion of the secondary sex attractions, I may note that the shape of the nose has a special charm for many. Among the humbler classes, a large nose is regarded as a definite mark of sensuality. The shape of the nose often carries weight in the choice of a partner. Some like snub noses, while others admire the aquiline type.

The mouth, too, has a definite influence on sex choice.

Thick, fleshy, pursed-up lips have always been regarded as a sign of marked sensuality, and long, thin lips are also said to indicate the same quality. The effect on the sexes varies : what some find attractive is repulsive to others. The shape, size and colour of the teeth have also a fascination of their own.

As regards the size and conformation of the figure, slimness and voluptuousness are the poles round which for centuries the love ideals have revolved. Love at first sight is often called into being by the figure, the carriage, or even through particular bodily movements. Men living in large towns may favour the well-trained girl who is fond of sport, but the countryman is strongly attracted by the robust girl, the voluptuous young woman or by the strong, well-developed, sensuous type.

Some people are fascinated by the beauty of the hand. Many men look first at a woman's hands ; and there are numerous women who love men for their beautiful hands. The great attention given to manicure nowadays is a recognition of the erotic charm of well-manicured hands.

With women, the movements of the body constitute a sex attraction of a very high order. A woman's body is a medium of the most subtle power, through which she can express—by a seductive smile, for example, or the intoxicating movements of a dance—the whole gamut of sexual emotions. What the French call " charme " is, according to *Kisch*, nothing more than the refined control of bodily movement in the service of sex. Next to the figure and bodily movement, the colour and shape of some parts of the body possess a curious attractiveness of their own. The dyeing of the hair, the make-up of the face and lips, the care of the skin, are now indispensable adjuncts of beauty. And jewellery, which has a decorative effect on the skin, cannot be ignored.

The effectiveness of the attractions we have been discussing can be enhanced by dress and fashion, which serve to emphasise and beautify the contours of the female body. The draped or semi-draped figure is often sexually more enticing than complete nakedness. The efficiency of fashion

lies in its power of accentuating the sexual glamour of the figure. There are many men for whom this is the deciding factor in sex choice, and many more for whom clothing is an indispensable condition for their sexual activity. The covering of the female leg and foot is also calculated to please the eye and arouse male curiosity. The stocking not only adds to the erotic beauty of women's legs, but also serves for exhibitionist purposes. There are very many men who can have intimate relations with a woman only when she is wearing shoes and stockings.

In the same way, a woman's shoe may have a seductive charm. Here it is the colour contrast between flesh and footwear which is the erotic stimulant. The heel of a woman's shoe has the effect of increasing the sexual attractiveness of her carriage in several ways—the line of the thigh seems firmer and the whole figure more flexible; the inclination of the pelvis is accentuated and the bend of the loins deepened, with the result that the nates and their supporting muscles as well as the bust are thrown into prominence.

Masculine beauty has not the same attraction for women, who prefer bodily strength to physical perfection. The choice of women is usually influenced more by qualities of mind and disposition than by harmony or physique. A handsome man is not necessarily sexually alluring, and, as Adonis, may be a complete failure as far as sex appeal is concerned. Mere brutal strength and gigantic proportions are not the feminine ideal. Brawn and charm do not always go together. Of the individual erotic factors which have most weight with women, personal cleanliness and a well-groomed appearance are more important than beauty. Exaggerated finery and ultra-elegance are displeasing to fastidious women. Long ago, *Ovid* stated in his "Ars amandi" that finery should be left to homosexuals, and to men he recommended meticulous cleanliness in dress and body. The beard and style of wearing the hair, which formerly were cultivated as male ornaments, make no appeal to the woman of to-day. The full beard, which gave to the face an appearance of grave dignity, was formerly considered

to be an attribute of male beauty, and it possessed a strong attraction for the female sex. The full beard was followed by the bushy moustache and was prized by the woman of thirty years ago as a sign of energy and manly spirit. Here, again, taste has changed and the closely-cropped moustache, which subsequently became the fashion, yielded to the clean-shaven lip.

Summarising the influence of the sense of sight on the attraction of the sexes, we obtain the following results: In love choice, the ideal of the race type is preferred; great weight is attached to a healthy appearance; men like slimness, soft contours in women, while women admire strength, cleverness, and intelligence in men. Other physical characteristics vary in their sexual appeal in accordance with local ideas and racial points of view.

In the actual practice of the love choice, however, there are unfortunately no positive data from which a deduction regarding the character of the sex organs can be drawn. How often do we find that couples, though alike physically, are sexually quite incompatible, while others of totally different build are well matched. It is frequently found that little women are equal to all sexual demands, while many big strong women have constantly to wrestle with this problem. Similarly, men of Herculean proportions, so popular with many women, may be utter failures sexually, while men of slight build may be perfect adepts in the art of love.

The organ of hearing is also a factor not to be ignored in the relationship of the sexes, although its *rôle* is not so important as with animals. The attraction of a voice is due chiefly to its timbre and modulation. And if a beautiful voice is combined with the gift of expression and a degree of mental vivacity, its magic is irresistible. No wonder that so many men and women fall victims to its spell!

Hardly less important than the voice in the love play of the sexes is the influence of song and instrumental music. The whole range of feeling and emotions, love, joy, pain, sorrow and despair, can be interpreted and expressed with consummate perfection in song and music. The result does

not depend so much in the actual content as on the effect of pure harmony itself. Women are more sensitive to this spell than men, and their moods and emotional life are curiously affected by musical sounds. The erotic influence of music is usually combined with that of the musician, and it is well known that musicians and singers, notably violinists and tenors, enjoy great favour with women, who are frequently captivated by the wizards of their art. There is love at first hearing as well as love at first sight. In the same way, female singers and musicians have unusual glamour for men, a glamour which sometimes amounts to sexual bondage. Sensitive men, especially, yield to the magic of a beautiful voice. The jubilant, triumphant tones of a soprano make the most powerful appeal to men, and only slightly less enthralling is the beautiful, veiled voice of an alto. Musical instruments, particularly the violin and the 'cello, when played with a master hand, have a similar power. The sobbing of the violin, the deep vibrating tones of the 'cello, are identified with the musician and have captivated many a woman's heart.

A detailed discussion at this stage of the specially psychological aspect of the problem of sex choice, and the spiritual factors affecting it, would anticipate our treatment of the subject in the second section of this book. I must, however, attempt here to throw some light on the more important features of the question.

It is by no means an accident when a man loves a young girl, and wins her complete devotion, when a mature, intellectually-gifted woman favours a youthful lover, or when a young woman feels drawn to a man of riper years. Such attachments spring from the depths of the individual being in response to certain psychological laws—those laws of individual love choice to which I have already referred.

The prerequisite for a love choice of any kind is a psychological condition in which the organism, under the influence of certain glandular secretions, gets gradually into a state of mental and physical excitation, which presses ever more importunately towards satisfaction. From this condition arise feelings of affection and love, the surrender to the other

sex on the appearance of a person possessing the physical and spiritual qualities corresponding to the individual love ideal. There arises that well-known but mysterious intuition of intimate comprehension, the sense of affinity and the consciousness of mutual discovery. In this experience, the woman is less dependent upon externals than the man, taking account of the physical qualities of her partner only when her demands on his spiritual nature have been fulfilled.

If we ask a person who feels an affection for a member of the opposite sex what is the cause of the attraction, we shall usually get some vague reply such as, "She is out of the ordinary"; and an attempt will be made to describe her unusual qualities. This shows that it is not the general appearance or the personality as a whole which calls love into being, but some isolated physical or mental characteristic.

We will now enquire more closely why a particular quality should have this magical effect on one person, while it leaves another cold; why some are captivated by a delicate, graceful form, by eyes or hair, feet or white hands, while a voluptuous figure appeals to others.

In view of the studies of *Freud* and his school, it may now be taken as demonstrated that the emergence of the overpowering emotion we call love, is based upon the preference for a specific type, whose characteristics are determined in essentials during infancy. Accidental impressions, connected, as a rule, with sexual sensations, are often here decisive factors. Usually, the object originally loved exercised its power through certain specific allurements, thereby giving a certain direction to the love ideal for the whole of later life. The love of a particular type of the other sex can be explained, if not wholly, at least in a great measure, through the revival of impressions first fixed in childhood. The attitudes and the fixations of infancy persist in spite of change, and produce their effect whenever the requisite spiritual and physical conditions recur and the appropriate object appears. The causes which in childhood determine the nature of the love ideal, need not necessarily be of a purely sexual character. Education, environment,

climate, race, mixture of blood, are other influential factors. It is interesting to observe that no one is capable of loving a person of a contrary type. If we follow the gallant adventures of a Don Juan we shall find that, notwithstanding many disappointments, he always comes back to his predetermined type—the only difference is the setting. The type, in spite of superficial differences, is always essentially the same. Thus, everyone has his individual love ideal and his specific love demands, so that his sexual reactions are always conditioned (in so far as they respond to external impressions) by the physical and spiritual qualities of the opposite sex.

Every youthful experience, even the simplest, may have an influence on the love ideal of adult life. The child who worships his parents, forms, later on, his love ideal on their model. Other persons in the child's circle may have an influence of the same kind, especially if they are associated in the child's mind with any definite sex impressions. Hence, it often happens that domestics, tutors and governesses become the object of fixations which mould the love type of adult life.

Stekel maintains that the love ideal is always composed of two elements: the infantile impressions to which I have just referred, and the identification of the loved person with one's own ego. It is said that we really love only ourselves. The resemblance between many old couples, which is usually attributed to long life in common, is, in his opinion, due to the choice by each of a similar partner.[1] Love at first sight is partly due to the recognition of one's own ego in the other person. According to the law of the bi-polarity of the feelings, however, likeness can be substituted by its opposite, for the ego itself is constituted likewise of two opposites.

It cannot, however, be doubted that the effects of these "laws of choice" may be influenced by the circumstances

[1] In this connection, it is extremely interesting to observe that the type to which an individual belongs, both as regards physical build and character, does not usually become clearly defined until late in life. In the kind of love choice referred to, the resemblance is sometimes recognised instinctively at a time when it cannot yet be perceived by the senses.

of adult life, social and cultural factors and by the sexual tastes and fashions in vogue. We shall not, however, go far wrong in stating that very frequently the impressions and experiences of early home life are responsible for the moulding of the erotic taste. Hence for the average man and woman, the home is the birthplace of his or her love ideals. Admiring and loving sons, witnesses of their mother's happy marriage, often spend their lives in the quest for a mother-substitute. Daughters whose father was a feeble, ineffectual weakling, naturally choose the opposite type (*Alice Ruhle*). These considerations, apart from their theoretical value, have great practical importance in the actual choice of a mate, not only, as we have seen, for the person whose choice is determined by infantile fixations, but for his or her prospective mate. For it shows how dominant is the influence of the home, family and environment on the child and how lasting is this influence on the temperament and characteristics which are of such importance in marriage. I shall refer to this later in another connection, but I wanted to take advantage of the present opportunity of emphasising its importance.

Adler and his school, in their theory of Individual Psychology, view the fixation of sexual taste on a specific type, who awakens sympathy and love, from a different angle from that of the followers of *Freud* and *Stekel*.

According to *Alice Ruhle*, to whom I have just referred, this fixation is nothing more than a spiritual orientation towards the standpoint: " How and under what conditions can I most easily and successfully satisfy, not my sexual needs, but my self-esteem ? " In other words, according to this view, the main factor in the formation of the love ideal is the desire to dominate the mate. Even when superiority in the partner is desired and sought for, the real aim, disguised under pretexts of a different sort, is self-assertion and supremacy. Through union with a stronger character, a timid personality, conscious of his own inadequacy, tries to evade the problems of life. Hence the wish to marry into a rich, respected family often is indicative of the weakness of a man who feels incapable of fighting his own

battles. From this point of view, an individual who marries a cripple or an incapable person is actuated not by feelings of sympathy, but usually by a desire to assert authority over the weaker partner, or to obtain a sense of security by becoming indispensable and compelling gratitude. I do not consider that this explanation of the motives which lead to the choice of a mate is the only valid one, a remark which also applies to the interpretation of *Freud* and *Stekel*. It is no doubt true the desire for self-assertion is sometimes the dominant factor in the formation of the love ideal, but in other cases, I think in the majority of cases, this ideal has a sexual basis. Sometimes influences of both kinds may be at work and it is for this reason that I have indicated both possibilities.

It would be easy to enlarge here upon the ideals of beauty, the love and marriage ideals of past centuries and to draw a comparison between present-day estimates of the various masculine and feminine types—a kind of exchange report for the marriage market. But that does not concern us here. I only want to indicate the essential factors, which are always and universally valid in the creation of love desires and love demands. In any case, I shall frequently have occasion in the following chapters to deal more fully with points of special interest, and to discuss other aspects of the question which I have not yet touched upon.

CHAPTER II

BLEMISHES

I HAVE stated in the first chapter how difficult it is to define the conception of beauty. To formulate a definition by means of positive criteria alone is probably quite impossible. We may, perhaps, get a clear notion of the term by a negative approach, enumerating certain blemishes and defects which are universally recognised to be inconsistent with the idea of beauty. For it is evident that man, to whatever age or nation he may belong, has a certain inborn conception of beauty.

There are blemishes of every conceivable kind and degree. Serious blemishes, such as those resulting from injuries and accidents, have, from the earliest times, called for a remedy, and the efforts made in this direction have always played a leading part in medical science until to-day the treatment of disfigurements constitutes the most important branch of cosmetics. From a practical point of view, however, the minor blemishes, because of their frequency and their influence on fitness for marriage, are more important. Of course, no human being is perfect, and it is often a matter of personal taste whether this or that part of the appearance may be thought to require improvement or not. The mental attitude is so important here that a decision should not always be left to the person concerned, who is only too often inclined to regard the slightest variation as a serious defect. With some temperaments a trifle of this sort may give rise to a feeling of inferiority, which may ultimately lead to the most serious consequences. On the other hand, there are quite a number of people suffering from the most noticeable and even repulsive blemishes who, out of false modesty, silly pride or mere stupidity, refrain from applying the obvious remedy, whilst others are deterred from doing so by intentional moral or religious scruples.

Beauty is not, in itself, a sign of fitness for marriage. It is also obvious that blemishes which noticeably affect the symmetry of the appearance reduce sex attractions sometimes to an extent which may even render a person totally unfit for marriage. This is particularly the case when the defect is a sign of damaged health or physical infirmity, because what a *lover instinctively looks for in his mate is, above all, sexual beauty*. Æsthetic beauty may please the eye and flatter one's vanity, but the sexual beauty of a life-partner holds the promise of more solid and enduring satisfactions. Many slight blemishes—including invisible defects perceptible by the other senses, the olfactory organ in particular—are downright offensive and sexually repellent. There are, therefore, adequate grounds for discussing the treatment of such blemishes in a book which aims at increasing the fitness for marriage of as many people as possible.

For the purpose of this discussion, blemishes fall naturally into two groups: (1) Blemishes on the *surface* of the body and (2) defects in its *conformation*. There are also other abnormalities and disorders relevant to our theme, but I would like to state here that I have no intention of discussing bodily ailments or their treatment.

Troublesome affections of the body surface have usually their seat on the skin, and, of course, the exposed parts which catch the eye, principally the skin of the face, come first in order of practical importance. The skin of the face has to satisfy the most fastidious tests. It must be clear, smooth and of a good colour. In this respect there is a distinct difference between the sexes because modern beauty culture has made it possible for women in many cases to add almost at will any desired clearness or colour to the complexion. This is hardly possible for men. On the other hand, smoothness of the masculine skin, which is more difficult to preserve and to acquire, is of comparatively little importance for men.

The brilliance of the skin is due to the slight film of fat secreted by the sebaceous glands. It often happens that

these glands are not functioning properly and secrete either a different product or one which contains too much or too little fat. The skin then becomes greasy and studded with large pores which often become clogged, and the nose has an ugly shine. This condition, although not disfiguring, is a distinct blemish which is as displeasing as it is difficult to remedy. The best treatment is frequent and careful cleansing, especially with alcohol, to which a blend of resorcin or similar product may be added. Ordinary soap and water are not sufficient and are harmful to dry skin. In the latter case the deficiency of fat can be made good by rubbing with olive oil, fatty cream, etc. When the secreted fat is impure, the skin becomes scaly or gritty in appearance, and both kinds of treatment should be combined, using alcohol for cleansing and fatty cream to supply the deficient fat. It would be superfluous to suggest soap recipes nowadays, as all the products of the modern soap industry are of good quality—a remark which also applies to the various creams, powders, paints and toilet waters. I may give an example of a good skin cream:

Cer. Alb.		
Spermacet.	aa.	4·0
Ol. amydal.		45·0

and a toilet water:

Tannin		2·5
Spirit. vin. pur.		
Aq. Colon.	aa.	100·0
Aq. destill.		150·0

The appearance of blackheads, pimples and pustules also shows that the cutaneous glands are out of order. Blackheads are, of course, those blackish or brownish spots which protrude from the pores, and may be removed mechanically by pressure of the fingers or by a suitable instrument, and the enlarged pores can be drawn together by the use of lemon juice or other astringent. Pimples and pustules also spoil the appearance and are very difficult to cure, and they usually occur in youth. If they appear with any frequency they point to some metabolic disturbance, which

can only be remedied by a radical change in the habits of living. Diet is a very important factor in this connection. Meat, tea, coffee and alcohol aggravate this complaint. If the condition is not serious, self-treatment can achieve much, especially by the careful cleansing of the parts affected. In more stubborn cases, it will be necessary to visit a doctor, who can do a great deal by prescribing suitable medicines (usually laxative in character) for the purpose of thoroughly disinfecting the organism as well as by suitable treatment of the damaged skin.

It may be some consolation to know that as age approaches, these troubles automatically disappear. Unfortunately, their worst attack is on people in the bloom of youth when beauty is most desired.

A good spirit wash for the face would be:

Resorcin.		15·0
Spirit. vin. gall.		120·0
Aq. Colon.		25·0
Glycerin		5·0

Here is an example of a good lotion:

Acid. boric.		5·0
Zinc. olydat.		
Omyl.	aa.	22·5
Lanolin		50·0

For bleaching purposes and also for the removal of blackheads, the following recipe may be used:

Sol. hydrogen superoxyd.	20·0
Hydrarg. bichlor.	0·04
Bismuth oxychlor.	0·75
Lanolin	12·00

For pustules and pimples one may add to the water a few dessertspoons of:

Acid. acet.		
Tinct. Benzoë.		
Spirit. camphor		6·0
Spirit. vin.	aa.	100·0

Changes in the colour of the skin are not now so disturbing as they were twenty years ago. The demands on the complexion were then more fastidious and, moreover, the technique of make-up was confined to a select circle of the initiated. To-day, things are quite different. The interesting pallor so much admired by women of those days is now of as little account as the delicate tint they so assiduously cultivated. Most people now prefer the sun-browned face of the lover of sport and the open air. Moreover, the extremely unattractive greenish-white or cheese-coloured complexion which used to mar the features of many young girls is scarcely ever seen now. The only blemishes of this kind now left are certain discolorations of the skin, particularly of the complexion. To this class belong freckles, formerly so much dreaded and combated, but which are not now found so disturbing, as they can easily be concealed by make-up. If a permanent cure is desired, a preparation must be obtained from the doctor, which slightly cauterises the skin ; but this is by no means always successful.

To give an example of a freckle lotion, I may mention the oldest and best known, the *Kummerfeld* Lotion :

Sulfur. sublimat. . . .		20·0
Glycerin		12·0
Spirit. camphor. . . .		4·0
Spirit. lavandul.		
Aq. Colon.	aa.	10·0
Aq. destill.		120·0

Much uglier and more troublesome is the so-called Lentigo (" *Linsenflecken* "), raised blotches, which are dark brown or black in colour. They do not respond to home treatment, but are no longer a problem for cosmetics and can easily and quickly be removed. Lentigo is sometimes confused with moles, which can also be treated successfully. Birthmarks are, however, much more stubborn. The masculine red nose, formerly so common, which was perhaps rightly assumed to be indicative of a partiality for strong drink, has become comparatively rare. But, for this very reason and to guard against undesirable inferences, the need for a

remedy is imperative. Much can be done by ray treatment. If the nose is also bulbous or disfigured by skin growths, operative treatment becomes a necessity. For temporary redness, rubbing with pure benzine is a palliative.

We come now to the third test which a good skin must satisfy—the test of smoothness. Here any deviation from a high standard of perfection has the great disadvantage that it not only makes the sufferers look ugly (which so disastrously affects their fitness for marriage), but old, certainly much older than their years. A fault of this kind has the further disadvantage that, unlike bad colour or shine, it cannot be concealed to any extent by make-up. Men are more fortunate in this respect, because excessive smoothness of the skin gives the face a too boyish or too effeminate an appearance, which is not desired. Indeed, far from being a fault, lines and wrinkles, if not exaggerated, add interest and character to a man's face. Wrinkles, then, are really a woman's blemish and are caused by defective elasticity of the skin which does not allow for the play of the attached muscles—the so-called mimic muscles. In advanced age, the skin practically loses its elasticity. The strength of the face muscles shows great individual variations. It can be stated, however, that these muscles are strengthened and developed by use, and it is this which accounts for the characteristic features of actors and public speakers. It is, indeed, as easy to acquire lines and wrinkles as it is difficult to get rid of them. Here particularly prevention is better than cure—a fact which many women who have acquired the habit of frowning should bear in mind. Any continuous tension of the skin should be carefully avoided. Worst of all is the screwing of the eyes caused by lurid light; and it is, therefore, essential to protect the eyes against dazzling sunshine by wearing suitable spectacles. The correction of wrinkles is no easy matter. Massage treatment is, unfortunately, much too often adopted, although it effects little or no improvement, and by strengthening the underlying muscles it makes the evil even worse. The same may be said of the various massage devices made of wood, rubber and the like; and if applied

too vigorously they cause blood effusion in the skin which may lead to serious discoloration. A method which stimulates the blood supply to the skin, thereby increasing its elasticity, is more likely to yield good results. This is the principle which underlies the use of icepacks now so common, and the doctor employs diathermy for the same purpose. In more serious cases, paraffin injections, if suitably employed with the right technique, achieve good results. Modern cosmetics, however, favour operative stretching of the skin, which, without incurring any undue risk, secures really satisfactory results.

The smoothness of the skin is also impaired by local affections, the position of which will determine whether they can be regarded as real blemishes. I refer to warts and similar faults. Home remedies, and even magic, are employed here to an extent which is otherwise only found with the freckled. The success obtained by these means is not, however, any proof of their efficacy, for warts often disappear automatically. In any case, there is no need to worry about these blemishes, as the doctor is able to provide a quick and sure remedy.

The same may be said of callosities, which usually form on the hands. They can easily be removed by well-tried methods. It is different with scars, which, as a rule, require a slight operation, this being particularly necessary when discoloration makes the scar conspicuous or when it has a disfiguring effect. Scars which form a cavity always remind one of disease and may excite feelings of loathing and repulsion—though they can easily and permanently be obliterated. With bluish or reddish scars, which usually form an unevenness on the skin, ray treatment can be used with advantage.

There are blemishes on the surface of the body which have acquired great importance in recent years owing to increasing popularity of sun-bathing, open-air cures and sports generally. The same blemishes were, no doubt, quite as prevalent formerly, if not more so, but were concealed

by the clothing. They usually occur on the legs and feet. Varicose veins are perhaps the most conspicuous of these defects, because they are visible through the stockings now worn. Apart from their ugly appearance, they may become dangerous, and should be treated without delay, especially as an operation is no longer necessary. By means of injections, they can be cured once and for all in the simplest manner. If the sufferer is not willing to have this done, it is advisable to wear elastic stockings. This, however, is not a cure, although it may have some beneficial effect.

Chilblains, which cause a reddish-blue discoloration of the skin, are another nasty blemish. They sometimes affect the hands, but more usually the feet. The condition is very troublesome, and prevention is the best plan. The extremities should be kept warm, and tight-fitting wear, which impedes free circulation, should be avoided. The treatment of chilblains is entirely a matter for the doctor. Home treatment is of no use. Sometimes the cure takes a long time, but by a suitable combination of methods—sometimes diathermy and ray treatment may be of advantage—success can ultimately be assured.

I must now turn my attention to one of the worst of all blemishes—perspiring feet, which, like all disorders of this particular type, have a most depressing effect on the sufferers. With other divergences from the normal, it is at least possible to doubt whether treatment is really necessary or not; but this complaint leaves no possibility for doubt. The remedy is anything but easy. Perspiring hands present the most difficulty, chiefly because the trouble is not due to the local condition of the skin, but to general nervous influences. Perspiring hands produce a mental reaction on the sufferers, causing them to keep a certain distance from their fellowmen, so as to avoid the necessity of shaking hands which would betray their condition. It goes without saying, that such an evil must have a detrimental effect on marriage eligibility. The treatment demands great patience and perseverance. It consists in destroying the perspiration

glands by tanning. For this purpose, the hands should be bathed in tannin or formalin; gloves, in which the same preparation in powder form is scattered should be worn, and the affected parts of the skin should be painted with tanning tinctures. As a last resource, it may be necessary to use X-ray treatment. The following perspiration tincture has proved effective :—

Formalin	. . . .	10·0
Perhydrol.	. . . .	3·0
Aq. Destill.	. . . .	ad. 300·0

or

Formaldehyd (40 per cent.)		
Spirit. Colon.	. . . .	aa. 20·0
Spirit. vin.	. . . .	ad. 500·0

An example of a powder :

Kal. permangan.	. . .	13·0
Alumin.	. . . . .	1·0
Talc.	. . . . .	50·0
Calcar.		
Zinc. olydat.	. . . .	aa. 18·0

or

Borac.	. . . . .	15·0
Alumin.		
Tannin.	. . . . .	aa. 10·0
Amyl.	. . . . .	50·0

Similar methods are adopted for perspiring feet, but here cleansing and covering are more important than any treatment. Most important of all are frequent change of footwear, the use of airy and absorbent materials, careful cleansing and constant bathing, after which the feet should be thoroughly dried. The moistness of the hand is, in itself, a bad blemish ; but with the feet this is of less importance, and the essential thing is to prevent the secreted perspiration from decomposing, which, as I have said, can only be done by frequently changing the footwear. On no account should patent shoes be worn. Excessive perspiration in other parts of the body is not quite so disturbing. The arm-pits are the most usual source of trouble ; and, in this connection, it

should be said that the practice of constantly wearing dress preservers, while doing no good, may aggravate an evil compared with which stained clothing is a trifling matter. This condition also responds to the right treatment, but nothing can be done if the dispersal of the perspiration is prevented by dress preservers.

The most distressing cases of this kind are those where the perspiration gives off a distinctive odour, which is sometimes very pungent. This condition is most difficult to counteract. The first rule is to do everything possible to encourage the proper functioning of the metabolic processes. An attempt should also be made to reduce the secretion of perspiration by the use of suitable preparations like atropin or agaracin, which, however, should never be taken without medical advice.

* * *

While on this subject, I must refer to another extremely unpleasant condition which is still too often tolerated by women, and which is generally due to lack of proper attention to what may be called the intimate toilet. As a result of careless or inadequate cleansing of the external sexual organs, the moist, fatty viscous secretions of that region begin to decompose and exhale a most offensive odour. Apart from its detrimental effect on the health, this condition is so unpleasant and even repulsive, that preventative or remedial measures are imperatively called for. As a rule, proper cleansing and frequent changes of laundry are sufficient. Sometimes, it may be necessary to wash the vagina, and for this purpose it is desirable to add certain ingredients to the water. Camomile tea and cooking salt can be recommended, and the cosmetic industry has put several useful products on the market. The following mixture could be used :—

Naphthol.	18·0
Spirit. camphor.	50·0
Ol. Lavandul.	20·0
Menthol.	0·2
Spirit. vin.	900·0

One dessertspoon to about 2 pints of water or simply—

Zinc. boric.	3·0
Zinc. salicyl.	2·0
Aq. destill.	150·0

Generally speaking, it is, however, advisable to consult a lady doctor before using these washes, and to carry out any treatment advised.

During menstruation at least during the first two days, the rinsing of the vagina should be substituted by the washing of the outer parts several times daily. But the great thing is to give regular daily attention to this area. For technical particulars of importance in this connection, I would refer readers to my book on " Ideal Marriage." [1]

* * *

In the cosmetics of the body surface, the hair plays a leading *rôle*. There may be too much hair or too little, or it may be of the wrong colour. Let me begin with the growth of hair on the parts of the body which are usually devoid of it (this is usually of importance only for the female sex), distinguishing between the face and other parts of the body. Hair growth on the face is, of course, the chief cause of trouble. Although a slight down on the upper lip may have a certain piquant charm—in Southern countries and generally with brunettes, it is even considered attractive—any strong growth, particularly if it spreads to the cheeks, is a blemish of the worst kind. It is only during the last ten years that a method has been discovered for permanently removing hair by means of a weak electric current of high frequency. The root of each individual hair is pricked by a needle attached to the depilatory apparatus, and the papilla is then destroyed by the swift action of the current. When the growth of hair is extensive, X-ray treatment may also be employed, but it must be borne in mind that these methods are dangerous in inexpert hands, and should be employed only by qualified practitioners. Hair should never be pulled out, for this not only leaves the root intact, but stimulates the growth of fresh hair. Shaving should also be avoided,

[1] Published by William Heinemann (Medical Books) Ltd., London.

for it discolours the skin, and the mechanical friction encourages growth.

In the body, unwanted hair usually appears on the shins, on the forearms, on the nape of the neck and on the bosom, and, to such an extent that depilation by means of diathermy is almost unnecessary. In such cases, chemical preparations are used, the chief ingredients of which are the sulphides of various light metals mixed with starch and chalk. They are watered into a light paste, smeared over the skin, and after a little time, rubbed off with the loose hairs. The following mixture may also be tried :—

Bary. sulfyd.		10·0
Zinz. oxyd.		
Amyl.	aa.	15·0

Although this treatment does not prevent the hair from growing again, it is not harmful to the skin and can be repeated as required. It must not, however, be applied to the much more delicate skin of the face.

Then there is a defect of the opposite kind, a deficiency of hair which chiefly affects men, who, because of their short hair, can do little to disguise it. Twenty-five years ago baldness, especially in the case of brain-workers, was regarded as a necessary evil, the distinguishing mark, so to speak, of their profession ; but now it is generally looked upon as a blemish. Unfortunately, the method of treating falling hair is troublesome, and very often unsuccessful. Prevention is the best plan. Baldness has become rarer than it used to be, and this has certainly something to do with the present practice of going bare-headed, especially in warm weather. The excessive consumption of meat, alcohol and nicotine is detrimental to the hair, and the effect of certain chronic ailments is well known, while regular habits of life, the practice of going bare-headed whenever possible, and the wearing of materials which allow the circulation of air have a favourable influence on hair growth. If the hair has started to fall out, individual treatment, varying with each case, must be given by a specialist after

examination. The greatest care is necessary, because it is only in rare cases that scanty hair can be remedied.

The short-hair fashion has certainly had a favourable influence on women's hair, if only because it facilitates and necessitates the regular washing of the hair and scalp.

The colour of the hair, premature greyness, especially, is sometimes regarded as a blemish. In recent years, the increasing practice of dyeing the hair to the desired colour has led to a great improvement in the methods and technique of the process. Without going into unnecessary details, it may be said that henna is by far the most important dyeing medium in use, and as a matter of fact, it is possible at least for women by its means to obtain practically any shade of colour. Nowadays, men, far from looking upon early grey hair as a misfortune, may even prefer it. If it is desired to preserve the original colour, the best means of doing so is to use metal preparations, silver salts being among the best. In any case, there is no need to worry nowadays about the colour of one's hair, as it can be dyed to almost any shade that fancy may require.

I need only refer briefly in this book to the nails, particularly as, in case of any serious defect, the doctor is usually consulted. The care of the nails, however, needs special mention. Badly kept nails are an eyesore, while showy or over-polished nails may suggest unflattering reflections regarding the character of the owner. All that need be said here, then, is that the nails should never be cut, but filed to the proper shape. The cuticle of the nail should be pushed back and any loose skin carefully cut away with a fine pair of scissors, strict cleanliness being observed. The dirt under the nails should never be removed by an instrument, but by thorough washing with soap and nail brush. If an instrument has to be used, it should be of wood or ivory, which are preferable to metal. An old-fashioned remedy for improving the brilliance and colour of the nails is vinegar or lemon juice; but these should be used with caution, as otherwise the skin of the finger tips may become dry and wrinkled. The various nail polishes and pastes of excellent quality, provided by the cosmetic industry, will be

found more suitable for the purpose. The constant use of varnish cannot entirely be recommended, as it makes the nails hard and brittle.

The cosmetics of the mouth are of outstanding importance, as the mouth and teeth are, so to speak, the show-pieces of the face which are always on view, and any blemishes at once strike the eye—and not only the eye, but that very fastidious organ, the nose.

To begin with the lips, I may say that a discreet use of lip-stick will rarely be out of place ; for, apart from down-right deformities—which can be corrected by operative treatment—it is possible with the aid of the lip-stick to lend a pleasing appearance even to ugly lips. Lip-stick also protects the lips from painful and unpleasant splits and cracks formerly so common. Men, for whom the shape of the lips is not of much concern, cannot, of course, make use of red lip-stick. On the other hand, it is not generally known that there are white lip-sticks, by the use of which splits and cracks can be avoided or cured. A word of warning may be in place here. It is astonishing to notice how often women use lip-sticks which are not their own. It even happens that lip-sticks are provided for public use in lavatories and dressing-rooms, although the serious risk of infection should be obvious. And if a member of the masculine sex may be allowed a word on the subject, I would strongly advise ladies to be more reticent in the public demonstration of their toilet secrets. Rosy lips will always have an attraction for men ; but if we are let into the secret of their manufacture it will destroy the glamour of that illusion which is indispensable for love, for we like to think that the beauty which captivates us is the gift of the gods. It is cruel—as well as foolish—to destroy these dear illusions !

Nowadays, people are generally alive to the necessity of giving proper care and attention to the teeth. One happy result of this is the removal of one of the causes of unpleasant breath. This complaint has the peculiarity that the sufferers

are often unaware of its presence, and a stupid convention prevents people from telling them. Many causes give rise to unpleasant breath. The particles of meat left in the mouth after a meal rapidly ferment and infect the breath. This can only be prevented by washing the teeth after a meal, which is the best way, or by a tooth pick. There are many other causes, such as bad teeth, ulceration of the gums, unhealthy tonsils, stomach troubles and, with women, affections of the internal sexual organs. The diagnosis of the trouble is, of course, a matter for the doctor, and the necessity of a remedy is obvious to all. It is amazing to observe the number of people one finds who tolerate carious teeth, as the necessity of keeping the mouth clean and wholesome should be at least as obvious as that of having clean hands.

Irregular alignment of the teeth is another dental defect which can rarely be corrected in adult life; and parents owe it to their children to see that such faults are remedied at an early age. It is now recognised generally that missing teeth should be replaced.

I may here refer to another blemish—a displeasing voice. This is mainly due to mental causes and requires corresponding treatment, but in many cases it owes its origin to physical defects. The high pitch or strength of a voice may be characteristic of a person, and the most trifling deviation can make the voice harsh, shrill, penetrating, gruff, hoarse, and so forth. Of course, I am not concerned in this chapter with faults like stammering, or the stuttering brought on by excitement; but there are other defects which may be due to teeth, nasal growths or affections of the larynx. These matters are deserving of much more attention than they have received up to the present, and they have also no little importance from the point of view of marriage eligibility, in view of their adverse effect on sex attraction. There are, of course, doctors who specialise on the voice; and by working in co-operation with larynx and nose specialists, they can do a good deal towards correcting these defects. In the familiar commerce of every-day life, it is often not so much what a person says that counts, as the manner of

saying it, and a defective manner is only too likely to have a disturbing influence on love contacts.

I will now turn attention to the discussion of the conformation of the body itself, and in doing so, I shall come to grips with the real fundamentals of modern cosmetics. I must first observe that blemishes of the body are more keenly felt now than even a few years ago. Apart from the new interest in the body which is characteristic of our time, the love of sport and open-air life, and the marked tendency of modern fashion to display the body, account for the present sensitiveness to physical shortcomings. Of course, people have always been acutely conscious of facial defects ; but to-day a flaw or a deformity in almost any part of the body causes concern.

Nevertheless, blemishes of the face still come first in order of importance. I have already spoken of lines and wrinkles and need only repeat here that in cases of any seriousness, operative stretching of the skin is the best remedy. This treatment is not attended with any risk—the scar, which is close to the hair line, is practically invisible, the effect very lasting, and it can be maintained by fresh treatment. The various irregularities and deformities of the nose can mar the beauty of any face ; and it is just here that modern cosmetic surgery has won its greatest triumphs. This success has indeed been so remarkable that the nose and all its parts can be corrected in any desired way, without the operation leaving the slightest trace, because the work is done inside on the mucous membrane of the nose, the outer skin being left intact. (It may be remarked in passing that all the advertised devices for changing the shape of the nose are absolutely worthless.)

While wrinkles detract from female beauty, and nasal deformities affect both sexes equally, only men feel the need for correcting defective shapes of the ear, as women can, of course, conceal them by their hair. Here again, surgical treatment offers the only complete remedy, as bandages and the like are altogether ineffective. I have already men-

tioned that faults and deformities of the lips can be completely rectified.

Thus, modern cosmetics can do a great deal in correcting facial irregularities, and apart from the harmful mental reactions, it is foolish to worry about such faults when the remedy is within our reach. The result will create a new feeling of self-confidence and add a new zest to life, which are attractive assets of the highest value.

The neck presents a much more difficult problem, although an enlargement of the thyroid gland as well as goitre can be successfully treated either medicinally, by X-rays, or by modern surgical methods, which leave practically no visible scar. Lines and wrinkles of the neck, especially when they are congenital or make their appearance in early life, offer difficulties which cannot at present be overcome.

The position is very much more favourable with regard to the breasts, which are of such great importance cosmetically, as well as from the æsthetic and sexual point of view. In recent years, there has been a distinct improvement in this respect. On the one hand, there has been a marked increase in the number of women who, even in advanced years, preserve a well-formed, firm, well-proportioned bust; and on the other, operative methods have attained a very high standard of perfection.

The improvement in surgical methods is important in this connection, because it must be clearly recognised that it is only by such means that sagging, over-developed, fleshy or badly formed breasts can be corrected. Other methods are only preventative in character—such as gymnastics, exercises, swimming and the wearing of *brassières*. The choice of a *brassière* should be made with care, and it is best to have one made to measure. It should support the breasts from below without squeezing or flattening them. By operative means, fleshy breasts can be reduced in size, and sagging breasts raised. The chief difficulty is to operate in a way that will prevent the scar from being too noticeable. This is most successful with reducing operations. It must

be borne in mind, however, that the operation sometimes has an injurious effect on the lactic capacity, and this danger must be carefully taken into account, as any advantage gained may be counterbalanced by a corresponding loss.

Flat breasts are singularly unattractive æsthetically, as well as from the sexual and physiological standpoint. An improvement can be effected by appropriate massage or by diathermy in combination with general and hormone therapeutic.

As illustrative of the influence defective nipples may have on the marriage relationship, the story of temporary impotence experienced by *J. J. Rousseau* at the sight of Zulietta's retracted nipple is significant. *J. J. Rousseau,* " Les Confessions," Edition des " Classiques Garnier," Libraire Garnier Frères, Paris (Edition 1920), page 297 . . . " mais, au moment que j'étais prêt à me pâmer sur une gorge qui semblait pour la première fois souffrir la bouche et la main d'un homme, je m'apercus qu'elle avait un téton borgne. Je me frappe, j'examine, je crois voir que ce téton n'est pas conformé comme l'autre. Me voilà cherchant dans ma tête comment on peut avoir un téton borgne ; et, persuadé que cela tenait à quelque notable vice naturel, à force de tourner et retourner cette idée, je vis clair comme le jour que dans la plus charmante personne dont je pusse me former l'image, je ne tenais dans mes bras qu'une espèce de monstre, le rebut de la nature, des hommes et de l'amour. Je poussai la stupidité jusqu'à lui parler de ce téton borgne. Elle prit d'abord la chose en plaisantant et, dans son humeur folâtre, dit et fit des choses à me faire mourir d'amour. Mais gardant un fonds d'inquiétude que je ne pus lui cacher, je la vis rougir, se rajuster, se redresser et, sans dire un seul mot, s'aller mettre à sa fenêtre. Je coulus m'y mettre à côté d'elle ; elle s'en ôta, fut s'asseoir sur un lit de repos, se leva le moment d'après et, se promenant par la chambre en s'éventant, me dit d'un ton froid et dédaigneux : *Zanetto, lascia le donne, e studia la matematica.*"

The trouble caused to nursing mothers by stunted nipples is only too well known to accoucheurs and nurses. It is,

therefore, advisable not to neglect any means likely to remedy the condition, including vibratory massage and operative treatment.

The shape of the back can be distorted by curvature of the spine, which also throws the shoulder blades out of position. Successful treatment is possible only with children, and it is the duty of parents to bear this in mind. The most that adults can do is to conceal the deformity as best they can, for instance, by wearing an orthopædic corset.

* * *

I next come to the blemishes of the lower trunk. Notwithstanding the great improvement in dietetic habits that has taken place in recent years and the astonishing increase in the popularity of sport, there are still far too many who suffer from general obesity, and from obesity of this part of the body in particular. As in extreme cases this may prove a mechanical obstacle to sexual intercourse, a remedy is necessary on practical as well as on æsthetic grounds. The only thoroughgoing cure is to be found in the general slimming of the body as a whole; but anything like a detailed discussion of this subject is outside the scope of this book. The ways and means of doing so have become generally known and securely established since the exhaustive researches of *von Noorden*. It is necessary, however, to point out the serious danger of violent slimming cures undertaken without medical advice. Such methods are never successful in reducing local excesses of fat only, but affect the whole organism. There is the further cosmetic danger that the sudden reduction of fat may produce wrinkles on the face; similar wrinkles, but on a larger scale, may appear on the abdomen and buttocks, and the breasts, if their size depends on fat, may become flabby pouches. (It is also obvious that a violent slimming cure must have a very damaging effect on the heart.) It follows, therefore, that slimming treatment should be carried out only under expert medical advice and supervision, although slimness

may be preserved by one's own efforts. Sometimes an operation may be necessary, not so much with the object of reducing a corpulent stomach, as for removing the loose pouches of skin left after an over-rapid slimming process. This operation, however, yields satisfactory results.

Formerly, many of the worst effects of obesity were hidden or obliterated by the corsets then in fashion. Volumes were written on the evils of this practice, but, of course, nothing happened until a change in fashion intervened. From the medical point of view, there is no objection to the articles now supplied by the trade for the same purpose. Although the rubber and elastic substitutes now worn are far from being as effective as the old corset in moulding the figure and smoothing out ridges and bulges, they are quite harmless and can be worn without hesitation.

There are certain phases in the lives of women which deserve special consideration both on hygienic and cosmetic grounds. Chief of these is pregnancy, which involves such far-reaching changes in the female organism. The conformation of the body undergoes profound changes, but, of course, the primary consideration at this critical time is the health of the mother-to-be. Still, something can be done. The wearing of elastic stockings will prevent the formation of varicose veins, and the careful massage of the skin of the abdomen (without going too low down) will help to prevent the development of creases after childbirth. Cosmetically, the immediate post-natal stage is, however, much more important, because at this time a good deal can then be done by proper care. First of all an effort should be made without delay to restore the distended surface of the abdomen to its normal size. This can best be done by suitable binding, especially by means of a "Gurita Bandage."[1] Massage and appropriate exercises are also of great importance. Hanging breasts must also be guarded against by the use of supports, as well as by the right kind of exercises.

[1] Gurita bandage is made of elastic material six yards long and six inches wide. *Vide* Plate X in "Sex Efficiency through Exercises" (William Heinemann (Medical Books) Ltd., London).

It may be said that, the woman being already married, all this has nothing to do with the question: "Fit or Unfit for Marriage?" But is it not just as important to guard against unfitness *during* marriage as to increase fitness before it? Yet it is unfortunately true that, owing to improper attention at childbirth and during confinement, many women unnecessarily lose in physical efficiency and sexual attractiveness.

Therefore it is also of importance that the pelvic floor should be restored after childbirth, not only by exercising the muscles, but particularly by the careful stitching of any tears that may have resulted. Unhealed tears, however slight, should be operatively treated.

During the change of life cosmetics can play a part in preserving the shape of a women's figure. There is no reason why a woman of that age should neglect her appearance. On the contrary, married women especially should do everything possible to maintain it, and much can be accomplished by suitable diet, moderate sport, open-air life and healthy habits of living.

The external sexual organs are also subject to certain affections which have the natural peculiarity that they do not become apparent until it is too late. With men, the most frequent cause of trouble is hernia in the testicles and groins, a defect which is likely to offend a sensitive woman. The wearing of a truss is not a satisfactory solution because, apart from its inelegant appearance, it has a damaging effect on the skin. An operation, early in life if possible, is the best and surest remedy.

Women also suffer from hernia—in the groin, for example, or in the lips of the vulva, and in the latter case it may prevent sexual intercourse. Small petiolated swellings may also appear on the pubic region which, although harmless in themselves, are unsightly, and their removal is strongly to be recommended.

The same may be said of the hypertrophy (over-development) of the smaller lips of the vulva (Labia minora). This is a serious fault which may prove an obstacle to sexual intercourse, but it can be corrected by operative treatment.

* * *

Finally, it should be observed that in certain circumstances the tearing of the hymen through defloration may, because of its bearing on marriage, have very serious consequences. The restoration of the hymen by operative means is a comparatively simple matter, but the question arises, how far such an operation would be ethically justifiable. In the medical journal, *Die medizinische Welt* (1930), there was an interesting discussion of this subject. The question was raised whether such a restoration, carried out with the object of misrepresenting the facts (*i.e.*, the loss of virginity), could not be described legally as " falsification of evidence " ; and, further, whether the doctor concerned could not be prosecuted as an accessory to the falsification, a view which, however, was declared untenable by high authorities. But it can easily happen that a restoration of the hymen may be carried out for the purpose of deception ; and it goes without saying, that no doctor would lend himself to such an object. There are other considerations, however, to be taken into account ; and in my opinion each case has to be judged on its merits.

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In conclusion, therefore, it may be said that there are very many blemishes which, in a greater or lesser degree, affect marriage fitness. Fortunately we now dispose of the means whereby the majority of these blemishes can be either completely removed or satisfactorily corrected.

CHAPTER III

CONSTITUTION AND MARRIAGE FITNESS

A PERSON'S constitution has, in many respects, great importance for his adaptability for marriage, for his reaction to the various problems which confront him in married life, for the greater or lesser efficiency with which he meets the physical demands made on him by the wedded state—this applies more especially to the woman, who has to bear a greater physical strain—in short, for his physical and psychical fitness for marriage. It falls, therefore, within the scope of this book to deal with the constitution of man. In the Second Section, I will consider the problem of marriage fitness or unfitness, more particularly as it finds a spiritual expression in the constitution; but here I will direct my attention chiefly to the physical aspect of the question. Nevertheless, body and soul cannot be separated, especially so far as the constitution is concerned; and I cannot avoid, even in this chapter, referring more or less fully to psychic phenomena.

By constitution we understand the sum of inherited qualities, as modified by environment and milieu, which determines in the first place the type to which an individual belongs.

The personal qualities of an individual are therefore the product of the interaction of all the factors of his environment on the hereditary elements with which he has been endowed. If a person is adapted in his build, as also in the quality of his reaction, to the influences of his environment, in such a way as to enable his organs to function normally, we say he is healthy.

If he is deficient in his inherited qualities, or if the

influences and conditions of his environment are such as to exceed his adaptive capacity, we say he is ill. With *Lenz* we call a person ill who has reached the limit of his adaptability.

Perfect health characterises the condition of full adaptability ; and a person is ill to the extent that his adaptability to his surroundings is impaired. If a person is precipitated beyond the limit of his adaptability, death ensues.

There is no definite biological line of demarcation between health and illness, but only many fluctuating stages of transition.

Constitution is a comprehensive conception which comprises all the relations and functions pertaining to a condition of health. This conception includes not only the anatomic-physiological structure of the body, but also the kind and degree of reactive capacity, such as the degree of vitality, efficiency, and power of resistance to the effects of environment.

From the point of view of health one can speak of the constitution as good or bad. A bad constitution is also called degeneration, and it can be caused by inherited or environmental influences. These two factors can cause changes in the constitution, which I will discuss later on.

Hereditary degeneration, which leads to changes or deterioration of the constitution, may be due to internal or external causes. Among the internal causes may be counted the deterioration of the germ cells out of which the embryo of the new individual is formed, due to the illness of the parents or to the deformity of their organs. The same harm can be done by inbreeding, which causes deterioration when the same sources of hereditary degeneration are present in both parents, so that the unfavourable hereditary dispositions are doubled. Among the external causes may be mentioned the harmful effects on the hereditary substance caused by working with quicksilver, lead, phosphorus, benzol, aniline, tobacco and so forth. Many consider alcohol to be the chief cause of deterioration of the germ cells, and there-

fore of the abnormal constitutions which result from these cells. Similar effects are produced on the hereditary substance by bacterial poisons (malaria, typhus, syphilis, tuberculosis and other chronic contagious diseases). It is also thought that malnutrition as well as overfeeding may give rise to hereditary deterioration. Underfeeding in particular is harmful to the germ cells, and causes abnormal constitutions, such as infantilism (the arrested development of the whole individual or of certain organs or functions, at the level of childhood).

Environmental deterioration can begin in the pre-natal life of a child, if the nourishment of the embryo suffers through the illness of the mother, or through the strenuous conditions of her life ; and the embryo may also be damaged by the effect of bacteria or poisons. In such cases, although the hereditary substance out of which the child develops is healthy, the child comes into the world with a damaged constitution. It is evident that influences of both kinds (deterioration of the hereditary substance itself, and damage during pre-natal development) may combine, and this will frequently be the case when the mother, for instance, is suffering from a chronic infection.

Environmental deterioration begins after birth. Under the influence of surrounding circumstances, such as good or bad food, sufficient or insufficient bodily or spiritual care, housing conditions, climatic influences, conditions of employment ; in short, under the influence of general or social conditions, the same hereditary dispositions may give rise to different types of constitution. In many cases it is to the influences of environment that hereditary dispositions owe their development—development which may take a favourable as well as an unfavourable direction. Furthermore, unfavourable environmental influences may arrest the development of favourable hereditary influences, and *vice versâ*. The constitution of an individual may therefore be subject to diseases, or resistant to them, according to the strength of hereditary influences and the power of surrounding conditions. Moreover, such influences determine to what constitutional type an individual will belong. It is obvious

that the one as well as the other may have great importance with respect to marriage fitness.

The variations in the fundamental physical constitution find their expression in the build of the body and the proportions of the face. Thus, the form of the body and of the head is, so to speak, the outward and visible sign of the constitutional characteristics of the different types of humanity. After many previous attempts had been made to systematise such types, *Kretschmer* has established a few principal physical types on this basis.

The first type he called the " pycnic." This type is of medium or smaller size and of sturdy build. The face is broad and round, the neck short and massive. A certain corpulence is often present even in middle age, combined usually with a cask-like chest.

Another type is the " asthenis," of delicate build. Unusual tallness is here often accompanied by slightness of build. They are tall figures with weak chests and thin stomachs. The face is dominated by a sharp nose, and the chin is weakly developed.

The third type, with normal figure, is called the " athletic." Strongly developed bones and rigid muscles, well-pronounced in all parts of the body, are characteristic. The shape of the face, with its strong bones and muscles, distinguishes this type from the others.

These three types—of which the two last may be classed together as " leptosome " (lengthy figures)—are of normal growth, although it should be observed that the asthenic type approaches the pathological, and many of its members, particularly the females, are certainly not normal or efficient from the point of view of health.

Besides these there is also a fourth group with less uniform bodily features. *Kretschmer* called the members of this group " dysplastic," that is to say, misshapen. To this group belong people with an abnormal physical development such as pathological tallness, giant and dwarf growth, pathological corpulence and the like. The cause of this anomalous

growth was found in a disturbance in the co-operative working of the inner glands (testicles, ovaries, thyroid glands, kidneys, hypophysis, etc.). The action of the inner glands, which emit a specific product called hormones into the blood, determines to a great extent the physical and spiritual development of the individual. Many authorities call the specific manner in which these glands co-operate, which is different with each individual, the " blood gland formula " ; everyone is endowed with it, and it has a determining influence on the character of the constitution.

The experience of centuries has shown that certain physical types are subject to certain disease : that, for instance, the tall, narrow-chested type is prone to consumption, and the sturdy, red-cheeked type to paralysis. This experience has not only been confirmed by the recent researches on the inter-connection between morphology and pathology, but the constitution theory has made it possible to extend it in several directions and to give us an insight into its interactions.

Furthermore, *Kretschmer* has revealed to us the very important fact that the two main groups of body form, the pycnic and the leptosome types, are associated with particular kinds of character and disposition. Those belonging to the first group, the pycnic, are " zyklothym " (have an undulatory disposition) ; those belonging to the second group, the leptosome, are " schizothym " (having a detached disposition). I shall return to these types in the thirteenth chapter, and shall then try to describe them in simpler terms. Let it suffice to say here that *Kretschmer* derived the above-mentioned psychic types from two large groups out of a number of psychopathics, who constitute, so to speak, the extremes of the two types of character and temperament ; that is, those suffering from circular insanity and sufferers from schizophreny. Every type, from the definitely insane to the healthy, can be classified with more or less precision spiritually into one or other of these two groups, the circular (spiritually demented), cycloide (transitional form to the normal), cyclothymous (the normal members of this group) on the one hand and schizophrenous—schizoide—schizo-

thymous on the other, thereby making possible a practical spiritual division of the psychic types.

These groups comprise, with the transitional stages mentioned, all cases of insanity from the psychopathic to the fully normal (I am not concerned here with other kinds of insanity). We always find pycnics on the side of the circular group ; the other is made up of leptosomous types.

The relation of bodily form to constitution and character, particularly with regard to women, has been further elucidated by *Mathes*. He, too, distinguishes between the pycnica, the asthenisa and the athletica. Here we may dispense with a repetition of *Mathes'* characterisation of his types.

All I want to deduce from what has been said above is that it is possible to draw from a person's physical build certain conclusions respecting his physical and spiritual constitution. I am also interested in the question from the point of view of the marriage-fitness of the various types.

Before I approach this question I would refer briefly to another point. How do people belonging to the different constitutional types really choose their partners, as far as our experience goes ? In other words, what types attract one another ? Is it the schizothymous type, the refined, idealistic, energetic, aristocratic man, or the eccentric, egoistic character who attracts the schizothymous woman or feels himself attracted by her ? Does the cyclothymous type, cheerful, vivacious, realistic or melancholy, emotional man desire a similar cyclothymous woman as wife ? The researches of *Kretschmer* and others on married pairs had important results. They found that pairs who contrasted in physical character decidedly predominated over pairs with similar qualities. In other words, in marriage the pycnic-cyclothymous unite with finely built or athletic schizothymous partners. The more extreme and exceptional the temperaments are, the more do they prefer contrast matches. Uniform marriages are generally between balanced temperaments of the average type, people of a practical bent who are

fond of comfort. The statistics show, therefore, that in the choice of partners, when this is not influenced by factors other than the attraction of the constitution, contrast matches, that is to say, matches in which the partners are complementary to each other, predominate. The biological significance of this mutual attraction of contrary and one-sided constitutions and temperaments is that, through the union of germ cells of such couples, divergent qualities are so combined in the next generation as to compensate one another to a certain extent. In this way nature avoids giving further emphasis to extreme, abnormal qualities in the hereditary substance. The fundamental purpose of bisexual reproduction must be looked for in the possibility which it gives of levelling out abnormal and eccentric characteristics.

It appears, further, that contrast matches between contrary types often engender that mutual self-sacrifice, that super-individual unity which meets the demands of life far better than the pronounced individuality of isolated persons. And just as the physical and spiritual completeness resulting from such a union proves outwardly efficient, there will also be in the intimate companionship of the partners a power to overcome many difficulties, and causes of friction which would prove fatal to two people possessing identical characteristics.

Moreover, the children of such contrast marriages prevent the further development of a type whose physical and mental characteristic would be a serious handicap in the struggle for existence, and there is thus a check on the evolution of abnormal types whose eccentricities of character and temperament would gradually merge into the pathological. In the biology of heredity, *Hoffmann* and *Ewald* have already proved that marriages between the extreme schizothymous types increase the tendency to the schizoide type and to schizophreny. It is the same with marriages between pronounced cyclothymous persons, of whom it may almost be said that they breed circular insanity. In all these cases the danger of psychopathic disposition or real insanity of the progeny, just as in inbreeding, is theoretically very great,

and has been practically demonstrated by the researches already mentioned.

To put it briefly, I may say that a marriage of persons belonging to the same type is only harmless in a biological sense when they belong to the well-balanced average constitution ; that marriage between partners of strongly marked individuality of the same type is dangerous not only for the partners themselves, but also for their progeny, and that the marriage of contrasting characters combines extremes, more or less dangerous in themselves, into a single biological and psychological unity.

Although these principles have been specially adduced in respect of the natural and spiritual aspects of the question, they apply with certain modifications also to physical conditions. For these, too, it may be asserted that, apart from chance illness, the marriage of two persons with normal healthy average constitutions offers good prospects for the partners themselves as well as for their children—for the latter it is, in a physical sense, the best. On the other hand, the union of a man and wife whose constitutions tend towards the same extremes (astheny, for instance) entails grave dangers, physically and otherwise, for the prospective children, especially where there is a predisposition to the same disease (tuberculosis, diabetes, gout, corpulence, etc.). In such cases the contrast marriage is essentially preferable, particularly so if one partner enjoys normal health, or, at least, has an unhealthy tendency opposite in kind. This applies more particularly to the progeny. To what extent a contrast marriage of this kind is advantageous for the partners, the healthy one in particular, depends upon the degree of pathological disposition in the other partner, and upon the compensating advantages such partner has to offer.

* * *

If I now consider, on the basis of what has been said above, how the case stands with regard to the fitness of the different constitutional types for marriage, I am forced to the conclusion that I can speak of an absolute marriage fitness only in connection with the average well-balanced types of the

pycnic-cyclothymous constitutional group; and even here this cannot be accepted as meaning that those belonging to any of these groups are suitable for any and every marriage. A certain relativity in marriage fitness will always exist, because fitness need not always necessarily harmonise with the qualities of the other partner. It can, however, be maintained that the *syntone* (corresponding to the average of the cyclothymous character) pycnica—the robust, youthful female form, the complete woman, as *Mathes* calls her—can claim unmitigated fitness for marriage (within certain limits drawn by race, culture and so forth) with every psychically normal man who has no demands of a special kind.

Generally speaking, the relativity theory applies to marriage fitness along the whole line, inasmuch as representatives of the pycnic-cyclothymous and the leptosome-schizothymous types, as long as they are within the limits of the normal, and have not become unfit through special circumstances (such as ailments and the like, not springing from their constitution), retain a conditional marriage fitness. That is to say, they are qualified for union with a definite partner belonging generally to the average type, whereas they are less suitable for partners having certain other qualities, especially those of the same extreme category as their own, in which case they may be decidedly unfit.

On the whole we may say that the rule "Average to average type, or contrast marriage, but no union of extremes of the same kind"—a rule which is instinctively followed by many—offers the best chances of fulfilling the super-individual purposes of nature as well as of achieving happiness in marriage itself, and, in the choice of a partner, it is advisable to recognise this purpose and not to act in opposition to it.

This holds good at least in respect of the representatives of the normal types of constitution. Certainly, the position of the matter is different when it is a question of individuals with a tendency to disease who belong to the dysplastic (more correctly: the dyshormonal) types, *i.e.*, those with disturbances in the formation of the hormones. Nature

wants to eliminate them as it wants to make every degenerate form of life disappear again. And it shows this by the decreased vitality and capability of resistance and, above all, by the mostly diminished and often entirely stopped capability of propagation. Here, however, the personal efforts of individuals prove to be in opposition to the purpose of nature; they want not only to live, but also to love, to marry, to beget children like the others, the perfectly normal people. And hence we have to ask ourselves how far the representatives of the deviating types of constitution can, nevertheless, be adjudged marriageable, regarded from the narrower human standpoint—which does not in the abstract value human happiness higher than the effort of nature, yet, as is easy to understand, does try to effect it in the concrete in opposition to this effort.

Three relatively common types interest us here from the point of view of practical choice in marriage in particular: the infantile, the extreme-asthenic and the intersexual types; the rest, as they are comparatively rare, can safely be omitted.

Physical constitution and psychic disposition of people afflicted with infantilism correspond to their having stopped at a younger stage of development than accords with the actual age of the individual. It is a physical-mental inhibitory phenomenon, a disturbance in the evolution of growth and often, too, in mental maturity which gives these people quite a special stamp. The primary cause of this disturbance in development has probably often to be looked for in damage to the idioplasm, occasionally, too, in injurious influences exerted on the embryo developing in the uterus (disease of the mother) or which have operated in early youth (infectious diseases, for example). The disturbance in development, as well as in the function of the pituitary body and the generative glands which arise from these primary causes, are then certainly predominantly responsible for the further phenomena which are comprised in the condition of infantilism.

To this, physical infantile signs like arrest and deviations

of growth, small cranial circumference and so on, are connected with certain psychic symptoms which indicate an interruption in the sexual structure. The facial features and the physical and psychic movements of expression have something childish, or at least juvenile. In the man we find unequal size of the generative glands, congenital displacement of the testicles (*e.g.*, one testicle remaining behind in the inguinal canal); in the female sex, under-development (hypoplasia) of the sexual organs. The secondary characteristics are, in both sexes, often imperfectly developed; the hair covering of the body is scanty, the nervous system is in a continuous state of over-excitability. The psychic disposition, too, shows more or less marked childish features. These people are almost always dependent, very excitable, easily turned aside, without staying power and energy, easy to intimidate and to influence, but this always without any long-lasting effect. Intelligence and power of assimilation need not be diminished, but the whole conduct of life of such people shows that they do not fully foresee the bearing of their actions, and that they are deficient in suitably directed initiative. In their whole psychic conduct, they show a frivolous attitude to life and a certain lack of seriousness. The demarcation of the psychic conduct from clinical forms of weakness of mind and from certain forms of psychopathy can, in many cases, be very difficult, precisely as there are also easy transitions to the fully normal. In their psycho-sexual conduct they often show disturbances and deviations. Weakness of impulse, homoerotic or fetishistic constraint in the course of the sexual impulse are not unusual with them. Also, the opposite conduct with violent and unrestrained sexual impulse is observed (*Magnus Hirschfeld*).

Members of the male sex afflicted with infantilism are fitted for marriage only in slighter cases, and even then only conditionally. The reasons for this lie first and foremost in their psychic and psycho-sexual conduct.

Among the anomalies in constitution in women infantilism is perhaps the commonest disturbance of development. The infantile woman is generally small (although insufficiently developed sexual organs are also met with remarkably

often in women of athletic build). The shortness of the lower extremities is striking in comparison with the relatively long trunk. The secondary sexual characteristics are not sufficiently marked. Deficient hairiness and tendency to fatness especially in later periods of life are present. The pelvis is often marked by uniform narrowing. Particularly characteristic is the feeble development of the sexual organs : small, narrow, often rigid (stiff, unexpansible) vagina, the external genitals childish in form, with scanty pubic hair, the labia only moderately developed. Uterus and ovaries are underdeveloped ; that is to say, too small and imperfect in function.

From these physical variations in conjunction with the psychic-infantile characteristics which we come across in women as well as in men, many difficulties for marriage arise. These women, in accordance with their whole psychic disposition, are, as a rule, not equal to married life and the psychical demands of marriage ; sometimes they are even very difficult to deal with, capricious and unreliable companions in marriage. (However, there are also, especially in the slighter cases, very nice and lovable " children " among them with whom the husband, who understands how to manage them, can live very happily.) Their sexual organs at best are not very fit for propagation. The great gynæcological authority, *W. A. Freund*, has expressed this excellently : " Women thus predisposed are unfit for the propagation of the race since they are afflicted with sexual incompetency, for although by virtue of their generative glands they can be fecundated, yet, because of the deficient development of their uterus and vagina, they are unable to convey the impregnated ovum to the proper breeding place, or, if under fortunate conditions this does happen to take place, often they cannot harbour it to the proper maturity, or else cannot give birth in a normal manner to the embryo when it has reached maturity. Exposed to danger at every turn, these poor creatures often pay for their participation in this business with health and life." If we further add that the sexual feelings of women suffering from infantilism are defective as a rule, and that, moreover, coitus is in many

cases made difficult or impossible by the nature of the sexual organs, then, taking all in all, we must say that also female individuals with infantile constitutions are fit for marriage only in the slighter cases, and even then only conditionally.

Infantilism in women (and in girls respectively) has, in a certain respect, far greater significance than in men: the *local* condition, that is the under-development confined to the organs of reproduction, is much more common in them than in men. Hypoplasia—as such under-development is called—of the internal sexual organs occurs in the most varied forms whether mainly confined to the uterus or affecting the ovaries as well—whether it brings with it easily recognisable functional disturbances, such as irregularity or absence of menstruation, or does not become recognisable until in marriage a desired pregnancy fails to appear. The marriage fitness of girls afflicted with general infantilism (or in any case, only with the slightest degree of it) but still showing more or less marked signs of backwardness in the development of the internal sexual organs themselves, is considerably less impaired than in the above-described cases of general constitutional disturbances of this kind. All the same, it depends on the degree of under-development how far an existing marriage fitness can actually be spoken of. Precisely with regard to such deviations it is very advisable to have girls who have just reached maturity examined—the examination to be made as delicately as possible—so that any disturbance may be removed by suitable treatment in good time, best of all before they are betrothed.

That *asthenia* belongs to a certain extent to the normal types of constitution, I have previously remarked. Nevertheless, if we speak of asthenia as a constitutional aberration, as a dysplastic type, then we mean the degrees of this constitution which go beyond the (fluid !) boundary of the normal. Just as with infantilism, so with asthenia—I am now using the word in the sense of what oversteps the normal —it is expressed in man in a predominantly psychic way, in woman in the first place in physical signs of an abnormal kind.

The pure asthenic is slim, medium to tall in figure. The pale face shows a thin, sharply prominent nose and a short receding lower jaw. The face itself is longish and narrow and has a sharp angularity in profile. The shoulder zone is likewise narrow, the chest flat and long, the slim arms and legs have thin delicate bones, the muscular apparatus is feebly developed, the skin thin and provided with few cushions of fat. Beard and hair growth is scanty and thin, and often patchy in its distribution, the hair on the body mostly weak. The body weight generally remains below the average and cannot be improved even with the best care and rest.

Asthenic and athletically constituted persons have approximately the same temperament and characteristics. With the pronounced schizoid asthenic (as a reminder: we name schizoid the transitional form between schizothym and schizophrene, that is, mentally affected), we find these qualities again in a strengthened and distorted form. Their nature vacillates between the poles very sensitive and dull, just as the temperamental disposition of pycnic individuals vascillates between gay and sad. The schizoid asthenics are people who lead more or less a double life, a life which they present to the world about them as a mask, and which is not their own at heart, because they keep their real internal life carefully hidden from the outside world. An impenetrable wall separates them frequently from the family. As these then, in the period of marriage, only view it from a distance, so do they not even let their wives share in their own personal life, and therefore conceal all their own impulses and sensations from them. They always appear to be indifferent towards their wives as it is not given to them to reveal their feelings to the outside world. Thus they create an atmosphere in which an affectionate wife cannot feel at ease.

In spite of this apparent coolness, all impressions which affect the mental life are at once and entirely used up, often with such intensity that the mood veers from one extreme to the other at a bound, and the wife is never safe from catastrophes. Often men of this kind indulge in certain fancies with fanatical passion, and in the meantime forget wife, family and profession.

The tendency to be uncompanionable may assume the most varied forms according as stupidity, singularity, eccentricity or sensitiveness are predominant in their character. The schizoid asthenic may keep this attitude hidden from the outside world for a long time till suddenly in some conflict the sensitive spot in his mind is touched, and the unmasked, undisguised nature of this individual springs forth like an explosion.

With their rigid emotional disposition every change of situation is very irksome and unwelcome to those who thus deviate from the normal types of constitution, and they also make life exceedingly difficult for their wives because of it.

Besides, one never knows before marriage what is concealed behind the masks of these men, whether shallowness, mediocrity or good tendencies ; one finds among them rogues and enthusiasts, sluggards and remarkably efficient individuals who pursue their aims tenaciously.

To sum up, the following disadvantages to marriage fitness arise in the case of these people : over-sensitiveness or frigidity of feeling, unsociability and a changeable nature, rigid stiffness of mentality, impulsiveness with unrestrained explosions in the life of impulse and sudden emotional actions which may lead to the most serious conflicts. In any case, this urges care in choosing a marriage partner of this kind.

Female asthenia is a congenital predisposition which is closely connected with infantilism in various respects and often shows such fluid transitions to it that a precise delimitation is frequently impossible. There are investigators who even speak of an asthenic infantilism, as female individuals of this kind may exhibit both asthenic and infantile physical characteristics. In spite of the kinship of these two congenital predispositions, which, as forms of subnormal mass and height or forms of degeneration of the body, are correlated also causally to a certain degree, they must be regarded as two distinct deviations. As I have already mentioned, infantilism—which, in itself, must by no means be associated with the leptosome structure of the body—is to be understood as a stoppage of the body and psyche at a childish

stage of development. The asthenia of the leptosome woman, on the other hand, is essentially to be designated as a constitutional disease in which physically a debility of the fibres of the muscles and the connective tissue crops up, owing to which the tissues lack the necessary firmness and elasticity. In conjunction with these, typical abnormal phenomena are shown in the internal sexual organs and the whole entrails, in particular sinking of these organs (enteroptosis), so that one speaks directly of an asthenic-enteroptotic-nervous symptom-complex in this constitutional deviation.

Asthenia usually makes its appearance at the time of puberty and ceases in the climacteric, sometimes with abnormal fat-formation. Both factors indicate clearly that we have here to do with a disturbance in the function of the glands which regulate the sexual occurrence.

Asthenic women, as a rule, are very thin, exhibit long extremities, delicate structure of bone, loose, pale skin, long narrow face and neck, and long narrow nose. The narrow small-boned face shows in pronounced cases a very angular profile, which has not a pretty effect, particularly in women. Everything in the asthenic woman shows on the outside (tissues, bearing, facial expression) weakness and slackness. This slackness and thinness are most marked in the connective tissue apparatus which is shown, as already observed, particularly in the slackness of the whole abdomen, its viscera, their ligamentary apparatus, the abdominal wall and the sexual organs with their ligaments. Besides this, the whole nervous system is characterised by weakness of function. Nervous over-sensitiveness, excessive reaction to slight, indeed, even normal, physiological stimuli, getting tired quickly, a hypochondriac disposition give her a typical cast. In conjunction with the above-mentioned sinking of the viscera, these nervous disturbances set in action as early as in the years of growth, a number of very troublesome complaints. In the sexual apparatus this congenital predisposition to disease early leads to sinking troubles, to pains and disturbances in menstruation, to abnormal hæmorrhages, backache, and so on, for which there is no corresponding objective condition. This disproportion between the osten-

sible complaints on the one hand and the objective condition on the other, shows that in the case of the asthenic woman, a part of the trouble is caused psychically. Women thus constitutionally tainted are disharmonious.

Now, if we proceed to submit *the intersexual constitution* to a brief consideration it must be observed in the first place that the expression is used in various ways. It is like asthenia in this: while that word is used on the one hand to designate narrow-chested representatives of the leptosome-schizothym type who still come within the bounds of the normal, one alluded, on the other hand (as in the pages immediately preceding), to the more extreme already degenerate form of this type. The same is the case with the use of the word "intersexual." *Mathes*, whose views with regard to this are particularly familiar to us gynæcologists, names the schizothym-leptosome women of the (normal second main) group mentioned in the beginning of this chapter, simply "the intersexual woman" because he wants to emphasise her insufficient femaleness in contrast with the pycnic-cyclothym complete female. Others again—the sexual investigators who have in mind more particularly the intersexual constitution in the male—put the stress upon the bisexuality of certain "intersexuals" which goes as far as erotic inclination for their own sex. It is further to be borne in mind that intersexuality is more or less closely connected with asthenia—as follows from the use which *Mathes* makes of the word—as well as with infantilism, which is, of course, likewise characterised by retarded development especially on the sexual side.

The intersexual indications—which may vary very much in degree—manifest themselves in the structure of the sexual organs, in the physical appearance, and psycho-sexual conduct.

All degrees of intersexuality in women are characterised by imperfect femoral closure and excessive development of hair. Along with these are all sorts of other characteristic signs which, when they are met with in women, indicate a defective sex-differentiation: sharp facial features, rather a big nose, prominent chin, strong structure of bone. The

last-named characteristics appear particularly plainly in the intersexual women belonging to the athletic type. In those belonging to the asthenic and infantile type, pelvic contraction, infantile pelvis, small breasts deficient in fat, poorly developed secondary sexual characteristics, as well as underdevelopment of the external and internal genitals, may be found. The male hirsuteness, which I have just mentioned, is also to be met with in the milder forms of intersexuality in all three of these groups; indeed, in not a few women such an unfeminine hirsuteness of slighter degree is even the sole external sign that indicated a certain intersexuality. Excessive hairiness of this kind, according to the gradation of the deviation, is to be seen on the legs, round the anus, on the middle line of the abdomen, on the nipples, the thighs, the arms, on the back, the upper lip and the chin. Also the region of the mons pubis is more thickly and widely covered with hair than usual. In the more pronounced cases of female intersexuality we find the formation of a moustache, very strong abnormal hair covering on the body, broad shoulders, narrow pelvis and so on, that is, characteristics of a physical kind such as occur in men. In such cases one speaks of masculine women (viragines).

In very many women with imperfect sex differentiation—to whichever type they may belong—one meets with more or less strongly marked changes in the sexual organs, with corresponding disturbances of function.

The sexual frigidity often present, or obviously diminished sexual sensation, is of very unfavourable effect on the nervous system. Both, however, are particularly easy to recognise in women belonging to the asthenic type, and are common to all forms of intersexuality. Whilst the infantile intersexuals for the most part show a very slight sexual impulse which is often allied to an infantile fixation on one of the two parents, the asthenic intersexuals have a propensity for the most varied deviations of impulse and perversions up to the homosexual attitude. In the intersexual asthenic woman there is an increased readiness for psycho-sexual conflicts which is certainly enough to make conjugal life with her more or less difficult.

However, not only by their psycho-sexual conduct, but also by their character, intersexuals generally make it far from easy for their male partners. In accordance with their disposition they belong to the group of excessively excitable natures, and we find among them the irritable, the nervous, neurotic, neurasthenic, eccentric, hysterical, and so on, with whom it is very difficult to lead a happy life. We often come across them in daily life in the so-called male professions, and also as a certain type of artist and manager. Great enthusiasm for quite unfeminine professions should always arouse suspicion of intersexuality, urge caution in thinking of entering into matrimony with such a woman.

While the slighter forms of intersexuality in women usually manifest themselves as psycho-sexual disturbances in the form of inhibitions in intercourse, sexual frigidity, refusal of sexual intercourse with men, physical characteristics of the opposite sex are often associated with an erotic inclination for their own sex. Although, as far as physical structure is concerned, there are homosexual women entirely feminine in nature, yet where we come across a typically male appearance, deep voice and other characteristics along with a tendency of this kind, we must, after all, believe in a certain constitutional connection—by which, of course, we do not mean to say that the development of manifest homosexual *activity* is brought about first of all by these constitutional factors (compare the eleventh chapter), and just as little that women with the external characteristics just mentioned are *necessarily* abnormal sexually. There are, to be sure, all degrees and combinations of physical and psychic intersexuality. And with them the fitness for marriage of intersexuals moves between full marriage fitness (with them, of course, more rare) and absolute marriage unfitness. Therefore, examine . . . ; but this can certainly not be done without extensive help from a marriage adviser experienced in psychology and gynæcology.

Just as there is a female intersexuality with tendency to deviations, so we have also in the male sex an intersexuality which more frequently than in women manifests itself in inclination towards both sexes, or in an exclusively homo-

erotic attitude. Of course there is a great number of male homosexuals who display no essential physical and psychic characteristic symptoms; but where feminine structure of the body and feminine emotions are present in the male as intersexual signs, one will, of course, not infrequently encounter the psycho-sexual disturbances mentioned—although here, too, it must again be emphasised that a feminine man need by no means have any homoerotic tendency (at least, no apparant homoerotic tendency, let alone any desire for homosexual practices). Not infrequently, however, with such men, the erotic liaison falls upon women with typically masculine exterior. Marriages resulting from a mutual attraction of this kind as a rule turn out particularly well—and offer the intersexuals of slighter degree in both sexes probably the best solution for the difficulties which may otherwise easily arise from them.

As marriage partners, there come into consideration only conditionally those male intersexuals who also feel a distinct inclination for the other sex and have no homosexual practices (any longer), who want to develop their heterosexual components and to suppress the homoerotic tendency, and who are prepared to get the advice of an alienist for this purpose or to have treatment. However, here, too, one can never predict the direction in which marriage will turn out, as, of course, the homoerotic components may come to the surface again later and then spoil the marriage. I know a few cases of this kind where a marriage happy at first followed this course: occasional impotence of the husband—disappointment and despair of the wife—her being consoled by a male friend—relapse of the husband now disappointed, on his part, into homosexuality, proved a failure and, finally, led to divorce and catastrophe for the husband.

Exclusively homoerotic men, who state that they have never felt the slightest inclination for the female sex, and really do not mind that, should decidedly not follow any possible desire which may crop up in them to contract a marriage for external reasons. A marriage between an intersexual woman with homosexual tendencies may, it is true, be unhappy, for the reasons stated above, but it has

never the same incisive consequences as when a manifestly homosexual man marries and then remains absolutely impotent. Moreover, men who indulge in homosexual practices should never link the fate of other people with theirs. Their social and economic position is always in danger; they generally lose their position even nowadays at the moment when their tendency becomes known, however efficient they may have been. Even if a social crash is avoided and the wives are able to make light of a luckless and joyless marriage—yes, even if the husband himself surrounds his wife with attentions—nevertheless, the lot of the female partner for quite comprehensible reasons remains very pitiable. Many a wife may console herself with a "friend of the family," whom the husband brings in or tolerates, but most of them will try to get rid of such a companionship.

Now, infrequently, women enter into matrimony with these men because they are attracted by their refined appearance often present, their gentle character, their conventionality, and the mental and artistic qualities of this type of man, and believe that what is still wanting will be set right in marriage. Then if this thing which is lacking, but which is just what is essential in marriage, is not set right, bitter disappointment sets in.

In spite of every warning, such marriages are continually taking place with misunderstanding of these facts.

When this can justly be characterised, so far as the man is concerned, as escape into marriage, then the issue of a marriage of this kind not seldom represents escape into narcosis; many of these men resort to alcohol or to other intoxicants in order to save themselves from their forced position by insensibility. That such conduct must destroy the ultimate existence of the marriage goes without saying.

Now, if we go further in our considerations, we shall come to the question: can a type of constitution which seems comparatively unfavourable for marriage be changed into a more favourable one?

Can an asthenic woman, for example, be changed into an athletic or even pycnic woman ? According to *Aschner*, who has the greatest experience in this sphere, the answer in many cases is yes. By tonics and strengthening medicines, such as iron, arsenic, kola, stomachic specifics and specifics for assisting digestion, by meat diet, alcohol, spices, an alteration of the tone is attainable. *Pregnancy* and parturition have a similar effect. Do we not often find that a typically asthenic woman becomes stronger and more rounded by childbirth and draws near to the pycnic type ? Hand in hand with the transposition of the ductless glands taking place in this, psychic changes also take place ; the woman becomes more feminine, more maternal, and casts off most of the qualities which previously characterised her.

By means of water-treatment, mountain-climate, sea-bathing, electricity, muscle-training and gymnastics, far-reaching changes in constitution and ameliorating effects can be achieved.

The effect of hormone-therapy is similar. Think of the thyroid treatment, which is able to turn the cretin into a sensible human being ; of certain cases of obesity, in which a complete change of constitution is achieved by thyroid and pituitary preparations.

In female infantilism much can often be done by supporting and improving the ovarian function. In this a favourable influence is exerted by all processes which cause a congestion of the true pelvis, such as mud baths, diathermy and the like. Also good results are sometimes obtained by long-continued organotherapy with preparations which are made from the ovaries or their products.

The best results in infantilism, as well as in purely local under-development of the internal sexual organs, are obtained by pregnancy. If the various measures are only successful in making the uterus fit for pregnancy, then, as a rule, we see, after the birth of a child, a regular blossoming of the organism. From the childish woman arises the complete woman.

Along with actual constitution-therapy the prevention of injury to the constitution, as I have already emphasised

repeatedly, plays an important part. The healthiest predispositions may suffer harm through unfavourable outside influences. In puberty especially, surrounding influences of an unfavourable kind (for instance, alcohol, nicotine, wrong feeding, bad housing conditions, diseases and the like) are often of tremendous importance for the course of constitutional development. In this period of life the generative glands have, in both sexes, to go through the process of coming to maturity, and the whole organism is under its influence. These particular organs are very sensitive to injury, and the stoppage of development thus brought about is not limited to the generative glands alone, but has also in the sense of deterioration of the constitution, a far-reaching reaction on metabolism, the circulation of the blood, cerebral and nervous activity. If to these physical injuries and the mental conflicts which are incidental to this period of life are added mental or physical over-exertions as well, then the temporary disturbances may become a constitutional defect which no longer may be corrected.

The fact that the constitution can, to a certain degree, be altered towards the good side is of great importance for marriage. Is it really possible thus to give certain constitutionally marriage-unfit people a full or at least average marriage fitness by means of suitable treatment ?

Marriage, on the contrary—the good marriage at least !—with the indefinable influences of the milieu which it creates has, in many cases, the effect of improving the constitution and is able, moreover, to keep away certain injuries to the organism, which have previously had a deteriorating influence. Think of the slighter forms of under-development of the female sexual organs and of infantilism, in which marriage with its sexual intercourse and the absorption of semen connected with it presents a regular cure. Further, let us turn to certain forms of asthenia in men which are greatly improved in marriage by a suitably quiet and regular mode of life and proper food ; the organism becomes fuller, fat and muscle are put on, the proportions of the body are

adjusted; the vegetative nervous system which regulates the distribution of the hormones is transposed, and thus gradually changes are manifested which form quite a different type of constitution.

The changes in the physical-constitutional disposition, as constitution and character formation are parallel processes, have as a result naturally also changes in the psychic qualities so important for the marriage partner. Retarded character development in some circumstances experiences completion, psychic infantile individuals mature, disharmonious ones grow smooth, violent psychic ways of reaction become milder; uncertain ones more assured. In various abnormal constitutional conditions which are connected with disturbances in the function of the thyroid glands, these changes in character and in the whole psyche brought about by therapy are very obvious. If it were possible in other disturbances in internal secretion to exert just as much influence in adjusting and improving the physical constitution, then many more such harmonious characters would result.

Meanwhile we are still at the beginning of our knowledge and power. It can be seen from the foregoing pages of how much importance it is for marriage fitness that, by the strenuous work of eminent investigators, our knowledge increases daily, and that we actually apply (though this is not the case to a sufficient extent, because there is need of improvement, and we have no idea of the possibilities in this sphere) our power so far as it goes.

If, because of the complexity of the material it were not possible to do more in these pages than give a few superficial impressions, yet the significance which the constitution in both the physical and psychic respects has for marriage fitness, and, indeed, for the fitness for marriage as well as the fitness in marriage, may have been made clear to the reader.

CHAPTER IV

DISEASE AND MARRIAGE FITNESS

I NOW come to the discussion of certain diseases which may, according to how far they have advanced, present a relative or absolute obstruction to marriage.

Tuberculosis must be mentioned in the first place because, along with the diseases of the genitals, as a chronic infectious disease, it is of extraordinary importance for marriage, and is probably the disease most feared by married people. On the one hand, rightly ; on the other hand, however, it must be emphasised that the fear of infection with tuberculosis is sometimes exaggerated beyond all bounds, while, by men in particular, syphilis and gonorrhœa are generally taken too lightly.

Tuberculosis—I am speaking now of the form occurring most commonly—tuberculosis of the lungs—belongs, it is true, to the infectious diseases, but not to the contagious ; that is to say, infection takes place not through contact with a person suffering from the disease or by contact with an object contaminated with tubercle bacilli, but by inhalation of the germs which, first deposited on the ground or in the handkerchief, after becoming dry, mix with the dust and are distributed in the air. Moreover, infection may take place also by the so-called droplet-infection in coughing, sneezing, hawking, because in this way droplets infected with bacilli may get into the mouth and throat of another person.

As a rule, one single admittance of disease germs is not enough to cause infection. Also, in many cases if the patient follows precisely the precautionary measures enjoined by the doctor it is possible to live a close intimate life together for many years without its coming to an infection.

Now, what is the experience with regard to infection among

married people? Direct infection of the tubercle bacilli of a sufferer from lung disease by the semen may be regarded as absolutely out of the question. The danger of an infection from the sputum in coughing, and also from the fæces if they contain tubercle bacilli is comparatively great. Infection certainly often takes place from mouth to mouth, thus by kissing. Year-long living together in the same house, the nearness of the beds, the intimate contact in sexual intercourse, the common use of dishes for eating, and so on are, of course, also sources of infection of the first rank.

The danger of an infection is also not impossible when on one single examination no tubercle bacilli are found in the sputum; these may be periodically absent in the sputum and then suddenly appear in it again, so that a *regulated* medical supervision is necessary. On the other hand, the presence of infectious bacteria in the sputum is not enough actually to infect the partner; there must be in addition a certain predisposition to the disease so that the tubercle bacilli may enter on their work of destruction. Here, too, the principle stressed in the foregoing chapter has to hold good that representatives of extremes of constitution of the same kind—in this case of two people who are afflicted with the predisposition to the same disease—should not marry each other. A marriage of two people predisposed to tuberculosis (for example, asthenics with hereditary tendencies to tuberculosis) brings with it not only risks for the children—also the danger of being infected by a partner already diseased is, in such a case particularly great for the partner not yet affected by the disease. Marriage with an individual suffering from progressive open tuberculosis must be seriously advised against in every case, for even the most healthy partner in constant close contact with such a sufferer runs the risk of being infected.

Marriage involves special dangers for the *tuberculous woman* because of the possiblity of pregnancy associated with it. Hence, marriage will have to be forbidden to a young girl suffering from tuberculosis until the doctor can declare conscientiously that a cure has taken place. Pregnancy is

mostly associated with such a marked turn for the worse in the disease that this danger must be eliminated beforehand. Even surgical interruption of the pregnancy cannot, in many such cases, arrest the fatal progress of the disease. It is quite certain that, with a tuberculous woman, every pregnancy means serious danger to health and life, that this danger is particularly great in the early months of pregnancy, and that it is increased still more by parturition and in childbed. The great demand on the maternal bodily strength and fluids from which the child draws its nourishment is mainly responsible for the aggravation of the disease, but the transposition which the whole metabolism undergoes in pregnancy is certainly also involved in it. In parturition itself, tuberculous centres may be torn in the placenta so that tubercle bacilli are flung into the circulation and a dangerous scattering of excitants of disease takes place in the body.

Only in the case of completely cured tuberculosis, or entirely inactive processes can pregnancy be borne without harm.

Further, of great importance—especially in consideration of the influence which marriage exerts on every woman, hence also on the tuberculous woman—is the fact that unfavourable psychic factors may have a very serious influence on the progress of the disease. It is often observed that mental conflicts of all kinds, especially in the erotic sphere, or economic worries, aggravate an existing pulmonary affection; that sudden rises in temperature, hæmoptysis, and so on, take place if such mental agitations come upon the affected person. The psychic condition in this case undoubtedly has an unfavourable effect on the performance of the functions of the body, and brings about changes of function in the organs, which diminish the general capability of resistance to the disease and hence promote the revival and advance of tuberculosis. In this respect the ever-recurring fear of pregnancy may also have an effect almost as fatal as pregnancy itself. The doctor whose duty it is to protect the patient from harm as far as possible has not an easy task, even if he takes this side of the question

seriously; he has to take into account not only that pregnancy, and even the fear of pregnancy may do great harm, and, therefore, must decidedly be avoided, but also to consider that a very long period of abstinence in marriage can only in the rarest cases be carried out without evoking grave pyschic conflicts which are just what have to be avoided. Further, he must bear in mind that even the use of contraceptive measures is sometimes connected with these conflicts of most varied origin, and that the insufficient care with which these precautions are carried out by many married couples seems certainly not adapted for increasing their safety, and thus again the danger of impregnation and the fear of pregnancy arise. Just here, in tuberculosis, where conception *must* be avoided, the problem of method of prevention is perhaps most difficult for the husband and wife as well as for the doctor who has to advise it. In each individual case it can only be solved on the strength of thorough discussion of all the psychic and physical factors which come into consideration.

I will not stop here at these " generalities," but undertake the task of saying clearly what *my* opinion is. I summarise them as follows: the tuberculous *girl* should not marry before her disease is cured, for both the physical dangers of pregnancy and the mental ones of avoiding pregnancy are too great. The tuberculous *wife* should not—speaking as a doctor—become pregnant. If she is bound by religious or similar *conviction* to refuse the use of contraceptive ways and means once for all, then the doctor should not by his advice bring her into conflict with herself. The husband and wife then have the choice between a permanent abstinence and the principle of letting it happen "as God pleases." I admire and envy the woman who, from the deepest conviction, then chooses the *latter* course with all peace of mind. If the husband and wife decide after mature consideration on artificial contraception, then the doctor—so far as his views of life or his religious creed respectively do not prevent him, in which case he should leave the giving of advice to another doctor—has not only to explain the ways and means most suitable for them, but also to give them active assist-

ance. Temporary operative sterilisation (see Volume III. of my trilogy) comes mostly into consideration when it can be carried out without special danger, above all when there are children already. I myself, both as a human being and as a doctor, take the view that in this and similar cases of disease, impregnation should be avoided in any circumstances.

Laryngeal phthisis almost always grows substantially worse through pregnancy; what was said with regard to tuberculosis of the lungs, holds good for it, to a still greater degree. Also the other forms of tuberculosis are in general made considerably worse by pregnancy and childbed.

Tuberculosis of the female sexual organs mostly presents an important hindrance to marriage. It rarely occurs primarily, however; in most cases it appears as a result of tuberculous processes localised elsewhere. There is no doubt that an under-development (hypoplasia) of the genital apparatus not infrequently present has the effect of promoting the rise of this form of tuberculosis. Sometimes pregnancy or childbed prepare the ground for the infection. The course of this affection is extraordinarily slow, although the destruction of the internal organs may be enormous. Uterus, tubes and ovaries are affected and the tuberculous abscess-cysts of the tubes and ovaries may fill the whole of the true pelvis. Nevertheless, we can restore the health again by operative removal of these centres of disease, especially when the primary tuberculosis in the lungs is cured or has come to a standstill. If the internal sexual organs have to be removed *entirely*, then we shall advise such a woman against marrying afterwards even if the local process of disease has been cured by the operation. If, however, it has been possible to retain even only part of an ovary (the uterus, too, can be left in many cases) then we may, after a sufficient period of observation, give permission to marry. In such cases one finds after the operation an astonishing flourishing of the body with increase in weight, as well as psychic well-being. Such women, if they have no other tuberculous centres, are then to be regarded as completely cured and comparatively marriage fit—all the more so on account of the removal of the diseased Fallopian

tubes, a pregnancy which might provoke fresh outbursts of the tuberculosis is precluded. Meanwhile, it goes without saying that the marriage fitness in the circumstances mentioned is only relative—and that the partner must honestly be made acquainted with these circumstances.

Tuberculosis of the testicles or the penis is a considerable source of infection for the wife. Here the disease may even be transmitted to the sexual organs of the woman by direct contact and semen infection. If the husband is successfully cured of his tuberculosis of the testicles, then, in many cases, putting the generative glands out of function is connected with it, and thus the capability of coitus is disturbed or destroyed.

In judging of tuberculosis of the urinary apparatus, the prognosis of marriage fitness is still more uncertain, as this form of tuberculosis is mostly fatal.

If I sum up, I may say: marriage is permissible for a tuberculous man only if his external circumstances are improved by it, if hitherto injurious influences are eliminated and the disease is not too far advanced. Whether it is sensible for a woman to marry a man thus affected is another question; at any rate, she should not do so without having given it mature consideration and weighing all the circumstances. Certain forms of tuberculosis, such as tuberculosis of the sexual organs, tuberculosis of the larynx and of the urinary apparatus prohibit marriage entirely.

The danger is greater with a woman. The physical and psychic demands made by marriage, pregnancy, childbed, rearing children, household troubles and worries, especially when the organism is not yet fully mature, easily lead to aggravation of the disease which would not have arisen if she had given up marriage. In particular cases there may be some question of a relative marriage fitness if pregnancy is precluded beforehand. How the other partner judges the prospects of marriage is, in this case, also a matter for himself. In any case he must know precisely how the matter stands. Certain forms of tuberculosis are, just as with men, to be regarded as absolutely preventing marriage.

With regard to *affections of the heart*, it is to be observed that in organic diseases of the heart and affections of vessels, men are most endangered by sexual intercourse, but women mostly by the actual processes of propagation, that is by pregnancy and parturition. The dangerous factor declines when delivery has been got over ; in other words, in childbed (in contrast with what we saw in the case of tuberculosis) the patient is not substantially in any more danger than before pregnancy.

Of the acquired organic cardiac affections (the congenital lead to early death), the defects of the cardiac valves are in practice most important. They usually arise after acute infectious diseases, especially after rheumatism, and their manifestations mostly appear between twenty and thirty years of age, hence at a time when with many people, the question of marriage is acute. The position is similar with affections of the cardiac muscle itself, which may have causes like those of valvular defects.

Various circumstances are influential in deciding whether one should permit a man suffering from heart disease to marry. The degree of the cardiac defect, of the sufficient or insufficient cardiac action (compensation) respectively, and the question of the social position of the man concerned. If it is possible for the patient to take care of himself and spare himself in marriage, if he can avoid very great exertion and privation, if his work involves little physical and mental strain, then the heart can so adjust itself that the prospects are comparatively favourable. But if the above-mentioned conditions do not hold good, if one has to reckon with inevitable agitations and worries, then there must be no omission of a serious caution against marriage.

Sexual intercourse may have a very unfavourable effect on men with affections of the heart and vessels, especially in later years. Every coitus causes quite a considerable increase in the blood pressure, and this may lead to cardiac paralysis or to rupture of the affected walls of the vessels, so that death occurs during or shortly after the act. Those cardiac affections in particular in which blood clots (thrombi) are formed in the heart, which are freed in accelerated action

of the heart and then obstruct some vital little artery (embolism), add greatly to their danger in coitus. If signs of cardiac insufficiency or tendency to embolism manifest themselves before marriage, then the prohibition to marry must be pronounced. The same holds good also for those valvular defects in which it is possible only with the help of specifics for regulating the heart to maintain the circulation and the action of the heart sufficiently.

In cardiac affections of women it depends on whether the heart is compensated (that is, whether the organ is successful in compensating functionally the existing defect) or not. There are doctors who consider it wrong to pronounce unfitness for marriage where a complete compensation exists, because experience shows that in such cases pregnancy runs its course as a rule without danger to the woman. Regarded from the point of view of humanity in general, this can be quite understood. Opposed to this, however, it must be kept in mind that in such cases the situation may become more unfavourable as time goes on, so that the woman is no longer equal to the demands of marriage—and also that the husband's prospects of having a life companion of high quality are, in a case like this, less than usual. A difficult decision for all concerned, if they are conscious of the importance of their decision—all the more as one could not, without very serious consideration, enlighten a girl who, so to speak, perceives nothing of her disease as to the full extent of its importance when by so doing she would be terribly affected physically. It is fortunate in such a case (for everybody: girl, parents, doctor—perhaps also, but perhaps *not*, for the husband) if the young people do not trouble at all about the question of marriage fitness or marriage unfitness and leave everything to God—or follow their instinct which, in this case comes practically to the same thing. But, if the compensation is not perfect, then pregnancy may, in some cases, lead to very dangerous disturbances; therefore, in such cases, it is unquestionably the doctor's duty to advise most urgently against marriage or at least against pregnancy. The causes of these dangers lie partly in the increased demand on the heart and circula-

tion by pregnancy and parturition; partly in the purely mechanical contraction of the thorax. Probably, also toxic process produced by products of pregnancy which the affections of the heart and circulation, not being compensated, again in the course of gravidity, may bring in their train. Along with the organic state of the heart in such cases, in women in particular, the temperament and state of mind must be taken into consideration. The calm, strong-willed woman gets over the shock of delivery more easily than the nervous, easily depressed or fanciful woman. Since heart and psyche stand in the closest contact with each other, the most serious reflex actions on the affected organ are to be expected from a disharmonious psyche and they may even lead to a fatal issue. So the problem of contraception is acute in this case, too, particularly in an already existing marriage. When, however, the desire for a child is so strong that even the risk to life is not dreaded, the doctor will not, even in doubtful cases, dare impose his veto for purely humane reasons, and must let nature take its course.

* * *

Certain chronic renal diseases are in the closest reciprocal effect with the cardiac action; still, not only for this, but also for other reasons, they must be regarded as particularly important in relation to marriage.

So far as men are concerned a renal disease—apart from the lessening of his fitness for work, also of importance for marriage—is of importance for the reason that sexual potency in most cases ceases prematurely.

For women, it is pregnancy again which aggravates the trouble and evokes various dangers. Pregnancy, by its nature makes very great demands on the kidneys; it may easily be understood that diseased kidneys are not equal to these demands. Hence, it comes to aggravation of the nephritis; the poisonous products of metabolism given off in an increased degree in the pregnant organism are no longer eliminated to a sufficient extent, and in consequence there sets in an auto-intoxication of the body which is attended with very serious danger to the life of the mother and child.

Although it goes without saying here, as much as in all other diseases, that each case is to be judged on its own merits, yet it must be laid down as a principle that a girl suffering from a serious chronic kidney disease is unfit to marry, whilst a wife with such a disease should not become pregnant. If she has an urgent desire for a child in spite of this then it may be possible in more favourable cases to arrive at a successful issue under strict medical supervision with rest in bed and a suitable diet—carried out from the beginning of the pregnancy.

Of the disorders of metabolism, which come into question in preventing marriage, only diabetes mellitus need be mentioned here. The so-called juvenile diabetes comes but seldom into consideration since, as a rule, it appears in such a serious form from the beginning that there can be no question of marrying. For later period of life in the male sex it must be observed that this disease often leads to a premature cessation of sexual potency. Not infrequently, impotence is even the first conspicuous manifestation of an existing diabetes. It usually manifests itself in a defective capability of erection of the member. *von Noorden* states that 43 per cent. of his diabetic patients had this trouble. Of not less importance for marriage is the fact, too, that diabetes mellitus can materially impair a man's earning capacity ; to what extent this occurs naturally depends on the gravity and progress of the malady. These, however, do not depend only on the primary character of the disturbance of metabolism under discussion here—there are mild and malignant forms in all gradations—but also very particularly on the treatment or, better, on the strictness and *regularity* with which the patient follows the diet prescribed. That this can often be much better carried out in marriage than in a bachelor's life is easy to understand. Also, it depends enormously on the other external circumstances : strain of work, social position, pecuniary situation, psychic factors (these are of the greatest importance) in deciding the question whether marriage is to be permitted

to a subject of diabetes or to be advised against, and whether a woman does right to marry such a man. It may indeed be said that judging marriage fitness will not prove to vary so much individually in any other chronic disease as in diabetes.

In women, diabetes does not play the same part as in men. In the first place, it is much less common in women, and then diabetes mellitus in women in early years is so dangerous, such a menace to life that there can be no thought of marriage. For marriages at later periods of life (in most cases then, it is women who have already been married) approximately the same considerations hold good for women as for men. So far as pregnancy is concerned, as a rule slight diabetes affects it very little, and, too, the disease itself is little affected by it. Women with serious diabetes for the most part do not conceive.

Of the other disturbances of metabolism, as well as gastric and intestinal affections, it need only be said here that for a man suffering from a not-incurable malady of the digestive organs, marriage cannot but be advantageous. One often finds that with suitable food, a regular life and meals, these ailments from bachelor days quickly get better. Exactly the same is true for women. In particular, nervous gastric and intestinal troubles are often cured completely under the influence of marriage.

One category of diseases which often has a very unfavourable influence on married life is made up of certain nervous maladies. I do not mean by these disorders of the mind and the organic cerebral affections and diseases of the spinal cord, although sufferers from them must be regarded as absolutely unfit for marriage—the misfortune for the partner is that a malady of this kind, so long as it is in the initial stage, is easily overlooked, and so the marriage takes place all the same—but the "functional nerve diseases," which have their source not so much in physical changes as in the psychic constitution. As I am going to speak more or less fully of the "functional nerve diseases," nervousness,

neurasthenia, neurosis, hysteria, later, it need only be said at this point that for marriage, except in the form of " sexual neurasthenic phenomena " (impotence, frigidity) they are of first (unfavourable) importance in consequence of the peculiar psychic attitude which is characteristic of them. Above all, it is of great importance that these individuals are pronounced egoists whose attention is unhealthily concentrated on their own feelings of displeasure. If the healthy partner does not understand how to treat the sufferer properly, which involves great love and still greater patience, then matrimonial conflicts are inevitable. Such people have neither the power nor the will to control themselves, they let themselves be governed and carried away impulsively by their morbid emotions, give in to every feeling of displeasure, mood and ill-humour, are obstinate and little conciliatory in their nature, and in the judgment of others, but always demand consideration, sympathy and understanding for their nature from others. From such a disposition, injustices, hasty actions and the like necessarily result, and in the long run this is difficult for the people about them to bear. In addition, these people are often sensitive, easily hurt, more than convinced of their own personal worth and therefore conceited. In such marriages, as *Eulenberg* pertinently remarks, there are only masters and slaves, oppressors and oppressed, only a caricature of matrimonial companionship. Not infrequently the troubles begin on the very day of marriage.

One disease of a special kind which I do not mean to leave undiscussed here is epilepsy. It manifests itself in convulsions or epileptic transferred conditions such as, for example, in the dazed conditions. These have the most doubtful effect on marriage, since the epileptic in such a condition is not responsible, and from the fears, delirium or obsessions involved in it, may commit quite irrational or criminal acts, attempts at suicide or deeds of violence. In addition there is the peculiarity of the epileptic character : irritable and violent as the epileptic is he is inclined to unexpected and motiveless outbursts of rage as well as to dangerous erotic crimes. Altogether he proves extremely difficult to deal with.

In women there is the additional difficulty that pregnancy and childbed increase the epileptic attacks and aggravate the disease.

The injurious consequences of epilepsy unfortunately take effect also in the offspring. Either epilepsy is directly transmitted as such or it is manifested in the form of neuro-psychopathic degenerations. We find in the descendants of epileptics mental diseases of the most varied kinds, also dementia, which may go to the most extreme degrees, often comes into existence. Likewise, we often find among the descendants of epileptics, degenerate, asocial or criminal individuals. For all these reasons people thus afflicted are marriage unfit.

The sexual diseases, gonorrhœa and syphilis, are infections the presence or absence of which are to be taken into consideration first of all on marrying. Practically they play far the most important part in advice about marriage, since they are the only diseases the significance of which, thanks to the thorough work of enlightenment which has been done, is now known also to all classes of laymen, so that these voluntarily resort to the doctor for the purpose of getting sanction to marry.

Both diseases have a threefold significance for marriage: first, the extraordinarily great danger of infecting the partner; second, the damage to the propagation fitness of the sufferer, and third, the possibility that the disease of the parents may be transmitted to the child—which, it is true, in its typical form holds good only for syphilis (with which the embryo is already infected by the mother or father), but so far as gonorrhœa is concerned, as the female child runs no small risk during delivery—and also later, though then in a different way, of being infected by the mother.

If gonorrhœa is a disease which in both sexes may chiefly destroy the capability of propagation, then syphilis, again, has the disadvantage that it transmits its poison to the embryos of the progeny and leads to the birth of diseased and degenerate individuals.

What tremendous significance all this, in view of the prevalence of these diseases, has, not only for marriage but also for the health of the population, can scarcely be overestimated.

* * *

Let us give our attention to gonorrhœa. A man's sterility is mostly caused by the complications of gonorrhœa. The disease leads in many cases to epididymitis, in which the semen-producing part of the testicle concerned is put out of action towards the outside. If both epididymis are affected (and in this case mostly the excretory ducts of both testicles obstructed), then later none or dead or seriously damaged spermatozoa respectively are to be found, which no longer lead to impregnation. In 10 per cent. of all cases of gonorrhœa these complications appear, and thus destroy the power of propagation of the man.

The transmission of gonorrhœa to the wife manifests itself still more disastrously. Often the consequences so dangerous to marriage make themselves perceptible only after the first child if, in connection with the delivery, the germs make their way into the internal genitals, where they cause inflammations which lead to the closing of the Fallopian tubes and thus prevent any further propagation. Moreover, these inflammations, apart from their danger, make the wife only too easily an invalid who, both as sexual partner and as housewife, is more or less marriage unfit. Of course, the wandering of the gonococci up into the Fallopian tubes and the ovaries, into the peritoneum and the pelvic connective tissue, may take place even earlier. Menstruation or miscarriage provide an equally favourable opportunity for the ascent. In such cases, naturally, before even the birth of *one* child is possible, it comes to the complete sterility of the woman.

In a third of the cases the husband is the direct cause of the sterility of the marriage owing to previous inflammation of testicles and epididymis due to gonorrhœa ; in a further third, the indirect cause, because of having infected his wife with gonococci, and thus brought about her sterility. This was so at least till a comparatively short time ago. It

must, however, be admitted that, since girls of many circles who used to put value on being intact on entering marriage have become " emancipated " also in the realm of sex, the debit account of the husband has become considerably less in this respect, as in the matter of conjugal infection there is often nothing more left for him to do.

In the subject of marriage and gonorrhœa, the question which interests us most is, when the marriage candidate or partner respectively can be permitted marriage or sexual intercourse without detriment to the other party. Of course, only when in control tests several times repeated bacteriological, no more gonococci can be shown in the secretions, the case then appears bacteriologically cured.

In a man it is required further that no more discharge from the urethra exists, and no secretion in the form of little flakes and filaments is to be found in the urine. For safety, besides the secretory urethral secretion, the secretory products of the prostate and seminal vesicles are to be examined microscopically, although the presence of gonorrhœal foci of disease in the organs named is, as a rule, revealed by the presence of little urinary filaments. The decision is, in any case, very difficult, for in many cases after chronic gonorrhœa in a man, there is left behind a certain catarrh of the mucous membranes which shows no more gonococci in the discharge, and also cannot be influenced by further treatment. To ascertain the fitness for marriage, a provocation to gonococci (by chemical irritation of the mucous membranes of the urethra) undertaken several times at certain intervals, with following microscopic examination, is necessary besides.

Taken altogether, gonorrhœa in a man is to be regarded as a disease very dangerous to his marriage fitness. The doctor can never urge too much caution: prevention of infection by avoiding every occasion on which one might be infected or where one does nevertheless expose oneself to this occasion, by prophylactic measures; if an infection has taken place, strict treatment *so long as the specialist considers it necessary* (!); contracting marriage only after the receipt of the specialist's certificate, which should be given only after the control tests mentioned above have been repeated

several times. If no more gonococci are found, but the disease has led to propagation unfitness (caution in making the decision! Repeated examination—surprises are not ruled out!) a *relative* marriage unfitness exists which the candidate for marriage has to make known to the other party.

Giving consent to marry is for a woman dependent in principle on the same considerations and measures as with a man, yet the decision is more difficult than with him as the gonococci are much harder to prove, and are difficult to distinguish from certain other bacteria in the sexual organs. Here, too, the decision can be made only after repeated carefully made microscopic examinations of the secretion, especially after menstruation. In doubtful cases, provocative measures and bacteriological cultures of the excitants as well as biological methods are added. In this it must be observed that the absence of purulent secretion is by no means to be taken as proving the complete cure of gonorrhœa and that even clinically unsuspected cases may still show gonococci in the secretion. This is very closely connected with the fact that a complete cure requires a very long time because it is difficult to get at all the infected nooks and corners of the mucous membrane of the female sexual organs with the remedies. Hence it often happens that a woman, after the annoying manifestations have disappeared, discontinues the treatment prematurely. The result of which is that she, although apparently cured, is still in danger and dangerous. In other cases it happens that the gonorrhœa is superficially cured while the gonococci are present, and there in the walls of the genital canal, for instance, in the mucous glands of the uterus. In a superficial examination the woman will then appear healthy even to the doctor. Only with particular causes, whether in menstruation, sexual excesses or in miscarriage or parturition respectively will the gonococci in such cases become free again and begin anew—and in the last-mentioned circumstances, generally greatly increased—their destructive activity. Let us further supplement this short sketch somewhat by adding that gonorrhœa can be acquired apart from sexual intercourse,

even in childhood, too, and that by touching the genitals with (by gonococci) soiled fingers or objects (sponges, linen), the disease thus acquired is not infrequently very obstinate, and makes its influence felt even up to the marriageable age.

The inferences in respect of marriage fitness and marriage unfitness are easy to draw: as far as possible, prevention of infection of the new-born girl on the way through the genital passages of the gonorrhœal mother (to mention particular details would lead too far here), prevention of infection in childhood (which *can* be avoided in most cases with sufficient supervision), the same during the period of puberty (boarding schools, mutual touching of the sexual organs, especially with older, more or less depraved companions), avoiding the danger of infection by keeping clear of premarital sexual intercourse. (The advice from an old Leyden students' almanac given in aphoristic form: "Take care, you young people, what you do and with whom you do it," is applicable nowadays also to many of our girls. I cannot help it, but I must keep holding before them the fact that the pleasure or brief happiness which they hope to get by thoughtless surrender of themselves do not by a long way make up for the risks to which they expose themselves in doing so. Efforts must be constantly directed towards greatly increasing the sense of responsibility in men, and further instruction and enlightenment given to women so that they may be impressed by the idea of the necessity for being treated until *completely* cured after infection has taken place.

* * *

As regards the marriage fitness of people, marriage must be prohibited in fresh or old insufficiently treated syphilis, although untreated or imperfectly cured cases are scarcely to be regarded as any longer infectious after ten years.[1] Granting permission to marry in cured cases depends on the kind and gravity of the infection—and on how these are

[1] Still the possibility exists that the idioplasm of a child begotten from the marriage of such a person does show itself harmed, and this may come to light in its constitution. I have already pointed out that in the daughters of such fathers, for example, one finds remarkably often an under-development of the internal sexual organs.

shown in the reactions of the organism (primary *Wassermann* negative no syphilis ; primary *Wassermann* positive syphilis ; fresh secondary syphilis ; late secondary syphilis, and so on). In any case several years must pass before the patient, male or female respectively, can again be regarded as marriage fit.

A positive blood reaction (*Wassermann's* reaction) goes to prove the fact that the syphilis is not yet completely cured, by which, however, it is not established that the patient is still infectious. Inversely, one single *Wassermann* reaction is no proof of cure. If the infection dates several years back, then many control tests are necessary, including also the examination of the spinal fluid (which often shows the disease to be still existing although the blood reaction has been negative), till the recovery can be vouched for. The cure of syphilis in such cases can be regarded as sufficiently certain only if the control tests (at the end of the treatment) extend over at least two years.

The granting of consent to marriage is a great responsibility when, at the time of giving the advice about marriage, there is still a positive *Wassermann* reaction. Then one cannot decide about the marriage fitness until after carrying out at least two courses of treatment. In such cases also the examination of the spinal fluid is absolutely necessary. If the reaction of the blood or the spinal fluid remains positive, in spite of vigorous courses of treatment, and if the malaria treatment is refused, then a person thus diseased must not marry until five years after the infection. Nevertheless, where patients of this kind are concerned, both parties should, in any case, have their attention drawn to the possible danger (later tabes dorsalis or cerebral paralysis, eventual possibility of infection).

The inferences regarding prophylaxis, as well as the necessity for *adequate* treatment and supervision, follow of themselves from what has been said.

I have now to consider the numerous affections of the female sexual organs which impair in some way the erotic

relationships of husband and wife. Their importance in this particular respect is far greater than is usually supposed and is generally greatly under-estimated by doctors, too, and even by gynæcologists.

They are, in the first place, the defects of the vaginal *orifice;* it may be too wide owing to unhealed perineal tears or relaxation; too narrow owing to convulsive conditions, to scars, rigidity of the hymen; too painful, because of little cracks, chaps, inflammation; too dry, because the secretion of the mucous glands is absent; too wet, owing to excessive secretion. Then the defects of the vagina itself: it is not infrequently too wide owing to relaxation of its walls or to sinking; too narrow in infantile rigidity and inelasticity, or where scars are present after a difficult delivery or after certain operations; too short in consequence of disturbances of development; it also may be too wet or too dry. Further, the disturbances on the part of the uterus; excessive secretion, especially of a purulent kind; erosions—superficial loss of substance—on the vaginal portion of the organ, which bleed in coitus, irregular menstrual hæmorrhages, displacements when the organ becomes painful to touch because of them. And, finally, the inflammations and adhesions of the Fallopian tubes and ovaries, and of the peritoneum, which, apart from the symptoms of disease which they cause, are more or less violently painful in sexual intercourse. The deviations enumerated here spoil all the sensation of pleasure in sexual intercourse—in one case for the woman, in another for the man, and in most cases for both—a fact which, whether the husband and wife become consciously or are only subconsciously aware of it, exercises a great, often even decisive, influence on the conjugal relationship. A gynæcologically afflicted woman is always more or less marriage unfit. This holds good to all the greater a degree as a man in general instinctively directs his sexual desires to a healthy mate who is propagation fit (even if he really intends to avoid propagation), and let me say it for once quite crudely, to healthy female sexual organs, whilst signs of disease in this region, consciously or unconsciously, repel him. Both for this reason and to avoid as far as

possible a sterility likewise a menace to marriage fitness, the woman patient, as well as the doctor, is urgently recommended not to neglect any gynæcological disturbance, and to restore marriage fitness full and entire again by suitable treatment.[1]

[1] *Cf.* Van de Velde : " Sex Efficiency Through Exercises for Women " (Wm. Heinemann (Medical Books) Ltd., London).

CHAPTER V

PROCREATIVE CAPACITY

In contrast with other living creatures which are impelled by the obscure forces of nature to mate in order to guarantee, blindly and without intention, the preservation of the species, civilised man experiences along with the instinctive will towards sexual desire, also a will towards propagation which he has subordinated to his mind.

Yet this is not always able to take the helm; often it is opposed by some fatality which is stronger and obstructs him in the accomplishment of this will to desire or will to propagation.

How this operates in the individual, and how, in these circumstances the marriage fitness of a human being must be judged, I shall have to expound in this chapter.

I am taking for granted in the reader a knowledge of the anatomy and physiology of procreation, and shall repeat as a short survey only that the so-called sexual potency of human beings is composed of the *capacity to practise coition* and the *capacity for propagation*.

In man the capacity for having sexual intercourse is linked with the following natural conditions: first, a sexual impulse directed towards the other sex (libido); second, a stiffness of the membrum virile which sets in at the right time and lasts sufficiently long (erection); third, a sense of sexual pleasure at the climax of the excitement (orgasm); and fourth, an emission of the semen at the right time (ejaculation).

Man is capable of propagation if his seminal fluid exhibits seminal cells—a condition which can only be ascertained microscopically.

In woman the presence of a vagina and its accessibility to the erected male member is the presumption for coition fitness.

The capacity for conception is guaranteed by fully developed internal sexual organs (uterus, Fallopian tubes, ovaries).

All the factors of the normal sexual condition cited here may be more or less disturbed by morbid changes in body and mind; therefore, in judging marriage fitness they must be tested with practical knowledge. For a healthy sexual life in married people is a presumption and guarantee for the stability and happiness of marriage.

The morbid influences which impair the coition fitness of *man* may operate in several fields. If they disturb the normal function of the nervous system active in coitus, then we call them " functional disturbances." Thus, for example, the erection-centre of man (which is situated partly in the lumbar part of the spinal cord, partly in the " sympathetic " nerve plexus in the pelvic floor) can, in a morbid manner, be insufficiently excitable so that the erection, which otherwise comes about in a " reflex " involuntary way, cannot be set in action.

How can this insufficient excitability arise? Are there men, otherwise healthy, whose erection-centre, in consequence of an imperfectly developed sexual impulse, cannot be set in action? According to the present position of science this must be regarded as out of the question for healthy men with normal physical development.[1]

Things are, of course, different in people who exhibit physical abnormalities, such as, above all, disturbances in the development of the endocrine glands bring with them, although, here, too, cases of extreme sexual apathy and complete absence of libido are comparatively rare.

Further, it is quite comprehensible that a destruction of

[1] The information of invalids in this respect is open to question. In many cases they do not know that their libido is suppressed solely by their consciousness, but is otherwise entirely uninjured.

potency takes place if a tumour, a process of degeneration (locomotor ataxy) or an injury interrupts the course of the nerves which produce erection. It is just as evident that potency is impaired by poisons like alcohol, morphia, lead and the like (here, too, prevention is better than cure!). Disturbances in potency are also observed in certain disorders of metabolism like diabetes and goitre, in which, however, they are merely a symptom which disappears again as recovery from the primary disease proceeds.

But conscious and subconscious manifestations of the spiritual life have the greatest influence of all.

Since, with the advance of civilisation, the psychic sexual disorders are brought in, our time seems particularly rich in this malady in men—although it would be going too far if we were to maintain that entirely healthy conditions have actually become rare. Meanwhile, it is a fact that, at the present day every man is only partially potent, and that unsuitable conditions as to place, time, position, partner, state of mind, may make him temporarily unfit. In other words: in certain circumstances any civilised man may be impotent.

I cannot here go into the individual forms of disturbance of potency: absence of erection, ejaculatio præcox and so on; they have been treated in detail in the third volume of my trilogy (*"Fertility and Sterility in Marriage"*).* Also, this is not the place to discuss the various conceptions of impotence caused by the mind. In this question the view which holds good to-day is no doubt due chiefly to the deep investigation of the mind in the last decade. This designates impotence as a kind of fear-neurosis. The leading symptom is, in fact, very often the fear of being impotent, which, in many respects shows similarity to erenthrophobia, agoraphobia, stage-fright and other such phenomena. Usually the inhibition, which acts subconsciously, can be discovered by psycho-analytic investigation. The malady may appear either independently or bound up with another psychic disorder.

To the disturbances of coitus fitness in man belong as well certain "mechanical" obstructions like tumours, by

* Published by William Heinemann (Medical Books) Ltd., London.

which the penis becomes covered, major ruptures as well as proliferations on the external genitals. If they are suitable for operation or being otherwise removed, then they are no hindrance to marriage. Further, certain malformations come into consideration in which the urethra shows an unnatural course; they represent hindrances to marriage in a greater or less degree as, in these cases, the penis, for want of a corpus spongiosum, is often considerably smaller than the normal, so that it is of no account in coitus. In disorders of a slighter degree, sexual intercourse and even impregnation is certainly possible.

In this connection, hermaphroditism must also be referred to.

The sex-cells of the embryo of human beings are bisexual, that is to say, they are originally the germs of two sex-apparatuses. In human beings the separation of the sex begins about the eighth week of the life of the embryo. In certain circumstances which, however, have not yet been investigated, this splitting up fails to appear, and there arise hybrids or hermaphrodites. The true hermaphrodite, which disposes of two generative glands (testicle and ovary) is rare. The generative glands in it usually present one single organ which contains tissues of the two individual glands. This double formation may have a unilateral or bilateral position. Yet there is lacking in the anatomically provable organ-parts the typical peculiarly male or female activity of the individual organ; least of all can such a true hermaphrodite possessing testicle and ovary tissue impregnate itself, as might be assumed romantically. The true hermaphrodite is, therefore, to be regarded as absolutely marriage-unfit.

Far commoner than the true hermaphrodite is the pseudo-hermaphrodite. It has only one generative gland, according to which, too, its sex is assumed; the outer genitals, however, in some circumstances, also a part of the inner, do not correspond to its sex. Hence we call a being whose outer genitals correspond to those of a woman, and whose inner genitals correspond to those of a man, an "outwardly male pseudo-hermaphrodite."

Also the pseudo-hermaphrodite must be regarded as absolutely marriage-unfit, not only because he is in the highest degree unreliable as regards the psychic part of his sexuality, but, above all, because he is incapable of carrying out normal coitus. As an extreme malformation, too, he offers little to go upon for treatment even for operative interference.

We have said that *woman* for sexual intercourse needs solely a vagina accessible for the erect member—the phallus. Hence she is considered unfit for coitus if she does not fulfil this presumption. Adhesion of the labia pudendi, an excessively hard hymen, too small an orifice of the hymen, ruptures which cannot be restored, under-development, partial or complete adhesion of the vaginal walls, all kinds of septa in the vaginal lumen, scars from ulcers, burnings and cauterisations; further, so-called infantilism of the vagina (short, narrow, little extensible)—all these transformations are calculated to make sexual intercourse difficult or quite impossible. If these disorders are removed by operation—which, however, is not always possible—then the woman has been made coitus-fit and hence in this respect marriage-fit. (Compare also what was said in the foregoing chapter.) Among these disorders spasm of the vagina—a cramp of the muscles of the vagina and of the pelvic floor—occupies a special position which makes the penetration of the phallus impossible. Often the cramp is only a kind of " défense musculaire," an involuntary defence against contact if, for instance, there are injured, specially sensitive places in the woman's sexual organ. This holds good, however, only in slighter cases, in which we cannot really speak of typical spasm of the vagina. Mostly, however, it is a question of psychic protective impulses, which have a deeper cause and require psycho-therapeutic treatment.

The inability to practise coitus in man as well as in woman must be designated as an unqualified obstacle to marriage. Fortunately, this inability is unalterable only in comparatively few cases; from various sides, medical science has taken in hand the removal of such anomalies and the results are by no means to be despised.

As already mentioned above, far-reaching malformations of the two sexes can seldom be removed. By way of qualification, consideration may be given here to an operation possible in women in which an artificial vagina is made from a piece of gut, like that mentioned by *Schubert*, who used a piece of rectum as medium. A woman on whom such an operation has been performed is, needless to say, only capable of copulation, but not of conception. Besides " capable of copulation " does not, so far, mean " capable of breeding," and for these two reasons, as well as because of what was said at the conclusion of the previous chapter, it is more than doubtful whether these women should by right be called " marriage-fit."

Matters are substantially better when the malady is to be found in *disturbed activity of the endocrine glands*. The advance in knowledge in the field of the endocrine glands has put into the doctor's hand remedies in the form of organic preparations. Although the results in human beings do not equal the brilliant successes in the experiments on animals, yet more recent experiences justify the hope that we shall be in a position to improve vastly the sexual condition of human beings. The result is all the more far-reaching the earlier the treatment is begun ; best of all before puberty is complete. In this case, the result of the treatment decides the question of marriage-fitness or unfitness.

Is a psychically impotent man marriage-fit ?

This question is not at all easy to answer. At the moment, when we recognised the potency of civilised man as, at bottom, relative—open to influence by circumstances—we tacitly admitted that a man, potent in the ordinary sense, may be found wanting in marriage, a man psychically impotent in marriage (often, too, because of marriage) can be cured. A doctor of experience can quote examples of both possibilities. There are among doctors outstanding experts who have recommended marriage as a cure to young men in whom they have ascertained a " purely nervous " impo-

tence because they well know the value of an orderly sexual relationship founded on a deep psychic bond.

This step, however, according to my view, contains many dangers. There is the mere fact that great unpleasantness may accrue to the man from legal regulations and his marriage may be assailed because of such a disorder, since, in the legislation of most civilised countries, much consideration is given to whether the disorder existed " prior to marriage." Advice of this kind is, however, questionable, mainly because it may happen that just these mental conflicts which made the man become impotent are merely aggravated still more by contracting marriage and the " curative effect " of the marriage fails to appear. And, finally, it must not be forgotten that it is dishonest and, therefore, improper to expose one's partner to a risk of which she is ignorant.

Meanwhile, how little value life attaches to learned dogma and book-wisdom, the following examples serve to show :

A thirty-year-old man confessed to his wife, whom he loved, that in all his attempts at sexual intercourse so far, he had been found wanting. His wife, in her love, grasped the position and told him he was " only nervous " ; she would soon " make him potent " . . . and the wife was right in every respect.

A forty-four-year-old woman brought an action against her forty-seven-year-old husband for annulment of the marriage because he was unable to discharge his " conjugal duties " and had confessed to her that before marriage he had also been impotent several times with prostitutes. It was a question—as closer examination showed—of an avowed " marriage of convenience " between two elderly unmarried people. The conduct of the wife had been so unreasonable and sexually discouraging that, in all probability, she had made impotent a man not sexually timid (*Gutheil*).

A healthy man of thirty-five married and was impotent on the wedding night (a common occurrence). The wife got very angry and called him " malapert." From that day the man was impotent (with this woman).

Thus *Goethe's* illuminating words [1] are confirmed. He said on the occasion of a " chance " disturbance in his own potency :

> Wir stolpern wohl auf unsrer Lebensreise,
> Und doch vermögen in der Welt, der tollen,
> Zwei Hebel viel aufs irdische Getriebe :
> Sehr viel die Pflicht, *unendlich mehr die Liebe!*

Attempts to restore man's lost capacity for coitus have not been wanting. In the last decade, even *surgery* has intervened. Great attention was aroused by the experiments of *Steinach*, who thought that by the ligature of the spermatic cord, a fresh impulse could be given to sexuality. His experiments and observations were excellent and clever, but the resuscitation of the action of the testicles proved to be far more difficult in man than in animals, so that one must not raise one's expectations too high in regard to this procedure.

The state of matters is the same with regard to the likewise intellectually, excellently supported experiments of *Voronoff* and *Doppler ;* the results are not lasting, the body sooner or later rids itself of the artificial source of stimulation and goes back to its original state.

For the rest we must not leave out of consideration the fact that in experiments of this kind it is more a question of giving the organism buoyancy by resuscitation of, or as a substitute for, the internal secretion of the generative glands than of restoring potency ; the last-named result is a given case to be regarded as a favourable secondary effect. I am returning to the methods of rejuvenation at the end of the next chapter.

A discussion of the various organo-therapeutic preparations which are used for the treatment of impotence would take me too far. Recently I have had good news of *Scheuer's* " Neosex," made from animals' testicles. And while correcting this chapter, I read in the " Medizinische Welt " (September 20th, 1930) a communication of *A. Kronfeld*

[1] " Page from a Diary," omitted in most editions of *Goethe's* works.

about the treatment of impotenti erigendi in seventeen cases with a testes preparation made according to *Stern-Batelli*. This treatment, although it is, of course, too early to give a conclusive judgment, yet allows of a certain degree of hope that we shall soon get farther along the path. However, I cannot help again most earnestly emphasising the fact that remedies for impotence should be used exclusively by the prescription and under the control of a doctor. This request is made necessary from the very fact that most treatments for reviving the physical sexual state fail in those cases in which psychic *conflicts* check the course of sexual excitement. In this case, a cure is to be expected from a rightly employed psycho-therapy. From the psycho-analytical side a warning is given beforehand against making sexually over-stimulated, or over-excitable by physical interference, a case of whom it is not known *why* he is impotent and whether his malady does not present a self-protection from his own impulses. By such interference the internal cramp of the sufferer would only be intensified; a warning which constitutes a counterpart to that of the pharmaco-therapeutists who do not want to see a diseased organ with a hereditary taint treated with stimulants.

Among psycho-therapeutic methods, an hypnotic condition could at least achieve success in disturbances in potency, for which, in excessively shy men, encouragement and explanation about masturbation and the like, coupled with suggestion, is often sufficient to relax the inhibition.

If a more difficult case is presented, then it is best for the family doctor to hand over the patient to a specialist for further treatment. That this specialist again must not be devoted to one single method of treatment must likewise be emphasised. Psycho-therapy, in combating impotence, is just as little the *only means of grace* as any other treatment. We must always keep in mind the fact that impotence is mostly rather a symptom than a disease in itself, or, to put it in another way, that there are various forms of impotence which, as far as is practically possible, we must

keep distinct. Even the cases which involve disturbance in the function of the endocrine glands have not all the same cause. If the active substance of the testicles is lacking, then testes preparations may have a good effect. But if the active substance of the testicles is present and the stimulation coming from other glands with inner secretion, which that active substance needs, is so lacking as to be unable to function properly, then this stimulating action must be replaced and therefore another gland preparation should be given. In many cases, too, psycho-therapy and organo-therapy may support each other effectively. But again: the treatment for every individual case must be chosen with great professional knowledge and most carefully. Only then can one hope for success.

In the case of woman, of the disturbances of the capacity for coitus which we mentioned above, with the exception of the tough hymen—a disorder which can easily be removed—in ordinary life, spasm of the vagina (and this comparatively rarely) is almost there only when that comes up for treatment. If one can exclude little painful wounds and such cases, then in most cases only a psycho-therapy suitable to the cause, sometimes assisted by a slight operation, comes into consideration. By a procedure of this kind a woman who has been coition-unfit and, therefore, marriage-unfit because of this trouble, can enter the ranks of the normal after successful treatment.

I wish to take this opportunity of observing that many men who are impotent with a woman blame her; she is "too narrow" or she has had a spasmodic condition owing to which men have been checked in having coition. Unfortunately, in such cases, the women have to undergo treatment, their genitals are stretched, cut into and otherwise maltreated—naturally with a negative result.

This is, of course, a gross error. On the other hand, it does, as a matter of fact, often happen that the woman behaves so clumsily in the preliminaries of sexual intercourse, and particularly in the coitus itself that the man becomes thereby not impotent really, yet arrives at ejaculation, but has no memory of actual complete enjoyment from such a union—

a fact which, in ever recurring repetition sooner or later manifests itself in a considerably diminished "sexual appetite" *towards this woman.* If many men have much to learn with regard to the sexual satisfaction of their wives, yet at least as many of our women are found wanting—that is to say, many of the women of our time and of our race—when it is a question of being more to their husbands than an *object* of desire, more than a "natural vessel" for receiving the emission of semen. As I have tried to make clear to men how they can help their wives to the full enjoyment of love, so I shall presently try to teach women how they are to make good the unquestionable deficiency.

For advice about the marriage fitness of a woman apart from spasm of the vagina, I have to take into consideration the question of the *normal sexual-sensation in coitus* to which I have just alluded. My course is indicated by the axiom emphasised earlier that there is no such thing as a constitutionally "cold" woman; that here, too, as with the potency of man, a "relativity" governs, which is to say, that the particular circumstances in which sexual intercourse is practised must be favourable. In every case of sexual coldness in woman, the doctor has to ascertain by a thorough investigation of her deeper psychic emotions whether this incapacity to feel normally is directed towards her husband alone or towards men in general, whether a morbid mental condition from an earlier time lies at the root of this "coldness" or whether only the clumsiness of her husband is to blame for everything.

Along with the clumsiness, that is to say, the want of consideration for his wife's feelings, the blame for the sexual coldness of many women is also attributed to premature ejaculation of the husband (ejaculatio præcox) as well as to interrupted coitus (coitus interruptus). It is supposed that owing to chronic hæmorrhages, the uterus, together with its appendages, is too much stimulated, which fact, without perfect culmination will lead to abnormal conditions in the sexual organs. These apprehensions are certainly justified to some extent. With regard to this it must, of

course, not be overlooked that, far above the physical harm must be placed the danger of the *spiritual failure of the marriage*, which, in a long period of coitus interruptus, and also in the case of ejaculatio præcox in the husband, which easily result from the want of satisfaction to the wife. Unsatisfied sexual desire in the wife usually digresses to side tracks, occasionally dangerous, and a burdened conscience, and there gradually arises a subconscious hate towards the husband, which was anticipated by *Nietzsche* when he said in " Zarathustra " : When does woman hate most ? Then the iron said to the magnet : I hate you most because you attract but are not strong enough to draw one to you !

The sexually excited but unsatisfied woman hates whether she is conscious of it or not. When she hates, however, she cannot love and experience an orgasm—and so the vicious circle is completed. The consequence is that the unsatisfying sexual intercourse becomes in time an ever more perceptible burden to the wife, and in the end she often refuses it.

To try to treat a " blunting " which has thus arisen in a marriage by expedients other than by psychic influence, *instruction* and advice to both husband and wife would be to misunderstand the nature of the trouble.

But is blunting in marriage not unavoidable ?

The sublime marriage, as I have called it earlier, makes it possible for both husband and wife to reach a comparatively high mark in the level of conjugal happiness, but one must not forget that even the man who strikes the best note in the art of love will not be able to make his wife happy or elicit in her organs of pleasure the vibrations of the orgasm which give happiness if she opposes her delicate efforts with a *morbid* psychic " No." Such a woman needs an experienced doctor who can set free her sexual sense and thus restore matrimonial happiness.

Blunting is far more dangerous in the case of the husband. There are people who regard the diminishing or entire disappearance of sexual sympathy of the husband towards his wife as merely a question of time. My earlier arguments (Volumes I. and II. of the trilogy) were chiefly devoted to

the destruction of this superstition. And I have further just pointed out that, far above this, women, too, have still much to learn as regards " technique." Here I intend merely to emphasise as a supplement to the whole question that it would be wrong to interpret every temporary impotence of a husband which may occur in marriage as a premonitory sign of blunting. Modern psychology has introduced valuable light into these questions. It has been able to show that many men are impotent with their wives only because they have *quite unconsciously* " consigned " their libido to another object. A pretty employée, an adolescent daughter can draw a man's libido to her without his being conscious of it. " Acute " disturbances of this kind—for too little consideration is given to them in the psychology of matrimonial blunting—can often be removed at one blow by suitable discussion, and after this possible changes in the man's external way of life. Coming into existence in the soil of a momentarily bad conscience, they often pass without further consequences to the matrimonial friendly understanding of the husband and wife.

I have so far spoken only of disturbances which concern the coitus fitness in man and woman. I have now to examine briefly the disturbances of propagation fitness and their influence on marriage fitness.

For propagation man requires normal testicles, spermatic ducts and the ability to convey the semen into the female sexual organ.

There may be congenital deficiency in the testicles (this to be sure scarcely ever occurs); they may have fallen victims to a castration, they may be undeveloped in the scrotum or even in the abdominal cavity. All these possibilities are accompanied by important changes in the body and mind of the man concerned since the testicles are the chief seat of that internal secretion which governs sexual feeling in man. In an under-developed testicle, further in one which has not gone through the normal embryonic descent from the abdominal cavity into the scrotum (this

condition is called congenital displacement of the testicles) no production of semen, that is, no " external secretion " takes place ; the bearers of such testicles are, therefore, unfit for propagation. As far as the sexual impulse of such men is concerned, it is markedly lowered or non-existent. Only in those cases in which the testicles on both sides are atrophied or absent altogether.

The production of semen begins at about the age of fourteen, and is retained till old age ; it often outlasts a man's coitus fitness, and this, as everybody knows, is in isolated cases retained likewise till a great age.

Bilateral congenital hypoplasia (under-development of the testicles) which leads to incomplete sexual development, with tallness of growth or excessive development of fat can, in many cases, be favourably affected by organic preparations, particularly when along with the generative gland preparations, preparations from the pituitary body are also used. The sexual feeling—never entirely extinct—rises and the semen-producing activity of the testicles also increases, so that by this treatment the prospects of attaining a normal propagation fitness advance decidedly.

If both testicles are shrivelled, whether as a result of injuries (also Röntgen rays can have this effect) or as a result of general illnesses like certain forms of syphilis, tuberculosis, mumps, typhus and the like or, finally, as a result of phenomena of involution in old age, the result of organo-therapeutic treatment of this kind proves to be doubtful, transient and in advanced cases useless.

Referring to a gonorrhœal affection (clap, gonorrhœa), it often comes to orchitis and epididymitis, which may heal with shrivelled scars in the spermatic ducts. This is most frequently the case in the epididymis. The scars close the lumen of the seminal tubule so that the spermatozoa cannot get into the semen. If the disease has affected both testicles, then the man—in spite of preserving coitus fitness—is propagation-unfit. Further absence of semen, a disturbance which seldom occurs, consists in the man not being able to ejaculate at all. The centre of the disease in this case lies in most instances in that part of the urethra into

which the excretory ducts of the ejaculation glands (seminal vesicles, prostates, Cowper's glands and urethral glands) open. This disorder which, of course, involves absolute propagation unfitness, can be dealt with by operation. In the same way, people have tried (*Stutzin* among others) with a certain success to remove the closure of the spermatic duct just mentioned by surgical means.

The capacity for propagation in women begins at about the age of thirteen and lasts till about fifty years of age. It fluctuates according to climate, race, constitution.

A woman is sterile if she has no generative glands (ovaries) —whether the deficiency is congenital or the result of an operation. Further, a woman is sterile whose ovaries have remained stationary at a child's stage of development (infantilism). In such cases, the monthly hæmorrhage generally does not appear or is irregular; pregnancy, if it does take place, brings the danger of a miscarriage with it.

Closed Fallopian tubes (often after gonorrhœa), chronic inflammation of the pelvic layer, changes in the position of the uterus, certain changes in the os uteri and in the uterine mucous membrane, further malformations of the uterus and other anomalies of this kind (tumours) make impregnation difficult or quite impossible.

To the influences which have a harmful effect on fertility might be added also in-breeding—which brings with it a gradual exhaustion of the generative forces; further, sexual coldness (actual or relative) of a woman which lowers the readiness for conception without entirely removing it.

A thorough examination of the husband's seminal fluid must always precede the treatment of the woman's sterility. Only if any disease in the husband is quite to be excluded do I turn my attention to the woman and then I try to treat the trouble causally. There is no general remedy for sterility.

Sterility brought about by disturbed action of the endocrine glands can, in many cases, be favourably affected by the administration of organic preparations. The most important of them are now measured by the "mouse-

units "[1]; thus doses can be administered better than formerly and better too than other hormone preparations.

Besides hormone treatment there come into consideration mud baths, diathermy and treatment with hot air, all of which aim at a better flow of blood through the pelvic viscera. In cases where a bad position of the uterus is regarded as the cause of sterility, erection and support of the organ is necessary; it is best to have it fixed in the proper position by operation. Often it is also good to suit the position in coitus to the position of the uterus.

In some circumstances, it may be necessary to lessen the amount of acid in the vaginal content because excessively acid vaginal secretion can lower the power of impregnation of the semen.

The impenetrability of the Fallopian tubes can, in certain cases, be removed by means of blowing through the tubes so that impregnation is then possible, but if the organs are too fast closed, then only operative interference offers any prospect of success.

To the conditions by which propagation is guaranteed belongs also *the capacity of a woman to carry the fœtus to full time and deliver it alive.*

For this a normally developed uterus is necessary which protects the child during its development and feeds it and, at the end of pregnancy, has the strength to despatch it into the world. Further, no diseases and other harmful influences should exist which might disturb the child's normal course of development. I have already given sufficient importance to these various factors and can now be satisfied with having mentioned them again here.

On the other hand, I want not quite to lose sight of another very important factor in propagation fitness, namely the penetrability of the genital passage. It is clear that for the birth of a living unharmed child, adequate expulsive forces are necessary. But it is just as much a

[1] By mouse-unit, one understands that quantity of hormones which puts in rut within a few days a castrated female mouse.

matter of course that no abnormally great resistance must be opposed to these expulsive forces. There is often resistance of this kind; the most important is that formed by the bony pelvis.

As everybody knows, the child, in delivery, has to pass through the pelvic girdle of the mother, which is normally wide enough. Owing to various influences, however, especially in youth, pelvic contractions come about which make difficult or obstruct the passage of the child. Such a contraction brings many dangers with it because delivery through the narrowest portion of the pelvic cavity is retarded or even made quite impossible. The life of the child is thus endangered and even when it comes into the world it is often injured.

The difficulty of the passage involves complications of various kinds for the mother: the necessity for obstetric operations, sometimes of a very serious nature; puerperal fever as a result of the delay in labour; laceration of the maternal soft parts. Although obstetric science has many ways of dealing with these dangers and is able also to eliminate the harm done by expert treatment at the right time, yet there is no doubt that a woman with pelvic contraction is considerably impaired in her capacity for propagation, and hence is relatively marriage-unfit. It must, therefore, be regarded as an urgent duty of parents and doctors to prevent contraction of the pelvis from arising in children of the female sex, and this—as by far the majority of serious pelvic contractions are of rachitic origin—coincides, for the most part, with combating rachitis (rickets). Then one understands, too, how important a medical examination before marriage is and how much value must be attached to supervision during pregnancy so that deviations of this and other kinds, which may interfere with the normal course of labour, may be recognised in good time.

In certain cases where the capability of bearing children is seriously impaired—particularly where there have already been children of the marriage—one will have to consider seriously whether it is not necessary not to expose the woman to further risks of this kind; in other words, to exclude her

from further propagation. This can, for example, very well be done by ligaturing the two Fallopian tubes in repeated Cæsarean section. Although the woman thus becomes propagation-unfit, yet, on the other hand, her marriage fitness gains by it.

CHAPTER VI

AGE AND FITNESS FOR MARRIAGE

WHAT age is best for contracting a marriage? This cannot be answered off-hand.

Is love and the desire for sexual activity respectively, with the wish to enter into a permanent alliance, neither confined, within wide limits, to a definite age nor checked by the denial of physical possibility? *Hans Sachs*, when he was sixty-six years of age, after his first happy marriage, contracted another with the twenty-seven-year-old *Barbara Fischer*, whose charms he sang with enthusiasm. *Camille Flammarion*, when seventy, married a talented pupil of thirty and had an ideal marriage. Also the number of elderly women who give their hearts to a youth is not small. *Georges Sand*, *Madame de Stael* and others loved young men when they were elderly with a passion beyond the ordinary. Not infrequently, too, we see old people, men and women, entering into a marriage which, in its way, is extraordinarily happy.

* * *

As far as youth is concerned, there is no doubt that the marriage age comes far later than biological maturity; indeed, it can be established statistically that the former lies between thirty and thirty-two for men and between twenty-seven and twenty-eight for women.

The time of biological maturity, however, which in *theory* permits of contracting marriage, is reckoned at eighteen for a woman and twenty-one for a man; but here, too, the saying of the poet that all theory is stale holds good. The law confers full mental maturity on a man after reaching twenty-one years of age, yet this degree of mental development is by no means sufficient for contracting marriage with full consciousness of the responsibility. Also complete

physical maturity in man and woman is not, as a rule, reached till some years later than twenty-one and eighteen.

Early marriage—although especially for a man it solves in the simplest way the problem which his sexual impulse gives him to master—is, in my opinion, not to be recommended in any circumstances for our conditions. A man before he is twenty-five is in general neither capable of coping with marriage mentally nor in such an assured position materially that he can support his family properly. The one thing as well as the other will not fail to have an unfavourable influence on the marriage. To say it in a few words : I consider a man under twenty-five—always leaving exceptions out of the question—not yet fully marriage-fit and regard it as sensible to wait a few years longer for marriage.

Also for a woman, marriage before eighteen or twenty is by no means to be recommended at the present day. A good thirty years ago it was usual to marry a girl as early as possible, and many marriages were contracted at a time when the woman was still half a child and physically and mentally still in the middle of development. Most of them never got beyond this stage of mental development and growth, and the husband did not feel his wife's mental immaturity to be a deficiency but rather something specially attractive. Since then great changes in this respect have come about : women, although in general they have kept their natural need for support, are no longer satisfied with being first child-wife and then mother ; they want to be women, human beings. And, too, most men refuse to marry a child. The common hard struggle for existence and men's views about marriage nowadays require a life companion who is prepared for these things : a comrade who helps and, if need be, takes the place of the husband ; a companion who can join in a conversation in the ordinary domains of the mind and who does not prove to be meek and always in need of help. Whether this conception is in every respect conducive to happiness in marriage can be left undecided for the moment ; nevertheless, the fact exists.

Apart from these circumstances, from the purely physical

standpoint, it is not a matter of indifference for the woman if she is obliged while still insufficiently developed, to take upon herself the added strain of pregnancies and confinements, for we often see that these, when the woman is immature, are attended with great risks and exhaust and injure the female organism much more readily than in the period of her greatest maturity.

As far as men are concerned, a marriage age round about twenty-eight and thirty offers the most favourable prospects for marriage. For women, we must nowadays regard twenty-one to twenty-five years of age as the most favourable time for marrying.

* * *

At least as important as the question of the marriage age is that of the difference in age between the sexes.

In our time, differences in age of twenty to thirty years are fairly common, and even greater differences not so very rare. Naturally, in such cases, the woman cannot, in the long run, have in a sexual sense any special appreciation for her husband—for he is, as a rule, the elder—and we shall see what conflicts are thus produced for marriage. In many cases, nevertheless, the unequal partners feel intimate mutual friendship, so that one need not always speak of an absolute marriage unfitness of such partners.

In most instances, however, a marriage of this kind, speaking biologically, is sheer madness. The stability of marriage is guaranteed only by lasting sexual harmony, and the preliminary condition for this is in general an age ratio in the partners varying within certain limits. *Sellheim* says pertinently: the natural aspiration, supported by civilisation, is to bring a younger female and older male to unite female youthfulness and male maturity in a harmonious bond. He considers twenty-one the age for a normal marriage for the woman and twenty-seven for the man and he tries to determine for the various periods of life the most favourable difference of age for attaining sexual harmony. This is:

In women 14, 21, 28, 35, 42, 49.
In men 18, 27, 35, 45, 54, 63.

In general, of course, we have to say that where considerable deviations from these age ratios occur, the foundation of the marriage cannot be regarded as secure—although it goes without saying that there are exceptions here too. As a practical rule, from experience, the principle may be laid down that for married couples between twenty and forty-five, a difference in age of ten years is the utmost limit of the normal, and that this difference is better reduced to five or seven years for the middle years (twenty-five to thirty-five).

Meanwhile, a considerable difference in age between the parties to a marriage is fairly common. The love tie between young girls and men sometimes twenty and more years older is, as *Mathilde Vaerling* observes, a special and characteristic symptom of our time. In these cases, the factors which determine these women's choice are not solely economic but also psychological, because the infantile fixation on the father during a certain part of a woman's life is still very active and influences the choice of a partner in love in that direction. In the male sex, as a counterpart, a similar bond with the mother is not infrequently to be observed, and this leads in the same way to the erotic inclination towards an older woman. But since girls in this phase of life can marry earlier than a young man, he stops much oftener at a Platonic or often too non-Platonic love relationship with the older woman, while the said inclination in girls frequently leads to a matrimonial union with a far older man.

It must be added that women nowadays have become much more independent and critical and, in most cases, only men who have already achieved something make a strong impression on them. The halo of former times when the man was regarded as a matter of course as superior to the woman no longer surrounds him; the growing independence of the female sex has led women and young girls to a more critical way of regarding male merits. A woman says to herself: What does the man to whom I am to look up really *achieve*—has he attained success in life, has he attained a social or intellectual position which makes it

possible for me to regard him as the superior? Only this superiority of achievement and success can impress me and also give me a guarantee that he can provide for me materially and be a protector to me.

Men who conform to the requirements are nowadays, however, almost all of mature age, and only rarely still under thirty. Then we also see quite often marriages of men between thirty and thirty-five with girls between eighteen and twenty, or of men between forty and fifty and women between twenty and thirty.

Where the superiority just mentioned is lacking apparently with modern women, it comes far less often to marriage (and even to love), for the halo of success is often really of great influence in her choice—a phenomenon moreover which we confirmed in the reverse direction when we observed how frequently the successful woman has real opportunities of love with young men, and how she drives her youthful rivals from the field without more ado.

Marriage between an elderly man and a young woman can turn out very happy for both parties and bring both the satisfaction desired. The young woman feels flattered and raised in her self-esteem that the recognisedly important man has not chosen an older and far more experienced woman, that she suffices for him too in the intellectual respect. *Mathilde Vaerling* thinks—and I agree with her—that just this (supposed ?) recognition of her personal worth gives extraordinary satisfaction to most young women and helps them to overlook the shortcomings of the much older man. Also, for the man, the fact that he has been chosen, and is loved, by a woman who is regarded in general as at the height of her capacity for love, is a very welcome confirmation of the still undiminished power of his masculinity. But how long sincere love can remain the basis of congeniality in such a marriage depends mostly on how long the man can retain his mental and physical freshness. If, in this case, a distinct incompatibility between the married couple appears, then, after a certain lapse of time, a situation is created which brings their intercourse to a critical stage. The main danger lies in the man's descending line in respect

of sexual capacity and mental elasticity. A man between forty-five and fifty, although he has been given the designation of " a man in the best years of his life," finds himself no longer by any means at the zenith of his sexual efficiency. With most men, a distinct decrease in their sexual power is to be observed towards the end of the fifth decade of their life. Outwardly, too, the beginning of their physical decline manifests itself in various other phenomena like hair growing thin, sharpening or blurring of the features, loss of elasticity and suppleness in the body, and so on. In most cases a man wilfully shuts his eyes to these things in himself—although in his wife, on the contrary, he notices the ravages of time clearly and distinctly. He denies being no longer at the height of his physical power unless great failures convince him of this fact. Least of all will he admit any decrease in his sexual powers, and believes that he can still enter into competion with youth.

This panic when the gate is closing—the fear of missing the last " good years " makes many men even about fifty enter into marriages with a young woman when they are no longer, by any means, equal to the physical demands made on them.

If a man in his choice of a wife in this period of his life hits on a woman who is not exacting in sexual matters, or on a mate so high-minded that she can simply shut her eyes to these deficiencies, then the great difference in age (usually twenty to thirty years) might be comparatively unimportant, and a good marriage still come about. Often, however, there is no question of its being one of these high-minded young women whom the man chooses for his mate ; also, it is mostly of great consequence to him to prove just at this time that he is still equal to all the demands of youth. In such cases, as a rule, disillusionment for both parties is inevitable, and the advent of a catastrophe merely a question of time.

Then, who usually marries a man so much older ? Not infrequently, it is young women who see in the man they are in love with only someone to maintain or raise their social position, or else simply regard him as an object for exploita-

tion, and in this his being in love is exceedingly useful to them. It goes without saying that almost all of them pretend that they love him ardently and admire him particularly as a sexual mate. The sexual vanity of man which is uppermost just in these years is thus made use of by these women in a crafty manner. Their admiration naturally flatters the ageing partner, and he is made happy by the thought that they, who are, of course, sought after by so many young men, have given him their love, and so is satisfied that they forget the difference in age. Everyone knows of such marriages, the tragedy or tragi-comedy of which is realised only by the outside world and in which only serious reverses can convince the man that he did wrong to tie himself to such a creature.

In many cases, to be sure, it does not actually come to the disillusionment of the ageing, amorous husband. The man who suddenly over-exerts his organism so as not to make himself ridiculous in the eyes of his beloved wife, makes demands on his body to which it is unequal. Excessive sexual intercourse, over-exertion in amusements and dancing —the young wife intends to enjoy life now—abuse of alcohol and tobacco, then bring about a sudden catastrophe. The vascular system and heart, both of which often show disturbances of a degenerative kind about this period, have grown sluggish in their action, serious disorders appear which may, at the critical moment be aggravated as far as a complete breakdown of the heart. Cardiac paralysis or cerebral apoplexy are not the most rare of the occurrences by which nature avenges these belated excitements.

A late marriage of this kind may come to a premature end too from other causes. Often it is a healthy buxom girl, without a trace of culture and intelligence, who knows how to marry an ageing man of this kind. Often enough, it is subordinates in his business, domestic employées whose healthy bodies arouse the man's desire or who consciously set traps for him and make advances to him in order to capture him. The motives need no explanation. What a young man would get in a gust of passion, an elderly man has to pay for with the marriage tie. In many cases,

disillusionment comes very soon, namely, when the social and intellectual distance between the two begins to make its influence felt. The man who wanted to make a comfortable home or a social circle sees himself suddenly isolated from acquaintances and relatives, as nobody wants to associate with an uncultivated person. Thus it comes to constant quarrelling with the offended wife, and, if occasion should arise, to a dissolution of the connection which, for the man, is attended with great pecuniary sacrifice, and in some circumstances, even ruins him.

But even where disinterested motives do not induce a young woman to marry an elderly man, it often comes to dissension. The woman, who had set great hopes on the marriage, feels disappointed by the man's limited sexual power and by his want of elasticity, and repents the step. If she has no special delicacy of feeling, she reproaches him bitterly, and tells him what, to be sure, is in accordance with the truth but what he does not want to hear at any price. This behaviour is, of course, regarded by the man as spitefulness and ingratitude, and arouses only obstinacy and bitterness. At the first opportunity that offers, an unhealthy marriage of this kind goes completely to pieces.

The considerations quoted may suffice to show that not only is marriage with a woman so much younger a delicate undertaking for the elderly man, but that for the young woman too—unless she is acting from interested motives—it is not expedient to marry a man who is twenty to thirty years older. Only if she is aware of the difficulties and believes herself to be capable of overcoming them, may she, in fairness, contract such a tie. I am willing to admit that in such cases the marriage can prove excellent.

The marriage worthiness of men who, when elderly bachelors, decide to marry, is to be judged with special restraint. A man who has already been married and when between forty and fifty wants to marry again, knows from his first marriage how a young wife is to be treated, and what concessions and restrictions are to be made with such a wife, but the bachelor, in most cases, lacks this experience entirely. The experiences he has had before marriage can, in most

cases, hardly be transferred to marriage in which quite different obligations arise for both the man and the woman. In addition, the marriage fitness of such a man is limited to no small extent by just those factors which had decided him to remain so long a bachelor and to avoid a matrimonial alliance. I shall have to discuss the psychology of these "lone hands" later in the eleventh chapter, and will here only observe generally that a man who, up to the age of forty-five to fifty, has felt no urgent desire for children in whom he can survive, and also no need for a companion, and an orderly family life, must, in most cases, be regarded as *only* to a *limited* extent, marriage-fit.

From the woman's point of view, the lack of certain purely psychical qualities which drive a man to a long-continued life of bachelorhood must not be left out of consideration. The true bachelor is not infrequently a crass egoist and, in such a case, it is extremely difficult for any woman to bring about a successful married life. It requires self-sacrifice, forbearance and suppression of her own individuality in the highest degree to manage it well—qualities which a young gay wife who expects something from marriage is unlikely to possess. Even if this does actually chance to be the case, it is still questionable whether the man can understand such a sacrifice, since, judging by himself, he considers such self-suppression quite impossible.

Least suitable of all for marriage with a young woman are elderly bachelors who, until their marriage, have lived with their mothers. Such an existence completely spoils them for marriage. Since in her they have had the most ideal, most self-sacrificing housekeeper who has read their every wish in their faces, they naturally try to force the same *rôle* on a wife and are incapable of understanding that a young wife has quite other needs than always to be ready to meet the carnal demands of her lord and master. Any sustained effort at getting out of this very muddled situation is also quite impossible, for this man, as he has, in a certain sense, remained infantile and not proceeded beyond a certain psychical stage. He is also not fit to take charge of a household and to be a support and protection to a wife, as he

always needed his mother's solicitous hand to keep any unpleasantness from his path. In addition, there is the jealousy of the mother, who wants to retain her son's love, and accordingly aggravates enormously by her conduct the difficulty of the wife's life. This kind of bachelor, particularly at the present day, is far from uncommon, and therefore it may be pointed out emphatically that, as regards an alliance with a wife much younger than himself, he is assuredly marriage-fit only to a limited extent.

But for whatever reasons a man may remain unmarried until the so-called best years of his life, the greater the difference in age between him and his wife when they marry, the more dangerous are the rocks which threaten to wreck his marriage.

Marriages between young women and *old men*, however, are to be regarded as quite wrong from the biological and psychological standpoint. Although, as I mentioned at the beginning, there are such marriages which have turned out extraordinarily happy, yet, in the course of things, they cannot be anything but exceptions. When potency in a man disappears completely cannot be definitely stated in figures, as the limits in time vary widely in individuals. Observation shows that a slackening of the physical and psychical capacity for erotic experiences gradually sets in from a certain age. It does happen, however, that at an advanced age the sexual impulse revives again, and is so strong that it absolutely must be satisfied. Nevertheless, such an old man marrying again in order to satisfy his re-awakened sexual desire is in the normal course rare. It happens much oftener that the reviving desire is impelled in an abnormal direction, and results in sexual offences. If in " normal cases " of this kind it does come to marriage with a young woman, then there is great danger of that situation arising which we find in thousands and thousands of novels, farces and short stories where after a short time there is no question of a true marriage, and the husband is made a cuckold of. Any man of advanced age who decides to take such a step, must be alive to all the consequences and must not be surprised that he himself has to bear the costs of an

ill-considered step of this kind. If an old man does want to marry again, the most sensible thing for him to do is to choose a widow between forty and fifty as his wife.

What sensible attitude is one to take up as regards the biological and psychological expediency of marriage between a young man and an older woman ?

For a certain period of his life it is certainly no misfortune for a young man to be married to a somewhat older woman. We see quite often that such marriages are very happy. The young man in particular—as I pointed out before—is affected by certain fixations brought about by dependence on the mother, after marriage with a more mature and experienced woman. Also at the age between twenty-five and thirty, the fact that the woman is some years older will involve no essential deterioration in the marriage. On the other hand, the case generally becomes critical when the woman has passed the age of forty-five, and begins to grow noticeably old ; in this case, it must, of course, be added at once that circumstances vary greatly. Many women grow old constitutionally at a very late age, so that a certain equality between the couple continues to exist ; others know how to keep their bodies fresh and desirable for such a long time by suitable care and rational way of living, that this crisis is not too perceptible to either when it sets in.

There is more risk when an elderly mature woman who is perhaps twenty or more years older wants to enter into matrimony. This is not so uncommon, as we learn from the newspapers every day. The reasons far younger men than themselves are desired by these women are various. The ageing woman still attaches value to being a desirable woman, looks for this outside, but also seeks to prove it to herself by alliance with a young man. The shadow of old age cannot be banished better than by the capacity for loving a young man and being loved by him in return. In addition, the mature woman knows from experience that through the young partner she actually attains an object for and satisfaction of her sexual desires. If the elderly man is the more

reliable guide and protector in marriage, yet the young man is the better lover, who gives run to his affection and knows how to let loose the passion of earlier times, and to satisfy it. *Colette* has depicted this marvellously in her book, "Chéri." It is by no means to be said that in such cases the woman may not enjoy complete and untroubled happiness for a few years. The man, too, may be thoroughly satisfied by his wife for some time—which will be the case especially if the wife, governed by the primitive feminine desire to lavish tenderness, turns the motherly and solicitous as well as the erotic side of her nature towards her husband. Owing to her experience of life, she can be useful to him, instruct him and keep him from many a mistake. There are few young men who are not susceptible to this motherliness, at least so long as their masculine vanity is not wounded.

There is, as *Dannhäuser* points out, still another reason that young men marry a mature, elderly woman. The younger such a man is, the more inexperienced in love affairs, all the more is his view of such things obscured by romantic imagination, and the more difficult it is for him to get light on his erotic endeavours. He is still shy of the creature whom he seeks desirously, but of whose complexity he has understood very little. The more mature older woman, and especially the woman experienced in life and love who understands his inhibitions, consciously meets him half way, sets him free from his constraint and shyness and gets rid of his inhibitions better than a very young woman who is still in a similar position in erotic matters. For her—the elder—it is easy to smooth the path for her young partner, and if she knows how to do this in the right way, with due delicacy of feeling and keen feminine instinct, she may be able to bind him to her in gratitude for a comparatively long time. We know from history and literature of many outstanding examples of this kind—in which to be sure, there is but seldom any question of matrimonial ties.

Whether a young man in such circumstances feels perfectly comfortable as a ***husband*** is, of course, a different question. Experience shows that, as a rule, his erotic inclinations change after a certain time. Even then, however, such a

marriage need not go to pieces. The fundamental difference between the two problems: young wife—elderly man, elderly wife—young man, consists in this that the question of conjugal fidelity plays a much more important part in the first case than in the second. The elderly woman experienced in life and love—I repeat it with a certain emphasis, for, after all, it depends on this: no young man would fall in love with an old maid—is readier to abandon claims and to excuse than the elderly man. Just because she is better able to make light of her young husband's escapades than the young wife can reconcile herself to the insufficient sexual capacity of her ageing husband, the marriage in the former case generally turns out better than in the latter—by which, however, I certainly do not mean to say that such a marriage alliance is entirely to be recommended.

For the sake of completeness, I have now to regard the marriage fitness of the elderly woman also from the obstetric point of view. That is to say, it has to be remembered that pregnancy and the *act of* delivery are attended with greater difficulties in the case of the elderly primiparæ. As early as the beginning of the fourth decade of life, slight complications set in, and these increase in number the nearer women approach the borders of the forties. The difficulty consists chiefly in a protracted process of labour caused by feebleness of labour pains and rigidity of the soft parts. The greater possibility of infection involved with this, and the increased necessity of operations to terminate parturition, create additional dangers. We therefore come across a marked increase in morbidity and mortality in primiparæ over thirty-five.

I intend to conclude this chapter by answering the question: What can be done by doctors to correct disturbances which arise in conjugal life, from a certain time onwards, where there is great inequality in age, and to bring about (again) in the partner who is proportionately too old, a condition which makes possible the continued existence of such a marriage in the erotic sense as well.

All these endeavours have the common object of rejuvenating the organism, and in a man of decreasing potency make a reassumption of sexual relations possible. I touched upon this question in the last chapter in discussing the treatment of impotence, but then I had coitus unfitness in mind as a *morbid symptom*. Here, on the other hand, it is a question of the possibility of combating *changes due to age*, of which impotence may be a local phenomenon. It goes without saying that the two kinds of impotence may change over to one another, as, for example, in premature ageing, but in their nature there is a great difference—a difference which is shown by the fact that in the treatment of morbid impotence, psycho-therapy occupies a very important position, whilst for combating the physiological phenomenon of advancing years it does not come into question.

For treatment of senility in man are used :—

(1) Resuscitation of the organism by suitable gland substances ; (2) methods of rejuvenation by grafting generative gland tissue ; (3) radio-therapy ; (4) *Doppler's* operation ; (5) ligature of the spermatic duct (*Steinach's* procedure).

The treatment with gland extracts consists in the incorporation of testicle and pituitary extracts, which are often combined with specifics for stimulating the sexual impulse (aphrodisiacs). On the whole, the following substances are involved in the various preparations : Generative glands (testicles), corpus cavernosum substance, seminal vesicle and prostate extracts ; pituitary anterior lobe substance ; in addition, aphrodisiacs like Muira Puma and yohimbin or general stimulants like strychnine, from which a supporting action is expected. Glyceric phosphates and calcium salts are supposed to increase the receptivity of the tissue for hormones. The hormones are also administered as fresh testicle substance. There are various estimates of the effect ; naturally, the preparations are not all of the same value, also the result with the same specific is better in one case, in another less good, but, in the most favourable case, the effect passes off fairly quickly. They do not check the advance of the ageing process, or at best only for a compara-

tively short time, and they become ineffective with continued use. I must give an emphatic caution against taking such specifics without a doctor's prescription and without his close supervision and a most emphatic warning in the case of old people against the whipping-up effect of aphrodisiacs.

Steinach, *Voronoff* and others have gone over to grafting fresh glands in the hope of achieving in this way a lasting effect. The transplantation is difficult, the glandular organ itself does not always heal up or is often absorbed comparatively quickly and destroyed by the body. The healing up itself depends on whether the giver and the patient under operation belong to the same blood group. Of animal glands, the most suitable are the testicles of certain species of apes (chimpanzees). The effect of the grafting does not extend only to the function of the sexual organs, but also exercises, and that even first of all, a rejuvenating influence on the whole body and psyche. The effect of the operation, however, also fades away after some time and the degenerative changes due to age continue. The operation itself, because of providing the material, is very expensive and, for this reason, very often impossible. *Voronoff's* results and those of his disciples are nevertheless worthy of notice. In 500 cases operated on in this way, statistics show successes up to 60 per cent. The people operated on were mostly prematurely aged men at from fifty to sixty years of age who recovered their youthful elasticity and potency. The result lasted up to six years, a length of time which for marriages such as those I have in mind here is certainly of great moment.

Treatment of the generative glands with *small* doses of Röntgen rays (bigger doses destroy the action of the generative glands altogether) also exercises a rejuvenating effect on the organism and can have a favourable influence on the potency of the ageing man. Unfortunately, the effect of the treatment is of short duration, so that the exposure to the rays has to be repeated frequently. Also it must not be forgotten that a damage to the germ may be caused by Röntgen rays, so that the impregnation of a woman with

spermatozoa from testicles which have been exposed to Röntgen rays must absolutely be avoided.

The results of *Doppler's* operation are very good. *Doppler* achieves his rejuvenating effect by smearing with carbolic acid the generative gland arteries exposed by operation. The carbolic has the property of destroying the sympathetic nerve plexus, which supplies the arterial wall without injuring the artery itself. Thus, an increased flow of blood to the generative glands is brought about. (Diathermy has a similar but less lasting effect, and can also stimulate the generative glands to produce hormones again.) The potency of the man thus operated on revives again and the whole organism also shows clear signs of rejuvenation. But not only is the potency raised, the semen-producing part of the generative glands also revives again, so that even impregnation also may take place.

Steinach achieves the rejuvenating effect by dividing and ligaturing the spermatic duct (vaso ligature). His procedure is based on the fact that a strong irritation can bring about the resuscitation of the interstitial gland of the testicle and with it the renewed production of hormones. This kind of irritation is exercised by the ligature of the spermatic duct. Actually by resuscitation of the interstitial gland, in the testicle, a certain youthful condition in this organ such as existed in puberty is achieved. The physical signs of regeneration after the operation are often astonishing and the increase in mental elasticity, initiative, desire for work, and sexual interest are obvious. The results set in about three weeks after the operation. Impotence seems to be at last to be eliminated. *Steinach's* rejuvenation is to a certain extent a physiological process which does not stimulate the vitality excessively only to have it fade away again immediately afterwards, but more or less protects the body from ageing for a few years (often for six years). In the case of this operation there can be no question of a return of propagation fitness, for the ligature of the spermatic duct eliminates this very possibility.

Rejuvenation in women is not so easy to achieve as in men; it is more difficult to reach the female generative

glands. Of the non-surgical methods, diathermy of the ovaries, with the introduction at the same time of ovarian preparations of high potency, deserves mention. The results are transitory in character; the treatment has to be repeated frequently and in the end loses its effect. People have attached their hopes to the grafting of ovaries; that is the transplantation of the ovary of a healthy woman to the body of another. The effect of generative glands thus transplanted, if they really heal up, unfortunately lasts at most only for two or three years, then a fresh implantation of ovarian substance is necessary. The result in some circumstances is excellent; the process, however, suffers from the great disadvantage that the material can only very rarely be procured. The ovary has to come from a young healthy woman, a condition which can generally not be fulfilled. How far organs from kindred apes can be used for this purpose has not yet become clear.

Theilhaber, who traces ageing not only to the breakdown of the generative glands, but also to the drying up of all glands with internal secretion, implants gland parts of young animals (spleen, hepatic gland, thymus, thyroid gland, ovary) and believes stimuli are thus obtained which have a changing rejuvenating action on the ageing female organism.

If I sum up what is essential, I can say that with the rejuvenations so far known, the advance of physiological or premature ageing in men can in cases which take a favourable course be put off for a few years, but not for a long time, and that the sexual and generative powers (that is, coitus fitness and propagation fitness) are the most difficult of all rejuvenating effects to attain. Men who want to eliminate by such measures the difference in age for the purpose of *contracting a marriage* are cautioned against taking this step. In an existing marriage the rejuvenation of a husband ageing, comparatively speaking, too soon, may exercise a favourable influence in suitable circumstances. But it should not be forgotten that the effect of rejuvenation may work in a direction undesirable even for marriage! In general, it appears to me right to be very cautious in giving

the advice to undergo rejuvenation treatment for conjugal (and sexual) purposes respectively. If the rejuvenation is aspired to from other motives—for example, for the preservation of mental freshness and productive power—then any favourable effect in the conjugal relationship which may happen to come about is to be regarded as a very welcome extra.

Surgical rejuvenation treatment for women in the present state of our knowledge scarcely comes into consideration.

CHAPTER VII

A FEW PRACTICAL CONCLUSIONS

In this chapter I can and must be brief. For it would be purposeless to repeat in detail what has been said in the preceding chapters, and clumsy to anticipate the following ones. But I consider appropriate a retrospective view of what is most important in so far as practical conclusions as regards contracting a marriage can follow from it and an elaboration where it appears necessary.

Can I, particularly as far as my health is concerned—for the psychological, eugenic and social sides of the matter are not taken into consideration until later—contract a marriage? And can I likewise, regarded from the health point of view, marry *this man* or *that woman* respectively? These are the questions which are of consequence to candidates for marriage—if they ask themselves questions of this kind at all.

Since the answer to them proves to be vastly dependent on the sex of the person concerned, we shall best be able to get a view of how the matter stands by making the following arrangement:

(*a*) Am I, as a man, marriage-fit as regards health?

(*b*) Am I, as a girl (woman), marriage-fit as regards health?

(*c*) Can I (from the health standpoint) marry this man?

(*d*) Can I (from the health standpoint) marry this girl (woman)?

* * *

Although marriage is in many respects and, in particular in the case of men hitherto healthy, a protection against the dangers of life, and this protection even finds expression in general statistics (that is with the inclusion of the non-healthy), yet it can, on the other hand, be to a serious degree

the cause of diseases. This depends on the danger of the transmission of diseases existing in the other party as well as on the fact that in the case of inferior health in one party, the person concerned is, in certain directions, not equal to the added demands made by marriage.

These additional demands are there, that cannot be denied. The transition that takes place as a rule on entering into marriage from the usual circumstances to quite new conditions of life is attended with difficulties not only in the spiritual realm; physically, too, it has great significance. It goes without saying that this holds good to a far greater degree for the woman than for the man, but on him, too, marriage quite decidedly makes great demands.

This is one point of view from which every candidate for marriage who is governed by reason has to answer the questions put under (*a*) or (*b*) respectively—that is, the point of view where one has one's own interests exclusively in mind. The other is that of the sense of responsibility towards the partner—the altruistic objects in view. Nevertheless, it must be borne in mind that these altruistic considerations should also not be neglected from motives of self-interest, for the harm which an individual can do to his mate for want of a sense of responsibility assuredly comes home to him, too, in marriage.

(*a*) Now if we ask ourselves in the case of a candidate for marriage the question propounded under (*a*)—whether he may reasonably marry—then it can be said first and foremost that he may do this confidently if he is healthy and strong and normal in functions and senses, has had no serious illnesses (I give as examples, diphtheria, scarlet fever, rheumatism, which may leave behind permanent damage, but there are many other diseases as well in which this is the case) and has never contracted any affection of the sexual organs; marriage will lay nothing to his charge and he will not harm his mate. In such a case, too, a medical examination of the man before marriage is not *absolutely* necessary unless to be able to put the favourable state of

affairs before the other party. Nevertheless, I would advise every male candidate for marriage, even one who is to all appearance perfectly healthy and normal, to have a medical examination (just as if it were a question of life-assurance), for there are deviations from the normal which have so far not been betrayed to the vehicle by any sign, but which may be of great moment in marriage. Where there are signs of existing abnormal conditions in any region or even suspicions of this kind, a medical examination before marriage (and still better before betrothal) should not be neglected, and that for the sake of the man's own welfare as well as for the welfare of his mate, the marriage and the offspring.

Of the abnormal conditions to which, in the interests of the man himself in consideration of the claims made on him in marriage, special attention is to be paid, we have to bear in mind first of all anomalies in the organs of circulation, because, in the typical conjugal functions, that is in sexual intercourse, the heaviest demands are made on them. In later life—if there is no cardiac *defect*—what is of most consequence is the state of the peripheral organs of circulation. The blood vessels and, in particular, signs of arteriosclerosis, are to be looked out for. In younger men, on the other hand, what matters most is the central organ of circulation, the anatomical condition of which and its soundness of function are of the first consideration in the matters under discussion. It goes without saying, that in elderly men a heart with defective action is still less equal to the strain of sexual intercourse ; in it the dangers which threaten from a defective heart and vascular system all come together. But for younger men the state of the blood vessels is not yet of so much importance as later, so that one has to concentrate one's attention chiefly on the heart. Just in regard to this the medical examination before marriage recommended above, even where there is to all appearances good health, is advisable. For there are certain conditions by no means rare in which a more or less decided backwardness in the development of the heart (and the large blood vessels) exists, a certain hypoplasia, an infantilism confined to this organ, such as we find in the

genitals of women just as often—even far oftener. Such a backward state of a slight kind brings about a diminished efficiency of the organ in question, yet this is not noticeable so long as the demands made on it are not too great. A heart of this kind can, for example, fulfil the ordinary demands of life sufficiently and not reveal its inferiority to its possessor by any striking manifestation. But when it has to cope with any considerable increase in its work, it is not equal to this—especially not if the increased demands are repeated too often and too quickly.

As in sport—so in marriage.

The sports club doctor will exclude the possessor of an imperfect heart from training for matches ; the doctor who has to advise him about his fitness for marriage will not, it is true, need to warn him off marriage, yet he will have to urge him to observe from the beginning the good old maxim from the Satires of *Horace*: "Est modus in rebus, sunt certi denique fines"[1] and to put it into practice. In these cases, such moderation is exceedingly important ; it is besides important to practise it, not only where a certain defectiveness in the heart exists, but it must also be brought into use in diminished functional capacity in the other organs which are taxed in sexual intercourse. And, as I have till now had no opportunity to emphasise this adequately, I do so here : a man must bear in mind from the beginning to adjust the intensity of his conjugal intercourse to his functional capacity. It often happens that, in the early days of marriage, in the exuberance of his feelings, he brings his wife up to a practical level of eroticism, the continuance of which must, in the long run, be only too great a tax on him. He must not forget that sexual intercourse exhausts him much more than her and that besides, in so many cases, he comes home worn out by the professional cares and the struggle to make a living, whilst the woman, not overtaxed by work outside the house nor by her household duties, comes to meet him rested and in the freshness of youth. In addition—as is mostly the case at present in many walks of life—the specific forces of the woman

[1] There is moderation in all things ; after all, there are certain limits.

have not been much encroached upon by pregnancy and motherhood in the way provided by nature; hence the consequences of her one-sided presentation to erotic things and his, at first, too strong pitch of conjugal performance can easily be imagined in the region under discussion. These can only be prevented, in so far as no predisposition to a diminished impulse exists in her, by knowledge, moral sense and honest love of the wife for her husband far transcending the purely erotic, as well as by adjusting herself to the right amount of sexual intercourse and, as is required by nature, by absorbing herself in the other sexual functions.

Whilst I recommend men and women in general, who do not intentionally shut their minds, to take into consideration, in weighing the pros and cons of limiting propagation, this point which is usually disregarded entirely, yet I must first of all emphasise at this point the importance of the primary adjustment of erotic performance in marriage to the man's capacities. Such an adjustment—unless any incapacity is involved—is, as a rule, quite possible. For, in this connection too, *Balzac's* words hold good that a woman is to her husband what he has made her. However, these words can, of course, no longer be applied when she comes into marriage already "made"—a consideration which, to the detriment of both husband and wife, is only too often overlooked in modern times.

What has been said here in regard to an organ of circulation which, while not equal to every demand, is yet not diseased, naturally holds good to an even greater degree as soon as there is any question of existing heart disease. Though in slight cases and in favourable conditions, both in regard to the condition of the man himself as well as in respect of his wife, it can be regarded as quite permissible to enter into marriage, yet this is precluded in more serious cases of disease. The sufferer himself would by sexual intercourse—indeed, even by impulses and excitements of an erotic nature—do himself too much harm and expose himself to excessive risks to his health, and, on the other hand, contracting a marriage in which the sexual side must be suppressed from the beginning should not be exacted by any

woman—quite apart from the further risks and inconveniences which such a situation brings with it.

The same can be said on the whole of other diseases, such as, for example, those of the kidneys and metaboslim, that is to say, in slight cases, in favourable conditions—*if the intended wife is aware of the dangers and disadvantages which the condition involves*—marriage can be regarded as permissible; in serious cases, she is to be dissuaded from it. In this consideration it is a question rather of the interests of the future wife than of those of the diseased male candidate for marriage. He himself—in so far as his disappointed wife does not make life difficult for him—is in a better rather than a worse situation by marriage. His circumstances and situation, if he has chosen a loving wife, are improved; sexual intercourse does him no special harm—if he is still fit for it; and if, because of his disease, he is no longer (or temporarily so) capable of it, he does not in such a case feel it any special disadvantage because, just because of his disease, the inclination for it is lacking. However, the matter is different for the wife! She comes off very badly as a rule, even if she makes only very modest claims in regard to the pleasures of life, so far as her erotic needs are concerned, as well as in respect of social pleasures and the like. Besides, there is the everlasting care and worry about her husband's state and if the pecuniary position is not too good, about the future. Moreover, one must not think too lightly of the obligations which arise for the wife from the dietary which it is absolutely necessary to carry out, whether she has to prepare the food herself or only takes over the management—all the more as the management cannot be confined to the kitchen, but must also extend to the patient, who often does not respond to it very amiably. No, the wife of such a sufferer is not to be envied; she can certainly be a very great deal to him in every respect, but she has to find her own satisfaction solely in her willingness to make sacrifices.

Tuberculosis occupies a separate position in the whole question; in the more serious cases, especially with regard to the others (wife and children) whom he attaches to his life, a man should not marry; he himself, of course, is, by doing

so, put in a better rather than a worse position, provided that the external circumstances are favourable. In slighter cases, the same may be said for him, and to a greater degree. Further, he has the additional advantage that he can fulfil in marriage his sexual desire, mostly increased by the action of the disease, with far less danger than outside it—an advantage which may turn to a disadvantage if this self-fulfilment leads to more or less pronounced exhaustion. Then, if in the diseases previously discussed, the wife is for the most part condemned to playing the part of a practically sexless companion and nurse, the reverse case often appears in tuberculosis—that the wife has to suffer from the excess of sexual desire in her husband, as in this case we have the reverse position, namely, that she is exhausted by the struggle for existence, because she would like to keep the worries of life away from the sufferer. Thus, the state of matters for her and any children who may result from marriage with a tuberculous father is to be judged quite differently, and in this connection the candidate for marriage, who is conscious of his responsibility, has to consider, in consultation with his doctor, whether he can undertake the responsibility or not.

With regard to diseases of the genitals, the decision for the man is often hard rather than difficult, but for the doctor advising him, it is often just as difficult as it is hard. For, as regards the man, it is clear that he must not permit himself to marry until he is completely cured; the doctor, however, who has to decide whether the cure has actually taken place, sees himself faced with almost insuperable difficulties.

Finally, impotence: as we have seen, the position, especially in very slight cases, is often extraordinarily difficult to judge for the patient as well as the doctor. All kinds of considerations are opposed to what seems the simplest expedient, namely, to examine the semen. This, surely, must be evident to any layman who gives the matter a little thought as absolutely essential. Although I would like to give warning against excessive anxiety, yet, on the other hand, any levity in making a decision is most urgently

to be advised against. The best thing is to put oneself without delay into the hands of a specialist in this matter, who will, as a rule, judge the state of affairs first of all from the psychological and psycho-therapeutic standpoint—for this, however, in most cases, some time is necessary.

(*b*) Whether a young woman may regard herself as physically fitted for marriage can in no case be decided without medical examination. I do not mean by this that such an examination is always to be made expressly for this purpose. On the contrary—careful parents (as I have already explained thoroughly) have it made earlier, on some opportunity which offers. For example, a slight malady when it can be done inconspicuously, and then sparing the feelings of the subject. But done it *must* be if the girl, who is to become a wife, as well as her husband, is not to be exposed to the possibility of disastrous surprises.

Such surprises may appear on the general physical side—if I may so express it—and from the side of the sexual organs. As these organs are situated in the inside of the body, anomalies in their form are not noticed without examination. To be sure, conclusions may be drawn from their apparent function, namely, menstruation, in the sense that a period which begins at a normal age is always regular in its course, is not too slight or too profuse, makes the presence of healthy sexual organs highly probable. Experience shows, however, that judging this function from the point of view of the women and girls themselves, is often not without objection, and further slight disturbances in the flow of menstruation are common, even with normal genitals. Nevertheless, the existence of menstrual disorders may be a sign that something is out of order with these organs, so that an examination in the case of young girls by the introduction of the examining finger should not be neglected. Besides, it is possible with approximately normal menstruation for certain anomalies in the organs to be present which may cause difficulties in marriage. And further, it must be regarded as very important with respect to the capability of

child-bearing whether the pelvis is normal or shows defects.

The answer to our question, put for the woman candidate for marriage, " Can I, so far as the state of my body is concerned, marry ? " may be answered with regard to the genitals and the pelvis in a positive sense only if a doctor declares these organs fitted for it.

However, it does not depend only on the actual organs of propagation. The *whole* body of woman is at the service of the tasks of generation—pregnancy, parturition and nursing —and if these tasks are to be fulfilled without interruption by the civilised beings of the present day, then, on entering into marriage, it must normally be considered whether the body is up to the mark. These performances involve *great demands on the whole organism* and the body, and in particular, certain organs such as the heart and kidneys, on which a great strain is put, must be equal to these demands.

If the greatest strain falls to the man in coitus, and the woman can, if necessary, keep relatively undisturbed in it, yet *the consequences* of this act are far greater for her. The woman can therefore stand coitus in certain conditions of disease with considerably less harm than can the man in similar circumstances ; for him, however, it is at an end when his sexual part, in the narrower sense, is played—but for the woman it really only begins then, and the dangers which arise in it in case of disease are of far greater importance.

There is no doubt that similar conclusions are to be drawn from this, to those which we had to draw above with regard to the sexual intercourse of a man whose heart action is imperfect, namely, that the demands which are to be made on the capability of propagation of a woman must be adjusted to her physical powers. It is far more just, however, to draw from the considerations mentioned, above all the conclusion that in respect of the generative tasks, which are to be performed in marriage, in the case of the woman much more depends on the fact that she enters into marriage healthy and with sound organs than in the case of the man.

As already mentioned, heart and kidneys are first of all to be taken into consideration ; tuberculosis and the general

state of health are also not less to be kept in mind. Then possible disturbances of the development of the uterus and the ovaries respectively are to be noticed. And, finally, in this case, too, diseases of the genitals come into question: it is the duty of every woman who knows that she has shown signs of any such disease, to have it ascertained, by the most scrupulously thorough medical examination, whether the last traces of the disease have disappeared. As regards her responsibility to her partner (and possibly also to her children), the matter is about the same as in the case of the man—with this difference, that the medical examination is even more difficult than with him.

But so far as her own chances of danger go, it is far more to her interests than to the husband's in this respect too, to enter into matrimony only if she is perfectly healthy, for, with sexual activities in marriage, disease can flare up in a woman more readily than in a man, and then also do much greater harm than with him. If gonorrhœal infection has taken place in childhood (acquired in school, in an institution or in some such way), this must, in any circumstances, be told to the doctor, who does the later examination, because a repeated bacteriological overhauling is then absolutely necessary.

* * *

(*c*) Now for the question whether a woman from the health point of view can marry a particular man. In this, the same considerations are decisive as hold good for him when he reflects whether he can undertake the responsibility of contracting marriage. The difficulty, however, is to know what is the condition of the prospective partner's state of health. Here the problem of the medical marriage certificate appears —a problem which I have to deal with later; of course, even then I shall not solve it, because it can by no means be solved satisfactorily in every direction.

If one (that is, if the girl and her parents have—as far as the former allows them any influence in her decisions) has to do with an honourable man who is conscious of his responsibility, then they can be satisfied with an emphatic declaration that, to the best of his knowledge, there is

nothing wrong with his health. Such a man will not make such a declaration without having had himself examined beforehand. And another thing: he will, if he has had a disease of the genitals, have drawn the doctor's attention to it and have demanded a scrupulously thorough re-examination. If there is any doubt whether there are health-obstacles or if there is disease or any tendency to disease, without, however, there being any question of an absolute unfitness for marriage, then it is best if the parties both go to a reliable doctor or ask the two family doctors to give a professional opinion on the parties and the projected union. That in this not only the diseases already mentioned must be taken into account, but that other troubles, such as hereditary tendencies, are to be given attention, is understood.

A further very important point which a woman should keep in mind in her choice of a husband is the man's proficiency in his work. I do not hesitate to regard, with *Maranon*, a man's work to a certain extent as a sexual function. Even if one may not agree with this extension of the idea, it will be exceptional to pay no heed to the idea that the work of a married man is a matrimonial function. Therefore, a man's capacity for work is an essential presumption for his marriage fitness—even if his pecuniary circumstances at the time of his marriage permit of his providing for his family without working. Capability of working and willingness to work should be seriously taken into consideration in all circumstances when weighing the psycho-mental qualities of a candidate for marriage; in judging the health qualities which interest us *here*, particularly the question whether these qualities permit the man the normal exercise of that matrimonial function, is one of the chief points.

(*d*) Whether a man can marry a particular girl can be judged from points of view similar to those which I have now sufficiently discussed under (*a*) and (*c*). Thus, there is nothing left but repetition; with the necessary changes,

anyone can draw his own conclusions from what has been said. Some few separate questions, however, may be emphasised as well.

With regard to the genitals, the man can demand of the woman the same as she can of him; healthiness and perfection of function. Owing to the frequency of the underdevelopment which is confined to these organs, and of other gynæcological troubles, a procedure, as described under (*c*), is at least as necessary in the woman as in the man.

With the man's capability and willingness for the conjugal function which is expressed in his work, the woman has to match her capability and willingness for motherhood and for managing the household. Her physical fitness for this should certainly not be disregarded by the man who is planning matrimonial union with her. It goes without saying, that the psychic fitness of the wife for the fulfilment of these tasks merits no less attention, but this will be spoken of in another chapter. If I were to include the psychic qualities of candidates for marriage here, this chapter would never end. I am devoting the whole of the next section of the book to them.

SECTION II

THE PSYCHOLOGICAL SIDE

AM I WILLING?

CHAPTER VIII

REASON

EVERY human action, the most insignificant as well as the greatest, must fulfil three conditions: one must be able to do it, be willing and have the right to do it.

To the "being able," I have devoted the first section of this book. It comprises the physical nature of mankind. In it we have seen that all physical factors mutually support and are necessary to each other. Because of this, the "being able" has acquired a somewhat wider sense than that in common usage.

Let me make clear by a simple example all that this physical "being able" comprises: when I write one single word of a letter, not only quite a number of material conditions must be fulfilled for this—that is, writing material, light, opportunity, and so on, must be sufficient—but my physical activity is extended much further than to the few muscles which hold my pen and move my hand; also the muscles of the arm, of the shoulder, indeed of the whole trunk, are necessary to give the hand the necessary support. Innumerable nerves, the circulation of the blood, and metabolism, influence further this apparently isolated action. It is as in a watch, in which the second-hand cannot move the slightest bit forward unless all the other parts co-operate. Just as it has taken centuries of experience in the region of mechanics, metallurgy, geology, and so on, to make it possible for the tiny marvellous works of our watches to go satisfactorily, so, too, innumerable thousands of years of development have been necessary to make the physical powers of mankind work one upon another without friction.

But what is all this marvellous work if the pen does not drive it? A lifeless, useless thing. The mysterious power of the pen, its elasticity, give the many little wheels and levers

their vital import. In the same way, a driving force stands behind the infinitely skilful structure of the human body which differentiates the living body from the dead corpse. Our muscles write the letter when we " are willing."

I have put the section which is to deal with these driving forces in marriage fitness and marriage unfitness in the middle of the book again—just as I gave the second volume of my marriage trilogy to these very driving forces—because I consider this part of human action, the psychic, the most important, although no " life " is conceivable without the physical elements which are discussed in the first section, and without certain " stoppages " which are to be, to some extent, discussed in the third section. The elasticity of the watch-spring would be nothing without the wheels of the works of which it forms a part, and without stoppage its force would fly off uselessly all at once.

The importance of physical qualification for marriage is gradually finding wider recognition. In some countries certain requirements relating thereto, such as health certificates, prohibition of marriage for those who are totally and permanently unfit for marriage, sterilisation of insane people and criminals, have even made their way into legislation. But the far more decisive psychic conditions are still frequently given too little importance, even in scientific works. And these psychic conditions are just the ones which determine the happiness or unhappiness of the conjugal companionship.

Physical health is, of course, fundamental for enjoyment of life and psychic balance ; physical disease one of the main bases for despair and unhappiness. But we must not overlook the fact that really it depends principally on how one bears one's physical sufferings. Many a blind or lame person is happier than many physically healthy people. This explains also how in many marriages both parties are able to live happily and harmoniously with one another in spite of serious physical or material troubles.

I called this psychic motive force " willing," and mean this approximately in the sense in which the gifted philosopher, *Schopenhauer*, expounds the " Welt als Wille und

Vorstellung." But, in addition, one must have a wider comprehension of this concept, too, than willing in the usual sense. For that anyone who is not willing to contract a marriage, is also unfit for marriage, is beyond question. Yet individuals are much oftener marriage-unfit for this reason, although they say that they *have the will* to marry. But what a man wills, surely he knows! Then what is all the talk about? I hear people exclaim: Our conscious will nevertheless is like the highest peak of a mountain range which is lit up by the rising sun whilst the whole huge massive of the bottom still lies in shadow. Just as behind the slight muscular movement of the fingers stands the whole, so the conscious act of will is built up on the whole unconscious, impulsive life of the mind. Therefore, we know what we want, but not *we* will, but the will is in us; we do not think, but thought is in us; we do not live (in this sense), but "life is in us." We are not free in our determination of will until we know why we will something, until our reason surveys the reasons for our willing.

Ignorance about the mysterious motive and life forces causes many people to suffer shipwreck in marriage, and above all, it makes them contract a marriage without being fitted for it, or to tie themselves to companions in misfortune who do not suit them. They say, to be sure, that marriages are made in heaven, and mean by that, that it is the deepest and highest powers of feeling which lead to marriage. Only, although marriages may be made in heaven, they have to be lived on earth. If the vessel of love is not to be wrecked on the rocks of sober everyday life, then in deciding to marry, it is just as necessary to consider the bald facts of reality as to be led by the emotions.

Does not this admonition seem very superfluous in our day? Do people not lament much oftener that nowadays marriage has become a sober business in which not only the understanding, but also the feelings no longer have any voice? Matrimonial agencies and newspaper advertisements perhaps bring people together more frequently nowadays than love at first sight. One often fancies that acquaintanceships made at social gatherings and students' love affairs of

the " good old types " have unfortunately had to give way to shrewd calculation.

Now this is certainly not quite true, and we often enough have opportunities of seeing that even in the social and economic deliberations which precede a marriage, erotic attachment is by no means entirely excluded. Further, anyone who does not view the past exclusively through the rose-tinted glasses of biased remembrance but in accordance with facts, knows that judicious matchmaking played a huge part even in times gone by. Just think how the parents of betrothed couples had a far greater voice in the choice of husband or wife than now ; that formerly matchmaking in the ballroom was not less frequent than in the matrimonial agency now ; that barriers of rank and class were much higher than at the present day. The emancipation of woman —a clever writer said : the invention of the bicycle emancipated woman because the chaperone could no longer keep up with her—and the fact that young men do not always follow their fathers' professions have offered the sexes the possibility of far more unrestrained erotic proximity than was formerly conceivable.

The innumerable precipitate matrimonial alliances of quite young people, the many, though mostly very short, love matches after the war, do not suggest an excess of reason over sentiment. I am optimistic enough to suppose that sentiment and good sense do still, on the whole, keep the balance in contracts of marriage in so far as the cases are taken as a whole. In individual cases, certainly one or the other side may be neglected according to whether the individual is too much a person on sentiment or of intellect. Still it is only to be welcomed if, in the choice of a mate and in the decision to marry, reason has a very important say.

The sensible choice in marriage makes more and more use of the newspaper. I have often been asked whether it is conceivable that a harmonious marriage can come from such an acquaintanceship. I have to answer this question in the affirmative and would, therefore, like to add a few words about it.

The newspapers, especially those of the middle class,

contain day after day an enormous number of matrimonial advertisements. Many of these, of course, may bear the words "honourable" or "with a view to marriage" prescribed by the Press only for form's sake, but a great number are certainly serious in intention.

The first matrimonial advertisement appeared as early as 1695 in England, the first German advertisement in the year 1758, in Frankfurt. Apart from the daily papers, however, special matrimonial newspapers arrange the marriage market, and these act as agents for their clients in the matter of addresses, offers and letters like the "Lebensbund" for example. These matrimonial newspapers seem to be even more effective than the daily papers, as the choice is bigger and the initial exchange of letters is not binding and can be carried on under cover of numbers.

Matrimonial agents, too, use both the ways mentioned a great deal and get only a small part of their clientele from personal connections. Still, the seeking party can with them inquire into far more details before he contracts an actual alliance. For this reason the costs—besides an advance fee, generally a certain percentage of the dowry—are higher. A great disadvantage lies in the fact that matrimonial agencies are generally well informed only about the material attributes of their clients, but not about other important matters.

The Canton of Zürich has, for this reason, placed professional matrimonial agencies under State supervision and established a number of hygienic conditions for the clients. This is a transition to the semi-official matrimonial agencies, unfortunately given up again, by which the "German Colonial Society" before the war used to act for men in the German African Colonies with a view to marriage, and the "War Welfare Society" of the town of Magdeburg, which arranged marriages between war-widows and survivors and men wounded in the war.

It is a great pity that the proposal of *Kuhn* [1] to promote officially the arrangement of marriages systematically did

[1] Ph. Kuhn: "Monatsschrift für öffentliche Gesundheitspfege," 1919, p. 152; and 1921, p. 403.

not succeed. For, in this way, the choice of suitors from the health standpoint would certainly get more attention than now in the purely professional matchmaking and also a certain assurance would be given of the trustworthiness, social integrity and so on of the candidates—an assurance which would, of course, be far greater still if the matchmaking is done by courts with a religious flavour. In this is given further the exceedingly important guarantee that a common conception of life exists. I think, therefore, that the fact must be welcomed that in very recent times the open or more or less veiled matchmaking pursued in many Catholic and Jewish circles for centuries is being adopted in certain Protestant circles. (Thus, for example, I have been interested to find a notice in the " Christlichen Volkswacht," in which the agency appealed to by a farmer living in a Catholic neighbourhood for the marriage of his daughters to like-minded sons of farmers was recommended.)

Further, I can quite well imagine that public matrimonial advisory offices might promote the arrangement of marriages in this way. In the meantime, they are usually resorted to only when the choice has already been *made;* possibly even the marriage already contracted and difficulties have cropped up. The ideal task of matrimonial advice, however, would really consist in showing beforehand the most favourable conditions for a harmonious marriage. Only it (this matchmaking) would, of course, not have to develop in the direction that two people according to established physical and mental patterns are, as it were, " united " in order to " breed " the best possible offspring. To what consequences such Utopian proposals foreign to reality would lead, *A. Maadelung* has worked out in his grotesque novel of the future, " Zirkus Mensch." No, arrangement and advice must go side by side and must, of course, be " voluntary " in every respect.

The main business of an official matrimonial council for the question of sensible choice of husband and wife now lies before us, primarily in that it stimulates people to " examine their conscience " and brings sober reflection

into the factor of sentiment of the contract of marriage; that is, that it moves people to examine their physical and mental fitness.

Any recommendation for marriage, to be sure, conceals one danger, namely, that on the one hand, fine individuals, ethically on a high level, may, in some circumstances, be prevented from marrying by the scruples of the matrimonial adviser, whilst people less worthy physically and mentally do not bother about carefulness at all and calmly marry. Thus a kind of " negative choice " may even enter because the fecundity of those who are conscientious and willing to be advised might be relatively obstructed.

From the knowledge of individual physical and mental characteristics, it will never be possible to say that these or those two people will be " well assorted," for never and nowhere is it a question of individual characteristics acting on each other, but always of the reaction of one whole personality on the other whole personality. But, in order to judge of this even half justly, the matrimonial adviser would have to be at the same time father, mother, friend, physician, detective and judge.

For the present, too, there are scarcely any professed specialists for matrimonial advice, for even the heads of the official bureaux for matrimonial advice are mainly hygienists, gynæcologists, nerve specialists, sexual research workers, etc. This, of course, in no way lessens their ability to give matrimonial advice. The limitation of a matrimonial adviser to the one speciality at the present day in particular puts clearly before us two further difficulties: on the one hand, it requires a very comprehensive education in all branches of medicine and psychology, as well as in sociology, eugenics and so on; further, a very marked power of sympathy, intuition and capability of critical judgment. On the other hand, it requires a really expert and responsible investigation to arrive at an efficient matrimonial judgment, in some circumstances, a great deal of time—time and therefore, also money. Thus, this form of matrimonia advice would be accessible only to a limited circle of candi dates. The public offices for matrimonial advice are

unfortunately, too badly endowed materially actually to carry out all subsidiary investigations or to have them carried out by specialists.

Now whatever form public care may take, by far the majority of people will always rely on themselves in the question of choosing a mate, and we can be quite satisfied with this if we can only attain that in this the reason for self-examination and examination of the future life companion is discussed by both partners. To give essential clues as to how this can be done is one of the objects of this book.

* * *

At this point, anyone who intends to undertake this examination will at once put this question to me: Well, although I know my characteristics and those of my chosen partner, in what way are these to harmonise, to agree or to be complementary to each other? To answer it I must go a little further back and first of all make clear wherein man and woman are physically different.

Man and woman are different physically and mentally—that is beyond question. But when one wants really to settle exactly what is "male" and what is "female," one encounters in more than one respect almost insuperable difficulties. It is, of course, easy—as for example, *Otto Weininger* has done in his well-known book, "Sex and Character" [1]—simply to make a direct contract between M. and W. (with these letters he designates the ideal types of "masculinity" and "feminity") and to call M. logical, ethical, æsthetic; W., on the contrary, alogical, amoral, unintellectual and purely sexual. But, in this, one overlooks the fact that, in this way, things like intellect or ethics which, in themselves, have nothing whatever to do with male or female are, by this adjudication, given a male or female stamp. *Weininger's* contrast does not act between man and woman but between the types "genius" and "female." Hence, too, the sexuality of man disappears in his hands when he calls woman "merely sexual."

In all attempts at comprehending the nature of the sexes

[1] Published by William Heinemann Ltd., London.

there are two serious obstacles: on the one hand, each observer regards his own as the "natural" average human nature, so that the psychologies written by men usually designate female natures as "lower varieties" of the average man. On the other hand, these questions always have an appraisement. How different in kind this proves we can judge for ourselves by comparing how perhaps a poet declares the "eternal feminine" which attracts us to be the highest ideal, how a man of science speaks of the "psychological weakness of mind of woman" or writes a book: "Woman as criminal and prostitute," or in the writings of the Fathers, woman appears as the diabolical, the destroying element in herself.

Quite neutral, ungeneric peculiarities, such as readiness to give help, impulse to look after, intellect, malice, energy are only too easily attributed to one particular sex as characteristic, whilst, in reality, they are to be found in both sexes. To be sure, it is evident that one and the same quality, for example, kindness, can appear in man and in woman in a different form. But such qualities only get their distinctive stamp from the fact that they are implanted in particular persons. Think, as a comparison, how different is the image of one and the same glass plate when we look through it in a brightly lighted or in a dark room.

Thus, it can be said that there is somewhere a really existing contrast (as between light and dark) between man and woman, although it may not affect *all* attributes. But even the male and female germ-cells are fundamentally different; the one mobile, the other passive. And the male and female nature—one concludes further—differ in the same way.

Expressed in this way, such a conclusion, however, is not so absolutely decisive as it may appear at first sight. Or is one perhaps to trace woman's greater impulsiveness and mobility of feeling to a native "impassivity"? Nevertheless, this standpoint, although it must be formulated better—male activity as a *dynamic* force over against the female *moulding* force—has its justification, only it must be supplemented by two other points which, moreover, also

appear in impregnation: the facts that the male germ *seeks out* the female and that the female germ-call is *injured.*

With these facts, namely, the best-observed psychic differences which we are able to ascertain between the male and female disposition, are in agreement; man on analysis is engaged with what lies outside his person; woman lives in her own personal world, the world of her feelings. (Of course, I speak always of the, to a certain extent, pure male type and female type and with the assumption understood that actual men and women always have in themselves at least a certain portion also of the attributes of the other sex.)

From these fundamental peculiarities, as well as from the natural fluctuations in equilibrium in the female organism, which may also be expressed in the spiritual life of woman, may have formed in the course of development under the influence of the surrounding world, the manifold, specific qualities, characteristics and attributes; and neutral capacities which have further been stored up thus got a specific complexion.

Let me consider more fully from this standpoint the psychic sex-differences. The greater *activity* of man is shown above all in his sexual life. He aspires to, he seeks, he pursues "free sexual choice"—in which we can quite safely admit that woman's secret choice, her advance or rejection, can often be more decisive for the final result. In the actual sexual act too, the man is, as a rule, the more active and certainly the dispenser. Above all, however, his activity manifests itself in his employment. In important work together often—certainly not always—a very important contrast is shown between male and female activity if one compares the purposeful preoccupation of the man with the often vain busyness of many women.

Yet in this very kind of activity, the decisive factor lies in this, whether *it is directed more towards the non-personal great world about him* or to the *personal life.* His surroundings take possession of the man's being much more. He means to conquer them, to mould them with his work, to master them. Hence, the object and its substance is deci-

sive also for his doing and thinking—not the feeling which they arouse. For man the world is an " object " which he means somehow to absorb into himself. The individual things of this object-world are, therefore, also linked together according to their " actual " *logical relationship*. In the choice of a love-object, too, the corporeal is decisive ; he may, for example, incidentally fall in love with pretty hands or fair hair. His sexual intercourse is much more positively directed to the sexual organs (in the wider as well as the narrower sense). This is no doubt also the deepest reason for the fact that the general sexual excitement in men passes off differently than in women, more quickly and connected with quite definite organs and actions. It may also explain to some extent why a man is more likely to have a second love object, namely, because what attracts him in one may be absent in the second, and *vice versâ*.

With his position in the outside world is connected also what has been called the greater capacity in man for the sublimation of the sexual impulse. Each object can rivet the force of his impulse so much that all available energies are drawn to it. (On the way to sublimation lies, too, a peculiarity of the male mind which is shown in the pre-occupation with indecent expressions, obscene jokes, pornography and so on.) As *F. Giese* says very rightly, women have no counterpart to the " Herrenabenden " or " Mikosch-Witzen " or the verses of the " Wirtin von der Lahn."

The nature of woman is directed rather to her *inner experience*. What she perceives of the world about her are less the objects themselves than the feelings they arouse in her. Thus, the impression arises that woman has really stronger feelings than man. In fact, she merely *lives* more in her feelings. Moreover, every impression of feelings spreads far beyond itself ; it makes all the relative chords vibrate with it. This peculiarity of woman explains why she is emotionally much more excitable ; explains many reactions which are biologically incomprehensible, because they are founded on feeling ; explains her impulsive actions born from the mood of the moment ; explains also to some extent what men so lightly call " capriciousness." (Also the

fluctuations of equilibrium connected with the discharge of the ovule and menstruation may give rise to " capriciousness.") The actions of woman are directed less towards an object if " reasonable " intentions are meant by this ; her aim is the instinctive grasping at the feeling of happiness.

In her erotic life this is particularly obvious. A woman falls in love, generally speaking, in accordance with her feelings with one definite person as a whole, not with a detail. Her sexual impulse is not confined exclusively to a definite organ, a definite action, a definite movement. Her desire extends to the whole body, as she herself is excitable in the whole of her body. Her sexual excitement extends over a longer time.

It is continually being repeated : eroticism fills a woman's whole being. That is true, though not only eroticism but all her feelings fill her completely. She abandons herself entirely to every emotion. From this surrender arise her special accomplishments as a mother, her surpassing capacity for intuitive " insight " into the mental life of others (for example, her instinctive knowledge of mankind and often miraculously right decision in practical questions), but from it, too, come disturbances of consciousness and morbid conditions arising from emotions.

In the last, perhaps the further, characteristic peculiarity of the female nature which has already been mentioned, has a voice : her special *vulnerability*. All the sexual processes of woman are associated with an " injury," menstruation, detachment of the ovule, the first coitus, the impregnation of the ovum, parturition. It may be that for this reason the female soul seems more dependent on the physical processes, but this, on the other hand, is caused by the fluctuating equilibrium of her physical functions already mentioned several times. In the first volume of my trilogy, and especially too in my marriage film, I have made clear just these joint ups and downs of the physical and psychic processes in women in the monthly change.

The method of consideration which designates only the fundamental peculiarities of man and woman—that the maternal instinct is among the latter, need hardly be men-

tioned—as typical psychic sex-characteristics, but explains everything further from later development, steers clear of any appraisement of the sexes. Moreover, it has the whole realm of personal characteristics derived from these fundamental forms. It also unites the metaphysical point of view and scientific consideration, and seems to me therefore to comprehend best the contrast between man and woman.

I considered it necessary to allude to what is essential in these questions at this point, because, on the one hand, they are constantly appearing in a vague way at the central point of interest, and, on the other hand, ignorance about these things forms an important source of mistakes in the choice of a matrimonial partner, and the cause of innumerable misunderstandings and disagreements in marriage.

A few quite brief and simple examples from my own experience, such as occur to me quite haphazard, may make this clear to the reader. A young woman who complains to me, weeping, that her husband certainly no longer loves her, for he has now joined a lending library and reads for an hour or two every day, and that this would never have occurred to him during the engagement and the honeymoon. The inexperienced creature did not realise that a man's love can absorb him entirely only for a time. Then a young man who has doubts of the true affection of his betrothed, because her need for tenderness varies greatly; he calls the normal variation (which, moreover, does not come to light in any woman for a long time), of erotic desire in his fiancée, capriciousness because he does not know the connection with the ups and downs of her physical functions. Here is another candidate for marriage who wants in his future wife a colleague in his scientific work, and fears that his fiancée, whom he loves otherwise, is not mentally fitted for this, because, in spite of all his efforts, she cannot follow his abstract researches, although she is by no means unintelligent. It is made clear to him that the young woman can be a very valuable co-worker in another field, but the abstract part of his researches is beyond her purely feminine mind. Another woman who, in spite of several years of marriage, can never get over the fact that after sexual intercourse, her

husband falls asleep at once, whilst she would like to chat with him for a few minutes longer. The married couple were given to understand that the husband must take into account a little the lingering need for tenderness of his wife, but she must make allowance for the cooling down which sets in quickly with him.

If one does not know these general female and male fundamental peculiarities, it is easy for a partner to seem marriage-unfit, although it is not a question of a " deficiency " at all, but only of a " difference."

A difference in mind attracts notice mostly when it manifests itself in *the way of thought.* For in this case, it can, in fact, easily happen that two people of different types of thinking always talk past each other, " never understand each other." The difference in kind existing in this relationship between man and woman I have, however, analysed so much in previous discussions, although only in broad outlines, that the difficulty of mutual understanding was obvious. With this sex-difference there may be associated one which does not depend on sex, but on the individual constitution of every single human being.

I have already discussed the physical constitution in the first section of this book ; I propose to say what is necessary about the mental one in a later chapter (XIII.). Here, then, I am chiefly concerned with showing that this kind of " rational " thinking is also determined by the constitution —by which is here meant the character.

If I am to make this clear in the simplest possible way, then imagine two very different heads, for example, that of *Schiller* and that of *Goethe.* No doubt everybody will understand—even if he should not know the works of these poets —that these two men cannot view one and the same occurrence in the same way and will also not attach the same ideas and thoughts to it. The physical difference depending on the constitutions corresponds exactly to a general mental difference and different kind of thinking. In the *Goethe* type, the thinking stresses the concrete side, that is to say, such

men stand fast on the ground of reality, observe, think actualities, are worldly and comparatively uncomplex. The *Schiller* type, on the other hand, stresses the abstract, that is to say, these men speculate, can formulate bold hypotheses, stick fanatically to opinions once formed or change them by sudden leaps, are highly complex thinkers and live much more in a world of phantasy. The same contrast crops up too in types of women. Make a mental picture, for example, of the two well-known Austrian Empresses, *Maria Theresa* and *Elisabeth*, and consider the course of their lives so as to comprehend the gulf between the ways of thinking of these two women so different physically too.

With this, we return to our actual subject. Now, are two people who, in addition to the inevitable difference in sex, show as well a constitutionally opposed way of thought, unfit to marry each other ? Or is their being mutually complementary the decisive thing ? Neither can be maintained straight away. It will certainly be difficult for such people to understand each other in many points, but still be able often to offer their mate what he lacks, and by this very fact set the harmony of the marriage on a higher plane. With too strongly marked contrasts, to be sure, it may not succeed, but a true marriage, of course, adopts the part of the button moulder in *Ibsen's* drama : " Peer Gynt," who " transfuses " the various kinds of individuals. Practically, experience shows positively that " opposites," that is, marriage between quite different types of individuals, turn out well comparatively often ; granted, of course, that the eroticism, and particularly, too, what I have called the practical eroticism, makes a connecting bridge over the dividing gulf. Then a harmonious whole can arise from two " partially incomplete " partners, in which the minus on one side is equalised by the plus on the other—and *vice versâ*.

Usually, when we speak of reason and marriage fitness we think only of the want of reason. Now, serious deficiency in mental development must in fact be designated as impediments to marriage for both sexes. The most serious forms,

such as idiocy and insanity, are barred by law, though the sexual functions in persons thus afflicted are often not at all impaired. This apparently very simple state of affairs, however, has its hidden pitfalls. First of all, for instance, only quite definite derangements of the mind are easily recognisable by the uninitiated, but even very serious derangements may in some circumstances remain quite unnoticed. I will not go further into this here; one can imagine that, for example, those sufferers who waver between mania and genuine melancholia may, in the period of transition from one phase to the other, appear to be in a perfectly normal state or that those sufferers who suffer only from quite definite fixed hallucinations and for the rest often have a quite uncommonly clear activity of mind, can easily conceal their "weakness" from the superficial observer. Many forms of "dementia præcox" appear in the period when a contract of marriage comes into question, at first only in their beginnings and do not break out till later—that is, in marriage. In short: if there is any suspicion that any "peculiarities" might be traced to a mental derangement before contracting a marriage, the advice of an experienced psychiater should be sought. The specialist can tell from a few conversations what is the matter and thus either prevent much unhappiness or give peace of mind. And it should always be remembered that it is no disgrace to get an opinion with regard to this.

Whether we are to regard imbecility as an impediment to marriage is a question which cannot be answered in the absolute sense. For it may very well be possible that two people who make only slight mental claims on each other may have a very successful marriage even if other people would call both partners mentally deficient. Such people are then relatively marriage unfit to be sure, but they are, to a certain extent, fit for each other, and are therefore not absolutely marriage unfit.[1]

[1] I know even a few cases in which "to a certain extent" can be replaced by "entirely"; for these marriages are among the "happiest" I know. The matter has only one difficulty: the children! To be sure, these do not give the impression that life is more difficult for them than for us "higher placed" people, so far as we noticed. On the contrary, but, regarded from the eugenist's point of view or from that of the taxpayer . . .

All this brings me to the question whether the married couple must be mentally of *equal rank*. There is no doubt that a certain high level of understanding and of culture will bring the husband and wife closer to each other ; they will have interests in common, will express themselves more easily about many things, will be able to accomplish a great deal of work together—all that one calls comradeship in marriage will certainly be promoted by an equal mental level. I regard it as certain that along with the erotic ties between husband and wife there can also be relations to a certain degree unsexual, and that only in a good marriage—because then the erotic relations no longer have an obstructive influence, in this respect, but only a beneficial one—do these properly make their influence felt. These friendly-comradely relations, however, do require a certain similarity in mental culture and education. Many marriages of well-known scholars in which husband and wife together work on difficult problems give instances of this.

People of similar culture, however, not only get over difficulties in marriage more easily, they also *find* themselves more easily. Nowadays, it is no longer so often the case as formerly that a young couple meet in some company of friends and an alliance is sought, and information obtained through mutual acquaintances before approaching each other seriously. Nowadays, they come into contact more readily in common occupations (in work or sport), and thus at least there is some interest in common to begin with.

On the other hand, however, there are also innumerable instances which show that a strong passionate attraction bridges over very great *intellectual contrasts*. Just think of *Goethe's* relationship with *Christine*, who had nothing at all to offer the outstanding genius in the realm of intellect. *Goethe's* extensive circle of intellectual acquaintances, to be sure, made it possible for him to satisfy this interest outside his marriage. In spite of this, *Goethe's* marriage with *Christine* cannot be called a purely sexual relationship ; it also had sufficiently strong mental ties.

The relationship between a woman on a very high mental plane and a man of low intellectual capacity is, however,

almost never adapted to marriage. First of all there is the trouble that the woman cannot look up to such a man, cannot regard him as her ideal. Only pronounced sexual enslavement or else strong maternal impulses in the woman which cause her to treat the man as a child can, under these conditions, bring about a comparatively happy married life. Strange to say, such ties are to be found relatively often among women artists.

* * *

Does not very high mental development, in general, in the end contain a danger to marriage fitness, although the forces which separate may be kept in check with the aid of reason ? Certainly, to some extent. For, on the one hand, the claims made on the partner in marriage are raised higher, and, on the other, mental activity derives at least a part of its energy from the other motive forces of mankind ; that is, also from eroticism. This emerges particularly plainly when quite definite abilities are very strongly developed. Such people, then, are completely absorbed in their work, and have nothing left for the duties of marriage. Often they do not marry at all ; sometimes they marry certainly—chiefly, when thanks to their abilities, they occupy a prominent position—and then see in their wives nothing but an assistant in their intellectual work or a piece of furniture which belongs to the study, like the typewriter or the microscope. This holds good for women, too, although such types are more often to be found among men.

In general, excessive expenditure of energy in work of a physical or mental kind is unfavourable for marriage fitness. Even activities in and by themselves necessary to marriage such as doing housework may, in extreme cases, make marriage hell. Not only in comic papers but, unfortunately, also in reality do these eternally cleaning, sweeping, carpet-beating housewives exist, who regard a husband as a criminal who deserves the death penalty because he dares to smoke in the drawing-room.

* * *

Over and above the purely intellectual activities of human beings are their mental abilities. They contain the most

serious matter for conflict just because they are the most personal part of every human being. Two people of high value physically and mentally can be absolutely different in question of æsthetics, religion, politics—in short, in what we call view of life. And it is much easier to find a complement in the other in lesser physical and mental peculiarities, to see one's own deficiencies or fastidiousnesses equalised in the other, than to live without contacts in these highest regions of the mind.

In this category are, for example, those cases in which difference in religion breaks up an otherwise good marriage. Even in people who have outwardly quite given up their religious adherence there are often strong inward bonds. By difference in religion I understand here not only adherence to different creeds, but also those cases in which one party comes from a deeply religious milieu, but the other from a free-thinking one.

For general family tradition is not so easy to shed either in religious questions or in those of the general position in life. I always think with regret of a young couple whose marriage was wrecked by the family circumstances. The husband came from a very wealthy aristocratic family of manufacturers, the wife was the daughter of a fine lyrical poet who had risen from the people, but, in spite of the appreciation of his art, he had not, as may easily be understood, accumulated riches. The husband outwardly sided with the idealist-communist views of his young wife, and she, on her part, had dropped all theories of free love, division of property, and so on, but, in spite of this these inner contrasts were always clashing. The power of heredity was, in this case, even stronger than erotic attraction and intellectual equality.

The " mésalliance " has certainly its objections, even if the reasons for rejecting it may not always be sound. In this it is always more possible for the marriage of a professor with his servant to turn out happy—because a woman has greater capacity for adapting herself to a higher class—than the marriage of a gentlewoman with her chauffeur.

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Much as æsthetic refinement and delicacy of feeling can raise the whole spiritual and erotic level of marriage, yet here, too, there is a very natural danger, which is particularly obvious in certain "artist types" of men and "mimosa types" of women. These are people who, on the pretext of higher spirituality, greater need for beauty and most delicate feeling, shirk harsh reality. They refuse daily occupation and domesticity for themselves, and enclose themselves only too easily in their world of fancy.

With an equal mental level, moreover, many other things too are likely to settle on a similar plane. Thus, the requirements in the standard of life, the form of recreations, reading, theatres, sport and the like, are, as is easy to understand,more alike with the same mental level than when the husband likes studying *Kant*, but the wife sees in a detective novel the highest peak of art, or the wife can enjoy her meals only at a perfectly appointed table, whilst he likes best to eat from his knapsack on a mountain top.

Thus I might summarise briefly the part played by reason in marriage fitness as follows: The choice of a mate and the decision to marry should to a great extent be guided by reason.

The nature of the mind can, it is true, make an individual relatively marriage unfit for a particular other being, but no absolute marriage unfitness comes from it except in the forms of pronounced mental disease. In the choice of a mate, however, it should always be remembered that an equally high level of mental development is a strong bond of union in marriage—a bond which every marriage really needs, even with strong erotic attraction.

As woman, from her psychic peculiarity, is more a creature of feeling, and is more safely guided by her instinct, she must, above all, keep the matter-of-fact reasons before her in her choice of a husband. Man, however, in whom the motive power of feeling is much more restrained, has rather to beware in his choice of a wife of over-estimating the sensible reasons.

It is an observed fact that women whose lives abound in sentiment are better fitted for marriage than those whose intellect has been more strongly developed. It is in keeping with this that women who do intellectual work, defenders of women's rights, women scholars and the like, are often neglected by men in favour of quite primitive girls. We see, too, that in marriage, tact and instinctive taste in a wife contribute more to a harmonious adjustment to one another than a logical mind. We find, further, in the mother's warmth of feeling, a decisive force in bringing up children. And, finally, we can observe that maternal strength of feeling has a much more decisive influence in heredity than intellect. Just think of the mothers of a *Goethe* or *Beethoven*.

Girls whose education has not absorbed their store of feeling will, in marriage with an intelligent man, even if they happen to have other deficiencies, more easily make marriage harmonious and also be better able to bring up fine children than "miseducated" ones. "Their value is far above rubies," says the book of books of such a woman. And sober, measuring and calculating science shows us a genealogical table drawn up by a psychiater, from which we see with admiration how one single healthy wife of this kind brought recovery in the next generation to a whole family seriously affected by hereditary taint and very much degenerated.

Intelligence is what makes human beings human beings. A marriage contracted and carried out without using reason is little different from the living together of animals. But at the back of intelligence are still more important powers, as I have just indicated. From this it follows that deficiencies in the functions of the intellect which make people relatively marriage unfit are comparatively easier to remove than other psychic obstacles to marriage fitness. First of all they can be improved by sensible and logical arguments, by education and adjustment, by explanation and understanding, and even quite removed. That is to say, they are, so to speak, on the same mental plane as the opposing motives of reasonable persuasion. Where such defects perforce appear, that is to say, are kept against the person's

will, although the individual concerned perceives their faultiness, we have to deal with more deep-seated troubles of the spiritual life which are anchored in the *emotional life.* How far, however, these are also accessible to cure, we are to investigate in the next chapter.

CHAPTER IX

SENTIMENT

LET us take any matrimonial advertisement from a daily paper! "Widower in a good position with child wants to make the acquaintance of a fair, intelligent lady with some property with a view to marriage. Letters, with photograph to X.," we read there. And then, if Mr. X. marries the fair young woman with 20,000 marks dowry, it will certainly be called a sensible marriage, especially if we hear further that Mr. X. can now dismiss the housekeeper hitherto necessary, and use his wife's money for the expansion of his business. And yet, even in this quite sober marriage-alliance, there is a tiny spark of love. It lies hidden in the little word "fair," as we are just going to see.

In most cases sentiment plays a far greater part than in this extreme example. Not only in plays and novels, but also in real life, that is to say, there is still love. Indeed, I even believe that it has not become by any means less common in our day; it is perhaps only more secret and more hidden. Still, "love is blind," "people in love rush to their fate," however all these sayings go, in which we express the fact that sentiment is stronger than reason.

This is not the place to analyse minutely why people fall in love. I have spoken about it already in the first chapter, and will only repeat here that every human being has his own "individual conditions of love." I mean by this, those requirements he makes on another so that the latter can "please" him. They are many and varied. All the senses may take part and everything noticed can arouse in the person concerned that intoxicating feeling which he then calls love. Beautiful hair, a peculiar voice, a characteristic scent, a pretty foot, a tiny mole or a clever phrase may supply the kindling spark just as much as apparent inci-

dentals and external things, certain clothes, certain situations, yes, even certain faults and deficiencies.

These facts are, it is true, fundamental for the psychology of falling in love and remaining in love, but they have, apparently, no great significance for the question of marriage fitness or unfitness. And yet this is the case in several directions.

In the first place, namely, the force which emanates from such conditions of love can be so great that a marriage is actually contracted blindly, as if in intoxication, although very important reasons argue against it. Now, we should be quite satisfied if, in spite of the counter-arguments, the two lovers remained happy in their marriage. Unfortunately, however, in most cases the gross facts of reality are stronger than the ecstasy of love.

Secondly, these conditions of love are often not lasting. For fair hair can be found again in some circumstances when the other is beginning to grey, and many other conditions may even remain fulfilled permanently, but many vanish irrevocably. And with them goes the original erotic attraction and—another person may be able to fulfil this condition and attract the love.

Does it not seem distressing, if we think of it, that a girl falls in love perhaps with the particular colour of a tie or with beautifully kept finger nails ; a man, with pretty blond dyed hair or attractive gloves, instead of with the whole person ? Does not the actual falling in love conceal the greatest danger of making a marriage a failure ? Undoubtedly ! The number of divorces after a short period of happiness in professed love marriages shows this. To be sure, affection and love are fundamental life forces : " It befell us of itself, it does not need to be taught," one often hears people say. But something more than love is necessary for marriage. A harmonious marriage is not merely a love-marriage and not purely a sensible marriage ; it is both. The individual conditions of love instinctively show the road to enticing happiness, but this road should be travelled only with open eyes.

Now, it might be said that this would be easy to remedy if

people took the trouble to preserve the love conditions as long as possible. Quite right. But why then do people not follow this course? For the incredible reason that they usually have not the least idea what they fell in love with in the first place, and why their love is growing cold. Remarkable as it sounds, we observe over and over again that most people do not know in the least what attracts them in the other person. They have no idea why they have fallen in love with a person sometimes very suddenly.

A well-known example of this in history, in which such an unconscious condition of love cost thousands of men their lives and brought long years of war upon nations, is the passionate love of *Henry II.* for *Marie de Clèves. Marie,* at that time betrothed to the *Prince de Condé,* had danced so much at the wedding of the *King of Navarre* that she had to change her chemise in an ante-room. *Henry* came into this room a little later, groped for a towel in the dark to wipe the perspiration from his face and happened to get *Marie's* chemise which was lying there, in his hands. The scent of her body fascinated him so much that he captured her in defiance of the whole world.

On the other hand, the condition of love may be so peculiar and difficult to fulfil that the individual concerned can find no partner able to kindle his love. To a slight extent this is the case with everybody during pubescence, during which, for example, girls "await a prince in the flesh." Just as people maintain that every man has his price, it might also be said: even the coldest and most prudish can be set on fire if they come across their ideal.

Modern psychology has disclosed the source of the conditions of love (partly from memories of early childhood), and has shown that they lose their overwhelming power when they cease to act unconsciously and have become clear to the people concerned. Hence we have the possibility that by becoming conscious in this way, people who can never fall in love in consequence of certain inhibitions of feeling, and thus are apparently marriage-unfit, can never be set free

from the tyranny of their feelings and in this way made marriage-fit.

So long as people do not know this association of ideas, they speak only of " passionate " or " cold " people. Those passionate natures which are quickly kindled to burning love are by no means so excellently fitted for marriage as might be thought at the first glance. With them there is a constant risk of quick estrangement as well as of unfaithfulness. However, I do not intend to discuss this here. Also excessive ardour in love can be a danger to marriage. Too great demands on the partner and one's own surfeit (of which I have spoken in detail in the second volume of my trilogy) endanger the continuance of happiness. Those who constitutionally go easily to extremes are especially exposed to this danger. But artists, too, who impose fewer restraints on their stronger emotional life, are often not able to sustain for a long time a love at first very strong.

I would like to insert at this point a few remarks about those psychic characteristics which are generally associated with " hot blood." The way an individual responds to emotional impressions is called his emotionality, and, in a somewhat different sense, his emotivity or his impulsiveness. This can be very strong, and thus gives rise to constant friction in marriage. However, those impulsive people are generally very quickly reconciled again, they do not harbour resentment long, are " good " again at once. But, with a second person predisposed in the same way, they will have continual quarrels. Now, if the other is more controlled, more even-tempered, perhaps even more indifferent, then the relationship can be quite bearable. Then we need not even speak of a relative marriage unfitness. Where there is emotionality, it depends entirely on the relationship of the married couple to each other. For a man who seeks peace and comfort in marriage, as may easily be understood, an impulsive woman is relatively marriage-unfit, whilst one who seeks stimulation and problems will get just what he wants in this wife.

However, I would separate strictly from the emotional natures those whose conduct is called " affected." We

understand by this a pretended emotivity. These natures, often very poor in sentiment, " mummers of life " and too " dilettanti of life," are mostly insincere in their whole nature and hence seldom fit for a permanent alliance.

To return to sexual passionateness : the excessive erotic emotion may lead even to marriage unfitness. In this, one need not think of the pronounced cases of morbidly excessive, as it were unappeasable, sexual need in man or woman. That form, too, which only wants to engross the whole of the partner's spiritual individuality, and not to allow him or her a single moment of personal life, may very soon cause to be regretted a choice which at first seemed a happy one.

Actual sexual insatiability I consider a disease which makes its victims absolutely unfit for marriage, and I even believe that not even a nymphomaniac could make a permanent marriage with a victim of satyriasis. However, both conditions are comparatively rare. People erroneously include with them other conditions of sexual excitation which are not in themselves a ground for marriage unfitness. There are, for example, people who temporarily or permanently react easily to sexual stimulus, women who in one single act of intercourse come several times to satisfaction, and, in spite of this, crave for immediate repetition, or men who experience an orgasm even with a kiss, and, further, people whose desire is greatly increased temporarily or permanently (the well-known instance of many people in their honeymoon). But all these forms of sexual over-excitability have one thing in common : they are associated with satisfaction, while in true nymphomania and satyriasis, in spite of innumerable acts of sexual intercourse, the relaxing of the tension is always absent. Apart from many organic diseases the cause of this trouble lies in radical psychic excitations which can be influenced only by suitable medical psycho-therapy. The, of course, full marriage fitness can be attained even in this case. It would, however, be quite erroneous to try to cure these troubles merely by contracting a marriage, as it

must then soon come either to serious exhaustion of the partner or to early unfaithfulness.

" Coldness " comes into question as an obstacle to marriage much more frequently than hot-bloodedness. I would like to put in as a transition that type which, to be sure, does not suffer from want of feeling, but, so to speak, adjusts all feelings to the negative side. To these people belong, among others, those walking tear-fountains who are always grieving themselves. They always see only the unhappiness in the world, they never notice any cause for joy in themselves, and also do not understand in the least how other people can be glad ; they always wear dark spectacles. They always know in advance that everything will fail with them, and that they are in the world only to suffer. They are a misfortune for any marriage, for they affect all those near them with their pessimism, obstruct every undertaking, and actually destroy for their mate every pleasure in life. Only a very radical mental treatment could perhaps (?) brighten up these unhappy temperaments.

It is easier to deal with those cold natures who keep their feelings entirely to themselves and conceal them under a stiff mask. They can, to be sure, bring a partner who wants some liveliness to despair, but with a mate who is also quiet and phlegmatic in disposition they can lead a married life very unattractive, it is true, but still also not threatened by storms.

But now for what people usually call " coldness " in marriage, the lack of erotic passion. It cannot be decided off-hand (and to us here, too, it does not matter) whether the whole sexual impulsive energy is diminished or whether it is only that the sexual impulse is transmuted into some other form, such as work, sport, spiritual love, or the like. The fact remains that with such people the desire for eroticism remains below the average. People usually speak only of the sexual coldness of women, but it is not uncommon in men too. With regard to these, I refer you to my arguments about impotence in the first section (Chapter V.).

Sexual coldness (frigidity) in women may in isolated cases have a physical cause if, for instance, the nerve tracks of sensation and discharge are interrupted somewhere on their way from the genitals to the brain, or *vice versâ.*

Further, frigidity in women has, to a certain degree, a natural (physiological) basis in the slower rise in her curve of excitation. Of this I have written sufficiently fully in "*Ideal Marriage.*" There I pointed out that an apparent apathy in the woman can come about from the fact that the man, either because of his premature emission of semen or because he pays no heed to the necessity for the preparatory excitation of his wife, does not bring her as far as orgasm. This kind of "cold woman," which occurs very often, is, in reality, not by any means apathetic, it rather depends only on suitable technique in erotic activity to bring these women also to gratification and thus make them perfectly marriage-fit. In speaking of this I would again point out with all emphasis that woman is by no means excitable in the genital organs alone. In the beginning, excitability from the vagina is almost as a rule absent, in the way that normal intercourse produces it after some time. Therefore her whole body is, so to speak, "sensitive," that is, adapted for the arousing of erotic desire, although not so intensely as the clitoris in woman or the sexual organs in man.

Until the husband has done his duty and made the "voyage of discovery in the land of the sensitive zones" in his wife, as *Stekel* has called it—so long as he has not been the master of love in his wife—we cannot, in case of her insufficient power of sensations, yet speak of a sexual coldness. At most, of still unawakened sexuality.

Actual frigidity in woman is, however, a *psychic* condition. Just because love means far more for woman than merely a passing ecstasy, she makes higher demands. If these are not fulfilled she can, to be sure, "permit" or "endure" the intercourse, but not experience it. Where a woman does not love, she does not feel. One sees this most clearly from the fact that a woman formerly normal in sensation can, in an estrangement from her husband, become all at once indifferent; or inversely, a woman who has been frigid with

one husband may later experience the full happiness of love with a husband she loves. Indeed, even prostitutes, who normally remain cold in sexual intercourse, come as a rule to the orgasm with their protectors whom they love. One can say quite generally: a cold woman has not found the form of satisfaction in love which gratifies her, as either the man or the technique has not suited her.

The particular causes of inability to love can, of course, be manifold. This is not the place to go into this. I will mention only the observation that many women who do not arrive at satisfaction in extra-marital intercourse learn to experience sensation in marriage, although neither the man nor the method of his sexual activity has changed. In such cases the ethical restraints against intercourse which offend against morality are stronger than desire, in which cases often enough these mostly religious scruples need not be at all clearly conscious. They are often influential also in apparent " free thinkers." However, it would be wrong in such a case of frigidity simply to give at random the advice to marry, if one knows, from very deep mental knowledge with sufficient certainty, that it is just these ethical scruples which are the causes. The responsibility would otherwise be much too great, since sexual coldness in a woman represents one of the most portentous conditions for this question of happiness in marriage. Sexual coldness can make a woman marriage-unfit in the fullest sense of the word. The troubles, disturbances, changes in character, which arise from want of satisfaction are then, for the most part, the source of immeasurable physical and mental suffering for both husband and wife.

Fortunately this suffering can in most cases be cured by a suitable treatment. The psycho-therapy of frigidity must in such instances be very careful to steer clear of a one-sided dogmatic conception, for just in this trouble we can observe specially clearly the infinite variety of psychic causes. I shall touch on this theme often again on other occasions, and I will therefore mention only a few of such causes here as examples which come from as varied directions as possible.

Thus frigidity in a woman may be a protest against the treatment on the part of her husband ; it may, in the service of the struggle between the sexes, express the will to power and government ; be a self-protection against suppressed sexual impulses ; represent a bond with an unconscious object of love ; act as a punishment and self-imposed penance (here I am thinking, for example, of the comparatively common cases in which sexual coldness sets in following on an artificial abortion where the woman inflicts on herself self-chastisement from her secret consciousness of guilt for the infanticide) or simply for an unwanted child coming again. Briefly, the mental causes of sexual coldness are many, but, in spite of this, it is possible in most cases to remove it by suitable psycho-therapy, and thus to make from a marriage-unfit, which usually first shows itself in marriage, a completely marriage-fit woman.

Just a few brief examples from practical experience may make this theoretical enumeration clearer : a woman in middle age, the mother of four children. Since the second child she has been frigid. In the very widespread erroneous opinion that the orgasm of the women is necessary for conception, she has made great efforts at first to keep away from the sense of pleasure. In spite of this two more pregnancies occur. Now she lives in constant fear of another child, and thus no longer arrives at any satisfaction. She withholds herself from her husband, he and she are irritated, and there is " baseless quarrelling." The prescription of contraceptive specifics restores the sensation to the woman and with it also harmony in the marriage. A second woman was estranged from her husband because he often drank ; once he wanted to take her brutally when he was intoxicated. Then, for the first time, the orgasm was absent in her ; she had a convulsive fit of crying and the following days she reproached her husband bitterly, to which he replied by taking refuge in alcohol all the oftener. It was explained to her husband that he must gain his wife's love anew by suitable behaviour. A third—she originally loved another who, however, did not know how to " capture " her, so that she married her present husband half from defiance, and for

a few years lived very happily with him. During a very long absence of her husband, her former friend was able to seduce her. She, however, was cold in his arms and—continued so with her husband, too. She says herself that, in the adultery, she could not reach satisfaction because of prickings of conscience, and now no longer considered herself worthy of the happiness of love. The explanation that she had to make up for her slip by increasing love for her husband reassured her so that she is gradually finding the way back to harmonious marriage.

* * *

Sexual coldness in woman—as, moreover, also the corresponding phenomenon in man (impotence) comes ultimately from the deepst psychic sources to which I have referred in Volume II. of my trilogy, under the title of "Sex Hostility in Marriage." * I do not intend to go into these fundamental theoretical-psychological questions again here, but only consider that practical phenomenon which is of importance for the problem of marriage fitness. In every human being, that is to say, there are operative in equilibrium with his erotic desire also restraints which have been called generally "anti-sexual instinct" or "ascetic impulse." It makes its appearance plainly in two forms: as satiety and as modesty.

Especially at the beginning of a marriage both may be the foundation for later dissensions. The first erotic relations of the young married couple are undoubtedly of decisive importance for their later relations. On the nuptial night, the fate of the marriage is often decided. I have, therefore, repeatedly pointed out that erotic seduction and not rape should be its purport. If the man is able to spare the physical and mental sensitiveness of his wife—without, on that account, losing his *rôle* of conqueror—then the wife will reach satisfaction and feel permanently bound to her husband. In the contrary case, however, she will never forget that she experienced pain instead of the dreamed-of pleasure and will always—at least unconsciously—have a grudge against her husband for this. To be sure, it comes comparatively rarely to the serious reactions of "Wedding-

* Published by William Heinemann (Medical Books) Ltd., London.

night psychosis" and anxiety neurosis. But very much more frequently than the layman thinks, tears of disappointment flow on the nuptial night. Then, perhaps, the young wife runs away from her husband next morning, perhaps even a shot sounds, then people believe they are confronted by an enigma. Without precise knowledge of all the circumstances outsiders cannot give an opinion in such tragic cases. Did the man fail in the necessary tenderness and let the accumulated force of desire burst its restraints too roughly and in the excess of pleasure disgust appeared in place of happy satisfaction? Was the woman too sensitive, and did she even feel the forbearing conquest to be "brutality" and "swinishness"? Was the desire too savage or modesty too great? Who can decide? Fortunately, however, few people nowadays enter into marriage so entirely "inexperienced." To be sure, it comes fairly often to disillusionment at first, but gradually the two do come together when the first excessive tenseness of desire dies away, the intoxication passes off and modesty shrinks to its natural proportions. Certainly, often enough scars are left, and again sexual coldness is a common result of a nuptial night which has gone wrong. For this reason I regard a knowledge of the hygiene of the nuptial night, by which I mean the beginning of the sexual relations, as highly important for marriage fitness, and unfortunately, still given too little attention.

Fear of the nuptial night is a motive well known to nerve specialists for flight from marriage. We find girls as well as men who are so much afraid of the pain or the trial of the nuptial night that they do not marry at all. With such people it is, of course, a question of very deep-seated psychic causes which are, nevertheless, for the most part easily curable by suitable discussion. Hence this fear of the nuptial night need not mean a permanent marriage unfitness. Certainly it may in some circumstances be only an advance symptom of a very far-reaching psychic disturbance, for example, of the development of desire.

In the whole of this discussion I have almost always spoken of married couples, while marriage fitness in general is really more the concern of *candidates* for marriage. In

the problem dealt with here, however, there is the particular difficulty that one cannot tell with certainty from the behaviour before marriage whether a sexual coldness is to be reckoned with or not. One is so easily misled into thinking that a coquettish girl, perhaps even eager for men, who in —and even before, too—the betrothal period longs for kisses, caresses and tenderness, and is very tender herself, is secure from this trouble. Yet experience teaches that it is not always so. Such girls may be found wanting in the real conquest in marriage, just as, inversely, natures which seem cool and serious are able, in spite of reserve at the beginning, to consent completely to their love-life.

It is said of man, as opposed to the animals, that he is not bound to mating seasons, but is constantly active. On the whole this holds good, too. But yet we can observe in most human beings also a certain rotation in their erotic feelings and actions. This is often more obvious in woman, where the monthly discharge of the ovum-formation brings about an undulatory movement of the phenomena of her life. In addition to this are the well-known rhythms of the seasons, which, however, cannot always be recognised with the same clearness, whatever poets may continually sing of the ecstatic month of May. Moreover, the life of every human being shows certain other rhythms which, however, are mostly not very pronounced. That affection and aversion in two people who are constantly in intimate connection with each other alternate from time to time often comes to light, however, fairly clearly. There are even people in whom these fluctuations come near to capriciousness or to conditions of excessive high spirits and depression. If they fail to control these great fluctuations by self-restraint, by adapting themselves to and having consideration for each other, then from encountering a partner who has quite a different rhythm of life, a relative marriage unfitness may result.

The natural repulsion which crops up at times in every marriage—and in case of two people living together—does give ground for innumerable conflicts is, of course, no reason

for a marriage unfitness, for it can be kept under control. I have therefore devoted a whole book to overcoming it. Of great consequence for my present investigation is the question, in what form this repulsion manifests itself. Is it entirely different in practice whether I avoid a person whom I cannot " bear " or pursue him with my hate ; whether I try to understand him or take revenge on him ; whether I find the cause of the dislike in him or in me ? As may easily be understood, people who in other problems of life show self-criticism and a sense of justice will, from this point of view, seem more fit for marriage than those who think self-centredly, that is to say, regard everything from the angle of their own ego.

Unfortunately just these two attributes of self-restraint and sympathy with others are very difficult to acquire in later years, and self-love just as difficult to unlearn unless the foundations have been laid by education in early childhood. I regard them (self-criticism and a sense of justice) as extremely important elements for an harmonious marriage, and every effort of a truly civilised human should be directed towards perfecting himself in this. Most people are greatly lacking in this highest of mental capacities and—what the trouble is—they do not even know that they lack self-control. When this lack strikes them disturbingly they try at least to find an excuse for it. Their favourite one is : I am nervous.

* * *

With this I come to a ticklish subject of our discussions : should nervous people marry ?

If I am to attempt to answer this we must first come to an agreement as to what we mean by " nervous." For what is nervousness ? Is it a disease of the nerve fibres ? No, for neuritis—for example, sciatica—is not " nervous." Do we call a disease of the cerebral and spinal nerve cells nervous ? Just as little, for all affections of this kind have their precisely circumscribed signs and have special names given them. Is it being fidgety, restless, tremulous ? Not these either, for there are plenty of " nervous " people, that is to say, people suffering from nerves who are outwardly quite calm, indeed,

are even apathetic and irresolute. " Nervous, nervous ? Who is not nervous nowadays ? " will perhaps be retorted " nervously." Then one may mean by it an excessive sensitiveness to external irritations, such as noise, glaring light, importunate questions. Sometimes, yes, but often no, for that is purely a matter of temperament—though of the " nervous temperament."

If we cannot lay hold of the meaning of this much-used and much-misused word by a comparatively simple explanation of the usage of language, then perhaps science gives us information about it. Medical men call, or called, certain infections nervous, neurotic, functional, psychogenic, imaginary—that is, they give us half-a-dozen words for one thing. And all of them often interchanged as almost synonymous. Only each brings out a certain side of this puzzling phenomenon of " nervousness." When we know the meaning of all these words, we shall perhaps be able to understand best what they all mean conjointly.

Let me begin with the concept " functional." The function is the work done by a part of the body to be compared approximately with the work of a machine. If something is broken in a motor its work will diminish. It can, however, decrease for other reasons, for example, if the substance for working it has been wrongly chosen. The designation " functional trouble " really indicates something negative, that is, the organs themselves are sound, but they do not work properly. If, for instance, someone has a cough without any material reason for this being discoverable on examination of the respiratory passages and other organs, then we call this cough functional. For this view of life in medicine, now at last overcome, only the physical was " actual and operative," and people were satisfied with the " definition " if a physical condition was discovered. Nowadays we know that physical and psychic manifestations can not be interpreted simply as cause and effect, but that they arise *side by side* from one overwhelming cause. Whether as a result of this, functional or physical manifestations appear first is really quite incidental. The two manifestations are substantially the same whether, for instance, signs of inflam-

mation appear in the respiratory passages first and then a cough to remove the mucus which has arisen, or first a cough and, by the constant irritation of this, changes in the organs as well. Hence, one calls functional manifestations for which, with our modern expedients, we can still find no physical cause or accompanying symptom.

From the materialistic period, too, comes the disdainful phrase " imaginary diseases," which, at bottom, means nothing else than " functional," that is, without physical cause. At that time people would just not understand that every illness really is " imaginary," for what the patient does not feel, he is not aware of ; of which he does not think, does not exist for him.

" Neurotic " designates a special sensibility of the nerves without the nerves themselves being traceably disordered. In this designation, too, there is a remnant of that old idea that only corporality can produce symptoms. But, since a nerve has action, the organ which it supplies, as well as the part of the brain from which it proceeds, must take part. By a neurotic illness this whole region must, or at least may, be disturbed without its really being possible to prove it. In other words, this means again : manifestations without recognisable physical signs.

But can one perhaps find a cause other than the physical ? These are to be indicated by the name " psychogenic," ? that is, come from the mind. Now, everybody knows, of course, that the inner life produces physical phenomena, " phenomena of expression " ; for example, when one becomes pale with fear, red from shyness, weeps with sorrow, trembles with anger. Thus the most varied physical signs of illness can arise from mental causes : palpitation of the heart, difficulties of breathing, stomach disorders, and so on. However, I do not want to confound accompanying symptoms with causes here ; indeed, I do not even intend to draw from the fact that such illnesses appear immediately after mental influence and can disappear after purely mental treatment, the conclusion that mental disturbance is the " cause " and the physical trouble the " result." In any case, however, the word " psychogenic " tells us something

new, namely, that in " nervous " manifestations the inner life plays a greater part than the body.

And now the designation " hysterical." In this case I must say first of all that the word hysteria is used in various senses and that it makes a great difference whether it is employed in a purely medico-scientific sense as the characteristic symptom of a strictly circumscribed aspect of a disease or—as is usually the case in daily life, also in medical language—to indicate a characteristic but not uniform state of mind and the abnormal symptoms connected with it and the utterances and actions bordering on the abnormal. Indeed, people even speak—and rightly so—of an " hysterical character." In the arguments which follow here, in any case in the beginning, " hysteria " and, in particular, the adjective " hysterical," are used in the popular sense just indicated. The word has, in all its senses, a peculiarly disdainful sound not only in the ear of the laity, but for the most part also of doctors. The malady and its troubles are not " real " ; they are baseless, exaggerated ; they mean to express by this. Regarded from the doctor's point of view, this means : one cannot well see one's way with it. This sense of one's own inadequacy and still more the ever-repeated experience that patients with this state of mind prove not only " wearisome " but sometimes, because of their untruthfulness, even " dangerous," produces a certain attitude of antagonism, and makes the frame of mind towards hysterical people not infrequently more or less ill-natured. People try to dispose of what they cannot understand themselves with an embarrassed shrug of the shoulders : it is only " hysterical."

" Hysterical " in the sense meant here and " psychogenic " are, in a certain respect, one and the same. However, in a somewhat stricter sense of the word hysterical, it means *more*—and yet again less, too. Hysterical phenomena, likewise, have no recognisable organic basis, therefore a mental one. Thus they are just like the symptoms called " psychogenic," physical manifestations of expression of mental agitations. But beyond these, people designate as hysterical also all mental reactions which go beyond the

comprehensible mental cause; for example, if a woman falls into a state of horrible fear at the mere sight of a mouse, or a man gets into a state of immoderate rage because of a torn-off trouser button. On the other hand, the hysterical reaction can mean *less* than the psychogenic manifestations of expression, for if, for example, a woman breaks into uncontrollable weeping at the news of the death of her child, we understand this, and do not call her hysterical; but one certainly does so if a woman begins to weep in this way because her child has bumped itself. "Hysterical," too, are the mentally induced manifestations of expression for agitations of feeling which *cannot logically be understood*—which, in other words, do not arise in clear consciousness. They are *reactions to unconscious agitations*, and derive their strength from this. If one knows these unconscious motives, then the reactions also become comprehensible. For instance, if we find out in the case of the last-mentioned mother that, for some reason or other, she plays unconsciously with the idea that her child might meet with an accident and now something occurs which seems to correspond to this unconscious agitation—such as the child's slight injury—then the manifestation of expression takes place in that intensity as if the unconscious agitation had actually been fulfilled.

Since, as a rule, the unconscious—and, in this case in particular, the unconscious motive for the hysterical demonstration—is unknown to us, so also its manifestations of expression also are incomprehensible to us. But they are so also to the victims themselves, who fight against them without avail. And, for this very reason, the sufferer is unable to get rid of his malady, but will with the various causes always react hysterically again. In this fact lies one of the dangers for the marriage fitness of such people.

If I summarise what has been said above about "nervousness," the various significations show that phenomena are involved which have no traceable physical causes; on the contrary, are set in motion from the mind and express unconscious agitations.

Of what nature these unconscious strivings are, I cannot

explain here in detail. However, it may be mentioned that a " suppressed," dammed up, sexuality may also contribute to these agitations. The hysteria of old maids and unsatisfied women is popularly regarded as a typical sign of want of satisfaction. This brings me again to the question : Should people suffering from nerves marry ? One might think that, with the satisfaction of sexual desire these agitations might be appeased and that thus marriage might cure nervousness. Only the state of affairs is not so simple even if we were to assume that in a given case it is really only a matter of bottled-up unconscious sexual desire. Such people are not helped by the advice, and get married. They would have enough sense for this themselves if very strong obstacles did not stand in the way of their desire, which were just what pushed their desire into the unconscious. It is not, as a rule, mainly the external circumstances which cause such people to suppress their sexual desire, but mostly inner or exterior, respectively, which get their great strength from the hidden circumstances. Anyone, for example, who for some conscious or unconscious reason has vowed chastity, has just to such a degree strong incentives for not following the path which, of course, he should really use, that he actually does not follow it. However, if under pressure of authoritative advice, he does follow it against his inner conviction, then the consequences are mostly still worse. Then prickings of conscience torture him and his malady continues to exist as a self-imposed penance and is even made still worse. This lightly given advice to a sufferer from nerves : " Get married, and then all will be well," has already caused much unhappiness.

* * *

Many writers take up a markedly harsh and very pronouncedly unconsenting attitude towards hysterical people with regard to marriage. " Never should persons with pronounced hysteria marry and never even those with a slight degree of this malady," writes *Fischer-Defoy*, for example, in his little book, " Wen soll man heiraten ? " (p. 42). This, as stated, is in remarkable contrast to very widespread popular opinion.

Then, what is the truth of the matter? It merely depends upon whether one regards it from the point of view of the married hysterical woman or from that of the man marrying her, for such a life-alliance is really a calamity for him.

That marriage is, however, no cure for the hysterical woman either—even if she derives very considerable advantages from it in the form of maintenance—is beyond question, and almost any doctor who had ever given an hysterical woman this advice to marry must have perceived later that women thus afflicted are unequal to the many and various demands of marriage, because, in their egotistic position, they never attained the height of altruism, which is indispensable for the joint management of a life companionship. However, the important thing is not that hysterical women are *marriage*-unfit, but that they are *love*-unfit. They cannot love anybody but themselves. If they really fall in love, that is, see in another being something more worthy than themselves, then—then, indeed, they are actually no longer hysterical and then their marriage can be entirely a good one—so long as they *remain* in this state of being in love—but this, as everybody knows, is but seldom the case throughout a whole life. The popular phrase, then, does not really mean "if you marry," but "if you fall in love," for it takes for granted being in love in marriage. The whole medical treatment of hysteria is ultimately nothing but curing the sufferers of their self-love. Also, the innumerable physical troubles of these sufferers mean at bottom nothing else than that they "are always occupied with themselves."

One can, however, easily have a certain delusion in the case of hysterical women. They are in their nature lacking in feeling in so far as it is a question of feelings which concern others. But they are exceedingly clever at shamming such feelings. A certain extravagance in their expressions of feelings should serve as warning signs.

The theatrical character of hysterical women often makes them very clever at acting a special marriage fitness, just as in the later breakdown of the marriage they usually know exceedingly well how to exonerate themselves from blame.

The Breslau gynæcologist, *Herschan*, is right in saying this in a work, " Typologie der eheuntauglichen Frau " (*Zeitschrift für Sexual-Wissenschaft*): If with this inner mendacity is allied an exterior versatility and amiability of expression and behaviour, as very often happens in the case of hysterical women, it is no wonder that the husband seems the scapegoat and mischief maker as a matter of course, and has to suffer the harm as well as the derision. I will add, however, that there are just as hysterical men.

Thus I must answer with a definite negative the question whether hysterical people should marry. So far as " sufferers from nerves " are concerned, I must differentiate between people who betray a more or less slight nervousness in the current sense—which is, indeed, the case with most of us—and those mentally afflicted, who suffer from any form of neurosis (the well-known Viennese alienist, *W. Stekel*, who has made a special study of psychical maladies, calls it parapathy), from notions of fear and compulsive acts. Such sufferers, too, are, generally speaking, without any doubt marriage-unfit. In many cases a skilled psychologist can perhaps foresee that the troubles of a particular individual will disappear in a regular marriage. But in the majority of cases this advice will, of course, be given only after a thorough psychological examination, which, moreover, is then at the same time a mental treatment. In this it must never be overlooked that the best marriage represents a psychic functional test; the marriage of a neurotic, however, increases the demands, whilst his bearing capacity is diminished. And, further, it should be borne in mind that even if the bearing capacity of the partner in a marriage with such a sufferer be normal, the strain to which he—or better, she (for, whilst one finds hysteria much oftener in women than in men, in the male sex one runs against neurosis much more)—is exposed, far exceeds the normal. At least this is true in respect of the serious forms of neurosis. Quite slight neurotic manifestations which the specialist can observe very frequently alter neither the active nor the passive marriage fitness, by which I mean that a person afflicted with them does not suffer particularly from them

in his marriage or cause his mate to suffer. And the same can be said of the ordinary " suffering from nerves " of the nervous temperament.

Psychology has given a very intelligible explanation for the view just expressed and acquired purely from observation, namely, that hysteria involves marriage unfitness. Whether one may accept the rules of *Freudian* psychoanalysis or not, in any case it is undeniable that it has made comprehensible the otherwise incomprehensible behaviour of hysterical people. Most actions and symptoms of disease in hysterical people reveal themselves in analytical consideration as symbolical satisfactions of sexual impulses. This holds good not only for the remarkably entranced and sensuous positions of the great hysterical seizures, but also for the innumerable other physical troubles. The " libido," as *Freud* called this, is, in these sufferers, directed to their own bodies and there finds its satisfaction in symptoms of illness. When, by expert " psycho-analytic treatment," the " libido is set free to attach itself to other objects," then the hysteria is cured, and also the road to love and marriage opened. However, the predisposition is there—that has been proved—and there may besides continue to exist traits of character with which it would be a serious mistake not to reckon.

In hysterical people, that is to say, very often one such trait of character shows itself which I consider of great consequence for the question of marriage fitness, namely, the so-called " ressentiment." By this is meant that hostile attitude which fills the whole life of a person who feels put in the wrong in any point, who thinks that something is withheld from him which is really his due. Now, certainly no one is quite free from this complex, this rooted gnawing sense of secret inner supplication of the weak towards the strong, the poor towards the rich, the unhealthy towards the healthy, the conquered towards the victor. This is a common mental form of reaction. And low, base, as well as high and ideal actions may arise from it. Yet there are people who show this reaction very strongly in an ugly form. Then, no doubt, one says they are envious, disputatious,

resentful, discontented with everything. These traits of character always present a danger to an harmonious married life, since the fundamental attitude to life which they reveal by no means disappears when the apparent external cause ceases. For example, I mentioned in the previous chapter that the poor daughter of a communist poet married the son of a wealthy manufacturer. She had previously attached her " ressentiment " to the idea that it was very unjust that she, in spite of her beauty and intellectual gifts, could get no enjoyment from life, that a certain group of people have wealth at their disposal, who " exploit " others, and so on. Now she herself had become rich. Her negative attitude to life, however, had remained, for now she suffered just as much from the fact that she had no children, that her husband was despised by his family, was too little respected in the world, that she must suffer illnesses, and so on. One can easily understand how, with this disposition, she wrecked the marriage.

I have already mentioned that I do not intend to decide here whether the predisposition to ressentiment and hysteria is due to an inherited constitution or not. There is still no complete clarity and agreement on the subject. I remarked earlier that certain physical types, such as the infantile type and the intersexual type, are particularly inclined to such maladies. Freudian psycho-analysis, on the other hand, puts the chief emphasis on the evidence that the hysterical reaction is produced by " fixations," that is, unconscious attachments to experiences and feelings of early childhood. Other psychologists again (*Stekel* and his disciples) see the most important cause in later current experiences which contain a mental conflict in them. *Alfred Adler*—who, moreover, has also discovered many hidden paths of ressentiment—explains the hysterical reaction by still another impulsive force, the will to power and its reflexion, the will to subjection.

Every human being strives—openly or secretly—for power over all the others, whether the sphere of his activity be great

or small. In marriage the struggle is for the pre-eminence of the husband or wife. This " war of the sexes " is not absent in any marriage, even the happiest. In every marriage it has to be decided at some time. Best before marriage, although it revives again for a short time in the marriage too. In any case, as soon as possible. Yet, if the husband were to understand by this being as brutal and vigorous as possible, then he would certainly lose the decisive battle. Only when he has love, tact, calm and self-control enough to gain the victory from a defensive position, self-assertion and perseverance enough *never to tire* in his defence, then only can he so decide the contest that *both* are victors while *he* continues victor.

That is to say, since woman on biological grounds has a desire for subordination to the protecting male, for psychological reasons is less accessible to compromise, and, finally, the age-old evolution into " male government " has not taken place without leaving its mark on her, then victory for the woman in this struggle is at the same time defeat for both. I would, therefore, designate types of women who would have the struggle between the sexes end in an absolute victory for them personally as unfit for an harmonious marriage.

However, I will not conceal the fact that just such an extremely pronounced need for power can very often be merely a thin veil for just as strong a sense of inferiority and desire for protection. These very women, perhaps, long most for a strong man. " Their pride though moon and stars it doth transcend—'tis used in quest of him to whom the neck they'll bend," says the poet *Spitteler* of such women. That is to say, the will to power has as its inseparable reflexion the inclination to subordinate oneself, to look up to the other.

It has been said very aptly: " To be in love means to find one's God." By this is meant, that in this state one esteems the other exceedingly and sees in him " one's ideal," to whom one can look up in admiration. This mutual subordination to one another is the secret of true love. If the two individuals are able to hold fast to this in

marriage as well in spite of the inevitable disillusionment, fall and dethronement of the ideal, then this gives the guarantee for a happy marriage. The subordination no longer depends on ecstasy, but on the knowledge that each sex is in certain respects superior to the other.

A pronounced sense of inferiority, which makes life in general very difficult, is also a serious shortcoming for marriage fitness—in men, perhaps, even more than in women. The sense of inferiority in men, however, is often disguised; it shows itself for example in an exaggerated roughness, hardness, haughtiness, even brutality, which is intended to conceal their awkwardness and shyness. Often they are extremely shy of a certain class of woman, for example, " respectable girls," and they try to balance this by just as great roughness in intercourse with inferiors. One must know this mask in order to protect oneself from later disappointment, for these men with a strong need for submissiveness are usually inwardly unstable, weakly, "effeminate" natures, and to a certain extent unfit for marriage. If they form an alliance with a craving for power, they become the typical " henpecked husband " ; if they meet a woman who wants to cling to her husband and look up to him, they make her unhappy. On the other hand, if they find a strong, purposeful, " mannish " person, then there results a relationship more like that of mother and son than of husband and wife. Quite often it is pretty successful; now and again there are even marriages in which the two partners are permanently contented with a relationship of this kind. I call to mind, for example, the happy marriage of *Robert* and *Clara Schumann*, in which *Clara* undoubtedly represented the manly element.

In the war of the sexes the catch-phrase, equal rights for women in marriage, crops up almost regularly. From the economic, social, indeed, even from the philosophic stand-

point, this equality of rights may have some sense, but it is very wrong to transfer it to the biological and psychological realm. Here—if we are to pronounce judgments of value in this sphere—we can speak, it is true, of an equal value but never of an equality or equality of rights. The physical and mental life of husband and wife proceed differently and the husband might demand with just as much right that he get " equality of rights for getting children " as the wife—perhaps—the exclusive right to the conduct of the erotic and other relations in marriage.

The so-called equality of rights moreover, develops in practice into a very one-sided favour being shown the wife, who assuredly gets equal rights meted out to her but not equal duties. The efforts to " Americanise " marriage ; that is, to imitate the conditions existing in the upper ranks of American society, evolve types of women—and of men too—who are becoming ever less fit for true marriage. In this phase of culture it is true the wife stands on a very high pedestal ; she is permitted to do all that the husband may do, indeed a great deal that he may not do, she permits herself, but, in reality, she is nothing but a—very expensive and much-shielded—dressed-up doll.

Men are—I will not now investigate American conditions further, but keep to the generally valid—themselves most to blame for such a confusion of ideas. The biological weakness of women, who are more vulnerable and lacking balance, have made the husband the protector and supporter of women. He overdid his protection by making women " ladies," whose ever-obedient servant he became in " love-service." His excessive glorification of the " ideal " of his wife on the throne of love strengthened the will to power in woman to an eccentric degree. But, while the husband in the times when he is out of his ecstasy of love, easily finds himself back again on his biological level, the woman whose whole being is taken up by love loses the standard of naturalness.[1] The " servitude to ladies," " hereïsm," as I have called it, contains a great danger to marriage. Husbands and wives who live in this state of feeling are really to be desig-

[1] " Man's love is life, woman's life is love," says *Peter Altenberg* aptly.

nated as marriage-unfit until they have found again the healthy view of natural appreciation of the other sex.

I have presented here many troubles of the inner life which are a serious menace to marriage fitness. Excessive violence as well as coldness of feeling, above all, however, neurosis and hysteria in general, make people marriage-unfit. Modern psychiatry has, to be sure, found ways of curative interference even here in the sphere of the unconscious. The best physician, however—is love. True erotic attraction is able to overcome not only physical and mental flaws, but even many defects in the development of feeling. The fostering of erotic adaptation is, therefore, not only a pillar for the preservation of marriage, it is also one of the ways of curing nervous troubles. If the will to adaptation in this respect seriously exists and the necessary understanding and the indispensable physiological foreknowledge, then many a relatively marriage-unfit individual may change to perfect marriage fitness.

CHAPTER X

PROFOUND FORCES IN MARRIAGE

WHEN we enquired into why human beings fall in love and discussed the individual conditions, we ascertained that the erotic attraction is all the stronger, the higher and more arduous these conditions are, and the more of them there are fulfilled. This is easy to understand, for if the desire is not always appeased without delay, but is dammed up for the time being when the one outlet desired presents itself, then the tenseness of the impulse is all the stronger. This can be imagined somewhat as if water collects in a reservoir which has only a few outlet cocks. Now, if at last one of the cocks is opened the water flows out with great pressure. The cocks here correspond to the conditions of love.

I have already pointed out that the development of the conditions of love may be diverted by the simple fundamental law of impulse, that the impulse succumbs to an inner repression. In addition to this, however, we find operative in the development of this love condition a second just as primitive fundamental law of impulse, which is designated the " force of repetition," the " recurrence of the same thing." " For every passion desires eternity, profound eternity."

It is very easy to understand that in these two fundamental laws is contained, on the one hand, an explanation for fidelity, for holding fast to the love-partner, as well as that, on the other hand, a motive for the rebound of the feelings to another love-object lies hidden in it. The latter will, for instance be very natural if others likewise correspond to the love conditions, and all the more if the first object has, moreover, lost them. There can, however, be no doubt that from the beginning there is associated with the sexual impulse a certain inclination to remain faithfully to the partner and always to return to him.

Fidelity has by no means been acquired only in the course of human development, although it did not develop in the higher sense until later. Even in the most primitive forms of the pure sexual impulse, as a rule not a momentary condition of stimulation is involved, but a lasting impulse which, in accordance with the law of the force of repetition, always desires satisfaction again at the same object, although always temporarily checked again by its counter impulse. The rhythmic alternation between sexual desire and its counter impulse drives the manner of satisfaction upwards with slight, ever new, variations to a refinement which gradually moves away from the short circuit-like, grossly sensual satisfaction of the sexual impulse and more and more puts symbolical suggestion in place of the simple act. Hence the psychic satisfaction acquires an ever greater extent and the simple, primitive sexuality changes in the course of human development (and often, too, in the development of individual human beings) to psychically elevated eroticism.

Many books have been written, and a great deal of evidence collected to prove that originally the sexual relationship of human beings was only very transient : all men and women of a certain community had had sexual intercourse with each other without exercise of choice. This so-called promiscuity-theory of marriage thus presupposes a polygamous predisposition in mankind. On closer investigation, however, it turned out that, without exception, all the ethnological and historical evidence for absolute promiscuity is not unambiguous but, on the contrary, much of it argues more in favour of a monogamous form of primitive sex-relationship. Besides, we have quite a number of observations which plainly indicate an extraordinary early form of fidelity. Thus, for example, conjugal relations in the most primitive tribes, which we are able to observe nowadays among the dwarf tribes of the Wedda, the Australian dwarfs, and so on, are entirely built up on strict fidelity. Likewise among the animals—although here one has to be very careful with the explanation—there is often either a purely monogamous relationship, or at least, in spite of polygamous activity, a predominating inclination to one love-object.

Even the domestic cock, artificially bred to polygamy, has usually his favourite hen.

Hence the development of monogamy from horde-marriage is not what has to be explained, but rather it has to be shown why the sexual impulse originally directed to one single object is occasionally divided among several partners. For that man has also polygamous tendencies only a blindfolded morality could deny. The idea of denying this polygamous inclination is just as unpsychological as to ascribe it solely to men and to deny it in women.

With the higher evolution of mankind these impulses have not become weaker or rarer, but rather the reasons against them stronger. Why the sexual alliance of one woman with several men is judged differently socially, and also must be so judged from analagous behaviour in men has its special cultural and biological reasons. The natural need of woman for support and protection chains her more firmly to one particular man and the burden of pregnancy and motherhood strengthens this further. From the time when the connection between sexual intercourse and parturition was recognised and the man took upon himself the responsibility for the offspring, he wanted also to have the certainty that he was making this sacrifice for his own child. This certainty, however, is only possible by the exclusion of other sexual partners on the part of the woman.

The more complicated the love conditions become, the more refined the form eroticism assumes; the higher the desire for its satisfaction rises, all the more difficult it is for one single partner to fulfil all the conditions permanently and all the more comprehensible the endeavour after perfection. But all the more active, therefore, the repulsive force of the counter-impulse in the partner in desire, all the sooner will the impulse press for variation. But do not misunderstand me: the variation always extends only to the details and goes in the direction of refinement and spiritualisation whilst the fundamental features are retained. Thus with this very need for variation, a faithfulness to the partner may very well be allied, and this is even generally the case. The adaptation of the married

couple acquired in marriage, however, also permits of a further development upwards of eroticism, makes the satisfaction more intense and richer in variation sooner than a change of partner with whom, so to speak, the development always begins again with the primitive.

Hence one can safely admit that the polygamous impulse may perhaps be stronger in civilised than in primitive man, who can satisfy his sexual desire on one single object with few demands.

This, however, is not intended to mean that one should lead a polygamous life.

I do not say this on grounds of morality. For when we examine the marriage-fit psychologically, other conditions have to obtain. These come in the main from the fact that whilst, on the one hand, from the refinement of the erotic (that is to say better here : sexual) requirements of civilised beings an increase in the tendency to polygamous action arises, nevertheless the refinement, on the other hand, brings about this effect, that the purely primal sexuality, owing to the spiritualisation and the amalgamation with other impulses, rises to human *eroticism*—which is concentrated on just *one* partner. For love signifies more than mere sexual desire, more than a desire for physical possession ; loving means the psychic absorption of another into oneself. The psychologists call it " identifying oneself with another " ; I and thou then merge into one. Therefore, ultimately one can love only someone in whom one finds onself again as the ideal which is (or, at any rate, so it seems to us) how one would like to be in the highest completion of oneself. In this fusion of two persons into one, the ego with the object, in this unio " mystica " lies the primal mystery and the all-embracingness of love.

I had to interpolate here this psychological exposition, to which I have already alluded in the first chapter, in order to avoid the impression that I want merely to preach morality when I make fidelity a fundamental condition for an harmonious marriage. *People who consciously renounce*

fidelity in their alliance to start with are unfit for marriage. Such alliances, it is true, are occasionally formed; they may then be of all kinds as common household, a cloak for errant (sometimes only latent) sexual impulses, a new comradeship, or anything whatever—but never a marriage.

This seems to be contradicted by the fact that in many civilised countries polygamy, whether in the form of polyandry or polygny, is quite openly carried on, or is even the official form of marriage, and that, further, in our monogamous civilisation, too, a great many marriages become at least temporarily polygamous by an infidelity.

It is significant of the superficiality with which the study of the psychology of marriage is pursued that on such important questions as the two mentioned only a very few facts ascertained by observation are to hand. For example, we know very little actually about the psychic relations of husband and wife in these cases where, along with the " chief wife," one or many " co-wives " share the house with the husband, or where one wife belongs to several brothers, as is the case in many tribes. Also, we have not even tolerably certain foundations with regard to the frequency of incidental infidelity in the various circles of our human society. Statements vary from 100 per cent. to shame-faced denial. But what we do know about it betrays that, even in these cases, as a rule only a single object is really *loved*, the others are kept only for external reasons, be they social or cultural.

Apart from all biological and social consideration, I conceive marriage psychologically as *the permanent joint life of a man with a woman on an erotic basis* which, in the most ideal cases, can rise to an intensity transcending the individual, a bond of feeling which extends beyond death, but in many cases, however, comprises only a fraction of the prime of life.

Whether a marriage contracted at the present day will still last after some time is not of decisive importance for psychological consideration, but what is essential is whether the husband and wife have, at the moment when they contract marriage, the will to " eternal fidelity." This will is the chief thing. If it is lacking, then we can scarcely speak

with a good conscience of a marriage-fit person in such marriage contracts.

To the definition of this ideal conception of marriage I must add the observation that a too ideal conception of marriage is just as great an evil as the exclusion of the ideal from the start. Many young people expect peaks of conjugal happiness of a height which, in actuality, can never be attained and are then most seriously affected by the inevitable disillusionment. This danger exists particularly among very young people, whose philosophy of life is still a product of beautiful art or who, by an upbringing secluded from the world, have been kept back in the sentimental exaltation of puberty. This may even bring about a certain marriage unfitness, as marriage has to be lived not in an imaginary world of fantasy, but in the real world of facts.

The psychological consideration of human impulses and human action keeps away as far as possible from any *moral* judgment of value and has to hold particularly fast to this principle when it is a question of coming to an understanding about the sexual relationships among human beings. This, I beg you to think over in regard to the foregoing as well as to keep it in view in what I am now about to say regarding the illegitimate relationships. For these, too, will be considered here only from the psychological standpoint as definite paths to the satisfaction of desire. The sexual impulse, groping as it were along diverse paths, whether by different trials *before* marriage or by polygamous impulses in marriage, seeks to attain its final goal, as I have had it in my mind's eye in the harmonious " perfect " marriage.

The illegitimate relationships must for this reason be discussed first in this complex question of fitness for marriage because (for example, in the relations between betrothed couples) it often happens that such a relationship is changed sooner or later. And, further, this problem is of interest for us here, since there can be people who for some reasons would be relatively unfit for marriage but fit for an illegitimate

relationship and thus give an insight into the question of general fitness for marriage. The social and legal side of these relationships does not concern us here. Also, from the physical standpoint, no new points of view present themselves, since physical fitness for an illegitimate relationship is sufficient for marriage also—apart from a few exceptions which I shall mention directly. Thus, only psychic questions are decisive. They are so also where it is apparently a question of physical matters, for example, if someone because of a disease, perhaps pulmonary tuberculosis, does not want to be a partner permanently ; or, however, because of a relative impotence which permits only of infrequent and incomplete intercourse, dare not have a woman for a permanent marriage tie ; or where it depends on material questions, as, for example, when marriage does not take place on account of a scarcity of houses ; or where it is a question of social problems, for example, in difference in class, considerations of rank, and so on. Likewise, in the irregular marriages which used to be customary in princes' houses and in the " morganatic marriages," the psychic consideration plays the decisive part. Moreover, even these relationships sometimes changed into real marriages, as in the case of Catharine of Russia.

The most important distinction between the various illegitimate relationships is to be found in their *intended* duration. They are all, however, differentiated from marriage by the possibility of easy dissolution.

The shortest of these relationships is that to the purchaseable prostitute. I do not need to go into the history, the social hygiene and social psychological significance of prostitution here. The risk to marriage fitness from sexual diseases has, moreover, already been estimated. I should like to emphasise only that sexual intercourse with prostitutes in the case of young men unfortunately very often harms the fitness for marriage, owing to psychic influences. Woman, in herself, is thereby less valued, the feeling for feminine modesty killed, similar behaviour in sexual inter-

course is expected from the future wife as is employed unscrupulously by the mercenary young woman. Many men are even impotent unless the tricks and manipulations to which they are accustomed by their brothel experiences are practised. Also the feeling that a husband has always to reconquer his wife is lost with the mercenary " love," which is at once complaisant at a hint. I consider this psychic blunting of very great consequence in respect of marriage fitness and from this psychological knowledge can only advise most urgently that the path to prostitutes be avoided as completely as possible.

For the question of marriage fitness before us, the psychological valuation of the prostitutes themselves comes into question. In this anyone who goes a little more thoroughly into this problem can perceive that not only the appraisal mentioned, but also the mental capacity of prostitutes fluctuates enormously in the various periods and within a definite period is quite differently valued by different loves. Only recently has the attempt been made to base judgment on actual inquiries.

All the works in this sphere which can be taken seriously—along with other elucidations—prove that the opinion that material necessity and excessive sexuality are the chief motives which lead to prostitution is wrong.

In reality, an overwhelming majority of cases showed predisposition of character of a certain kind or even weakness of mind in varying degree. Hereditary tendency, laziness, love of finery, greed for money, stupidity, are the commonest reasons for the choice of this " profession." Only in very rare cases can one speak of actual " seduction," and then, in this, alcohol plays a far greater part than white slave traffic or force. These facts decide the position taken up with regard to the question whether prostitutes can be designated as marriage-fit. For this question is not by any means so rarely put, particularly when young people, from the peculiar kind of suspension of the development to psychic maturity, cherish " visions of rescue," " to set free from slavery the fellow-beings who have been made unhappy "—in which they often rebel against their teachers

and want to make their parents suffer for it. Almost all the marriages contracted from such motives end unhappily—perhaps even for the most part by the fault of the husband. Sometimes, to be sure, such a prostitute when she finds her laziness, indolence and love of pleasure satisfied in marriage, can be a faithful wife, but the prognosis that there can be an *harmonious* marriage with a former prostitute will, in general, scarcely be possible to establish. Marriages with prostitutes in a high position in life, like, for example, the hetæræ of Greece or many mistresses at the beginning of modern times, cannot be cited here, as the cultural level of these artists in love was quite different—moreover, quite different, too, from the ordinary prostitutes of their time.

Far above the transient sexual relationship with the prostitute is the " liaison " in which, at least for the period of its duration, fidelity is tacitly assumed. The relationship is planned for a long time and is formed on erotic attraction, no longer on mere sexual necessity. No matter how completely one may refrain from a moral judgment of the relationship and understand the economic circumstances ever so fully, yet from the standpoint of marriage fitness one must say that it does not represent a " valuable education for marriage " as *Hellbach* thinks, but, on the contrary, shows a psychic weakness in these people, who dare not face seriously the full consequences of their love.

The same is also true essentially for concubinage. Here, too, one finds the most varied motives up to those based on principles as " that the fixed bond does not conform to the freedom of man " or " that very delicate feeling cannot endure dogmatic rules," and so on. It must be confessed that in certain countries there are many cases in which legislation prevents people who would willingly marry from doing so, and thus forces them to an irregular marriage. For these people there is really no intrinsic difference between marriage and concubinage, as the " will to marry " is certainly there. But the irregular marriage, from fear of responsibility, of being bound, and of social subordination, can just as little as the liaison be designated as a " perfect " erotic relation.

In earlier times much more frequently than now, though common enough at the present day, too, is that form of concubinage which is called " trial marriage " or " marriage on probation." This world-wide institution, which formerly was sometimes even recognised by the state, at least was regarded as quite permissible morally, and still survives to-day in the form of " courting at one's lady love's window," and many wedding customs had originally the aim of testing whether husband and wife were erotically suited to each other, and above all, whether they might expect offspring. Hence, too, a country lad who, in the Alpine country, for example, may visit a girl " through the window " at night with impunity, is, in any circumstances, on pain of the greatest contempt, kept up to his obligation to marry the girl if consequences of the intercourse make their appearance, while, in the contrary case, he may withdraw again without disgrace to himself or the girl. Such temporary marriages are to be found in the most diverse forms, but they are all based on fidelity, and are only to a certain extent very drastic tests for the question of fitness for marriage.

It might be said—and has been said, too—that this method of trial marriage and intercourse between betrothed couples is the surest way to ascertain the marriage fitness of two people. But this view goes astray in two directions: in the first place, the " surest " way need not necessarily be *the most suitable* way for our civilisation. For example, we do not simply kill a thief or a madman, do we ?—although this would be the surest way of protecting ourselves from further harm from him. We can ascertain the marriage-fit in most respects from many other indications with sufficient certainty, at least with just as much certainty as by a " practical trial," which, moreover, is confined almost exclusively to *one* side, though a very important side, of their suitability for each other. In the second place, a trial marriage of this kind has the disadvantage that it really does not contain all the conditions of marriage. The living together, the daily propinquity, the common difficulties and many other things do not crop up in it ; the erotic tension is kept at a greater height by the external circumstances, and

so, in spite of a "trial" satisfactorily passed, often the actual subsequent test must be classified as not satisfactory. An actual, openly recognised trial marriage (marriage in the sense that a couple live together and so on) would, however, in the end be nothing but a part of the present legitimate marriage with easier possibility of separation. At the end, one would be where one is to-day—here legitimate marriage, there illegitimate relations, and one would finally have to interpolate a pre-trial before the trial marriage.

I therefore regard all these paths to "sexual reform," which are also comprised under the catch-phrase "intercourse between betrothed people," as side-tracks. They lead blindly away from the necessary high conception of marriage, for which *permanence* and *fidelity* are cardinal points. People, however, who do not want to espouse this conception of marriage are just as much marriage-unfit as an officer was said formerly to be unfit for the profession of officer if he would not share the strict ideas of honour of his class, or as a man who opposes the fundamental views of a class of society is excluded from it.

However, I will not neglect to point out again here that marriage-fit and marriage-unfit in this respect also are *relative*. Marriage is a relationship between *two* individualities, each of which undergoes its own development which, in certain circumstances, removes it far from that of the other partner. Thus, it is comprehensible that even people who, in the beginning, were marriage-fit for each other, later are no longer so. What we can keep our eye fixed on here are, naturally, only those tendencies and developments which can be foreseen with approximate certainty.

To some extent this is possible with a psychic phenomena which I am about to discuss, and which ruins innumerable marriages, namely, the passion of jealousy.

There are very diverse kinds of jealousy. I have discussed this subject fairly thoroughly in the second volume of my trilogy, and there is no use repeating here what I have said there, particularly as the logically supported—let us say, justifiable—jealousy does not come into question in the

subject with which we are now dealing; it has nothing to do with the marriage fitness or marriage unfitness of the jealous people themselves—at least not directly, at most indirectly. The form of jealousy which we have to discuss in this chapter is actually a proper *disease*, a morbid passion, a madness—although in the lighter cases it behaves apparently logically. What I said in the place already mentioned about the neurotic character of this kind of jealousy, I supplement here with the arguments which follow; these are sufficient in themselves to make known the unfavourable significance which this malady has for fitness for marriage.

From the already mentioned fundamental tendency of desire always to repeat the pleasure once enjoyed, to cling to what one has attained, and to fight against any robbery and any disparagement of this possession, we can understand the characteristic feature of jealousy. In this, it comes to the same thing whether in the primitive form of jealousy, a woman guards anxiously against the possibility that her supporter and protector may be estranged by another, or whether in a highly intensified form, a husband regards it as a pollution of his ideal if—as *Strindberg* quotes—the overrated wife has merely a courteous glance aimed at her. Also it makes no difference at bottom whether the possession is now watched suspiciously or the spoiler pursued with hate.

But something else gives jealousy—passionate jealousy—its characteristic stamp: it is the relationship of sentiment between *three* persons (one of whom can also be a thing or an animal). Now the decisive thing is how his relationship of sentiment is expressed. Let us just consider, for example, how different it is whether we regard a person who appears to rob us of something dear to us as superior or as inferior to us; whether only our self-consciousness and our self-love suffer or whether we must now regard what we loved as debased.

Now, on closer observation, it appears that in jealousy, in many cases the relation to the competitor is the decisive thing. A jealousy in which the third person leaves us indifferent does not exist. Nor is the bond with the third

always a hate-relationship, but in many cases jealousy only sets in when we love this competitor in some way. Surprising as the effect of the establishment of this may be at first sight, yet one does understand first by it the many often peculiarly illogical actions of jealousy. Otherwise, the competitor is simply our enemy whom we combat with reasonable expedients and whose counter-moves and their results we observe quite dispassionately. True jealousy is, nevertheless, as far removed from sensible consideration of things as earth is from heaven ; it is—I repeat—a " passion," a sentiment, indeed, ultimately, a *madness* which, of set purpose, collects and makes up from the scantiest evidence, just what it wants to see and to prove.

In jealousy many deeply unconscious impulses co-operate. Thus, for example, an unconscious home-erotic attraction may attach the competitor to us whilst we draw near to him indirectly, so to speak, *viâ* the woman whom we love in common. Or secret wishes for our own freedom or the like may be involved. The knowledge of an infidelity of one's own (*honi soit qui mal y pense*), or the thought, in the case of an infidelity of the partner, to have the " right " to do the same oneself (" What's sauce for the goose is sauce for the gander "), we find in jealous people often active at the back of their minds.

Here is the point where this discussion is of importance for the question of marriage fitness. That is to say, this tendency to jealousy very often reveals itself even before marriage, and these morbidly jealous natures must be designated as marriage-unfit. If it does not appear before marriage, it may affect this most seriously. In old age and in the case of abuse of alcohol, it often develops from a sense of inferiority. This madness has been the cause of many deadly tragedies. According to what has been said, the jealous person is naturally never accessible to a reasonable explanation ; a cure is possible only from the side of sentiment, that is, by thorough treatment of the mind.

* * *

Opposed to this jealousy is the " justified," or at any rate

explicable, jealousy of the person who sees his marriage or love partner respectively turn towards others, and hence we must bear in mind in this case the marriage unfitness of the partners who, to an unusual degree, give rise to this all too well-founded jealousy.

In spite of the systematically monogamous direction of the sexual impulse, we find types, Don Juan,[1] or Messalina, who fly insatiably from the arms of one to those of another. But nothing is more erroneous than to regard such natures as "artists in love." Of the two erotic "hot temperaments," I have already spoken. The Don Juan and Messalina types, however, do not in reality belong to them. They change continually because they never really find their love object; they are eternally seeking and ever unsatisfied, never freed. For the first moment, it is very surprising what a quantity of convincing evidence *Stekel* produces for his assertion that those very extreme cases of beings ever seeking the opposite sex are in reality ever pursuing an unconscious homosexual goal. For this reason they are always unsatisfied in spite of the multiplicity of their relationships; for this reason they are always turning away again from the arms of the love they have just visited; for this reason, in spite of all "success," they are so often impotent or cold. Such men are naturally quite unsuited for marriage. But, unfortunately, they keep on trying again whether they cannot attach some object to them by exterior force. In consequence of their peculiarly strong erotic attraction—the reasons for which I cannot investigate further here—they are always finding fresh victims; only, with the best will, they are not capable of remaining permanently with the partner chosen.

Not to be confused with this type is the "skirt-chasing" Casanova type and its fickle counterpart in the female sex which we find embodied in the figure of Philine in "Wilhelm Meister." They are absolutely uncomplex sensualists—not like Don Juan—who, scourged by the tragic compulsion of

[1] Here we have in mind another variation of Don Juan than that in the opening chapter of my work: "Ideal Marriage," published by William Heinemann (Medical Books) Ltd., London. Here it is the "ordinary," there it is the "ennobled" one.

the ever-unsatisfied state, " tumbles from desire to gratification and in gratification longs for desire." They merely grasp indifferently at every attainable pleasure. In old age these Casanova types—if they do not find a satisfaction in reminiscence in writing memoirs—often land finally in a marriage. Then, to be sure, there is mostly nothing left over for an harmonious sexual life. Thus there is just as little question of a true marriage fitness in the case of Casanova as in that of Don Juan; and for their female counterparts, this is true in a still greater degree.

With these temperaments, moreover, the sexual impulse is strikingly *isolated* from the other inner life in appearance, whilst with those beings who seem specially fit for marriage, it is, to a certain degree, intrinsically bound up with all the other impulses. I wish to lay special stress here on two particular impulses because they offer an excellent basis for an harmonious marriage: they are the impulses to help and the companionship impulse.

The readiness to give help which often overflows into the nursing impulse is certainly a very primitive expression of impulse, for one finds it sometimes even among animals. At least, it is often connected with the maternal instinct. For marriage it can be an indispensable condition. Mutual help in material and spiritual needs first elevates the sexual companionship—which at its lowest is egotistic—to altruistic height, to appreciation and preservation of the partner, sometimes at the price of one's own life. " A friend in need is a friend indeed," says the proverb, and in need, the value of a true comrade in marriage is first shown. In many wedding customs, indeed, even to some extent the dowry, there is a symbolical confirmation of the impulse to give help. Purely egotistical natures which are without it are unfit for marriage.

Aristotle defines man as " Zoon politikon," that is, " living being with companionship impulse." The tendency to attach oneself to others, to form ties, is actually one of the most essential characteristics which distinguish men from

animals, which, at their highest, can develop as far as the formation of troops or hordes. For marriage—which is a community of two—this companionship impulse is necessary. In excess, it may, to be sure, also endanger marriage again. Think of the men who cannot tear themselves away from the club, of the women for whom tea parties come before marriage.

All the various forces of impulse from conscious will to unconscious instinct form that which makes up the whole personality. They are to some extent bestowed by heredity, partly formed by evolution, partly improved by self-knowledge. Thus, like so many horses which are harnessed to a carriage and would like to pull towards different sides, yet always in the end only draw the carriage in a definite direction, so also all the manifold actions of each human being are always at bottom united in direction. In spite of all hither and thither, a great main line can be followed from a suitable distance. This has been called the life-directrix of a human being.

It is comprehensible that at least in this respect, a fairly far-reaching agreement must prevail between the husband and wife, so that the difference in the emotional life, character, mental capacity, and so on, may supplement each other instead of separating the two people. This life-directrix—a very good designation of the individual-psychologist, *Alfred Adler*—means the fundamental position which a human being takes up towards everything in life, hence also to marriage. What difficulties their great unlikeness must prepare for the conjugal life can easily be understood if one imagines, for example, that a man sees the main purport of his life in public recognition, external honours, social intercourse, a big income ; his wife, however, seeks her ideal in a peaceful home, inner contentment, "solitude for two," and bringing up children. That people with such different life directrices cannot arrive at an harmonious marriage is quite clear. They are relatively marriage-unfit for each other.

After what has been said, I can be brief in the concluding

observations of this chapter. I see in the groping after higher satisfaction, in the search for a "single" object, the aim of development of human eroticism and, considered psychologically, in all the wrong paths of polygamous activity, of the "liaison," of typical jealousy, only efforts of impulse to rise higher. Marriage-fit, then, in the fullest sense are those people whose impulse-life finds its way to this unity of lover's choice and who, moreover, have merged their mere sexual impulse in harmony with the other human impulses. But—in order that they may reach their goals —their choice must fall upon a partner whose life-directrix runs parallel with theirs in essentials.

CHAPTER XI

DEVIATIONS IN THE SEXUAL IMPULSE

No other human impulse shows such a capability of metamorphosis, such an extent of variability and tendency to devious ways, as the impulse of sex. The impression of the great capability of metamorphosis which actually exists is intensified further by the fact that the conception of the sexual impulse is by no means unambiguous. Is it not surprising that human beings have been occupied for centuries in investigation of the sexual impulse—to which they owe their existence at least, if not very much more—but are still unable to agree as to what they want to express by the word?

There are sex researchers who are of opinion that the sexual impulse is in its nature *purely* a propagation impulse; nothing but the instinctive effort of nature to preserve the species. In the first volume of my trilogy on marriage I have, to a certain extent, taken this point of view as the basis of consideration, as there the connection between mating, happiness in marriage and propagation was in question—but have at once supplemented that conception, in passing, that the original instinct has gradually become transformed and further developed, so that we have to consider the conception of sexual impulse as it has gained prevalence among modern human beings as far more comprehensive. Here, where the limits of the deviation from the normal in sexual life are in question, I have to take the designation somewhat differently, and ultimately much more strictly also.

Then what are we to understand here by sexual impulse? That instinctive irresistible need, the appeasing of which produces in every normal human being the well-known peculiar pleasure which is called sexual gratification, although this can as little be put into words as any other satisfaction

(for example, that of hunger, of the need for power, and so on). If one regards the matter thus, then naturally very much more comes under this conception; for example, all that, too, which certainly appertains to the sexual impulse but cannot be said to be adapted to propagation.

Now it is not my task here to write a psychology of the sexual impulse, of its higher development to eroticism and its connection with other impulses; nevertheless, for the question of fitness for marriage I must make clear what I mean by "devious," since marriage fitness coincides partly at least with the demand for a "normal sexual impulse." It may be that my delimitation of the normal is an arbitrary one—any such delimitation must, in every sphere, be more or less arbitrary—yet I do believe that it is best and most conclusive if I define as the normal sexual impulse that in which the *final satisfaction is attained at the genitals of a partner of opposite sex.*

Within this delimitation falls then all the methods of satisfaction leading to the orgasm, to the final pleasure which takes place without the co-operation of a second person; further, all those which are achieved by actions which have nothing to do with the genitals and, finally, all those which take place with an individual of the same sex or with an object outside the range of the normal.

Although this definition was not formulated in respect of marriage fitness, it is manifest that all deviations of the sexual impulse, according to this definition of the concept, almost certainly involve a marriage unfitness.

Intentional *abstinence* from sexual pleasure does not fall within this definition, but it cannot remain unmentioned at this point.

It may be said that no human being can ever satisfy all his sexual impulses. That is, every individual really is, at least from time to time, relatively continent. It does not really matter then whether he abstains entirely from every kind of sexual pleasure or only does without that for which he strives. Thus, for example, for a person with normal

sexual desires, onanism may represent a relative abstinence just as normal intercourse does for an homosexual person—and in this it is of no consequence whether the abstinence is voluntary or compulsory. Often a sharp distinction cannot be drawn between these two forms. If we call to mind, for example, that in our cultural circles most unmarried women, and also some men, live in very far-reaching sexual abstinence, we recognise that in this not only external compulsion and want of opportunity take part, but very many voluntary motives, ethical, social, hygienic, religious, material considerations, and so on. However, in marriage, too, there is no complete satisfaction ; pregnancy, illnesses, demands of one's profession, often require even very long-continued abstinence.

On the other hand, there scarcely exists an individual who has lived his whole life entirely continent. For if, in isolated cases, any sexual satisfaction at all is in fact avoided, also no sexual substitute actions were in question, then either the sexual impulse was entirely absent—which would indeed be extremely rare (in which case one could also not speak of a continence of desire)—or, what is much more common, the impulse was changed into other kinds of effort sublimated, as this is called. Moreover, a considerable part of cultural development is built up on the partial sublimation of the sexual impulse. Relative continence is one of the most important impulsive forces for the higher development of mankind and, in this connection, as well as in respect of the occasional necessity for consideration for the partner in marriage (in illness, for example), of high social value. The husband and wife who are capable of this relative abstinence thus show themselves to be, to a special degree, marriage-fit. Over against this, abstinence on principle carried out to the utmost limit, asceticism, signifies absolute marriage unfitness, since aversion from sexual things is not compatible with marriage. So anyone who feels a call to (sexual) asceticism should keep out of marriage. Meanwhile, one may understand by asceticism also the training of the will, voluntarily denying oneself pleasures in sexual matters, other than voluntary temporary abstinence—in this, the importance of

mental exercises for the training of the will is, as a rule, put in the foreground. It may be admitted that this form of asceticism, if the marriage partners go over to it for a limited period with entirely free and full agreement, is quite compatible with marriage (compare I. Corinthians vii. 5).

According to the names—although it is in reality by no means always the case—the "old maid" and the "inveterate bachelor" must really represent the type of abstinent people. The two designations are not at all measurements of age, as is often believed. One young woman can be an old maid as early as thirty, another woman not even at fifty. The word indicates rather two other marks of such persons: a certain attitude to marriage, thus a decisive factor for marriage fitness and an appraisement of a certain kind of personality.

The attitude to marriage is repulsive. Efforts are made to make everything erotic ridiculous and superfluous. These people retire into themselves. What is not consumed in sexual desire in the course of time seeks a substitute. In women it often betrays its arrival very plainly when, for example, all their strength is expended in acting as "maternal" substitutes, in children's nursing and sick nursing, in a certain kind of "aunthood," in care of others, housekeeping and the like. Preoccupation with social welfare work, political, trade union, administrative work gives transitions to compensating satisfactions which seem almost entirely asexual. Whether these play their part in a higher or lower level, whether there arises from them true art or the blue-stocking kind, deep piety or sham religion, organising work or a mania for gossip depends on the level of individuality.

Among men, too, it is a far cry from constant card-playing in café or bachelors' club to the composition of a "Metaphysik des Geschlechtstriebes" (metaphysics of love) of a *Schopenhauer*. If the "substitute" is able to engross the personality entirely, as happens with great artists, pious nuns, busy sisters of mercy, work-crazy officials, then what is old-maidish and bachelor-like falls off entirely. But just these matters are then quite lost to marriage and

the effort at a late age—often because of a brief passion—to contract a marriage, in spite of everything, almost always leads to disappointment for both partners. The compensating gratification cannot then be given up because it has absorbed so much of the whole personality and the normal satisfaction is absent because the impulse has already given up only too much of its force.

Among the old maids and bachelors there are plenty who *quite consciously* avoid any love tie: "*self-sufficient*" people who avoid any partner. With women, economic reasons often have an important voice in the matter. With men, it is almost always a question of unwillingness. The motives for this may be very various: unpleasant experiences, fixed ideas, a self-willed disposition. The knowledge, or even only the fancy, that he is "not born to be a husband" is less an obstacle to marriage than to sexual intercourse in general. Considerations of health may, on the other hand, even happen to move a man to marriage if he hopes to get a nurse in his wife. A man remains unmarried most often when other asexual aims bind him too fast. Think of artists and scientists who shun women because they are afraid of being turned aside from their ideal by them. Besides, with them, a certain misogyny takes part which in other types of bachelors is the sole basis of their celibacy. As a rule these are men who have already some unpleasant experiences: as children they have often been influenced by the unhappy marriage of their parents. This type can no longer be called quite as marriage-unfit as that mentioned in the first place, for a man of this kind can still be "converted" by a suitable woman. However, the suitability must not in this respect be too lightly thought of! There must exist in the woman a very special marriage fitness.

Among the self-sufficient people, too, we often come across men who can love only themselves, who can find nobody good enough for them. They form the transition to those types which can love only themselves—narcissists, as they

are called, after the beautiful youth of Greek story who fell in love with his own reflection.

Narcissism is marked off from intense self-appreciation and vanity by the fact that the narcissist's own body, in direct or symbolical form, is the object of its own eroticism. Voluptuous observation in the mirror, collecting naked photographs of themselves, exclusive preoccupation with their own bodies and minds, often very thoughtful self-analysis in diaries and the like, characterise these men—in which it is of little consequence whether masturbation takes place or not. Often the characteristics mentioned are not so fully developed, and then we get types like that which *Missriegler* has described in delightful form under the name " Belladonna " in his booklet : " Die liebe Krankheit."

The belladonna is a dangerous bloom among the lady-flora. How do we know her ? First of all, she is really a belladonna, a beautiful woman ; she was beautiful even as a child and knows that she is beautiful. She sets great store by her body and its care. She has no need to love others, but does need to be loved. Therefore, too, she generally marries. Not someone she loves, however, but one who loves her. And the more tenderly, devotedly, ardently, self-clingingly he loves her, the readier she is to marry him. Choice of suitors she always has in plenty. The belladonna, however, just like her sister from the vegetable kingdom, is fine to look at, it is true, but not to have. In marriage the real danger of these women first shows itself. To be happy as a *lover*, it is enough just to love, but *in marriage* one must have one's love returned to be happy. This the narcissist woman cannot do. If the man wants to get free, however, then she clings to him, for her self-appreciation cannot bear that he might be able to give his love to another. She fights for the man, not from love, but from morbid vanity. If she has a child—and she longs most for this, because in the child, which is part of her body, she finds herself again—she attaches herself to it with excessive tenderness and brings it up to be a narcissist too. Marriage with such a woman is filled with incessant quarrels. " Do not install the belladonna in thy bedroom," *Missriegler* rightly advises his readers.

The type just described shows a transition from the individuals who consciously shun any partners to another group which appears constantly on the search for a partner, but never able to find the right one. Such people often call themselves " unlucky in love." For instance, they make an acquaintance, even arrange for a meeting, but then they are suddenly detained either because of their mistaking the time or the place or because a sudden indisposition intervenes each time—a cold in the head or a stomach disorder ; also they are sometimes disappointed at the last moment by discovering some shortcomings or they arrange external hindrances ; in short, they are morbidly resourceful in withdrawing from the liaison at the decisive moment. In spite of this, they are continually complaining about their unluckiness in love and declare mournfully that there is nothing they desire more ardently than to be happily married at last. There are always serious inhibitions present in such people. Only suitable psycho-therapy can succeed in making this unconscious flight from the partner clear to such sufferers and thus removing the inhibition. So far as this itself is concerned, one might let it continue its action with oneself, but very often it involves another person as well. Of this kind are, for example, those people who keep their partner in endless betrothals, and they do not in reality seriously want to win her or him. *Schubert's* and *Grillparzer's* affairs are typical examples of this kind. About *Schubert* we know, perhaps better nowadays than he divined then, why he could never decide on one of the three maidens ; he was, as a young man, music teacher in a Count's family and fell hopelessly in love with the Countess. Once when she asked him teasingly why he had not dedicated a song to her, he replied : " Why, *all* my songs *are* dedicated to you." *Schubert* never got over this first love, and therefore never found the way to a second. *Grillparzer*, too, was the victim of strong inner inhibitions, and so he and *Katharine Frohlich*, his " eternal fiancée," galled each other for decades in continual irritation.

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Self-sufficient people of the kinds described very often find their sole satisfaction in masturbation. I take this as giving occasion for saying a few words here on masturbation, as it has a certain significance for marriage-fitness. The experienced nerve specialist or sex investigator extraordinarily often hears people who ask him for advice because of an intended marriage express the fear that they are unfit for marriage either because they have practised masturbation in their youth and occasionally did so still, or at least often suffered from involuntary nocturnal emission of semen with erotic dreams. Usually, too, these people have read some books in which every possible consequence of this " vice " is painted in the most horrible colours.

The modern sex investigator has completely refuted these old tales. Injuries to health from onanism do exist—with the immediate qualification—only in the imagination of these authors and the patients who believe in them. They arise only from fear of these consequences. According to my definition of the sexual impulse given at the beginning of this chapter, onanism can certainly not be taken as a " normal satisfaction " of this impulse. It is, however, not at all an abnormal stage of transition, and as so-called onanism of necessity is practised wherever the normal course is temporarily barred for external reasons. Masturbation, nevertheless, has another doubtful side: since it is *always* within reach, as the " partner," that is to say, the individual's own body, is *always* at his disposal and the accompanying fantasies—which are the most important part of self-gratification—are in no way hindered by the difficulties of the material world, not only the dangers of excessive practice, but also that of familiarity are very great. To the habitual onanist, normal intercourse may eventually seem not attractive enough, as it gives him in reality only a comparatively small choice of variations, while fancy puts unlimited possibilities at his disposal.

In these forms of " excessive masturbation," the accompanying fancies have become paramount. In some circumstances impulses may be freed by it which cannot actually be met in the way desired at all. Thus it is possible for a

sadist, for example, to spend his destructive fancies in masturbation, and hence by self-gratification, to become a normal being again. As the accompanying fancy often passes off in a kind of intoxication or dream-state, it is not at all clearly grasped by the consciousness so that it cannot struggle against it even from this side. As a rule, then, they conduct only a vain, irritating, despairing struggle against their passion. Nevertheless, even in these forms of habitual masturbation it is quite possible to cure the patients. To be sure, not by the simple advice to get married! For in marriage which cannot give them the suitable form of gratification, either they are impotent or they continue to practise masturbation at least from time to time along with normal intercourse. Therefore, in such a case, in the first instance it must be made clear whether the person concerned can satisfy in marriage the fancies hitherto spent in masturbation. For this, expert discussion is absolutely necessary.

Assent to marriage can be given much more easily when it is a question merely of "emergency masturbation," that is, of a self-gratification practised only because the possibility of attaining normal intercourse is lacking and the day-dream presented as normal coitus with a definite person of the opposite sex. Nevertheless, in emergency masturbation, practised unchecked, attention must be given to whether in this individual there is not a particular want of control over his impulses. For although we see no harm resulting from the moderate practice of masturbation, yet our high cultural position does require us not to give free rein to our impulses. I must point out, not on moral but on psychological grounds—because, from the control of impulses alone, a higher spiritual development results—that it is beneficial to master one's impulses in this connection also.

In sleep, these higher cultural restraints are eliminated, and even in men who are self-controlled by day, seminal emissions occur, the so-called pollutioni, which are really unconscious acts of masturbation with particularly high tension of impulse which take place in sleep. They are

thus, of course, wholly unpremeditated and do not prejudice marriage fitness in any way.

I called masturbation a form of transition just now. In childhood and youth, that is to say, it is almost the ordinary method of self-gratification. With many people the whole psychic growth of the sexual impulse remains stationary at this undeveloped stage, which is characteristic of the sexually immature. Sometimes these people also remain undeveloped physically. This, however, is *not necessarily* the case. The main characteristic of the " childish sexual-life " of psycho-sexual infantilism is that the condensation of all sexual impulses in the direction of normal intercourse, the concentration in the organs of sex and the connection with the desire for propagation do not take place. Desire attaches itself to all kinds of other actions and to various objects and is dispersed over the whole body. Hence arise the enormously numerous sexual actions, some grotesque, some tragic, some ridiculous, some disgusting, which are to be found with these adults who have remained children psychically. That is to say, the child is in the beginning ignorant of the various obstructions which civilised mankind has erected round this impulse. Repugnance and shame do not deter it : animal and thing may be drawn near just as much as near relatives and so on. The impulse of the child to look at and show, for example, its desire to uncover itself or to look at the genitals seems obviously continued and fixed in these adults, who find their sole gratification in uncovering their genitals or in looking on at coitus. The preoccupation with fæces and urine, the liking for sucking or tickling and the like appear just as much in particular kinds of deviation of the sexual life.

Many of these kinds of infantilism manifest themselves in comparatively harmless forms or even wholly subordinated to normal desire ; they then serve as a preparation and way of increasing excitement ; looking at, touching, pressing and the like are entirely normal sexual actions. Sometimes, however, pronounced infantilism may be continued along

with normal intercourse. This is the case, for instance, when a man who otherwise lives agreeably in marriage, is once or twice a month overcome by the remarkable irresistible impulse to wrap himself in wet towels after a bath and to evacuate in this position like a baby, in doing which it comes to the orgasm and then he is again freed for a time from his infantile compulsion. Or when a woman who has, moreover, normal conjugal intercourse, is from time to time attacked by an irresistible urge to uncover herself before others, which she arranges in such a way that she has suddenly a natural need to make herself comfortable, and manages this so that she is caught in the act by passers-by. These slight forms of psycho-sexual infantilism do not involve marriage unfitness; at most they require in the partners a certain acceding to exceptional desires. Sometimes, however, peculiarities of this kind go as far as horrible sexual behaviour. It is unconscionable for such people to marry until they have had thorough psychical treatment by an alienist and received his confirmation that their deviation (perversion) has so far disappeared that their marriage will not be affected by it.

In many forms of infantilism, the organs of sex are not the central point of erotic interest, but either other parts of the body (breasts, eyes, ears, posterior and so on), or a thing (such as certain clothes, furs, shoes, also animals, or the like). All these erotic centres of attraction are by no means to be called unnatural in themselves; on the contrary, every individual has a little of them in himself, as we saw in the first chapter. In those mild forms where they appear as stimuli or an amorous condition, as passion or a not entirely absorbing affection, they naturally signify nothing but the characteristic brush-strokes which make up the portrait of the individual traits, which disappear gradually into the wide field of personal objects of love; as, for example, is the case with the well-known *pugs* or canaries of the old maid, stamp-collection or wireless-set of the lonely man. In these cases, one can no longer speak of an erotic fixation, even

although all available erotic forces may contribute their share to this tendency, and finally, such things appear to their possessors as more valuable than a spouse.

The question of the marriage fitness of such people can only be decided on the merits of each individual, and depends solely on whether these people along with their "amorousness" have sufficient energy "to be fond of" another, that is, to take as much interest in him or her as is necessary for an harmonious marriage. And this can very well happen especially if the partner takes an interest in these fancies or enters into tolerable forms of sexual infantilism so as to divert the other gradually ever more towards the normal path.

This is much more rarely successful in those forms of sexual aberration in which sadistic or masochistic impulses play a part. Sadistic women, that is, those who find their exclusive gratification in cruel inflictions of pain, are unfit for marriage. That a normal man cannot tolerate the "mistress with the whip," is obvious without further discussion. But even marriages of women so predisposed with masochistic men, that is, with those who desire to be physically subjugated, are not lasting. This is due to the fact that this deviation of impulse shows a tendency always to make greater demands in order to reach the pleasure of gratification. Thus, sadism does not manifest itself only in sexual acts, but the infliction of pain invades the daily life, appears in humiliations, nagging, disparagement, in excitation of tensions, and is also transmitted to the persons about the partner, to household employees, to children of a former marriage or the like.

A marriage between a sadistic man and a masochistic woman might last better, although here, too, there is risk of excessive increase. A man of normal tenderness will hardly be able to satisfy a masochistic woman permanently, quite apart from the fact that she will turn her self-torture towards herself in all possible nervous affections, and thus constantly imperil the marriage. Hence, we could speak of a relative

marriage fitness of one of a couple thus predisposed only when slight forms are in question on both sides.

Masochistic men almost always play a woeful part in marriage, and also undermine the spiritual happiness of their wives, who have always to atone heavily if they gain the upper hand in the struggle between the sexes.

Masochistic gratification does not always—as people often think—reach its peak in physical pain. Much more frequently, mental pain in the form of humiliation, the most profound subjugation, indignity, chastisement is sought. We often come across the idea of acting as a slave having to perform base or disgusting tasks, and the desire to be subject to a very low-class love partner, old dirty women, unattractive prostitutes. This evidence is important, because often such fanciful masochism lurks behind an unbounded love and devotion—such as is wonderfully described in *Käthchen von Heilbronn*—behind a love bondage, and may tempt a bondage of this kind to marriage. But only in rare cases can a masochistic nature of this kind be satisfied by the normal sexual life, and it usually spoils the married life in the end by rank self-torture. Hence we must, in general, give a very unfavourable prediction to the masochistic predisposition with regard to marriage fitness unless psychological treatment in due time—by no means easy—is instituted. The very serious cases of sado-masochistic predisposition which may arise, the worse aberrations of the human impulsive life, lust, murder, necrophily, cannibalism, and the like, we shall not discuss here at all.

However, I must discuss one more aberration of impulse here, the commonest of all, the inclination towards the same sex. According to our definition, homo-eroticism [1] falls outside the limits of normal sexuality. Biologically, that is, according to the natural disposition of human beings, it

[1] More correctly "homoio-eroticism" as also "homoio-sexuality" is more correct than "homo-sexuality." Yet we stand by the expressions in common use—all the more as the last-named word even in its improved form is still a hybrid.

really belongs as a partial impulse or stage preliminary to the normal. That is to say, there are no human beings who, along with the inclination to the opposite sex, might not have a similar one to the same sex, or at least, had it temporarily. It goes without saying, that it is by no means found to come to direct sexual relationship. Nor do we have sexual relationships with all the individuals of the other sex who " please " us, who have an erotic interest for us, not even with all those with whom we fall in love. We merely have social or friendly, often even very friendly, intercourse with them, and often do not even think of the possibility of a sexual approach. The homo-erotic inclination remains still more often within these bounds, particularly as at sexual maturity this side of the impulse falls almost entirely into its proper place in normal sexuality, and is, so to speak, satisfied in the opposite sex. Thus, homo-erotic feelings in this measure naturally do not form the slightest obstacle to marriage, for they are not recognised as such at all ; indeed, I might almost say that they may help people over many difficulties of normal erotic attraction.

In youth, the homo-sexual impulse often manifests itself much more markedly, and it comes by no means seldom to direct sexual dealings, for example, reciprocal touching or even mutual masturbation. This fact, too, which is much commoner than is usually thought, yet still gives no grounds for speaking of a " homo-sexuality " in the narrower sense (viz., as perversion). After a shorter or longer period of transition, these people usually do come quite into the normal course, often wholly forget these " youthful follies," and, at most, by a few little peculiarities, fancies or nervous symptoms, only perceptible to the expert eye of the doctor, recall the past period of development.

Whether this is the case when, as happens not so very seldom, a homo-sexual relationship like that just described lasts longer than usual—for example, to eighteen and nineteen years of age—depends entirely on the individuals concerned, and on the circumstances. The latter are most unfavourable when the partner is not a youthful, but a more mature man (the same is true for women) ; as may easily be

understood, this influence goes deeper; also he has to endeavour to believe himself and to make the young person to whom he is attached believe that the latter, like him, is truly "homo-sexual." That, from this, even if the young man has discontinued the relationship because his impulse has pushed him further in the normal direction, a certain fear may arise that the former partner might, nevertheless, have been right in his assertion, and that this fear of being unfit for marriage can, in fact, impair marriage fitness is obvious. The affair need not be taken too tragically when the severance of the connection is final, and lies far enough behind, and no tendency to homo-sexual ties or dealings have been noticed since. Whether, on the other hand, the fear of being unfit for marriage for this reason, and the hindrance produced by this fear to contracting a marriage otherwise longingly desired, makes a psychical treatment seem necessary, or whether a discussion with a specialist is sufficient to destroy it, depends on its depth and on the accompanying circumstances. In any case, a thorough consultation is necessary.

But what is the position with this so-called "true congenital unalterable homo-sexuality"? I must confess that I do not altogether believe in it. Apart from the congenital bi-sexual predisposition and the possibility of its later accentuation, the will to homo-sexual *practice* is, in my opinion, developed only by the co-operation of various secondary influences. As these influences can be changed or removed, so also homo-sexual practice can disappear again, that is, the normal hetero-sexual (directed to the opposite sex) impulse, which is seldom quite absent in "homo-sexual" people, can become stronger and the homo-erotic tendency weaker.

To be sure, quite important sexual investigators such as *Magnus Hirschfeld* have addressed a great deal of support for the theory of a congenital, unalterable, fully developed homo-sexual aptitude; but on, closer consideration, they prove to be by no means wholly convincing. The most

important of the arguments brought forward depends upon the fact that, as has been proved, the " internal-secretory " matter secreted by the generative glands exercises a very far-reaching influence on the sexual characteristics, sexual feelings and tendencies. *Steinach*, continuing to build on our knowledge regarding this, showed in experiments which have become renowned, that rats which he castrated and in which he then implanted female generative glands, began to behave like females, and also to become females in externals. Now, though these males which had been changed in sex sidled up to perfect males, yet we are not really dealing with a true homo-sexuality, for these eunuchs made female are in fact no longer males. Proof that homo-sexuals are hybrids of this kind physically, and in their organs of sex, yet apparently quite male like those artificial ones of *Steinach's* experiments, is not produced by this, for an identity of this kind would first have to be proved. Many kinds of experiments in transplanting testicles in human beings have also given no confirmation of this. But even if the purely sexual instinct, as it manifests itself in animals, is said to be regulated solely by the generative glands, we could still not draw the conclusion that in the highly developed eroticism of human beings the same influences alone are involved. Between the sexual impulse of rats and the love of a human being there is only too great a difference.

Naturally, I cannot go further here into the complicated and, to some extent, certainly still disputed question of what influences ultimately bring about homo-sexuality. Only, I would like to say very briefly that I allow to be valid a certain physico-psychic hereditary aptitude as regards the possibility of an early (even in the ante-natal life) disturbance of the normal course of development having an influence—although not in the sense of a direct predisposition to homo-sexuality itself, but solely in the direction of a wholly general arrest of development, of a certain physical and psycho-sexual infantilism or an intersexuality (compare the third chapter)—but that I trace the development of manifest homo-sexual practice to factors of experience. The fact that

in the psychic path positive cures of "true homo-sexuality" exist, argues in favour of this. Certainly, for this we must first have the intention of these homo-sexual people to *will* to be changed.

Conscious homo-sexuals who have no desire to change from this direction of impulse, naturally do not marry, or at most contract a pseudo-marriage from external motives. That is to say, they do not come into question for the present consideration. In any case, however, such pseudo-marriages are earnestly to be advised against. And men with normal tendencies are to be warned with still greater emphasis against the attempt at "converting" such homo-sexual people by inducing them to marry. I know a few cases in which an attempt of this kind—in which the homo-sexual man can be allowed by the normal woman and *vice versâ*—succeed in so far that it actually came to marriage being contracted. These marriages, however, were never consummated physically, and hate began on the very wedding night!—a hate which became so great that it even precluded agreement to separate.

So far, homo-sexual people who, from a certain period feel attracted to the opposite sex, and want to marry, are often to be found in the doctor's consulting-room. The advice to marry should, in these cases, by no means be given after only a superficial examination; otherwise, very often the old tendency breaks out again at the least disappointment in marriage, and then too destroys the happiness of both husband and wife.

Finally, the so-called latent unconscious homo-sexuality, which much oftener than we think interferes obstructively in the normal love-life, is of the greatest importance. For example, I remember a man who was only potent if his wife came to him in pyjamas, that is, appeared as it were in male attire, whilst he consciously, absolutely turned aside from homo-sexuality. In men whose exterior is striking because of its feminine character, and, on the other hand, women with a masculine appearance, even the layman often recognises the underlying homo-erotic tendency. Nevertheless, these types are not by any means necessarily homo-sexual,

and hence, even with them, one cannot generally speak of an absolute marriage unfitness, indeed often not even of a relative marriage unfitness. They often prove to be even excellent partners in marriage. Nevertheless, if one is thinking of choosing a person of this kind as a companion in marriage, it is even more desirable than usual to give thorough attention in advance to the question of compatibility.

The majority of latent unconscious homo-sexuals, in contrast with the bearers of pronounced inter-sexual constitution, are not betrayed outwardly by any physical signs at all; at most, shapes of the body can be observed which are reminiscent of the undeveloped childish body, but not directly of the opposite sex. In periods when fashion favours these infantile shapes generally, and people like short hair, short girlish dress, flat-bosomed slimness, boyish athletic figures, in short, the "girl type" in women, and in men clean-shaven faces, blouse-like shirts, etc., these boyish and girlish infantile people are not strikingly prominent. Such being the case, homo-erotic tendencies which may exist in these people cannot be recognised beforehand at all; the danger is all the greater therefore that difficulties may first arise from them in marriage. Many cases of sexual frigidity in women or impotence in men are to be explained in this way. If the psychological treatment goes thoroughly into these things, very often complete cures are obtained, since these hidden impulses lose much of their obstructive effect and power of attraction if they are clearly recognised and put in their proper place in the whole personality.

As I have already pointed out repeatedly in judging marriage fitness, we have in all disturbances of impulse to reckon with one very special difficulty; these are, in very many cases, not externally recognisable, and—since they constitute the most intimate part of the human being—are also comparatively rarely confessed. People even conceal normal intercourse shamefacedly, and attempt to deny it or do not confess until a fixed relationship exists. Thus, it

happens, too, that often enough men experience a surprise with regard to the virginity of their wives.

Now it is true that in the course of time, and among different nations, virginity has often altered in value. Its curve ranges from contempt and fear to the highest over-estimation. At the present day, in *Malabar*, for example, it is still regarded as a low despicable affair to destroy virginity; poor people are hired to do this for money. On the other hand, there were periods in *England*, for example, when a veritable mania for destroying virginity prevailed, and large sums of money were paid for untouched girls. In the post-war period, the unbounded esteem for virginity decreased greatly, and the loss of it is by many men scarcely regarded as an obstacle to marriage. Even a "dishonoured" girl—if she is otherwise fit for marriage—generally finds a man who foregoes the honour of having been "the first." Yet in this, there is certainly no question of a uniform phenomenon; "sentimental" young men who feel such jealously of any active-erotic previous experience in their wives that their marriage suffers from it, are not too uncommon in our time, even in the big cities; and in the exclusive circles of "society," as well as in the good middle-class ones in most countries, and in all classes of the population of certain neighbourhoods (I live now in such a neighbourhood), a man still does not marry a girl who has drawn on herself the suspicion of having gone too far in a love-affair, so that, thus, the loss of virginity does definitely signify a relative unfitness for marriage. Indeed, it does seem to me as if the esteem for virginity as a sign of pre-marital purity and of renunciation of illegitimate union might be gradually on the rise again—and I welcome this, because the high regard for the ideal of intact virginity before marriage seems to me one of the most important ideal safeguards of monogamy.

One advantage the lessened esteem for virginity, however, has quite definitely had: the so-called demi-vierge, the psychically, but not physically, deflowered girl from the fringe of good society has become rarer. A girl with these tendencies in our times, either openly espouses sexual

freedom, or is sincere enough to renounce the "half-gratification." More often, of course, she decides for the former, for the demi-vierge has always a certain resemblance to the prostitute. *Kisch* has expressed this excellently as follows: "The prostitute gives herself for gain, the demi-vierge refuses full surrender for gain." For this reason, what I have said about prostitutes in the foregoing chapter with regard to marriage fitness, holds good in many respects also for this type of woman.

Of other disturbances of instinct, I have to discuss briefly only two more, criminal tendencies and the mania for intoxicants. In the question of criminal character, there are always two opposed views. One maintains that the criminal is "born," so his tendency is inherited and will prove this from the genealogical tables of criminal families. The other opinion holds: the criminal "is made" so only by the influences of environment; it is based on information about "reformed" criminals and on the cases of acts of passion. I believe that here, too, both opinions are partly right. The criminal tendency is undeniable; only—who hasn't it? In every human being there lies hidden the possibility of becoming a criminal and it is often touch and go; it depends on chance whether a deed is criminal or not. In our dreams, at least, we are far removed from ethics. One sentence of *Kebbel* which shows profound insight: "That *Shakespeare* created so many murderers saved him from becoming a murderer himself," has certainly a meaning even for the "most honourable" among us. But that these criminal tendencies awaken from their slumber into daylight, that the counteractions are not strong enough to keep them in check, this is, in my opinion, dependent for the most part on education and other influences of environment as well as on other circumstances which may arise. For the question of marriage fitness, then, these last come above all into importance and one can only form a judgment on the question whether marriage with a "criminal" should be

renounced on the individual merits of each case and from precise knowledge of the circumstances.

And those with some mania ? These are people who have an irresistible craving for intoxicants such as alcohol, morphia, cocaine, veronal, etc. The emphasis in this case is in the words, " irresistible craving." These people, too, I must designate plainly as marriage-unfit. In small quantities and in the beginning, these intoxicants have unfortunately often a stimulating effect and often make such people seem specially pleasant and witty companions in society. Gradually the craving for the intoxicant, of course, increases, and these pitiable victims soon have no thought but for the poison they love. Neither position nor honour, neither home nor children, neither kindness nor severity can restrain them. They lie, cheat, steal only to get their quantity of the intoxicant. All spiritual impulses become gradually dulled, every experience shared with others ceases, unrestrained sexual excitement alternates with absolute incapacity. Along with this quite an insane jealousy very often appears. To what degree of neglect the home can sink where one of the married couple has fallen a victim to intoxication an outsider can have no idea. Unfortunately, often enough, the marriage partner, too, falls a victim to the continual temptation. Most to be pitied are the children of such marriages. Even in embryo, made inferior by poison, they grow up in an atmosphere of havoc, at the most impressionable age have to be present at the most repulsive scenes, and, finally, are early left orphaned. The end of almost all drug-mania and dypsomania is the same, though it comes with varying quickness and awfulness. With cocaine, for example, more quickly; with alcohol more slowly ; with many of the " innocent " intoxicants, such as sedatives and soporifics, lingeringly. An urgent warning must be given against marriage with drug addicts, unless an adequately long period of trial has given proof that, under the control of the future marriage partner, absolute abstinence from poison is practicable. And even then it must

always be kept in mind that in case of disappointments in marriage, the addict is prone to resort to intoxicants again in order to " forget his misery."

Continual drunkenness makes a marriage almost unbearable for the partner. As is well known, alcohol increases sexual desire, but lessens the force for its gratification. " It provokes desire, but it takes away the performance," as *Shakespeare* says in " *Macbeth*," and leads to great vexation. In addition, all the higher restraints are eliminated. Coitus in intoxication is distinguished throughout by an excess of force, roughness, unscrupulousness, and by want of any ethical, æsthetic and altruistic attitude. The consequences for the family and family life, including the economic circumstances of habitual drunkenness in a husband, are sufficiently well known ; I need not describe them here. As a rule, chronic alcoholism of the wife is less noticed, but not less devastating to marriage. It occurs oftener than one thinks, but the concealment is more often successful than in the case of the habitual drunkenness of the husband.

Chronic drunkards are absolutely unfit for marriage. Unfortunately, their marriage can generally not be prevented, because the craving often appears first during marriage. Still, there are premonitory signs which people do know, but might pay more attention to. Whether an individual who has been cured of drunkenness can be regarded as marriage-fit must be decided on the merits of each individual case, yet, because of the danger of a relapse, and also because of considerations of heredity, there can be no question but of a relative marriage fitness at most. What is certain, however, is that, in such cases, one cannot speak without further ado of an absolute marriage unfitness. Just as many cases of chronic drunkards, having been cured, are known as of period drunkards remaining uncured, who live perfectly happily married. Often in these, gratitude to the understanding, helpful and patient wife, plays a great part. However, not every woman is capable of being a wife like this to such a man.

On the whole, the psychic disturbances which arise from the impulse-life itself are among the most serious obstacles to marriage fitness. This is true of the estrangement of desire from the partner, just as much as of the so-called perversions and other disturbances in impulse. Their cure requires for the most part the whole armour of the modern science and art of healing mental diseases.

CHAPTER XII

THE DESIRE TO HAVE CHILDREN

THERE is a two-fold meaning to be imputed to the " desire for a child " ; that of the will, that is, the steadfast desire to have a child or children, and that of the recognisance of the child, that is, of the children already born of the marriage in the sense that the firm will, the sacred intention exists to take care of the children so that they become happy individuals who, on their part, again proceed towards a happy marriage like their parents.

The arguments which follow here refer to both meanings of the " desire for a child." The one is just as important for the question of marriage fitness or unfitness, as the other.

The importance of the child—of children—for marriage is beyond discussion. The procreation of children is one of the most important purposes of marriage. In many cases, the fate of the marriage, and with it, the fate of the husband and wife, is for the most part or entirely dependent on it.

If there can be no question of an impulse of propagation in the psychological sense, yet we can often find in men a desire, a longing for a child—a desire which is called into being by every possible reasonable motive, and may be allied to a slightly mystic desire to live on in his children beyond death. And what motherliness and maternity are to a woman, everybody knows, or at least, should know.

Capability for normal sexual intercourse and for propagation are not always absolutely identical ; people can very well be fit for cohabitation and yet not be able to beget children.

This distinction is of importance because it involves the determination of whether fitness for propagation is an

indispensable requirement for marriage fitness. As was argued in detail in Chapter V., coitus fitness comes first of all into question for marriage fitness. Incapability of propagation has, on the other hand, a relative though very great importance for marriage fitness. The decision here lies in the attitude of the *other* partner in the marriage to the question of offspring, not less than in the personal inclination of the one concerned.

A human being who knows he is incapable of propagation, and, nevertheless, contracts a marriage without previously making his incapacity known to his marriage partner, becomes guilty of a direct deception. If the partner relinquishes the possibility of children, marriage fitness can exist in spite of propagation unfitness, if only copulation fitness is retained.

I would like, however, to point out here with all emphasis, that this relinquishment should not be lightly pronounced. Since the publication of the third volume of my trilogy, I have had to give advice in too many cases in which the relinquishment of children had been all too lightly decided ! Unless there is an *urgent* reason why pregnancy should not take place, it is excessively egoistic behaviour in an individual who does not want propagation to require the partner also to do without children. Unfortunately, this demand is not seldom made only by men on their wives, but also by " modern " women on their husbands.

Actually such a condition—I shall marry only if there are no children of our marriage—is even an " immoral contract " in the legal sense, and as such invalid above all because usually in an agreement of this kind understanding of its significance is lacking. The girl or man who gives such a promise to his betrothed usually has not the slightest idea of what he is pledging himself to do. People who make such a demand on their marriage partner in all seriousness and knowing what they want but without any cogent reason are marriage-unfit.

Here, too, I again emphasise that I am far from speaking as a moralist ; also, I am at present leaving national-economic considerations out of account. I take solely the

point of view of the doctor who knows the physical and mental harm done by a frivolous prevention of pregnancy. In this position I must not neglect to give the following for consideration :

The conscious, intentional renouncement of a child cheats a woman of her highest spiritual experience ; the birth and upbringing of her child. How much richer and more mature mentally a mother is than another woman is really not to be under-estimated, although one is always feeling it. Infinite harm is done to the mental health by preventive intercourse which is often unsuitable. Above all, the method of avoiding pregnancy which is most commonly practised, " coitus interruptus," almost inevitably harms both partners physically and mentally. It goes without saying, that the enforced attention not to neglect the proper moment just in that process which gathers all the physical and psychical forces as it were to a burning point must be the foundation for serious inner " laceration " for nervous disturbances.

But, with the use of other preventive methods, too, the disadvantages are often by no means negligible. Above all, the constant fear that a pregnancy has taken place in spite of everything, plays the chief part. Every experienced doctor knows that this fear, which generally affects *both* husband and wife, leads to an abnormal irritability, and that, owing to this, the conjugal relationship is not seldom considerably disturbed.

This attitude of refusing propagation is inexcusable in the fullest sense of the word if the demand is made by one of the married couple to get rid of a pregnancy which has set in. The *demand* in regard to this made only too often by the husband to his wife and still oftener to his mistress is nothing less than an act of baseness. The risk of physical and often much more dangerous psychic injury by abortion should really not be undertaken lightly. Just where the reasons for interruption of pregnancy are not really urgent, when convenience, pleasure, desire for freedom, cosmetic considerations or " the modern conception of life " are the motive for far-reaching interference of this kind, then is just when very marked psychic consequences make their

appearance. In this, it must not be thought that only *women* whose unconscious longing for the child is usually stronger react in this way; the man, too, is very often affected after criminal interruption of pregnancy in his wife or mistress by serious and enduring nervous troubles.

The " cosmetic indication," the delusion that the physical beauty of a woman suffers from a pregnancy is certainly unjustified. On the contrary, an artificial interruption very often brings serious physical ravages in its train, whilst maternity mostly brings the woman to complete maturity and beautiful development. Of course, pregnancy and confinement have their own hygiene, which must be observed strictly so as to further certain physical processes of involution. However, if these measures are strictly observed, no disfigurement is to be feared.

One thing women generally do lose after a confinement: the infantile, the girl-like, for this very quality (like a certain foppish urchin-like trait in men) is one of the external signs by which the negation of desire for a child, for paternity and maternity can be recognised. Such people who usually do not attain full mental maturity and likewise retain many infantile traits in their sexual life, are readiest to make lightly and frivolously the demand on their partner—in ignorance of its serious consequences—to forego having children for their sake. I can only repeat again: such people have not grasped the meaning of marriage, are mentally—and generally physically as well—not ripe for it and, therefore, really marriage-unfit.

Now this holds good, as I have said, for those cases in which there would be complete propagation fitness, yet the conscious desire for a child is absent. The position is different where coitus fitness exists but propagation fitness is absent. First of all, those cases of propagation impossibility which were discussed in Chapter V. come into question.

Frequently it only comes to light in the course of married life that a propagation unfitness exists without one's having

had beforehand essential facts for such a supposition. I must admit that the scientific knowledge of propagation unfitness (that is, sterility) has not yet reached clearness in every direction. It is true, we can often prove by microscopic examination of the male semen that he and not the wife, often blamed groundlessly without more ado, is to blame for the sterility of their marriage. We can also find out by modern methods of examination whether a woman's Fallopian tubes are penetrable. But there still remain cases enough in which the closest examination reveals no organic cause of sterility.

Among them those are specially remarkable though rare observations, that married couples who have lived together for years without children have each had children later by another partner, that is, were only relatively sterile. Whether some chemico-biological forces come into play in this or whether a certain psychic predisposition is necessary for fertility cannot at present be decided with any certainty. Nevertheless, a number of very interesting observations by nerve-specialists argue in favour of the fact that the unconscious desire for a child or, inversely, the unconscious antipathy for impregnation by an unloved husband are not quite without influence.

The treatment of sterility, as may easily be understood, varies in accordance with its manifold causes. I need not go into it further here. However, one can safely declare that very many cases which seem quite hopeless at first can really be cured by suitable treatment, and thus a relative marriage unfitness depending on propagation unfitness existing in certain cases can be changed into a marriage fitness.

In such a treatment of propagation unfitness, too, is involved the hygienic regulation of the sexual life as well as getting rid of psychic disturbances of potency and sexual coldness. It is true the orgasm of the woman is not absolutely necessary for conception, but it does promote it in many respects. Also sexually frigid women can become pregnant, but in cases where a child is unreservedly desired, one must also try to improve the possibility of conception

on the side of coming to the orgasm in coitus. Then, when the woman arrives at complete gratification, often unconscious inhibitions to motherhood cease, and these are perhaps commoner in unhappy marriages than one would think. And the happiness of marriage is again greatly dependent on whether a sexual erotic and orgastic harmony exists.

The adoption of a strange child is always a grave step which necessitates very thorough consideration in the interests of all concerned ; yet it can be a very good substitute for a child of one's own. The " motherliness " of a woman, a man's " desire to transmit " sometimes find sufficient, often even complete, satisfaction in such a child if only the choice is sensibly made.

There are people, especially women, with whom the " craving for a child " is paramount and who, in some circumstances, enter matrimony only in order to appease this desire. Ideal as this may seem from the point of view of many sexual-moralists, yet such marriages are accustomed to end unhappily. Normally, maternity signifies not only a culminating point, but also a test of endurance for every marriage. The mother's love and interest are divided between husband and children. Sometimes the sexual intercourse dwindles so much that the husband begins to suffer from this and the wife becomes estranged. Welcome as a strong maternal instinct is, yet when it goes to extremes it can spoil a marriage, especially if the husband has relatively little inclination for children. Yet I know cases, too, where the husband is " only " a father and, therefore, anything but a good husband, for which reason he seriously endangers the marriage.

Occasionally one finds in girls a morbid fear of childbearing. This can mostly be traced back to some conscious or apparently forgotten memory and is so strong that these sufferers prefer to forego marriage and the happiness of love rather than expose themselves to the supposed risk of

pregnancy. In this, a physical examination generally gives no essential fact which accounts for this worry. Without preliminary psychic treatment, these girls are naturally unfit for marriage, as such attacks of anxiety are not amenable to reasonable persuasion. If people try to compel them to marry, either they run away from the marriage altar or from the bridal chamber, or make coitus impossible by convulsive contraction of the vaginal orifice (spasm of the vagina).

* * *

A very important problem closely connected with the " desire for a child " is that which *Nietzsche* has expressed in the wonderful words : " Not onwards shalt thou transmit thyself but upwards."

Unfortunately, in spite of all the progress in knowledge of heredity and eugenics (the word is used in the sense of race improvement), we are still far from being able to make definite *practical* demands which might guarantee a higher psychic development of the child. There is no need to refer to such extreme examples as that *Beethoven's* father was an alcohol addict and *Goethe's* father suffered from nerves, in order to state that fine children can be begotten from not quite perfect psychic tendencies. Nothing harms the endeavour, valuable in itself, to breed better human beings, to avoid inferior products and to promote favourable alliances so much as the over-estimation or under-estimation of the doctrine of heredity. Disturbances in feelings and impulses, unfavourable tendencies in character, and so on, *may*, it is true, reappear in the children, but not absolutely *necessarily*. To be sure, all these deficiencies have an extraordinary influence on the happiness of the individual in marriage and also conceal a tremendous risk for the child—in the direction, namely, of being brought up wrongly and having a bad example before it from earliest youth—but it need by no means be degenerate because of predisposition.

I shall estimate the importance of eugenics in a later chapter of this book, but I cannot refrain from pointing out that with the modern practice of official advice in marriage

actually too much stress is laid on the question of heredity and the child. With all recognition of this ideal view into the future, we have for the time being enough to contend with in the problems of the present. We are still only too far from seeing the present generation even half as happy as it should be to dare direct our main attention to the future. For the choice of a spouse, it is of first importance whether the two people can make each other happy—for which certainly agreement also about the question of children is necessary—and in the second place, whether their alliance has prospects of being advantageous for the future.

Now there are to be sure psychic tendencies which are pretty certainly inherited. They need not necessarily be plainly visible in the children, but they are latent in them. This latent hereditary predisposition is of importance, because it may become manifest in a later generation if an individual with a certain latent tendency marries another with the same latent or manifest tendency. To this kind of transmissible psychic tendencies belong those of certain mental troubles like dementia præcox and the so-called manic-depressive insanity (alternation between insanely elevated and depressed moods); further, certain forms of weakness of mind, then the cravings (alcoholism, the morphia habit, etc.), some diseases of the spinal cord and so on. But, without a very thorough medical examination and faithful avowals on the part of those examined, the tendencies to these are often not capable of proof. For this, even the installation of graphs of their hereditary history, which should be established for every human being at birth and be continued with particulars of all the important phenomena of life—a proposal which *Schallmeyer* made in a prize essay as early as 1891—would hardly be of use as technically and psychologically insurmountable barriers would be encountered.

A very limited substitute for these are the health certificates which are gradually being introduced more and more, supported by powerful State encouragement. Thus, in *Mexico*, for example, in all the trains, omnibuses, trams, etc., the health certificate is recommended by posters which show

a girl in a wedding dress and bear the inscription : " Pay no attention to the jewels which your fiancé gives you, but to his health certificate." But however valuable the exchange of health certificates may be for the physical compatibility for marriage, no conscientious doctor can as yet undertake the responsibility for the psychic compatibility. Only many months of close exploration could determine with any certainty the moral and mental qualification. Adaptability, modesty, mutual consideration, sincerity, fidelity, self-control, steadfastness in face of all the blows of fate and everything else which can be tried to the hardest, no short psycho-technical test of compatibility in the laboratory can determine.

The marriage council, however, has to contend with other difficulties besides ; it is for the most part consulted too late. People who ask others whether they should marry often do not *want* to marry at all, and those who really want to because their longing for love urges them to marriage will not listen to advice even if it is pressed upon them.

If the consulting-room is not visited until after the engagement, shortly before marriage, then two circumstances make it difficult to follow objective advice : first, the external ties, official engagement, acquisition of furniture, exchange of presents, providing a house, etc., have often already gone so far—apart from the psychic and sometimes, too, the physical bond—that the advice to break the relationship can only be difficult to give and to follow. Secondly, however, people in love are " blind," in a state of cramped consciousness, like a person hypnotised, and simply do not listen to anything that lies outside their " fixed idea " or suggestion.

After marriage has taken place, naturally, in many cases, the misfortune is beyond repair if the mistake consists in a bad choice of mate. Then we have to make efforts to point out all the paths which lead to improvement, for even then much good can still be done by suitable advice. But the best time, of course, is neither in marriage nor shortly before marriage. Then, perhaps, just before the betrothal ? That, in fact, seems the most advantageous, for then the

specialist's decision need not refer only to one partner, but can, to some extent, take the other also into consideration.

This is very important, for I have repeatedly pointed out that someone can very well be relatively marriage-unfit and yet, for an alliance with a particular individual, be marriage-fit. If the person seeking advice can only state that the person he has in view possesses this or that characteristic, then the adviser can much more readily assent or dissuade than if he had no notion at all of the future marriage partner. This stage, then, before the first *tie* has been formed by betrothal, seems the best—yes, if people *were to come* at this time and if falling in love, which, as mentioned above, obscures the judgment, did not precede.

Thus we reach the conclusion that people should really get light on the question earlier, if only in those broad outlines; and hence in general just one's qualifications for one's profession are examined. Every calling has its own particular sources of danger, and a person with a tendency to tuberculosis will hardly become a glass-cutter or a man with heart trouble a postman, a colour-blind person an engine-driver. Marriage, too, presents certain dangers and makes various claims which one must be equal to. But for this, one must *know* them!

But what do people know of marriage before marriage?

Never has enlightenment been so much spoken of as now.

But are young people more enlightened about marriage nowadays than formerly, when the mamma whispered in the ear of her blushing daughter just before going to the church the great mysteries of the wedding night? To be sure, youths scarcely out of school are in many places constant visitors to prostitutes and in many circles all the refinements of contraception are confided to girls of sixteen—but what do they know of *marriage?* Nothing—or what is still worse, only falsities!

What they have seen at home is only too often either an unhappy marriage with nagging and squabbling and conflict or the pretence of an ideal family life, but far too seldom

true marriage, which is a continual give and take, a constant service, a perpetual struggle against egoism.

What young men, however, have learnt outside their parents' house with prostitutes, in the servant's bedroom, in the woods, is for the most part little fitted for teaching them that respect for woman which is a fundamental condition of an harmonious marriage. From the ethical philosophical point of view, marriage is the highest stage of perfection: in it, the "It" of animal desire, the I of the operation of reason is no longer of importance, but the thou of the ideal union. This, however, is not learnt in frivolous intercourse.

And the girls? What so many have not learnt of "love" as week-end companions is learnt nowadays as formerly, from the medium of the—novel. The "hero of her dreams" then appears personified in that "beautiful period of first love" when the man in the exaltation stage of his sexual excitement woos the chosen maiden. In this period he really resembles more or less the figure of a certain kind of fiction. Not from dissimulation, not from calculation, but as a result of that state of infatuation, the gift of nature into which love temporarily puts a man. But only temporarily! Then, if his erotic needs are satisfied in marriage, if his work, mental interests and all the other things besides love which make up a man's life appear in the foreground again, if he stays away from home or is at his ease there, a disappointment comes only too easily because the young wife does not understand what has changed her husband so suddenly. She thinks she has lost his love, whilst he has merely found his way back to his normal state. She, however, no longer finds the ideal of her romance in reality and sinks only too easily back into her world of dreams—which the husband again does not understand.

Here one might ask whether co-education of boys and girls might not best bring about the necessary understanding and offer advantages for the later qualification for marriage. So far as co-education in school is concerned, the develop-

ment—as *Timerding* points out in *Marcuse's* Handwörterbuch für Sexualwissenschaften—has found the proper form and the right proportion; in family and kindergarten, co-education is almost universal; in the lower schools, separate only where there are big enough numbers in the classes, but otherwise joint without further ado; in the middle stages, separation is very desirable for various reasons and co-education there only admissible where it happens that the small number of children does not permit of separate classes; in the technical schools and high schools, however, again joint.

In the middle classes instruction should be separate, because in these years puberty begins in boys and girls at different times, the processes of development in the two sexes produce different disturbances in mental functioning and the subjects of instruction for girls at this period differ greatly from those for boys.

In addition, however, there is still another decisive reason which is less strongly marked in the joint school lessons than in general co-education. Certain educational homes and—especially emphasised—the so-called "youth movement," wander vogel movement, and the like have, as we know, made co-education in this wider sense a decisive point in their programme. After all, "co-education" in these cases means getting over sexuality by affirming it. Opinion about practical results is very much divided. All the idealism which lies behind the striving for truth, frankness and a clear conception of life can, however, not let it be overlooked that, finally and conclusively, the sexual impulse is not satisfied by mere open discussion and physical relationships between the young—for the most part still far too young—people are generally the end!

Yet, granting that people really succeed in removing all possible uneasiness and smuttiness from the struggling eroticism of the years of puberty by frank discussion, by getting accustomed to each other's nude bodies, nevertheless, it would be very questionable whether this blunting to sexuality is better than the former customary over-excitement of erotic desire by shutting off the sexes from each

other. Then one might justly say with a witty writer: "The sexual need of modern youth consists in its no longer having any sexual need."

For the erotic development of human beings, a certain distance is necessary. Only under the pressure of a partial suspense does sexuality develop into eroticism. Sport, work, and joint amusement after the partial co-education in school bring the sexes close enough nowadays so that, apart from this, only just the last thing, *direct* erotic connection is left as separation. In this stage there is room enough for the development of comradeship. If the last barrier is removed as well as in the "companionate marriage" of the American judge in the juvenile courts, *Lindsey*, then one undermines the attractive forces of eroticism completely. For the question of future marriage fitness, therefore, I think wholly free co-education must be rejected.

* * *

At school, abundant opportunities for influencing education for marriage are constantly arising if the teacher himself is able to produce the necessary idealism. The school doctor, too, when opportunity offers, can exercise some influence in this direction—in which I am not thinking of sexual enlightenment—although for this, too, in particular I foresee many impediments. In this it depends very much on the qualification and liking for the matter which the school doctor brings to it. Meanwhile it is, to be sure, still a pious wish that the principles of race hygiene, of the requirements of marriage and of marriage fitness be imparted to adolescent children through the medium of text-books. This is urgently to be desired, for only in this way can one get a sufficiently wide platform from which the welfare of each individual, as well as that of the whole nation, might be promoted.

The "high school of marriage" has many subjects for instruction, but the fundamental ones are: psychic hardening and attention to the strange personality. All that lies in the child of weak reactions, over-sensitiveness, excess of feeling, weakness of will must be overcome by practice and

representative example. And everything of stubbornness and wilfulness, of uncritical self-satisfaction and short-sighted egoism, which restrains the child from the due appreciation of others, must be got rid of by the love for its parents in the child. Nowadays, children learn even in school that " fairness " (decency and chivalry) is the essential thing in all contests and sports. Life, too, is an everlasting struggle and marriage not its easiest part. To conduct this struggle with fairness, too, should be learnt in youth, for it presents the surety of an ideal life and marriage alliance.

Only school, naturally, has other tasks as well, and can give only a tiny corner to education for marriage, and success depends chiefly on the teacher. When and where, then, is the true education for marriage to take place ?

In the home—and indeed always ! As one can take up the point of view that there need be no special " enlightenment " if parents answer children's questions, including the sexual ones, in accordance with their power of comprehension, as all instruction begun from the A B C is at the service of the future work, *so too should the whole education be focussed on the later marriage.*

Only from the parents and their living example do children learn what they need later in marriage : subordination, adaptation, orderliness, frankness, and so on. Innumerable marriages are unhappy only because they are formed after the pattern of the unhappy marriage of the parents. Perhaps a book like this may have its deepest influence not on those who desire to marry, but on their educators in the widest sense. Here it can have its most valuable effect.

To be sure, in the demand for such an education *by* the parents for marriage one must not pass over in silence the fact that they, apart from their own often hard struggle for personal, married happiness, have an extraordinary psychological difficulty to overcome : unconscious parental jealousy. It is always painful to lose the dearest thing one has, and no father and no mother can give their child to a

strange man or to a strange woman with a light heart, even if apparently nothing but joy prevails on the wedding day. And, at a time when the child still belongs entirely to them, when it is still a little child, to have to think so early of the parting, indeed, even to a certain extent to smooth the path for it, is a hard sacrifice for the parents. And yet it must be made precisely in the child's interest. It cannot stay with the parents always, the awakening sexual impulse is stronger in the healthy normal individual than any bonds with the parents. And the pain of separation is never spared them.

But even the one consolation for their renunciation, observing that the child is happy in its self-created family, is taken from the parents if they see their dearest suffer shipwreck in marriage. May they, therefore, be assured of this consolation at least! An eternal, brazen law drives the children from the arms of father and mother. But this same law makes it possible for them to find the father-mother ideal again, for husband and wife to love with the same world-embracing tenderness as formerly their father and mother did and for themselves to be father and mother again—to their own children. If they resist this law, then the wheels pass relentlessly over them, and mother's boys, infantile beings, impotent husbands, invalids, are left lying behind on the ground. Even parents cannot break the law of nature, however strong their self-love, just as children cannot break that other, that their parents can die and leave them. . . .

Thus the conjugal harmony of the parents begets conjugal happiness with their children and *an ideal marriage is an inheritance!* That precisely is the happiness of the good deed; that it will continually bring forth good—can be said *here* if anywhere.

CHAPTER XIII

HOW CAN ONE RECOGNISE PSYCHIC MARRIAGE FITNESS OR UNFITNESS ?

OUR excursions through the activities of the will, the emotions and impulses has made us acquainted with a number of disturbances which are more or less a menace in marriage. Besides, we found in the previous chapter that in an harmonious marriage all the psychic forces unite in the will to beget a child find success there, and to a certain extent go beyond their limits defined by space and time into the eternity of the super-personal. Although this latter condition, propagation fitness, does not represent an absolute necessity for a happy marriage, yet one might call it a relative condition for an " ideal marriage."

Now are there possibilities of knowing in advance, that is before entering into matrimony, whether the individual concerned is able to fulfil all these conditions for an harmonious marriage ?

This question is age-old. The ancient Greeks have expressed it in a wonderfully graphic way in an allegory which has been depicted and shaped again and again by the artists of all the periods since—in the well-known myth of Paris with the apple. Three women compete for the prize : Hera, the remarkable, impressionable, greedy for power ; Athene, the modest, thoughtful, creative, and Aphrodite, the charming, alluring, loving woman. Paris chooses the last and hands her the apple—not for his happiness, as the fable tells. But Zeus, too, the husband of Hera, does not lead the happiest of married lives. And how those fared who raised their eyes to the unapproachable Athene, a number of grim tales record. To be sure, the matter must not be regarded too sceptically, for each of these women had certainly her merits and the power to make men happy too. Most of all, however, Aphrodite, the goddess of love.

Let us imagine as counterpart to these two sharply defined types of men—for example, Don Quixote and Sancho Pansa. With which of the two might a Donna Clara—apart from the difference in position and manners in these two men—sooner hope for a happy marriage? A sceptical woman will perhaps say here: with neither. But, nevertheless, each of the two—although Pansa more readily—can harmonise with a particular woman.

Thus it can certainly not be assumed that certain types could be designated as marriage-unfit to start with, and that these two could be recognisable as such. For even individuals who plainly betray a relative marriage unfitness, people looking infantile and behaving so, or those who are strongly turned away from eroticism by high intellectual interests, may very well be relatively marriage-fit. The question then cannot be answered in a simply schematic form.

Nevertheless, an individual is often designated by many others as ill-qualified for marriage, and as the reason for this, simple "knowledge of men" is given. Now, knowledge of men is quite an intuitive matter, difficult to grasp scientifically. That is to say, we have as yet no strictly scientific basis for an exact, well-established science of character. Only rudiments for understanding human character and its many manifestations have been given and that by *Ludwig Klager*. One does find clever descriptions of types of people, but no generally accepted model which could systematise really unequivocally and comprehensively the infinite variety of human personality.

Meanwhile, one has, of course, arrived at one's own principles of determination which involve one essential element of character, namely, the constitution of human beings.

* * *

What we mean by this has already been sufficiently explained in the third chapter. Let us call to mind what is most important for our present consideration, that is the

division of the types of constitution into two, according to the *Marburg* psychiater, *Kretschmer*, and at once add that the Swiss psychologist, *Jung*, arrived at an analagous conclusion from quite a different side.

Kretschmer started from the physical. He instituted comparative measurements in the bodies of people mentally affected and found that the one group, that of the maniac-depressives (these are raving maniacs or depressed melancholic people), showed quite different measures of the body and dimensions from the second group, that of the people suffering from schizophrenia (these are mad people with peculiarly erratic lines of thought). On further investigation, *Kretschmer* now found that many of the sane relatives of his patients showed similar measurements of the body and, therefore, extended his measurements ever further into the realm of the sane. What he ascertained was later confirmed by many other investigators.

Now, the whole mental activity of maniac-depressives is fundamentally different from that of sufferers from schizophrenia and this difference reveals itself in the modified bulk also in sane people with corresponding physical conditions. The one set—the first main group—are of wavering mood, now gay, now gloomy, but always interested in life, warm-hearted companions, uncomplex; the others, on the contrary—the second main group or main type—are stubborn and difficult to move, over-sensitive or deficient in feeling, cranky or fanatic, over-reserved, dreamers and thinkers, unreliable and melancholy. Now, out of these basic characteristics, individual predisposition, development and education, to be sure, compound an infinite number of varieties, but on the whole one can, nevertheless, associate every individual with one of the two groups.

Jung started from the observation of the mental life and found that human beings differ first of all in that they turn more towards the external world or towards the inner life. He divided them, therefore, into "extroverts" and "introverts." It can be seen even here that this purely psychological classification borders closely on that of *Kretschmer* started from the physical side.

Further, we have seen in the third chapter that the constitution is not unalterable, but that it can be influenced more or less extensively by changes in environment as well as by therapeutic measures of various kinds.

Having ascertained this, we at once come to the practical sphere of our questioning. That is to say, even if there are types of constitution which are, in themselves, less fit for marriage, yet this is no irrevocable fate but, within certain limits, can very well be improved. Yet one can scarcely maintain in general that there are types of constitution which—apart from the very strongly marked individual forms of certain less marriage-fit types such as infantile, etc.—are *permanently* and *absolutely* marriage-unfit. Rather we can say of the various types to which human beings belong that they are *relatively*, *i.e.*, in respect of quite a definite partner, unsuited for marriage. That is to say, it always depends on what the husband and wife require of one another. A woman with a calm, phlegmatic, balanced temperament can easily be wearisome to a man who seeks stimulation, problems, dramatic occurrences in his marriage, and, inversely, a complex, sentimental, impulsive character can easily drive to despair another person of calm disposition.

In practice then, it is a question of ascertaining these two things: first, what constitution the person chosen has, and, second, what claims one makes on it oneself.

Now here, in order to be as generally comprehensible as possible, I call these psychic types of character of the first main group which *Kretschmer* called *cyclothym*, a word very difficult to remember, simply "non-complex" or—in conformity with their intermediary position which has been called "synton"—"balanced" and the others, the *schizothym* group (that is, the second main group) "complex."

For further elucidation, I must refer in particular to what was said in Chapter III., and further to the detailed expositions relating to this in Volume II.: "Sex Hostility in Marriage."

There I have worked out in greater detail what I have to repeat in quite a condensed form—but again with all reserve, since any generalisation in these things is precarious—namely, that, in my opinion, the balanced women of the

first main group offer better prospects of a permanently harmonious marriage; that men of complex character, on the other hand (if they are not very pronounced extremes) are not more unsuited for marriage than the "balanced"—from which now it must not, to be sure, be concluded that women are, in general, less suited for marriage than men. If husband and wife are of the same group, then the prospect of a permanently good companionship in the case of uncomplex balanced companionship is far greater than if both are complex, belonging to the second main group. With the "marriage of contrasts," again, the relations between an uncomplex wife and a complex husband are to be regarded as more favourable than the reverse state of affairs. But let me say again: this general rule holds good only by reason of its numerous exceptions.

Perhaps this different kind of prospect is chiefly based on the fact that the sexual life of the two types is also very substantially different. In the first main group, that of the uncomplex, we find a tranquil oscillation in paths closely related to reality with clearly defined aims; in the complex, far more variableness, aberration, lofty aspiration and childishness in the whole psycho-erotic behaviour. A pleasantly cheerful give and take, although often continuing in wearisome monotony, will be found more readily with the uncomplex than with the complex, who again have excess in gratification, change suddenly to complete aversion and are fanatically cranky in certain idiosyncrasies.

Now, how do we recognise these two character groups? Here, of course, their psychic manifestations, their conduct interest us chiefly. Whether a person is united to us in friendship, agrees to expressed opinions, shows his feelings openly or whether he takes no notice of our greeting, is unsociable or typical in conventionality, but sticks obstinately to his own opinion, is off-hand or oversensitive, at once betrays his temperament. Only—"one is on one's guard with strangers"—cultured people often do not show their true nature at first. Social small-talk conceals signs of individuality. Moreover, quite pure types are rarely in question, but mostly mixed forms, and these may be further

modified considerably by outside influences such as illness, fashion, profession, education and the like. Hence, it will be possible for the inexperienced to co-ordinate such people with certainty in a type of psychic character only in pronounced cases—and for the specialist in borderline cases only after lengthy investigation. Before marriage, too, there comes, in addition, the difficulty already mentioned several times that the two partners, in consequence of their being in love, behave quite differently from later, when the extreme erotic tension has yielded to a gratification. How loving, attentive, courteous and polite a bridegroom often is who later proved to be a selfish and easy-going fogey! And how many shy doves turned into termagants!

Psychic *manifestations* of character then are to be very carefully estimated. Fortunately, however, we have other indications of the tendencies of the psychic constitution and that in the body.

I have previously mentioned that *Kretschmer* actually started from the body and first of all classified human beings in accordance with the dimensions of their bodies in two groups: Pycnickians, individuals of the pycnic habetus—that is, people with square-built, thick-set bodies—and Leptosomes—people with long narrow bodies [1]—and only then found that the former are *cyclothym* (here, as already mentioned, called uncomplex and in the intermediary position *synton, balanced*), the latter *schizothym* (here called complex) in their psychic behaviour. The last-named group falls into two sub-groups, both of which are distinguished by their long bodily form, some of which, however, are slim and weak (asthenic); the others, on the other hand, big and strong (athletic).

This difference in the structure of the body can also show itself in the animal kingdom. Thus, for example, a greyhound and a mastiff belong to the "long-faced" type and

[1] Since the form of the body is also expressed in the contours of the face, I have, in my marriage-film, "Love Women Want," typified the pycnickians as "broad-faced," the leptosomes as "long faced."

the former to the weak (asthenic) group and the latter to the strong (athletic). The pug, on the other hand, is a typical " broad face." In the same way, one will scarcely hesitate to designate a thoroughbred Arab horse as " long-faced," but a bulldog as " broad-faced."

Among human beings reference to a few noted heads which everyone can call to mind and which illustrate this contrast between broad and long faces may suffice. Thus, Francis of Assisi and Martin Luther as religious personalities, Dante and Goethe as poets, Don Quixote and Sancho Pansa from the knight-errant period; Frederick the Great and Hindenburg as military leaders, Maria Teresa and Elisabeth of Austria as empresses.

Now, anyone who considers how, in the types of animals mentioned, the temperament is quite different according to the physical form, anyone who remembers from the works of the human beings quoted how different was their view of the world, how different was the fate of these people of different character in spite of similar social position, will perceive that the body, in these cases, is a reflection of the different psychic disposition. We see, then, that the physical form can often be an unmistakable sign of the psychic constitution when the psychic manifestations may be misrepresented by self-control, dissimulation and transient emotions.

* * *

The difficulty that in practice very often mixed forms are involved exists here too, however, and therefore one is always kept on the look-out to see whether a " practical knowledge of human character " can be gained by other methods. No method, however, gives better results than the scientifically recognised " forms of expression of character " mentioned, and it is only superstition when people try to have one or other of these, such as astrology, palmistry, etc., regarded as the only true guide in choosing a mate. All these methods can be nothing more than *aids* to confirm, qualify or supplement knowledge acquired in another way.

Some of these auxiliary methods have, up to now, either

been rejected by science or not yet tested thoroughly. I have in mind, for example, physiognomics, the old phrenology, diagnosis by the eyes, palmistry, etc. It is, of course, beyond question that—to take the last of these—very fine conclusions as to character can be drawn from the hand, its shape, its modelling, its employment. But, for a good observer and intuitive thinker this is possible also from every other possible medium of expression, as, for example, from the gait. Yet, if this pursuit is not to be mere magic-trifling, then, in judging by the hand, so many accessory details must be taken into consideration that this way at least cannot be called the most convenient and surest for investigating character. Everybody knows, of course, how uncertain is even the most obvious medium of the expression of character, the expressions of the face and the gestures, because both can be veiled by practice, dissimulation and a hundred other influences. To build a marriage on such a foundation or to make one's decision depend upon it would at any rate be a great over-estimation of these auxiliary methods of investigating character.

In general, people are very guarded towards astrology too, although many publications of serious astrologers sound very thoughtful. Of course, the sham-astrological expert opinion which is given by commercially clever " star readers " on the basis of the day of birth or even only the month of birth is mere trifling.

This is true to some extent, too, of another auxiliary method which, however, shows some assured scientific bases : graphology. It seems to me absurd to draw conclusions as to the marriage fitness or unfitness of an individual from a so-called " analysis of character " such as is often given in newspapers on the basis of a few lines of writing. A detailed examination of writing by a real expert who has had a sufficient abundance of material placed at his disposal (taken from different periods where possible) may, however, be a very valuable help towards making one's own decision. Therefore, a really good analysis of handwriting does give conclusions, but leaves it to the client to make up his own mind from the state of matters presented and to

bear the responsibility himself. For we should never forget that graphology is only *one* of the various auxiliary methods of investigating character and by itself alone is just as little authoritative as perhaps the Röntgen rays for diagnosis in medicine. Moreover, in graphology the gift of observation and intuition in the interpreter play just as decisive a part as in forming judgments from other mediums of expression.[1]

Knowledge of human character is difficult to acquire, and he who has not the insight for it will also get little that is of use from the following indications, quite apart from the fact that " love is blind." However, I will not omit all the same to quote a few characteristic signs at least for a few types which I have designated as less suited for marriage. In doing so I must, however, refer to the arguments in previous chapters.

Perhaps my task can best be performed by making a few character sketches from the unhappy marriages known to me.

The first is a man, an official of medium rank, big, very powerfully built, with a long face—that is the athletic form of leptosome, with complex character. He is a pure intellectual, a precise thinker but an offensive pedant. In behaviour he is intolerably prosy and cold in feeling. He is always finding something to nag about with iron logic. His need for importance is enormously aggravated, he feels his capabilities and his undeniable fascination for work are always too little appreciated and lives in an unshakable belief in his own infallibility. He defends his opinions with stubborn obstinacy. In this all and sundry are at the source of his cold, calculating egoism alone. Even before marriage

[1] *Bernhard Schultze-Naumburg*, in one of his works (" Westermann's Monatshefte," Band 74, S. 340–347), made an interesting attempt to demonstrate how curves of character can be constructed from graphology. Now, if one draws such character curves for a particular man and a particular woman alongside each other, the curves run partly together, partly in opposition, and from them one can draw conclusions as to how far the two characters might supplement or tolerate each other. But that here, too, one should not forget the warning sign, " Caution required," is a matter of course after what has been said.

his fiancée could have found innumerable indications of these peculiarities of character quite unfit for an harmonious marriage. I will quote only a few of these traits: his love letters were models of construction, style and form. He made a rough draft of each first and then copied it. His writing is like copper plate, each line is at exactly the same distance from the next.

His fiancée liked making excursions. For these he sketched a precise programme in advance and insisted inexorably on carrying it out even if she got tired a quarter of an hour earlier or wanted to look round a pretty place. The programme was always cut out according to his taste. He kept an exact account of all his expenses and he had his fiancée confirm in writing, for example, each expenditure for afternoon tea, etc., on an excursion. When, shortly before the wedding, the girl gave herself to him in love, he made use of this to extort a bigger dowry from her father. Would it not have been better for the girl to draw from these signs the conclusion that a lasting union with this cold fanatic of logic would be impossible?

A female counterpart to this man of intellect was a teacher, roundish, broad-faced, but with hard, angular features and a slight trace of beard. Her character was markedly cyclothym (I use this expression here intentionally), with lively, quick-changing expressions of feeling, exceedingly shrewd faculty of observation, but somewhat indolent and by no means companionable. To her accurate grasp of all minor details was allied, however, an unmerciful severity and caustic criticism. In addition there was an overbearing love of quarrelling which made her a real Xantippe and a type similar to the man described above. She had had to make her own way in life, and this had aggravated still more her innate need for independence and had not improved her deficient adaptability. Thus she lacked any talent for understanding the feelings of others when in her thirtieth year she was much courted by a man in whom her masculine self-consciousness had made an impression. But even before marriage the man had to suffer continually from the fact that she always criticised

and opposed everything her fiancé did. After marriage this increased to intolerable torture for the husband, as she made the house a hell with it and set everybody she could get at by the ears. Finally, when the climacteric set in, there developed in the woman who, moreover, had remained sexually frigid, a kind of grumbling and persecution mania. In this case, too, the physical build, that is, particularly its masculine touch and the excessive criticism, could have given indications of the fact that she was deficient in the necessary feminine adaptability.

The next was a remarkably pretty, long-faced girl with glorious hair. In spite of her three-and-thirty years, she looked in her willowy prettiness like a girl of sixteen. She danced more from enthusiasm than to earn money in a high-class dancing hall, and numbers of male hearts flocked to her. But she was unapproachable. With accomplished worldly wisdom and dazzling wit, she could chatter so that one could not perceive where truth and falsehood merged. She followed every fashion and took part in every sport, even when this gave no pleasure with her nervous hypersensitiveness. It was all used to keep her the central point of general attraction. Every conversation that she carried on did nothing but revolve round her ego. She was the type of modern hysterical who, to be sure, did not work with the clumsy gross hysterical fits, but was very clever at making use of a whole regiment of imaginary troubles or sometimes even attacks of faintness in the great art of captivating men. She made life a drama and really was constantly posing on the stage and always dramatised sentiment to herself and others. Her fascinating beauty served exclusively to hide the fact that her feelings were thus exaggerated and that in reality there was nothing behind it.

Such an over-accentuation of the ego and the overestimation of one's own personality, owing to the inevitable depreciation of the partner which goes with it, almost certainly make marriage an impossibility. In a man it can, in some circumstances, to be sure, captivate a woman with

a pronounced liking for bondage, but this very subjection causes such men to become easily tired of this and seek fresh victims who must show them their "irresistibility." The egoism of these people reveals itself even before marriage. They are always right, other people are always to blame; they always know everything better; they have always to criticise, and every sentence they utter contains an "I." In women of this kind, the need for importance and the typical female vanity (which never forsakes a woman from the cradle to the grave), the uncontrollable coquetting as well as the craving to be admired, to have themselves deified are very prominent.

The type of these "luxury women," as *Herschan* calls them, does not flourish only in economically elevated ranks of society, but can struggle for a cheap ornament or 'kerchief with just as much refinement and energy as for an expensive motor car or a sable coat. The insatiability in things of external show is often allied to an erotic insatiability, sometimes, too, with sexual frigidity. Physically, these women generally belong to the long-faced and have a "complex" character.

* * *

A girl whom I would like to call a "little coquette" belongs to quite a different type—although she displays a behaviour towards men like that of the dancer. She is a dark-haired, mercurial personality with a round face and well-developed female characteristics. "Intensely jubilant" —"worried to death," can often be said of her several times a day. Her intelligence and culture are not of a very high order, but she knows with unsurpassable art how to display her charms to men, now decently, now plainly, now with reserve, now encouragingly. She always knows how to keep up the erotic tenseness to attract, to ward off, to promise, to hold out hopes, but never to yield .

* * *

We often hear the admonition: do not marry a coquettish girl or a man eager to please! This, however, seems to me too general a statement. For what is coquetry really?

It can be defined as the way of acting of an individual who, by pointing out his charms, draws the attention of others to himself in order to arouse their desires. Understood in this way, coquetry is part of the nature of love, indeed, even of the primitive sexual instinct of animals, which display very enticing coquetry in their love play. In this, the coquetting party continually alternates between yielding and denying, arouses hope and disappoints. In this way the preliminary pleasure is longer protracted and the tenseness increased. This whole postponing, however, in the end serves to increase the ultimate gratification.

Coquetry can, nevertheless, also be used merely to put off the final refusal. Inversely, the half-sham gratification of flirting may also be able to quench existing desires. On this depends—what *Robert Michels* brought into prominence —the remarkable fact that coquetry can even be a protection against actual unfaithfulness and immorality. A man or woman who gives the impression to others and to themselves that they might not be disinclined to yield freely have usually by so doing already gratified their polygamous desire and foregone the actual deed. Still, the narrow line may easily be overstepped and the playing with fire serious, the imaginary gratification reality.

What characterises coquetry in the narrower sense is the playing, the " make believe." True coquetry is an end in itself, it pursues no aim. At least, the appearance of flirtation is deceptive, although it may have other objects in view such as cruelty, revenge, selfishness, vanity, calculation. This coquetry, for its own sake, of course, betrays a person who—without detracting from other bountiful intellectual gifts—is unable to love and is, therefore, unfit for marriage. The (lighter) coquetry in the wider sense, as mere exercise of charm and allurement, however, betrays only that this individual is able also in marriage presumably to maintain the erotic tenseness, and thus it can positively be of advantage for an harmonious marriage.

* * *

One day a man about thirty came to me to ask whether

he was marriage-fit. He was of medium size, with rather too long legs and long-faced. The features, however, were soft and feminine. Trouser creases and tie, fingernails and hair betrayed the hours of care which were devoted to them. His bearing and speech were affected. Eyebrows and lips touched up with the pencil. Rings on his fingers and a bracelet completed the unmasculine picture. He asserted, it is true, that he had never felt homo-erotic impulses ; on the contrary, that he regarded this question with very great disgust, but he had, up till then, never had much interest in girls. I, of course, advised him urgently against making an experiment until he had had his erotic inhibitions elucidated by psychological treatment. His whole personality showed feminine and childish traits far too much for one to be able to presume an harmonious male sexuality.

The last figure from this brief list I got to know only after she had been twice divorced, physically and mentally ravaged by taking cocaine and in detention for kleptomania. The woman, who came from a very wealthy family, could, for instance, never refrain from pilfering handkerchiefs wherever she saw them. A picture from her girlhood days showed her somewhat like what the American film made the modern " vamp " or as the Parisian " Apache-brides " as depicted by the French painters. Big eyes, sensual lips, and even in still photograph, a flicker of constant restlessness.

With these few portraits from the ranks of the marriage-unfit, I must let the matter rest. But, in spite of all the sharpness of the characters, one can still admit that even they—or at any rate most of them—might, in some circumstances, be relatively marriage-fit if only they came in contact with the right partners or if a suitable treatment were able to correct the faults of their disposition. Therefore, I will also add a few words here on the ways of curing a person who is psychically marriage-unfit.

These efforts to cure are to some extent connected with advice about marriage. Who comes particularly into question to be called in for this ? First of all, the parents might

be called in for it, if they themselves lead an harmonious married life. Then they have the necessary experience and also that understanding of the most subtle features which an outsider can only gain by long-continued observations. Only psychic disturbances of marriage unfitness, unfortunately, very often arise from unhappy marriages of parents.

Also teachers who have known this pupil long enough can certainly often say a word of weight and thus bring about an improvement. *This may indeed be very easily possible in the case of teachers in the higher schools, to whom pupils are often attached long after their school days.* With religious people the priest often occupied this position. The Catholic priest, to be sure, because of his celibacy is debarred from personal experience; still his ideal conception of marriage can give him proper guiding lines if only he has not lost his eye for the biological necessities. The representatives of other creeds have it easier in this respect if they are of liberal mind; in another respect, however, more difficult, as they have not the support of fixed ecclesiastical rule.

The lawyer, too, will very often be in the position of having to act as adviser or healer in marriage questions. It is true he will for the most part only be appealed to when the matter is already very far wrong, that is, only to assist in the divorce; but, if he takes his office seriously, wants to do what is best for his clients, then, in a just judgment on the case he will often enough set the marriage right again and lead it to happiness instead of cutting the knot without hesitation.

And, finally, the doctor. As social-hygienist, as director of offices for advising on marriage, as specialist in marriage psychology, as gynæcologist and as nerve specialist, still more effectively, however, as the "old family doctor" who knows thoroughly the married people concerned.

As to the special methods of healing which now come into question in this, I can, of course, not give further utterance to my opinions here. They are too different in each individual case. In this matter the patient must rely on the

advice of his doctor, who will suggest the way which, in his opinion, can most easily remove the trouble. The possibilities extend from simple elucidation to complete psychoanalysis, from suggestion to full hypnosis, from the therapeutics of persuasion to *Adler's* individual psychological treatment. Any of these may, in a given case, be the best and shortest. Whether and how far the mental treatment should or must be combined with physical treatment also is likewise a decision to be left entirely at the discretion of the doctor in charge of the case.

What I can say in general here about the prospects of cure is this: modern psycho-therapy is able to cure very many disturbances or at least to improve them to such an extent that a full or relative marriage fitness results. In any case, however, it seems better to have this curative treatment instituted at a time when there is still no close tie to a definite person in prospect, or at least not to wait till after marriage for it. Disappointments of the other partner at the beginning of marriage often have a very serious effect and can then not be done away with, even if the cause of them is removed later.

In a word, precautionary measures for marriage should be begun in youth and brought to an end when the marriageable age is reached, so that the choice of a husband or wife can take place without inner inhibitions.

Moreover, it is urgently to be desired that the various schools of psychologists which get such good results in the treatment of marriage unfitness should also place themselves at the service of precautionary measures for marriage. The wealth of experience from the treatment of disturbances should be utilised also to explore the psychology of *harmonious* marriage. As *Felix Hilpert* justly says, it is not absolutely necessary that the abnormal only is of value to investigation. The normal and healthy, too, offer material enough.

The various schools, moreover, have on the whole the universally obvious elements in common. Everywhere the wonderful circle is formed: the body and its functions owe their activity and meaning first of all to the will—the will

is guided by the feelings behind it—these themselves obtain their force from the impulsive life—and this ultimately coincides again with the physical. Beyond and round about this circle of the individual human being, however, we know its thousandfold mental and physical relationship with the past and the future, with the universe and what controls the universe—" Call it what you like."

SECTION III

THE SOCIAL POINT OF VIEW

SHALL I ?

INTRODUCTORY REMARKS

In the following chapters an attempt will be made to estimate the question of marriage fitness or unfitness regarded in this book so far mainly from the point of view of the individual, from social points of view transcending those of the individual.

What are we to understand by social points of view ? Anyone who has ever tried to define the conceptions " social hygiene" and "social medicine" is well aware how difficult it is to arrive at a definition satisfactory from every point of view, and what different opinions are upheld by different authors.

However, we do not have to have our task made more difficult by these arguments about the idea, but, unhampered by any theoretic considerations, simply start from *Aristotle's* classically-formulated perception that man is a social being who is worth as an individual only so much as his value to the community, and that the impulse to join a community must in man be characterised as an instinct.

A social disposition in man signifies subordinating oneself to the community actually, and of necessity, even to the extent of putting aside one's own personal feelings and interests. The contrary, that is the entire absence of this very necessary social instinct, must be characterised as asocial.

Individuality and *totality*, these are the two poles about which the following observations revolve. The starting point in this is formed by the bond between the individual and the whole and its necessity due to social factors ; the comprehension of the individual in, and the value of the individual as a member of a community.

Individualism or the collective bond ?—that is the decisive question.

Applied to the problem of marriage, this contrast implies :

there are two conceptions of the nature of marriage which are in profound opposition to each other, although both, nevertheless, have their rights. Only by weighing the facts conscientiously can one in any individual case do justice to *both.*

According to the individualistic conception, marriage is a highly personal matter—the most personal of all perhaps which can be imagined in all the relationships between human beings. " I " and " thou " are united because an irresistible force, love, *Eros,* has destined these two in their special kind of nature not reproduced again for union. It does not concern anybody in the world just why this *I* has chosen that particular *thou.*

Considered historically, this individualistic conception is an outcome of the severance of human beings from traditional bonds, such as took place for the first time in a very wide sphere at the time of the renaissance. The being a law unto oneself of the " free " individual, found its clear and decisive definition here. The evolution goes logically further to the period of " progress " and liberalism. In its final conclusions, which only thoroughly radical enthusiasts have dared to draw, it leads to the absolute negation of *any* social bond, to " anarchism " in the truest sense of the word. Thus, in its final conclusions, it leads to absurdity : Emancipation becomes the removal of all fetters, the dissolution of all order and ties. Likewise, the sexual impulse which, by its nature, otherwise serves pre-eminently the purposes of totality (of the species) becomes prostituted *exclusively* to the gratification of the individual, a tool for the distribution of all communal life !

Extraordinary how extremes meet here too. The absurd consequences of an unlimited individualism are almost precisely the same as those of an unrestricted collectivism which recognises no sphere of personal freedom at all for the individual, no longer regards him in any way as a unique individual creature, but will see in him nothing but a member of the " mass man," and tramples tyrannically and unfeelingly on all individual rights.

Such a conception would deny any claim to personal

happiness in marriage. It would see nothing more in marriage than an institution serving one of the purposes of the community for the procreation of offspring desirable for this purpose. No less a person than *Oskar Hertwig* has rightly made the objection to this extreme collectivist conception that it is impossible to regulate human life according to stud principles.[1]

One peculiarity of this opposition and the close contact of their uttermost extremes is shown in the remarkable fact that *socialism*, which, as everybody knows, represents collectivist ideology, has arrived at pronounced individualist conclusions in marriage questions, as appears nowhere more clearly than in the "matrimonial law" of the Soviet with the alleged "emancipation of women," whilst on the other hand, a conception proceeding from the central significance of individuality, such as is upheld by certain race hygienists, involves in the realm of marriage the decidedly collectivist conception of a breeding institution serving the interests of the race exclusively.[2]

And a further notable conclusion:

In neither of the conceptions is there any place left for love for that deeply spiritual psychic quality which deserves to be made the central point of consideration from the beginning. The purely individualistic conception at least sets out from love as the starting point. It does not, however, recognise any limits to the individual and the negation of these makes the concept of love an egoistic caricature. It understands by love merely the personal claim of the individual to happiness in life. Hence, it can promulgate: if two individuals love each other and want to belong to one another, they have the right to disregard all scruples, all ties which are opposed to their union. Can this be done with impunity? Does this show what is promulgated here as the demand of love, the character of unselfishness, self-

[1] *O. Hertwig*, "Zur Abwehr des ethischen, des sozialen des politischen Darwinismus" (G. Fischer, Jena, 1921).

[2] Compare in this: *Willibald Hentschel* "Mittgart," "Varuna" (Erich Matthes Verlag, Leipzig); "Vom aufsteigenden Leben" (Verlag des Mittgartbundes, Leipzig) and *Chr. v. Ehrenberg*, "Sexualethik" (Bergmann, Wiesbaden).

abnegation, to which love must rise if it is to *remain* love? In any case, if one can recognise the value of a daily claim by its fruits, then the effect of that exorbitant individualistic demand of love (the right to free love) has proved itself to be in the highest degree destructive of marriage and, at the same time, also destructive of true, that is of enduring, love.

Where in this confusion are we to find the right path to the adjustment of the interests of the individual and those of the community to a true social and ethical conception which is able to combine the rights of individualism and collectivism? Where the proper drawing of the line which shows at what point the rights of the individual give place to those of the community or where the right of the community has to halt before the inalienable rights of the individual?

Certainly *not* in that view which combines the two extremes described above: in the purely materialistic conception of the world and life—but rather in that love which alone can be properly understood as the highest spiritual function—not only "biological" as the result of amorousness due to the sexual hormone—not merely sociological as the expression of a social impulse—but in the ultimate and deepest sense, *metaphysical*, as the connecting link between the temporal and the eternal. Only in this way do we arrive at the deepest understanding of the *social* and *ethical* side of marriage, and learn to comprehend marriage as the *original model of a social relationship*. And only thus do we comprehend marriage as an indispensable basis of the state, of the life of every human community.

But when we have succeeded in grasping all this properly, then too the only proper attitude to the question of marriage follows of itself:

Marriage is by no means a purely personal concern of the individual, rather it is in its deepest essence derived from fundamental bonds of nature transcending the personal and sensuous.

These ties have, from the beginning of human history,

found expression in laws—laws in which the religious tie is sometimes the more strongly prevailing factor; sometimes again it retires in favour of a more worldly civil or legal conception. It is these laws which we are now about to consider first.

CHAPTER XIV

LAWS. FAMILY. RACE.

I. LAWS

MY introductory remarks should have given sufficient reasons why, in this question—*Ought I to marry?*—community state and religious community have such an authoritative voice. The principles on which the judgment of this important question is made have, as I have already emphasised, found pregnant expression in *laws.*

For us, the most important province of these laws concerns the regulation of the obstacles to marriage.

In order to understand the nature of these obstacles to marriage, I would like to call to mind once again what was observed at the beginning : namely, that all problems of the sexual life have their three bases—a *biological,* a social and an *ethical-metaphysical.* In precisely the same way, the legal obstacles can be classified.

Since there is no question here of an exhaustive presentation of all the facts, but solely of the *fundamentals,* I shall deal here only with the broad outlines of the legal aspect and the canonical laws of the Catholic Church, the *Codex iuris canonici* (C.I.C.). This is not to be understood as narrow-mindedness, but these laws may be regarded as typical representatives of State and Ecclesiastical Law.

The distinction which has become customary in the practice of marriage counsel between temporary and permanent marriage unfitness, has its prototype in the distinction to be found in law between obstacles which postpone and obstacles which dissolve marriage.

The most important obstacles to marriage are as follows :

(1) *Obstacles postponing marriage :* consent of the parents to the marriage of an infant under the age of twenty-one, period after divorce, and in some countries 300 days after the death of the husband.

the Ptolemies, among the Incas and others, the marriage of brothers and sisters was not only permitted, but even commanded, and it is said not only that no degeneracy but actual high breeding resulted: finally, perhaps, in certain circles, the elimination of all articles against incest in the penal code by Soviet legislation, according to which marriage between near relatives is not prohibited and sexual union between ancestors and descendants is not punishable. (However, it has been found necessary to deny this incestuous marriage, at least the right of "registration.")

These things, discussed so openly and obtrusively in recent years, have undoubtedly contributed a little to a confusion of judgment.

What is the real state of the case?

Turn and twist things how you will, the rejection of marriage between near relatives is deeply rooted in feeling, and is the expression of inviolable laws of human nature. It is a holy shyness in the deepest sense of the word, which rebels against it, the awe of the mystery of birth from the same womb. The social, biological, metaphysical aspects of the sex-problem meet here in the same way. Since our time is for the most part still accessible to biological arguments, let us call to mind here the principles of the laws of heredity: the seriousness of the "loss of ancestors" for the germ-plasma and the dangers of the meeting of similar "recessive" (the word will be explained later), inherited tendencies. This may be explained in a few words.

"Loss of ancestors" means thus that the fewer different ancestors descendants from the marriage of near relatives in the ascending line have, the closer the relationship is. A crude example in explanation: children of the marriage of a brother and sister would not have four grandparents, but only two, as the parents on both sides are the same persons. In a marriage between first cousins, the grandparents of the husband and wife coincide in the same persons.[1] Now consider what this fact alone signifies as regards the disturbances of the creative force of a sexual

[1] Of course, going farther back in the list of progenitors, a number of ancestors must always coincide. (*Cf. Schallmeyer*, p. 475.)

union. For it constitutes an essential part of the wonderful action of fecundation and the process of heredity that, in the germ-cells of both parents, the inherited tendencies of all their forefathers are latent, by the mingling of which is given the biological basis for the fact that ever-new individuals, unique in their kind and never to be repeated, can arise in never-failing abundance. The populace calls this ever-fresh mixture of blood "blood revival." Rightly, for they know the disastrous action of *in-breeding* on the degeneracy of man and beast. The tragic fate of many families, of highly gifted individuals (for instance, Don Carlos), lie quite indubitably under the deep shadow of in-breeding. Biological investigation of heredity has brought further light into these connections, since, owing to the knowledge of the famous laws of heredity of *Georg Mendel*, we have learnt more also about the fact of "recessive" heredity. We mean by this the phenomenon that not all inherited tendencies stand out effectively. Many retire, but are not lost—they are "latent," passed on so that the tendency becomes manifest only in certain circumstances. Now, many morbid tendencies of body and mind are inherited recessively. Hence, it is possible that in the process of heredity they may also disappear again; thus, by the "introduction of fresh blood," degeneration is prevented in the way that a "regeneration" is possible. Naturally, every human being has in the tendencies inherited from his innumerable ancestors also inferior tendencies. They are, however, often hidden and do not come out. Now, however, if such tendencies come from two sides and are added together, then the "minus-variant" suddenly makes its appearance. This kind of hereditary process is studied in various diseased conditions, and can be considered to be proved as certain. The reader may draw the moral for himself.

* * *

In face of this is the important opinion that in marriages between relatives in some circumstances, the superior tendencies from both sides may be also added together, indeed be raised to a higher power (multiply) and

thus very specially gifted descendants; in some circumstances offspring endowed with *genius* is to be expected.

This question brings me to consider more closely the idea whether and how far it is possible to breed genius—a question which seems to be of fundamental importance for mankind in so far as a good part of the distress of our times may proceed from the fact that a really outstanding leader who can be creatively of true value to civilisation, has so far been denied it. And it has been emphasised, perhaps justly, that the decline of the times is best shown in the fact of its poverty of genius. Thus, it would be an idea—almost too good to be true!—to study the conditions in which genius arises in order then to produce genius to a certain extent "synthetically" by imitating the natural conditions. The optimism of many investigators with regard to this is really boundless. They think they are justified in generalising the words of *Baur* [1] and applying it to human beings:

"Thus with a species first sufficiently well analysed, one can quite, like the chemist, produce consciously the definite combinations of qualities desired, that is definite new stocks."

This optimism overlooks the grave phrase: "with a species first sufficiently well analysed." This, however, is the difficulty: in the really inconceivable complexity of the human germ-plasma, the infinite multiplicity of the germ-tendencies form the innumerable possibilities of which in each individual case, always only comparatively few can be realised.

"Breeding of genius"—attractive as the purpose seems—would it really be a gain for mankind if it were given the power to breed this phenomenon which crops up only once in long periods? Apart from the loss of the value due to rarity, the development of the individual of genius depends really on its uniqueness, as only the true standing quite free and solitary is able to develop mightily on all sides. And, further, on a second factor outside the individual, namely, that the genius makes its appearance at precisely the right moment. Then only does the spark kindled in his mind fall in

[1] *Baur, Fischer, Lenz:* "Grundriss der Menschlichen Erblichkeitslehre" (J. F. Lehmann, München, 1925), p. 39, 2nd edit.

the receptive prepared ground, and take light, whilst otherwise it must fade away useless. Genius, too, needs the resonance which only the necessary strengthening of the pulsations creates. Then only is the fertilising reciprocal action between individual and community produced, the action which bears genius upwards as if on a huge wave and enables it to develop its highest powers. Therefore, it is just as fatal an error to believe that the individual alone is the moulding force of history as to believe the reverse, that the *masses* alone are the vehicles of this force.

These are the very considerations which must have a modest voice with regard to the possibilities of a " breeding of genius."

Of the present, with its undue striving for the " rationalisation " of births, something else may be recorded in the pedigree book : it has not the right to complain of the dearth of leaders and the increase in " inferior types," so long as it prevents births at latest after the second child. For there is evidence that a great number of our most significant geniuses have been the youngest born children of large families. And the increase in asocial inferior types and criminal elements, so much complained of at present, come—to some extent at least—from the same source : the biologically " superior " people check propagation and leave it almost entirely to the inferior types which propagate almost unchecked.[1]

But to return to the question of the " breeding of genius," it must be observed that there are in fact families distinguished by particularly great ability (*Bach, Bernouilli, Galton*). *Kretschmer*[2] observes of this :

" These high-bred families of talent are . . . one of the most frequent preliminary conditions for the rise of genius. The genius itself, however, cannot breed further. One of

[1] *Cf. Niemeyer*, " Die Minderwertigen und ihre Bekämpfung," Bundesblatt des Reichsbundes der Kinderreichen Deutschlands, 1928 ; and " Falsche und richtige Wege bevölkerungspolitischer Gesetzgebung," Fortschritte der Medizin, 1927, as well as my own arguments in Vol. III. of my trilogy.

[2] *Kretschmer*, " Geniale Menschen " (Julius Springer, Berlin, 1929), p. 22. See also *Lenz* in " Die Lervorragende Begiabung," in *Baur, Fischer, Lenz*, " Grundriss der Menschlichen Erblichkeitslehre " (J. F. Lehmann, München, 1925).

the most curious biological facts is the almost regular quick extinction of the descendants of genius in the male line."

In particular, he mentions the frequency of the degeneration of the family and descendants of men of genius and that most markedly in the case of the greatest geniuses of all (*Goethe, Bach, Michel Angelo*), "so that one is tempted to say: Genius arises in the course of heredity most readily at the point where a highly gifted family begins to degenerate."

Here we recognise one of the many tragic conflicts in the nature of genius, for, as *Kretschmer* observes further, in the rise of genius as a rule great ability combines with a psychopathological component (a morbid twist). For the rise of the talents in a genius, the inherited tendencies are decisive, not the influences of environment. A certain opposite polarity of the paternal and maternal elements too may be very significant; indeed, in some circumstances, even a normally as well as really doubtfully favourable mixture, both constitutionally and racially different elements—*Goethe* is a classical example of this, especially for the constitutional and psychological contrast between father and mother. The like may be said of *Bismarck*.

And the practical application to our question: *May I marry?* It is the old teaching: He who binds himself for ever should first investigate. The partner's conformity with regard to *constitution*, *family* and *race*, with regard to *hereditary tendencies* and *environment* (milieu).

Hereditary tendencies and environment, these are the two factors which mould human beings and have a decisive influence on the course of development. To be sure not exclusively in so far as people are convinced that psychic forces can exceed these two factors in power.

If I mean to indicate by this addition that with the two factors of heredity and environment alone perhaps everything has not been said yet, on the other hand, I do not by any means misjudge the importance of these fundamental circumstances to human life. We see, too, how these factors are in reciprocal action, and want to avoid the all too common

mistake of over-estimating one of them to the prejudice of the other: either the heredity or the environment. I have already pointed out that the *success* of the man of genius does not depend exclusively on his personality: even the best inherited tendencies must be stunted if a cheerless environment obstructs the development of valuable powers. Good seed needs also good soil. Why must we even mention such obvious matters of course? Because there are still scholars who, in the question of "milieu or heredity," know only the either—or!

The due appreciation of *both* factors shows the importance of the *family* in the choice of a husband or wife in a particularly clear light. A too individualistic conception no doubt would suppose that only the person of the loved partner must be taken into consideration. The idea cannot be too seldom heard; I am marrying this woman (man) only, *not the family*. Literary productions of false sentiment used to tend to support this idea: take as an example of one such representation which is not true to life, the romantic figure of the noble-minded daughter of a criminal, "the miraculous flower blooming in poisoned soil." If such an exceptional case should happen, yet the danger lies in the fact that those ideas which in the choice of a husband or wife urge consideration of the family also, will be represented as narrow-minded prejudices. And yet they are fundamentally right both from the point of view of the biology of heredity and from that of investigation of the milieu—or, if you prefer, both from the point of view of the race and from that of social hygiene.[1]

Does one not also really marry the family of the partner in marriage? If one has learnt to think in terms of the biology of heredity, it at once becomes clear that in husband and wife (in their "germ-plasma") the hereditary tendencies of all their ancestors are latent. Which of these will

[1] The contrast, racial and social hygiene, is based on the contrast heredity and environment (endogenous and exogenous factors). If, on the other hand, the concept "social hygiene" is contrasted with hygiene of the individual, that is in the contrast community and individual, then, of course, the concept of "racial hygiene" comes under the wider concept "social hygiene."

materialise in the offspring, one does not know. However, one can establish to a certain degree, yes, in some circumstances, even with a fairly high degree of certainty, an unfavourable prognostication for the descendants if serious hereditary taints are pronounced or increase in the family of the marriage partner. It is of particularly serious importance if insanity or crime have occurred. We need only call to mind the well-known show example of the science of heredity, the *Kallikak* family,[1] to show how fate goes through the successive generations like a red thread of evil. Whether wrong-doing or fate—this question cannot be discussed here, as it would lead us too deeply into the labyrinth of the philosophical question of free will. But undoubtedly, there are families which seem branded by a curse such as are presented in the terrible tragedies of doom of the Ancient Greeks (especially the Orestic, which describes the curse on the family of Tantalus [2]). There *are* families into which one should not marry.

Now, someone might hit on the idea of delaying fate with the following considerations: in marriage, I am seeking my own personal happiness. If there is any danger of degenerate offspring, then I will do without offspring. To this the answer is: anyone who thinks thus is not ready for marriage. Marriage is normally (there may be exceptions) not to assure happiness, but to fulfil a duty part of which also is the assurance of a new generation. Further: anyone who consciously foregoes offspring makes himself the biological executioner of his line, and gives up the possibility of averting this judgment by regeneration. And, finally, he who cheerfully thinks *to-day* that he can do without offspring

[1] The famous example of the "Kallikak family" has been made known to us by *Goddard*.

The soldier, Kallikak, at-the time of the American War of Independence, begot an illegitimate son by an imbecile girl. Among 480 direct descendants from this son, 87 died prematurely, 143 were imbecile, 36 illegitimate, 33 prostitutes, 24 drunkards, 3 epileptics, 3 criminals, 8 keepers of brothels, the rest unknown and doubtful.

On the other hand, he married a healthy woman after the war, who became the progenitor of 496 descendants, among whom were only two drunkards and one morally corrupt. (From *Fetschmer's* description.) The name Kallikak is fictitious, made up from the Greek word *καλος* ("fine," "good") and *κακός* ("bad"), hence the "good bad" family.

[2] Agamemnon, the father of Orestes, was the great-grandson of Tantalus.

may perhaps be inconsolable *to-morrow*, because he has to do without them.

Here, moreover, we see the importance of expert advice about marriage: in order to prevent a serious candidate for marriage from being deterred from marrying by considerations of this kind, although this perhaps would not have been necessary, one can only advise: he should discuss all his scruples with an experienced marriage adviser. He will give an unbiased opinion as to whether the scruples are really serious or come only from too scrupulous ideas. For it may be said at once: fortunately, cases where marriage must be absolutely advised against are not very common.

Nevertheless, the principle holds good; look also at *the family* of your prospective marriage partner. For one actually marries it too in a comprehensive way as one oft fears before marriage. The considerations of heredity are, to be sure, only a part—although perhaps the most important part—of all the factors to be considered. We want to contrast with them the *external* circumstances, the milieu. Taken together, they characterise the "nest" from which the partner comes.

How closely inner (endogenous) and outer (exogenous) factors are linked together is evident when one appreciates the views which prevail within a family. These views are a product of hereditary predisposition and milieu—without prejudice to the possibility of one's own personal co-operation in their formation. In any case, however, they have an exceedingly strong influence on human beings and, in most cases, are the views of the home in which one's childhood has been passed, directing the course of one's whole life—whether in a positive sense, as valuable tradition, or obstructively, as prejudices which only a strong personality (often after painful wrestling and under the reproach of "disloyalty") is able to overcome. It is often very difficult to say in an individual case where really valuable tradition and where stubborn prejudice begins.

The family without traditions is unencumbered with

obstructions of this kind. Whether this is an advantage or a defect each had to answer for himself. One thing, however, is certain : the stronger traditional ties in a marriage partner are, the more he will be groomed by the spirit of his home, which influences the whole course of his life, the more carefully must the other partner examine whether and how far in this case harmony exists or is possible to be established. For in the want of such harmony lie the germs for the most serious and most painful conflicts of the matrimonial future.

At this point, too, the difficult *problem of race* may be briefly estimated, a problem which is often discussed only too heatedly, and is also delicate for the reason that in the most impartial exposition it is only too easy to offend one side, and find oneself open to the suspicion of being biased. Let it be said at the outset that any tendency of this kind is precluded here, for not only would it put in question the scientific character of my arguments, but frustrate them without more ado.

I will, in presenting them, confine myself to one actual problem and leave out of consideration, on the one hand, unions of elements very closely connected racially as well as, on the other hand, unions of partners racially extremely far removed from each other. That is to say, unions certainly unobjectionable and those certainly doubtful. To take examples : on the one hand, conjugal unions between members of European nations. We shall take no account here of *Gunther's* extreme view, for he consents almost solely to the strictly " pure breed " union particularly so far as the Nordic race is concerned : for in unions which are not " pure " in this sense, in my opinion, the racial difference is not the element which makes the marriage difficult, but the difference in nationality ; that is to say, in *culture*, tradition, philosophy of life. How easy or difficult these differences are to overcome will depend greatly on the marriage partners themselves. But no unfavourable influence of any kind on the descendants is to be feared from the difference in nationality. In some circumstances, even very superior issue may

proceed from such mixtures. Just as little need we, on the other hand, waste many words about marriage between elements very far apart racially; marriage between negroes and whites or between whites and Mongols, and so on. Indeed, it is of scarcely any consideration in Europe; in America, however, this particular racial question is very serious. It scarcely needs any argument that, in all circumstances, such marriages are to be advised against as urgently as possible, for it is no less than *calamity*—in every respect. It cannot possibly be successful. The racial differences are just too great.

* * *

What interests us most, however, in present conditions in Europe, is marriage between *Jews* and non-Jews ("Aryans"). Are we to object to them or are we to approve of them? In the discussion of this question, there is much bitterness, because usually people mix it up with the so-called "Jewish question," indeed identify it with that question. A mix-up does not call for our consideration. I have no cause, reason or justification at all for examining "Anti-Semitism" and defining my attitude to it in this work.

Besides, that question has nothing whatever to do with the considerations which follow here. We start solely from the incontestable fact that the Jews are a particular race (without going into the differences between the "Oriental" and the "Near Eastern" race here) and, indeed, a race of strongly marked racial peculiarity with specific physical characteristics and temperamental predispositions—a race which further is not the holder of particular views; a race, finally, which has really lost the bond of nationality and of the State, but which, notwithstanding this, preserves its century-old traditions with great tenacity, and in its views on all essential spheres of life, also presents a picture of extraordinary harmony and exclusiveness. For this reason, indeed, it seems justifiable to require that conjugal unions between "Aryans" [1] and Jews are to be avoided as far as

[1] I put the word "Aryan" in inverted commas to show that this concept is not a homogeneous one from the point of view of racial research, and does not designate a race but a family of languages.

possible in the interests of both sides. Let it be said emphatically, in the interests of *both sides*. A rejection in all circumstances might decidedly go too far, but in every case here the factors apparently in favour of the union must be investigated with very special care in order to see whether they hold their ground against the general objections. In addition, one has to consider that in the interest of the descendants, too, a mixed marriage of this kind is earnestly to be advised against. The least disadvantageous consequences that are to be expected are almost always a more or less profound, inner disagreement in the offspring, a disruption and uncertainty in feeling which is comprehensible when one reflects that the offspring really do not know where they belong. Unbalanced character, profound discords which only an uncommonly strongly developed moral will is able to overcome, must be feared with a fairly far-reaching probability. Therefore, the responsibility for such a decision is particularly hard and burdensome, and the position of the marriage adviser in such cases too is specially difficult.

Please do not misunderstand these observations. It does not necessarily happen thus. It can be quite successful, and there are Jewish-Christian mixed marriages of a typical kind. Also, much stress is laid on the fact that children of such marriages are sometimes specially gifted and of outstanding talent. But the very general objection and profound differences in the origin and milieu of marriage partners must be established, the prognosis for a good course and good result of the marriage is less, and there arises the danger of deep-rooted conflicts in the marriage when germs of them are latent from the beginning in a racially different union. Anyone who is quite honest with himself will have to admit the justification for the point of view upheld here.

As regards the question of the "fertility of Jewish-Christian mixed marriages," we may refer to the investigations of *Max Marcuse*.[1] In his opinion, which is shared by *Schallmayer* and *Luschan* among others, the diminishing

[1] *Max Marcuse*, "Die Fruehbarkeit der jüdisch-christlichen Mischehe" (Marcus & Weber, Bonn, 1920). Atb. a. d. Geb. d. Sex. Forsch, Vol. II., Part 4.

fertility of such mixed marriages and their relatively small total yield of issue cannot biologically be substantiated by the supposition that the racial difference was so great in itself as to question a fertile interbreeding. This assumption is indeed quite untenable. Rather in the dearth of children of these mixed marriages quite other reasons play the chief part; first of all, rational considerations,[1] which, especially in marriages for money, are decisive; further reasons of a social and psychological nature.

If, according to this, all hereditary biological considerations lead us to the urgent demand that the offspring must be thought of before the marriage is contracted, that the choice of a spouse *must* not pass by this point of view, then the precept follows: if one is not lightly to endanger his own individual happiness in life, then one must guard against making it the sole decisive motive in contracting marriage.[2] Nowhere does egoism—and even if it is the egoism of love!—meet with more severe punishment than here. He who can bring his personal desire and will into harmony with the laws of nature will, in most cases, be rewarded by having his personal happiness best assured in this way. Nature's demands, however, think of the descendants! This has to take place in a two-fold direction: one in the sense of the assurance that there will be descendants for only the *fertile* marriage fulfils its final complete meaning and the other in the assurance of the best possible *quality* of the offspring. I can touch on these duties only briefly here. It is beyond the scope of this book to give a systematic description of the duties and problems of *eugenics*, that science which has for its task the exploration of the conditions best suited for the procreation of issue according to number and kind—the science of "being well born," as this branch of racial hygiene, the "Hygiene of Human Pro-

[1] As to the injurious influence these have on fertility, *cf. Theilhaber*, "Der Untergang der deutschen Juden" (München, 1911).

[2] The phrase: "He who will save his life, shall lose it," holds good here, too, according to the sense!

pagation" (*Grotjahn*), has also been called.[1] Only one question of an eugenic nature must be briefly discussed in this connection: the question of damage to the germ by poisons and its effect on the offspring.

In the investigation of heredity, the idea is prevalent at present that qualities which have been freshly *acquired* in the course of the individual life that were not previously present in the *inherited tendencies* are not inheritable, that is, are not transmitted to the offspring. The view of the disciples of *Lamarck*, that qualities can be acquired by *adjustment* to environment and then fixed by transmission, is at present rejected by the majority of investigators in favour of the strictly Darwinian theory of the immutability and uninterrupted "continuity of the germ-plasma" (*Weismann*), according to which *selection* alone can produce transmissible changes. In the contest about the question of the possibility of a transmission of acquired qualities, we need not here define our attitude. We have solely to investigate whether and how far external injurious influences (poisons, etc.) can change the germ-plasma so far that a more or less seriously damaged offspring is the result. *Forel* has already assumed such damage by germ poisons (alcohol, syphilis) to be certain and named this "blastophthoric" (damage to the germ). Since then, much attention has been given to this question, and it may now be regarded as certain knowledge that such damage to the germ occurs. The investigations of the anatomist *Stieve* in Halle have made microscopically traceable serious damage to the germ-cells under the action of every possible detrimental external influence.[2]

* * *

Among these injurious influences, we mention *alcohol* in the first place. *Stockard* has proved, by experiments on animals, damage to the generative glands and degeneration of the offspring due to the action of *alcohol*. Many were still-born, often the young died early, other young animals

[1] Many authors treat the concepts "eugenics" and racial hygiene as being alike without more ado (*Ploetz*).

[2] *Stieve*, "Unfruchtbarkeit als Folge unnatürlicher Lebensweise" (J. F. Bermann, Halle, 1926).

remained stunted, others again showed deformities. However, these phenomena manifested themselves chiefly in the first generation of descendants; from the fourth generation onwards, *Stockard* observed specially strong offspring. He therefore assumes that the inferior animals are eliminated by alcohol, and this even leads him to designate alcohol eliminator of the weak, positively a " promoter of the good of the race." To apply the latter view to human beings would seem to us at least as wrong as to agree with that view of *Tiller* so infinitely far removed from the spirit of any universal love for humanity. He called the slum quarters of East London (" darkest London "), the " Hospital of the Nation," in which all the damaged and inferior elements meet their " well merited " fate by which the nation is " purged " of them.[1]

In any case, there is no need even for the experiments of *Stockard* to produce evidence of the harmful effect of alcohol on the descendants, but simply the observation of daily life. The misery of children in families of drunkards is indeed very probably caused not only by their environment, but, to all appearances, betrays hereditary damage. *Lenz* and *Schallmeyer* too—to quote only two of the most important German investigators of heredity—regard damage to the germ by alcohol as proved, notwithstanding all protests against it. (Compare *Schallmeyer*, p. 477, etc.) How purely derivative many such objections are, is shown by the following example. Because *Oppenheimer* could find chemical evidence of only barely ½ per cent. of alcohol in the organs of a man who had died of acute alcoholic poisoning, *Nacke* rejected the possibility of any damage to the spermatozoa from such slight concentration! (Compare *Schallmeyer*, p. 480.)

This disastrous kind of derivative thinking is so often a hindrance to knowledge and prevents many learned men from seeing the forest for the trees. We are reminded of the lines from " *Faust* ":—

> I see the learned man in what you say!
> What you don't touch for you lies miles away . . .
> What you don't weight that has for you no weight . . .

[1] Regarding this kind of " race hygiene," compare *Niedermeyer*, " Zur Kritik der Rassenhygiene," Fortschritte der Medizin, 1926, No. 6.

Recently, the Journal for Volksaufartung, Erbkunde und Eheberatung (1930, No. 7), had a treatise " Alcohol and Heredity," which points out the difficulties of a sure scientific decision. The result of the investigations set down there is that sure proof for transmitted injury due to alcohol, it is true, has not been produced, but that just as little had it been possible to produce incontestable proof that alcohol is harmless to the idioplasm. This seems to me to be the only proper point of view, for although we are far from wanting to adopt the blind fanaticism of the absolute opponents of alcohol, yet we must believe that in the question of hereditary damage due to alcohol, the most careful judgment is necessary, since, on grounds of daily observation, such damag must be regarded as at least highly probable.

In the practice of advice *before* marriage, moreover, the controversy about damage to the germ by alcohol is not of decisive importance, because alcoholism in a candidate for marriage is sufficient reason for advising against marriage, not only from eugenic, but also from other considerations. For advice in marriage, of course, matters are quite different.

Among the " intoxicants " along with alcohol, we have also to name, in brief, morphia, opium, veronal, hashish and related drugs, which are mostly characterised by the fact that use gradually leads to ever stronger doses ; and at the same time, the need to satisfy the " craving " becomes more and more irresistible. We have not to discuss here how the character of the addicts is gradually quite undermined ; that has already been done in the eleventh chapter. Here it is merely the question whether damage to the germ by the action of these poisons is possible. Whether and how far injury observed in the descendants can be said to be due to the direct action of the poison on the germ-cells, or whether such damage takes place indirectly by the way in the damage to the whole organism, is much more difficult to decide than the layman might think. The decision is made harder by the fact that very often impotence occurs in drug addicts, and in this, again, it is also difficult to ascertain whether

direct damage by the poison to the generative glands is involved or a more nervous-psychic form of sexual impotence is caused.

However that may be—it will be of more practical use to us to suppose there is damage to the idioplasm due to intoxicants, and to stick to this assumption until some convincing counter-evidence is produced.

In the practice of advice in marriage, the craving for intoxicants in a partner will have to argue against contracting marriage not only in consideration of the offspring and their possible serious injury, but also because of the bad prospects for an harmonious and happy marriage.

Finally, we have to estimate nicotine in its character as a *poison to the germ.* Thorough investigations have shown that nicotine taken in excess has a specific injurious effect on the generative glands, and that, first of all, in the sense of a diminution of the sexual impulse which can even go as far as impotence. The effect probably takes place by way of the visceral nervous system, for nicotine is decidedly a " sympathetic poison." The most important thing in the so far certain knowledge is obviously the fact that the female generative glands take the damage to a far greater degree than the male. This must be regarded as established by the thorough investigations of *Hofstätter.*[1]

How far *syphilis* can be regarded as a true *poison* to the germ has not yet been completely ascertained. This may surprise the layman, since he is accustomed to regard the injury to the descendants by syphilis as proved. To avoid misunderstanding, it must here be observed, not the fact, that the offspring of the uncured syphilitic is usually damaged, is in doubt, the only question in dispute is whether transmitted syphilis is caused by direct transmission of the excitants, the spirochætes, to the germ, according to which then only an infection of the in itself healthy germ is produced, or whether even, without spirochætes-infection, merely by action of the poison, the germ-cells of the

[1] *Hofstätter,* " Die Rauchende Frau " (Hölder-Pichler-Tempsky, 1924).

syphilitic can be so influenced that the offspring is damaged. Not the "what" is questionable, but the "how." In the former case, that is to say, the idioplasm would have remained healthy, the damage only applied to it from outside (exogenous)—in the latter case, however, the idioplasm would be directly diseased (endogenous damage). Also the newly-born creature may be damaged through the placenta either by the excitants of disease affecting it in this way or by the poison produced by them. Syphilis is a particularly important causal factor in the death of the embryo in the uterus.

Here, too, we can only repeat: for the practice of advice in marriage, the proved fact is more important than the theoretical argument. Only the practice will have to take into account the circumstance that at present the prediction for the cure of syphilis is no longer quite unfavourable—granted careful treatment scientifically carried out, and long-continued observation.

Among the factors made responsible for damage to the germ by the action of poison, *occupational poisons* are further to be mentioned. In the first rank are *lead, phosphorus, arsenic and mercury.* Here, too, it has been very hard to define what share in the harmful effect for the offspring falls to the damage to the idioplasm, and what is to be traced to the purely social (milieu) damage; in other words, how far have we to deal here merely with a question of eugenics or with one of social hygiene, or, to express it more precisely, hygiene of occupation? The social position of the industrial workers, in particular that of the working woman, need be referred to only briefly; we shall revert to this in a later chapter.

Important for us besides, is the question of damage to the germ by *Röntgen Rays.* For laymen, it may be remarked that in this it is not a question of that kind of X-ray treatment in which the function of the ovary is intentionally destroyed ("castration by exposure to X-rays"), but of the temporary sterilisation by X-rays and "stimulation by

X-rays"). *Max Hirsch* was the first to point out the possibility of damage to the offspring by the action of the rays on the generative glands. Since then, this question has been the subject of many discussions. (*Döderlein, Sellheim* and others.) Although *Döderlein* thought he had produced proof that in treatment by weak rays damage to the offspring does not occur very readily, yet *Eugen Fischer*, the investigator of transmission by inheritance, has given very grave warning against the danger of under-estimating damage to offspring by X-rays.[1]

2. *Social and Ethical Problems*

In the foregoing, if we have touched upon the biological questions of heredity which are to be examined in the choice of a mate as regards the partner, his family as well as the race, yet a few other social questions in the narrower sense require a brief appreciation.

The effect of the *poisons* and other harmful influences has, besides its hereditary biological side, also a social and ethical one.

Drunkenness and its pauperising, demoralising effect, has already been sufficiently thoroughly considered in the foregoing pages.

As regards the craving for nicotine, it should further be remarked at this point that among women in recent years, it has reached a really disastrous extent. It might be assumed that, in fact, smoking among men, in consequence of sporting activities, has of late decreased, but among women a further increase must rather be recorded. The harmful effect on the female generative glands has already been mentioned. An illustration of the further disadvantages arising from the craving for nicotine is given by an impressive case recently recorded by the Vienna specialist in children's diseases, *Friedjung*.[2] The child of a woman doctor was not

[1] *Eugen Fischer* in "Deutsche med. Wochenschrift," 1929, p. 89. Compare also "Erbschädigung beim Menschen," in Volksaufartung, Erbkunde Eheberatung," 1930, No. 7.

[2] *Friedjung*, "Tabakrauchen—ein Stillhindernis?" Medizinische Welt., 1929, No. 7, p. 244.

thriving in spite of the mother's abundance of milk, and finally declined into a state of debility endangering its life. The doctors consulted could find no remedy till at last *Friedjung* arrived at the idea that the mother's hard smoking might be the cause. He then put before her the choice of being either a mother or a smoker. She was intelligent enough to give up smoking altogether, and from that moment the child thrived at the breast. Thus, it was a question of a marked poisoning of the child through the mother's milk.

Is further evidence needed that the excessive craving for nicotine in women is not compatible with their outstanding social task, the duty of being mothers ?

As far as the *occupational* poisons and other harmful things are concerned, we need to touch briefly on the social side of the problem at this point. So far as the miserable effect of the social position of the working class is concerned, we are for the most part confronted with inexorable necessities when wives are obliged to engage in work for a living outside their homes, and in their work the organs of propagation are exposed to the harmful action of poisons. In this same way, this holds good also for the husband, but we are accustomed to take as a matter of course in his case that he has to risk his life and health in the struggle for existence. It is a concern of the development of industrial hygiene to reduce these harmful influences to the lowest possible measures of unavoidable troubles.

The adviser in marriage will not uncommonly be placed in the position of giving his opinion as to how far these social conditions impair marriage fitness. Since in most cases influences are involved which it is not in his power to alter or eliminate, he will no doubt have to be satisfied with the fact that no human being can want or expect the impossible.

Among the social questions of advice in marriage, we have

to mention further the important task of investigating the circumstances of environment.

Harmony of the environment of the two partners also in a *social respect* (we have already spoken of the other sides) undoubtedly yields the most favourable prospects. Since with us in Europe there is no strict division between castes and classes—at least, no legal boundaries of any kind—the boundaries of the social strata fluctuate, and this is thoroughly to be approved, for thus the possibility of a social rise is guaranteed on principle. And hence, with regard to matrimony between two partners from entirely different social environment may be repeated what has already been said above of mixture of races in the hereditary-biological sense; it is incontestable that such a union may have a favourable issue in individual cases. But it is burdened from the start with one factor of difficulty which makes the augury for the future the more unfavourable the greater the social differences are.

Among these differences in "equality of rank," in what follows the differences in "mental equality," in particular, are to be discussed. I have, it is true, already discussed them in detail in the eighth chapter, but because of the importance of the question, would like at this stage to bring forward a few more points about them. Moreover, we should understand that not merely a question of environment, that is to say, not merely a question of better "education," is involved, but that it is closely bound up with inherited predisposition. We shall have to examine what are the advantages and disadvantages respectively of mental *equality* and *inequality* respectively.

Considered as a whole, there can hardly be any doubt that mental equality is a presumption of ideal marriage—of a marriage which intends to be, and shall be, more than a mere sexual congeniality and harmony of aim; which fulfils what the splendid forma of Roman law expresses: complete, indivisible mental harmony in all departments of life. To be sure, it cannot be declared right without further ado that the presumption of such mental harmony must be a derivation from the same milieu and similar *education*. Life itself

teaches otherwise. In particular, it often shows the adaptability bordering on the miraculous of a really loving *wife*. The single presumption which absolutely must be fulfilled is a mental and temperamental *capacity* for such a rise above the narrow scope of former interests to the development of talents hitherto latent. It follows without need for further discussion from the peculiarities of the sexual characteristics that this presumption is given in quite different measure to women than to men. This alone is reason enough for judging the prospects of a good marriage much more favourable when the *husband* is mentally superior to the *wife* than when the reverse is the case. Notwithstanding all efforts for emancipation on the part of women, it must certainly always remain thus that in marriage the woman will be happiest who feels herself protected by a stronger man ; the absence of the feeling of being protected, on the other hand, will always readily give rise to conflicts.

From this point of view, it may be pointed out that it may easily be disastrous when the man prefers a certain type of woman because he expects from her particularly pronounced intelligence, a specially close mental congeniality in marriage. I mean the type of " intersexual," the " figure of the future " in the sense of *Mathes*, which this author has described in really classical style in the manual of *Halban* and *Seitz*—a type to which many men feel particularly strongly attracted. *Mathes* says pertinently : " The pyknic type of woman [1] *warms*—the intersexual *dazzles* and *inflames*." She inflames—but she herself remains cold. For in her the intellect predominates with often really piercing coldness of feeling. As to the suitability for marriage of this type of constitution, this has already been discussed in another chapter ; here it has only to be pointed out that in the quest for mental equality the disastrous source of danger in such a choice of wife may be overlooked.

The more complex man and woman are—and this is in general all the more the case the more highly cultivated they are on the mental side, without a corresponding counter-

[1] The truly feminine maternal type of woman, the complete woman, the " form of youth " in *Mathes'* sense.

weight which strives to restore the lost nearness to nature—*the more difficult in general will the choice of a mate be, and the more readily will conflicts endanger the marriage.* This doctrine might positively claim the general validity of a law. Complex beings will have difficulty in finding a " partner of equal mental rank "—and when they think they have found the " only creature who understand them " he (or she) often proves just as complex as that from the apparent mental equality itself, particularly great danger to the harmony of the marriage threatens. I said " apparent mental equality," for people often seek it in quite the wrong direction. Then does the existing " common interest " in sport, music, philosophy or medicine actually constitute mental equality ? Such a bond in life easily proves far too weak. The *whole, the indivisible matter* of reciprocal surrender in *every* thing in life, both small and great—as the famous passage from the Pandects [1] teaches—this alone is the firm rocky foundation on which one can build reliability. And just the verification of this in the little tasks of daily life is infinitely more important for conjugal happiness than many inexperienced people think—*only he who is faithful in little things can be so in great ones !*

This helps us to understand why, in certain cases, marriages in which the wife is apparently not " the mental equal " of the husband turn out extraordinarily happy. Here, too, the word " apparently " is used expressly. In such cases, usually women of homely origin without great wealth of knowledge are involved, but for this very reason endowed with all the riches of a loving soul which can rise beyond itself in simple, natural and selfless devotion [2]—women who, by their childish and, at the same time, truly maternal nearness to nature, positively restore to the mentally creative and active husband the balance of existence and reveal to him the mystery of the " eternal feminine." The reader will readily guess that these lines allude to *Goethe's*

[1] The Pandects are a collection of extracts from the writings of Roman jurists. The passage here referred to contains the following definition of marriage: " Consortium omnis vitæ, divini et humani juris communicatio."

[2] " Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal " (I. Cor. xiii. 1).

marriage with *Christine Vulpius*, which I must bring into prominence again here. A union which in Weimar was often condemned with stupid want of understanding—especially as the breach with the "mentally equal" (but typically intersexual) *Frau von Stein* was connected with it. Our present generation is better able to appreciate that it was not merely sexual attraction which bound *Goethe* to *Christine*, but that he found in her a reflection of the "eternal feminine," which was for him the embodiment of his own mother.[1] In this very union is revealed the great man's sureness of instinct.

To sum up the question of mental equality, it may be said again here: it is certainly a presumption for an ideal marriage since it alone guarantees full mental community of life. It is nevertheless a mistake to judge it solely according to the degree of intellectual cultivation. It must rather comprise as well the value of the individuality of mind and character.

The significant *social* side of the question must also be touched on briefly. The question "Should one marry below one's position?" A rigid caste structure is unsocial; unsocial too is the way of thinking which grasps the purely external meaning of the principle "like to like," thus, thinking only of the union in accordance with social position. On the other hand it is truly social to respect a natural classification which takes place quite by itself through the worth and ability of individual human beings, among whom rise and fall occur according to how they turn out. This ideal will be difficult to realise in life if only because the unsocial form of the caste spirit is much too strong an obstacle. Applied to our question of equal birth in marriage, this principle teaches: it is wrong to think that a man can raise a woman not his mental equal to a sphere into which she absolutely does not fit, because the mental capacity for this is lacking

[1] Which nobody was able to understand and appreciate better than this mother. (Compare her letters in "Frau Aja, Goethe's Mutter und so weiter," edited by *Katè Tischendorf*. Published by Langenwischer-Brandt, Ebenhausen).

in her for both parties; such an attempt proves to be a misfortune, and the result is finally that the woman drags the man down, hence, instead of a social rise and the psychic elevation hoped for, a despairing drift down hill.

It is taking the proper course when a man chooses a wife of spiritual worth although this choice means a breach with unsocial prejudices and disregard of the limits of the caste spirit. In this case the final result will be a real rise of those capable of rising.

The natural social classification is nothing else but the result of that famous "capillarity" in *Dumout's* sense: it leads upwards those fit to cope with it and makes the unfit sink."

CHAPTER XV

RELIGION AND EDUCATION

WE have now to turn to a task of a particularly delicate nature: the estimation of religious questions in their significance in the choice of a spouse. It is in the nature of the subject that it cannot be comprehended simply according to reason. We have to try to penetrate into the deeper strata of human spiritual life, into the sphere of the so-called "irrational," "the imponderable," in other words, to renounce the purely intellectual comprehension of these ideas if we do not want to face the powers of the soul with entire want of understanding.

What does religion signify to the religious man? The bond with the eternal, the divine. The living relationship of the visible world about him to a world invisible, not demonstrable purely rationally, but which for him, by virtue of an intuitive spiritual process, "faith," possesses an existence no less real than the visible world: it is his *reason* (in a higher sense than mere intellect itself) which gives him the certainty of the real existence of that super realm.[1] From this, it results for the practical standard of life of the religious man that he cannot perceive the meaning of life in the world perceptible to the senses, the life here, but that, for him, the meaning and aim of his life are derived solely and only from his relationship with the super-realm and are seen always from the point of view of this relationship with the infinite ("sub specie æternitalis").

Among the "unbelievers" there are besides those who understand the believers very well—only that a definite form of belief has been denied themselves—or those who at any rate try to understand them, many (by far the majority)

[1] *Kant*, too, accommodates himself to this as he makes "practical reason postulate" where "pure reason" denies.

quite indifferent to religion, who often smile pityingly over the spiritual attitude of believers. People of this kind are almost without exception deficient in understanding of the spiritual life of the religious man, whilst he, on the contrary, is mostly well able to understand the attitude of mind of the irreligious—given that he has the necessary education and that his religion is really deep and sincere, and not purely formal and external. However, there is to be no discussion here of such sham religion which has its prototype in the Pharisees.

It cannot be the task of these lines to furnish reasons for or against one or the other point of view. Our task is limited solely to the discussion of the significance of religion for marriage, the importance of religious agreement in choosing a spouse. Nevertheless, I consider it my duty to prepare the ground for a deeper understanding of these things also in the reader who has so far lacked this understanding. *Respect* for religious convictions even if one does not understand them oneself—this is the first presumption from which I must request the reader to proceed to the consideration of this question.

Now, if we turn to the problem of " marriage and religion," then the excellent definition of marriage in the passage from the Pandects mentioned in the previous chapter may again be called to mind, according to which marriage should be a communion of all the relationships of life, an indivisible union in human and divine matters. This conception of marriage can still confidently claim validity even at the present day: it presents now as ever the ideal requirement —a requirement which is in reality not by any means always fulfilled, and can be fulfilled all the less often the more marriage, by its remoteness from the ideal, becomes entangled in the crises of the present day.

However, there is still a sufficient number of people who see in spiritual harmony an essential aspect of the marriage tie. But, if spiritual harmony represents a fundamental presumption for a really happy marriage, then it follows as

a matter of course that it must not be limited merely to the purely practical side of life or to the purely intellectual or other common interests that agreement in the ultimate and most profound questions of life is all the more important the greater the existing need for orientation in these questions.

Further, if we have rejected the purely individualist conception of marriage directed exclusively to personal happiness in the introduction of this section and considered it necessary for the higher than individual, social side of marriage to be well established when we estimate the importance of religion for the whole social life, then we recognise that the institution of marriage is rooted to an important extent in the religious individual and that the withering of this root must have a fatal effect on the vital functions of stem, leaves, flowers and fruit.

From this point of view, we shall have to examine seriously the question of marriage between adherents of different religions. We shall have to go in particular into the dangers, possibilities of conflict and difficulties of life inherent in it if we are to learn fully what factor for making the happiness and complete harmony of marriage as well as the psychical development of the descendants difficult is contained in it. Here, too, we must, as we have already done repeatedly, expressly emphasise : we do not by any means want to give an unfavourable prediction for mixed marriages from the start, for there are, to be sure, so many really ideally harmonious mixed marriages. But we must, nevertheless, point out also that they make greatly increased demands on the moral strength and self-denial of the husbands and wives to which many are not equal. We may call to mind here what has been said about this in the second volume of my Marriage Trilogy (" Sex Hostility in Marriage "), p. 175.

" The prospects of difficulties in the long years of marriage —in spite of good intentions and well-meant promises in the beginning—are great, and even if difficulties of this kind can be overcome by love and compatibility, yet the demands which may thus be made on endurance prove in time so great that with the best will, their fulfilment is impossible."

Of course, the problem has quite a different aspect if the future husband and wife are bound only by name to the different religious communities to which they belong on paper. Even then, however, it should not be lost sight of that, during childhood, the psyche can be so strongly rooted in definite ideas and observances that the old ideas can easily win back their influence as soon as life gives rise again to mystic needs.

Simple as it may seem at first sight, yet it is difficult to define the limits of the idea of mixed marriage properly for one purpose. The most varied cases are conceivable: a husband and wife may belong formally to the same denomination, and yet their views in fundamental questions of life may be far apart. (I recollect in this connection that, by the introduction of votes for women, differences of political opinion too may exercise a disastrously disturbing influence on conjugal harmony.)

Of a husband and wife belonging to the same denomination one may be indifferent, the other deeply pious. A couple may belong to different denominations and have no difficulties for this reason, whether because both are indifferent or their religion is free from dogma,[1] or because both have such profound respect for any sincere religious expression that they understand each other beyond any limits in this.

How differently each case is to be judged is apparent from the fact that it generally makes a very great difference whether the husband or wife is the more active religious party or adheres more strictly to the demands of the denomination. Particularly for a woman of feeling, life can really be a martyrdom if an "enlightened" but, in reality, incapable-of-understanding husband makes any manifestation of her religious life difficult and hurts her deepest feelings by making a mock of what is sacred to her.

[1] This generally proves in the end to be self-deception: for either it weakens to complete indifference or else firmer ideas form quite of themselves—in other words again, a "denominational bond," without which no religion in the world of reality is conceivable any more than substance without form.

Moreover, cases just the reverse also occur in which the religiousness of a husband assumes forms which endanger matrimonial peace most seriously. Yet here it is in most cases—very common, however—of deviations of the inner life, such as fanaticism, affected piety, hypocrisy and pure formalism, bigotry and the transitional stages up to pronouncedly morbid conditions and mental disturbances such as are made manifest finally in so-called " religious mania." These last forms require psychiatric judgment, and are to be estimated for marriage fitness no differently from mental disease in general.

Further, we have to judge mixed marriages differently according to the faith which the husband and wife profess. Certain sects, lodges and orders have to be considered with special caution. That the Scoptic sect, in which the men deprive themselves of their external genitals, the women of their breasts, falls quite outside the scope of our consideration, goes without saying. Also the Mormon sect (so-called " Latter-day Saints "), in which polygamy is permitted on principle (how far it is carried out in practice is outside my knowledge), is left out of consideration for the reason that the adherents of all these sects are, for the most part, so fanatical that they generally marry only among themselves, and mixed marriages have really scarcely any practical importance.

Marriage between Christians and Jews, between baptised and unbaptised, has little importance from the religious point of view, since, for the Christian side, an ecclesiastical hindrance to marriage exists ; the Jewish side, on the other hand, if he (or she) keeps to the faith of his fathers, will reject marriage with one of different faith, or in so far as he is detached from it at heart, will make no difficulties about going over to Christianity. For the rest, there is only the difference of race already discussed in the previous chapter, left as a matter of judgment.

The decisive part in the question of mixed marriage is played by marriage between Protestants and Catholics. Particularly in Germany and Holland, this kind of mixed marriage is extraordinarily widespread. However much

people may be filled with mutual respect, there should be nobody who, if he has once learnt the whole tragedy of such a mixed marriage, does not feel this also as part of the profound tragedy which lies in the denominational disunion of a nation.

This tragic conflict becomes exceedingly painful in a mixed marriage when the children are grown up, and obliged to be estranged from one or other of the parents; and in the things which make for the closest community of life, mutual expression of thought is possible only by overcoming great difficulties. The other parent is only too ready to fear an attempt at undue influence, and thus the seed of mistrust is sometimes sown. There is a wall between parents and children. This is felt most bitterly when at the very most important times of life (baptism, communion, confirmation, betrothal, death), the dividing wall comes to light visibly and perceptibly. At such times, when a specially close bond unites the family of one denomination, even in the happiest mixed marriages, the recollection of the deep pain of the difference of creed will be more vivid than ever.

Finally, in mixed marriage undoubtedly there lie the germs of special danger. Complete estrangement of the husband and wife, ruin of mental harmony or coming to an end of their religious life, and as regards the children, the danger of their becoming perplexed about every religion. The religious education of the children in mixed marriages is just what is often most seriously endangered. This danger is inclined to be slighter if *the mother* is the more actively religious of the parents. It is she mainly who lays the foundation of the child's spiritual life. The adolescent children, on the other hand, need the father as guide and example the more intensely the exigencies of life press upon them. Finding their parents wanting is certainly one of the reasons young people often break away from "parental authority" and think they must go their own way.

Although these things do not belong to medical advice about marriage, and cannot directly be the subject of it, yet indirectly it does play a great part even for the medical

adviser in marriage, and he must endeavour earnestly to make himself well informed in these questions.

What are we to advise? Whenever possible, peace, mutual respect and avoidance of putting any difficulty in the way of the exercise of religion for the other party. Neither must ever try to force or put undue pressure on the other. No other realm of human life tolerates this so badly —as, of course, the history of religious struggles teaches! For the Catholic party in the marriage, the position is usually made more difficult by his more readily having struggles of conscience. In the nature of Protestantism, there is rather a certain individualism ("evangelical freedom") and less subjection to Church and dogma. The Catholic spouse has to encounter far greater difficulties in a mixed marriage if he wants to fulfil his duty towards the Church. This, on the other hand, generally puts him apparently in the wrong towards the Protestant member and exposes him—often unjustifiably—to the reproach of intolerance and arrogance.

Guided by honest endeavour to be of service to the better understanding in the marriage adviser and the mutual understanding of the parts of the nation divided in religion, but most particularly to the husband and wife in mixed marriages, by this exposition, I regard it as my duty to penetrate also into the deeper reasons for these phenomena which lie in the realm of theology and dogma.

The reproach of intolerance is often substantiated by the doctrine of the Catholic Church that it is "the only legitimate church of Apostolic origin founded by Christ" ("Unam sanctam catholicam et apostolicam ecclesiam . . . "). We are shocked by the expression "church which is the only means of grace"; in this, the source of the narrow and hard-hearted intolerance of adherents of other creeds might be sought. In fact, the outward appearance has this meaning. But whether the *essence* of the teaching really of necessity leads to such narrow-mindedness that even married life with a devout Catholic *must* be only a source of incessant friction and mental struggle, this the reader may find out for himself.

For this, *Karl Adam's* [1] book may be recommended, in particular the chapter "The Church in Need of Salvation," and also the striking arguments of *Fahsel* on "Tolerance and Freedom." [2] There he may find what is necessary for his guidance better than a theological layman could tell him—all the more if he himself is not a Catholic. And perhaps he will then recognise that a comprehensive and broadminded conception is quite compatible with positive Catholic thought, and wipe out one prejudice. This would be a positive gain for the peace of mixed marriages, and for the understanding and peaceful co-operation of the different denominations.

However, if we try to make a just estimation of this question, then the following state of affairs cannot be overlooked.

The two married people are from the beginning in a very unequal position. For the Catholic one, the marriage is a *sacrament* quite unique in its effect. It is, above all, a sacred religious act, whilst the civil ceremony plays quite a subordinate part, and is regarded only from the point of view of State reasons of expediency so far as it regulates the purely civil effects of the marriage. This sacred act, by its nature, is connected with supernatural purposes of life, with the "communion and alliance with Christ"; also the biological purpose of marriage, the procreation of children, again in the first place, is regarded from the point of view of the *communion*, the membership in the "mystic body of Christ," and the procreation of children becomes a religious task: namely, that of introducing new members to this community and thus preserving its life as something above the individual. From this conception, it follows quite naturally that marriage is regarded as an indissoluble union: there is no divorce, but, at most, a separation in space for very serious reasons in which, however, the marriage continues to exist according to the bond, and remarriage is

[1] *K. Adam*, "Das Wesen des Katholizismus," published by J. Schwann, Düsseldorf. There is also in existence a cheap popular edition of this excellent work.

[2] *Fahsel*, "Tolerance and Freedom," published by Herder, Freiburg i. Br.

inadmissible. From the indissolubility of marriage, too, there arises for the Catholic member an undoubtedly bound position. For, in case of a civil divorce, remarriage is prohibited, whilst the other partner is free.

For the orthodox Protestant spouse, the fundamental conception of the nature of marriage can hardly be much differentiated from the Catholic. Many are not conscious of it: the more strict a believer a Protestant is, the closer he is to the Catholic conception. If he is serious about the realisation of an ideal conception of marriage, then the inner agreement is extraordinarily far-reaching. Then the religious character of marriage seems more important to him than the formal civil side of the matter. He, too, will regard the membership in the invisible Church, the union with the "corpus mysticum," as the essential substance of Christian marriage, and accordingly his point of view on the question of the procreation of children and the religious education of children is no different from the Catholic. To him, too, divorce will, in the depths of his heart, seem a contradiction of the spirit of marriage. But, in spite of this profound inner agreement, he is far less bound formally.

If we take an unbiased view of the position of the two partners in a mixed marriage, we cannot but see that the demands made on the Catholic one are by far the harder. The Protestant is more free, the Catholic more fettered, and so for the Catholic partner there is more at stake.

Now the codex iuris canonici imposes very special duties on the Catholic partner in a mixed marriage. (See Can. 1060–1064.) These can be summarised thus: the Church marriage must take place only in accordance with Catholic ritual. A marriage in church by a non-Catholic clergyman is forbidden to the Catholic partner. It is expressly observed that this prohibition does not hold good in so far as the non-Catholic clergyman undertakes, in accordance with the laws of the State, a State proceeding solely as a State functionary ("registrar"). The C.I.C. recognises the same sacramental character of the Protestant marriage solemnised in due and

proper form as well as *any* legal marriage (*cf.* Can. 1118). However, it does not recognise the marriage of a Catholic which has taken place outside the Church—that is, also the purely civil marriage—as a valid marriage in the meaning of the Canonical Law. Further, the Church requires (in writing if possible) guarantee of the Catholic education of all children and assurance that the Catholic partner will not be obstructed in his religious worship or exposed to the danger of apostasy.

The marriage adviser can see how many difficulties always lie in the mixed marriage question and learn to take the full extent of these difficulties into account, and with profound understanding. Thus, he also can contribute his share in furthering mutual understanding in one of the most painful questions for a nation, and thus the prospect of peace in individual families as well as in the community.

The question of the children—already a problem full of material for painful conflict in the mixed marriage—can become real tragedy in the case of divorce.

On this—divorce—whole libraries exist, the books in which throw light on the problem from the most varied sides. We shall have to confine ourselves here to the most necessary and therefore leave aside the laws relating to it as well as the regulations of the codex iuris canonici in respect of it.

Only a few short remarks on *adultery*, which can, in various respects, bring about a legal marriage unfitness.

Adultery is recognised probably in all legislations as a ground for divorce. At present, the husband's adultery is, in general, on an equality with that of the wife : from the point of a strict morality which rejects the " double standard of morality," undoubtedly quite rightly. But as to how far this complete equalisation overlooks certain deep biological and psychological differences, we can only refer our readers here to what has been said in Volume II. of my Trilogy, p. 274. For a wife, unfaithfulness in marriage always means inner severance from her husband, a real breach ; but this

is not usually the case with the husband—by this, of course, he is given no licence for straying.

"There *are* two standards. I do not for a moment deny it. But it is not *I* who judge man and woman by a different standard; it is Nature herself who has made the sexual act of far greater importance, both mentally and physically, to the woman than to the man."

In practice, the "double standard" will work out in this way: that in the case of a mis-step on the husband's part, the wife far more seldom makes use of the right to divorce than in the reverse case; the wife is more readily inclined to forgiveness than the husband. And by forgiveness—by which the law understands not only explicitly granted pardon, but also a mere "condoning action"—consisting, for example, in granting cohabitation—wipes out the right to divorce.

The questions to be discussed now all come from moral permissiveness and the moral demand for divorce. Whilst, on the one hand, ecclesiastical law has from time immemorial beheld the highest conception of marriage in its indissolubility and sacramental consecration, another opinion, based on the claim of individuals to love and happiness, has likewise in the name of mere protest raised in opposition the outcry: two people who perhaps even hate each other, to be chained to each other for life,[1] to be compelled as it were to live in sexual connection without love. An inexorable moral law insisting on the demand of the ideal seems here to have fallen into an inevitable conflict with *human nature*, in whose name people thought finally they must demand the repeal of the old law. It is the age-old opposition between the law and weak human *nature* which becomes manifest here—a contest in which even the old Sophist sided against the absolute and universally binding law and with human nature to the imperfection of which the law had to adjust itself.[2]

In the question of dissolubility of marriage, we can trace a consistent line of development. It begins with the moment when marriage was divested of its religious connection and

[1] *Cf. Ellen Key*, "Love and Marriage" (Putnam & Son, London).
[2] *Cf.* Pythagoras: "Man is the standard in everything."

declared purely a concern of civil law, and—because separation from bed and board as a final expedient is regarded as insufficient—logically arrives at the demand that marriage even, in spite of the bond, must be dissoluble, so as to make remarriage possible for each partner, and thus grant his claim to happiness in life.

The law permits divorce as a last resource, but as it can no longer prevent it, tries to make it as difficult as possible. This is done by the trial of divorce cases in order to establish the guilt of one partner. Grievous legal disadvantages accrue to the guilty party, especially pecuniarily as well as by the loss of the right to the children.

But the principle of proving one guilty made one evil seed sprout. Divorce proceedings might give glimpses into the deepest abysses of human baseness, might show what human beings who had formerly sworn love and fidelity for life were capable of. What is done for the purpose of proving one guilty—even the most ignominious spying by shady " private detectives "—defies description. A bitter struggle for the children ensues. There is no time to dwell longer on these pictures.

The consequence is that people are demanding that divorce be made easier. They believe that the present evils attending divorce proceedings would thus be eliminated.

I myself am not quite sure which is worse : the undeniable disadvantages which attend the present procedure—the horrors, one might say, to which it gives rise—or the just as questionable harm which would be done by making divorce too easy, which would further encourage ill-considered marriages. Here, too, I believe laws cannot improve human beings, but only the degree of insight into the nature and significance of these things which is inculcated in them and the sense of responsibility which is bred in them. For me, not being prejudiced on either side, there is no doubt that, in practical daily life, there are cases in which even when no legal " guilt " exists, the impossibility of obtaining a divorce means intolerable cruelty—though, in theory, I understand quite well that it is the lesser of two evils when the individual case suffers from the hardness of the law than when a law

just in itself is destroyed, and the bases of society suffer from it. Indeed, I know even cases in which moral guilt (quite apart from legal) required to be made amends for, and this would have been impossible without divorce—in this case the lesser evil.

On the other side again, I consider the levity with which people nowadays toy with the thought of divorce, and take it into consideration from the very start in marrying, a downright sin against the "sanctity" (I use the word in the profane sense, but it means no less to me) of marriage. And therefore in the divorce question, I can come to no other conclusion than the one I have already expressed in another place (Trilogy, Volume II.,[1] p. 256): to the conviction that marriage is a connection which is formed *for life*, "for better or for worse—till death us do part,"[2] which implies that when the other powers threaten to be defeated, the "sacred must" governs the situation, and constrains married people whose good feelings are occasionally silent, by way of reason to give in to each other, to adapt themselves to each other, to mean well and to gather all the strength they can muster to fight conjugal aversion.

This conviction which should always be active—this understanding into which one can never penetrate deeply enough—has already helped many a marriage over difficult times, and made it possible to win back the dwindling marital happiness.

The influence which the thought of divorce exerts on the relationship of married couples can, I am convinced, be nothing but harmful, because this thought, especially if it is continually recurring, means a powerful suggestion in the direction of disunion and obstructs the wholesome influence of the "sacred must." Although I admit that the feeling of being tied may cause certain natures to rebel, and thus damage a good relationship; although I know as well as anyone that there are cases in which divorce means the only salvation from a position which has become intolerable, and though I pity those to whom this outlet has to be denied—

[1] "Sex Hostility in Marriage."
[2] From the Marriage Vow of the Church of England.

yet that cannot alter my opinion that the communities which hold fast to the indissolubility of marriage have, on the whole, a far higher total amount of married happiness to their credit than can be attained with the individualistic conception so vigorously advocated nowadays that divorce must be made easier and easier.

In any case, so long as resisting a repugnance *can* still be thought of in a marriage, any thought of a severance of the alliance must be absolutely eliminated.

That I am giving no solution of the problem with this, I know. Also I *know* no solution which would be equally fair for all cases and could satisfy the legitimate claims of society —and I can only be thankful that it is not my business to make laws.

Nevertheless, reflections such as the foregoing may perhaps be of some use—both for individuals and for the whole—by stimulating thought and restraining people from frivolous trains of thought and conclusions.

Rosa Mayreder, too, comes to similar conclusions in her book " The Crisis in Marriage," which has already been mentioned.

And when *Sellheim* [1] makes an attempt to solve the difficulties by his " natural sexual regulation," according to these theories: (1) sexual intercourse is an automatic betrothal; (2) pregnancy marries automatically; (3) the birth of a child automatically pledges them to support it—yet this sexual regulation which is built on the fact of sexual intercourse takes no account of the mental community.[2] The simplicity of the solution is attractive; however, in effect, it is no different from Bolshevism. This is shown by the consideration that, according to their theories, polygamy is not only conceivable, but, with multiple sexual relationships, would, *ipso facto*, have to come in!

We have already discussed in the foregoing many things which come under this title and so need only be alluded to here; other things, on the other hand, which I would not like to leave unmentioned, have not yet come under dis-

[1] *Sellheim*, " Moderne Gedankin uber Geschlectsbeziehungen " (C. Kabitzsch, Leipzig, 1929).

[2] *Cf. Niedermayer* in " Die Seelsorge."

cussion. And it is really important to direct our attention to this question now from the social point of view also.

Then, is a training for marriage really necessary? This question may, perhaps, be asked even by serious people who are fully convinced that marriage does not serve *only for the enjoyment* of personal happiness in love, but also signifies fulfilment of duties; they may perhaps be convinced that the duties of marriage are so much a matter of course that it would really be better not to waste too many words on them. But anyone who is not suited for marriage from the beginning—owing to unconquerable selfishness and inability to make sacrifices, to feel and to act from a sense of social duty—on him no doubt any attempt at a "training for marriage" would be wasted. However, with this quite justifiably doubtful question, we have to come to the vital problem of any training at all. Is man trainable at all? Anyone who believes exclusively in the unalterable destiny of inherited predisposition will say no.[1] Anyone who recognises the definite influence of environment will consider training possible only by way of an improvement in the milieu. Finally, he only can believe in the training of the will being successfully influenced by understanding, self-discipline and increase in the sense of responsibility who affirms the freedom of the will.

Whatever attitude one adopts towards this, the aim is the awakening or strengthening of the sense of responsibility, of the social sense, of the will to take one's place in the community and to subordinate oneself to its purposes.

This must be the aim, too, of training for marriage; that is, a social duty in the truest sense. If a positive result is to be achieved, then the demand can only be as follows: is it possible in suitable cases to succeed in changing marriage unfitness to marriage fitness by training? Can we succeed in satisfying this demand?

If we are not to abandon the attempt at a "training for marriage" from the start, then any, then all possible forces

[1] *Tuszkai*, "Aerztlice Pädagogie," in the Archiv für Frauenkunde, Vol. XII., p. 105, says appropriately: "True, we cannot grow palms from pumpkin seeds, but we must rear the best pumpkins."

interested in the fulfilment of the task must be assembled and put at its service. Bearing in mind the biological, social and ethical metaphysical root of the marriage problem, we have to seek the helpers chiefly in the ranks of doctors, teachers and pastors.

The doctors' tasks can be differentiated into purely medical —in so far as questions of physical health are involved—and psychological. On the borderland of the "science of healing," the tasks of the doctors meet those of the pedagogues and pastors.[1]

First let us turn our attention to the purely health side: is it possible—if only in certain cases—to change marriage unfitness into marriage fitness by the influence of education? We need only call to mind the sexual diseases. A really typical example of the part that curative treatment requires imperatively to be supplemented by education up to a greater sense of responsibility. It is not enough merely to restore the victim of a sexual disease to health. It is necessary to give him an insight into the nature of the malady, into its social significance, etc., to make him recognise that he is a danger to others—may ruin his marriage, make his wife and children unhappy. In this matter the doctor's vocation as healer can best be supplemented by intelligent care for the victims of sexual disease in the consulting-room—in so far as this is limited to diminishing for the doctor the trouble of the social hygienic duties. "Training for responsibility"—this is the centre and cardinal point of the whole problem. One might say: Imbuing with a true social spirit. Our example shows that the task of the doctor is not accomplished by merely attaining a cure of the diseased individual, with achieving an "objective normal state"—that is, in this case, possible microscopic freedom from gonococci and negative Wassermann reaction.

In other fields, the duties of the doctor purely relating to health pass over unnoticed into the psychological-pedagogic

[1] *Cf. L. Bopp*, "Heilpädagogik," published by Herder, Freiburg, 1930.

realm. For example, in the treatment of nervous impotence, in which almost always it is a question of getting rid of certain purely psychical obstructions. Contact with the tasks of the science of healing in the narrower sense, results no less in other cases of " nervous " affections, or of " neurasthenia " of a more serious degree without definite symptoms of disease. It may be sufficient to point out that just here we have to deal with a realm where successful educational influence can be of the greatest importance. When we understand the nature of all psychical methods of treatment (" psychotherapy "), it is manifest that the kernel of the treatment cannot be separated from the concept of education. No matter whether one tries to make one's way out of the realm of the unconscious as the various psychoanalytic courses do, or whether one resorts more to the conscious understanding as the methods of " persuasion " (Dubois) prefer, or tries to operate from the will (autosuggestion), compare especially the methods of *Coué*—at bottom it comes to the same thing. We must also not underestimate the possibility of operating " psycho-therapeutically " through moral ideas (see the book by *Allers* [1]).

With this, we will let the matter rest, because it is not the main thing here to analyse details exhaustively, but only to suggest to the reader principles and possible ways of acting. We want to stimulate further reflection in him and hope that many more possible ways of acting with good prospects of success will occur to the reader.

Still more important than the compensating, corrective (therapeutic) side of the medical training for marriage should be the preventive (prophylactic) side. It has already become a commonplace saying that prevention is easier than cure.

Here, too, only one example: by timely, preventive treatment and care, it is possible to succeed in getting people threatened with tuberculosis past the period of danger, so that a doubtful marriage fitness is changed into an incontestable fitness or the beginning of a marriage unfitness

[1] *Allers*, " Das Werden der Sittlichen Person " (Herder Press, Freiburg, 1921).

effectively prevented. The development of a marriage unfitness can be still more effectively prevented by successful educational influence in the realm of the sexual life (" sexual science "). With this we come upon the most important question of the enlightenment of young people on sexual matters, in which, of course, the pedagogue and pastor as well as the doctor are interested.

With regard to the pastor's tasks in training for marriage, *Haug* has brought forward very valuable arguments in his work, already mentioned several times : " Im Ringen um Reinheil und Reife." They are concerned particularly with the question of sexual education, of the struggle with dirt and rubbish, alcoholism and the abstinence movement, youth movement, homestead movement (housing question, agrarian reform), large families, etc. Hence, we see before us a programme of great and significant questions.

Of the various points in this programme, the dirt and refuse problem may be stressed in a few words. We must keep clearly in view how much the inundation of newspaper kiosks, railway stations, and so on, can exert a harmful influence permanently and even really undermine the moral fitness for marriage. We must state quite frankly that because of this filth, propaganda *values are destroyed.* Here the training for marriage has a great task to perform for the preservation of marriage fitness in wide circles of the population. Not least, it may also be mentioned that the all too important position which sport has won in the life of young women particularly has by no means a favourable influence on marriage fitness, since the mind is turned away from the aims and tasks of marriage. In the same way (only to a still greater degree) this is true of certain phases of the culture of the nude. The modern woman is accustomed to value her pursuit of sport and physical exercise as one of her greatest achievements. (Compare the book " So ist die neue Frau " by *Else Hermann,* which we shall go into further in the next chapter.) What is healthy in sport and physical exercise, and is beneficial to a woman for her task in marriage,

that is, increases her marriage fitness—and fitness for motherhood—deserves every support. We must, however, reject everything that alienates a woman from these her duties, and makes her unfit to fulfil them because her marriage fitness is thus impaired.[1]

It is very important in influencing educationally young married people or engaged couples before they have entered into matrimony to point out the importance of children, and to train them from the beginning in the proper attitude to this fundamental question. In this, young people need not be too much burdened with altruistic or even political considerations of population; they need only grasp properly what offspring and the founding of a "family true to nature" (*Muckermann*) means for their own well-being and happiness in life.

At this point, the question of the "instruction of brides" may be touched upon as one of the duties of the pastor's training for marriage. *Haug* cannot reconcile himself to the instructions to the bride in the form laid down for the pastor by the Catholic Church in Can. 1033. He writes: "I have the instruction for brides of *Dr. Karl Rieder*. It is clear from it how thoroughly the one-hour talk with the bridal pair is thought out. It touches, too, on the natural processes in marriage with a frankness which comes difficult to a Protestant clergyman. The priest speaks, for example, about the matrimonial duties: he allows intercourse when the wife is pregnant, or cannot expect periods before and after confinement, he presents the limitation of the number of children to the couple's eyes as a grave sin; he shows the difficulty and the greatness of abstinence and extols conjugal fidelity in fine phrases."

We have every reason to consider seriously whether we have not a similar duty: *Pastor Hünlich* has published talks with engaged couples. I have come, after mature consideration, to the conclusion that we cannot, or can only partly, take the course of the Catholic Church. *Should we speak so frankly with all engaged couples?* The Catholic

[1] *Cf. Westermann*, "Frauensport und Frauenkörper." Monographien zur Frauenkunde, No. 13 (C. Kabitzsch, Leipzig, 1930).

Christian is accustomed to such talk from the confessional: . . . Further: should he speak to the bride and bridegroom together without further ceremony? Speaking for myself, I would not have tolerated that a clergyman should speak to me in the presence of my bride as is done in instruction for the engaged. I would have said to him: "I know what I have to do: I shall speak to my bride and wife about it personally. I do not allow another to touch, perhaps with rough clumsy hands, what is sacred to me. What I will not do myself, I must not expect from others. Now and again, perhaps, the idea may urge itself upon me to speak with more directness to simple people of the lower classes than to the so-called cultured."

Haug seems here to have perhaps a too cautious, I might almost say, prudish, conception of the matter. That one can discuss certain necessary natural questions naturally with an engaged couple jointly, speaks best in favour of the practice of medical *advice in marriage*. And, finally, here, as always, it depends on the *how*. "The *what* consider—the *how* consider more" ("Faust" II.)—this phrase should claim special authority in this case too. But that this "how" should take place in the right way, provide so far as this is humanly possible, really excellent guides for the instruction to betrothed couples. Besides the work by *Rieder* referred to by *Haug*, a booklet by *Hardy Schilgen* may be mentioned at this point. It bears a title particularly admonitory to engaged couples: "Im Dienste des Schöppers" [1] (In the Service of the Creator").

[1] *Rieder*, "Der Brautunterricht," Herder, Freiburg, 1925. *Hardy S. J. Schilgen*, "Im Dienste des Schöppers." A book for Catholic betrothed and married couples. Published by Joseph Bercker, Kevelaer, 1921. Further literature (Protestant and Catholic) in *Haug*. See there also: *Hünlich* "Die sexuelle Frage in der Seelsorge" (Ungelenk, Dresden, 1927).

CHAPTER XVI

MATERIAL QUESTIONS

In our arguments, too, we must not leave out of discussion the question how far the external circumstances in life influence favourably or unfavourably the suitability for marriage. However, we can be all the briefer in the matter, as this question is so often discussed that there would be little but commonplaces to express if what is said so often were to be repeated.

In short, it may be pointed out that I have already laid down the following postulates: the husband should not be financially dependent on his wife; the husband must *earn* money; no joint property; it is desirable for the wife to bring some money into the marriage; it is desirable that not only the husband but also the wife have the disposal of a share in conformity with their circumstances of the revenue.

It may also be observed explicitly now that it is not at all necessary—indeed, it is not desirable—for the dowry to be *big*, because other dangers again lie hidden in this, for it can only be good for a young couple to begin on a comparatively simple footing. I consider it right to regard as fitting a measure of wealth which makes it possible for the couple to live *permanently* in an environment not inferior to that to which they were accustomed before marriage, and to give their children at least as good an education as they had themselves.

Lenz [1] estimates in the following words the importance of a certain economic wealth to *eugenics*:—

". . . Hence, it may be emphasised positively that an economically profitable occupation is in general to be preferred to a less profitable one even if the latter is more highly thought of."

[1] *Baur, Fischer, Lenz*, 2nd Edition, p. 275.

Of course, the sense of these words must not be generalised and coarsened into a tendency towards materialism.

Certainly it is another question how far the above requirements can be complied with in the present social and economic conditions, with their insecurity of existence in every profession. Here, as in so many other departments of life, we are obliged to be satisfied with what is possible and attainable in these days. The present especially great difficulties of an economic and social nature need as well special estimation.

The subject of this chapter itself is one of the plainest illustrations of the general principle which governs this book: there is no absolute marriage fitness in the sense that *anyone* would be fit for *any* marriage. Any marriage fitness is to be judged relatively only in consideration of the question: *How does this man suit for marriage to this woman?* "Absolute marriage fitness" would be quite an abstract idea which, in reality, there is not—an idea which would take for granted not only the non-existence of every civilisation and differentiation in the multiplicity of their conditions of life, but also the lack of any individual peculiarity in human beings.

We can estimate the importance of material circumstance properly if we reflect how a woman, in herself remarkably marriage fit—who, for example, is an excellent manager in her limited and needy external circumstances—can be an utter failure if she is transplanted to spacious conditions to which she is quite unused. It must be still harder for the pampered daughter from a wealthy home to adapt herself, for example, to the conditions of a scholar not endowed with equal wealth. The "rich marriage," as we all know, can lead to ruin if the wife's demands are always a few lengths ahead of the material circumstances. A peasant proverb says: "A wife can bring more to the farm in her apron than the farmer can put into his cart." Of course, all this holds good too *mutatis mutandis* for the husband. In any case, these commonplace considerations show that for marriage fitness exceedingly important and valuable factors lie in thrift, adaptability to external conditions ("to cut one's coat

according to one's means ")—in short, to reduce everything to a common denominator, in the ability to suppress one's egoism. That is to say, in that quality which is of fundamental importance for social life and the lack of which constitutes the " asocial " mind. That dangers for the social life lie in riches as well as in worrying poverty need hardly be mentioned. There are spiritual qualities and capabilities which atrophy in the same way in poverty as in excessive wealth. " Preserve me from want as well as from riches "—ancient wisdom of the priests' daily prayer. The pampered being who has never learnt to do without and to make sacrifices and the being who has too hard a struggle with bitter everyday need—to both the sublime flight of the soul is denied. Further, tragic fate of so many love marriages which are shattered by the cares of everyday life. On this tragic chapter much might be said. The famous saying of a poet can hardly be so appropriate anywhere as here :—

" The misery of all mankind distresses me . . ."

Cares of marriage—conjugal misery—the travail of children, in addition illness, unemployment, wretched dwellings—in short, a whole inferno might be described here. What is left of the illusion of happiness at their own fireside with which the young couple began ? Anyone who gives deeper thought to the social relationships which, on the one hand, make the misery of the proletariat ever more hopeless, is continually drawing wider circles of the population into this whirlpool and engulfing them—on the other hand, making greater accumulation of wealth possible for an ever-dwindling number of people, recognises that description of the future which *Karl Marx* saw with downright apocalyptic vision is on the point of being raised. One need not agree with the philosophical bases and consequences of Marxism, but it is certain the actual facts of the social question were substantially correctly seen and foreseen by *Marx*. What distinguishes his conception from others is the entire lack of understanding of mental and moral forces in human beings, the materialistic conception of the absolute government of economic impulsive forces and the under-estimation of human

personality over against the collective ideas which alone were admitted; finally, the idea, the aim of attaining a social reorganisation by means of class war alone, instead of by justice and neighbourly love. On the other hand, Christian teaching has recognised from the days of early Christianity that only justice and love (*justitia et caritas St. Augustine*) can be the foundation of the reorganisation of human society.

Excuse this digression—we must consider it important for the reason that reflection on these things is absolutely necessary for social understanding and just the material side of suitability for marriage and of the standard of life of a husband and wife can in the end be properly understood only from the social side. Here, too, we must already lay the foundation for the subject of the next chapter, which is concerned with the professional work of wives away from their homes—a subject which cannot be properly understood till people have made themselves clear about the deeper social relationships or at least have tried to think about them. In this connection, we have to call to mind the mechanisation and rationalisation of life, the peculiar conditions of production which a frantic forcing up of the tempo engender more and more necessities, produce more and more goods—thus giving human beings less and less food and work and tying women tighter and tighter to the yoke of work for a living whilst men are without bread—letting people earn less and less the means of buying the goods produced: a fatal, vicious circle, whirling ever faster and faster, which forces the standard of life of more and more people on to the poverty line or below it.

That such fundamental reforms, transformations of social life, cannot take place in the highly social institution of marriage and the family without the most profound convulsion is obvious. In the same way as we have to decide between a Marxist-materialistic and a Christian-idealistic [1] solution in respect of the social question, we are, as regards

[1] It goes without saying, that there are also idealistic conceptions of life and the world which do not spring from the Christian creed—just as there are materialistic ones which have nothing to do with Marxism. However, the contrast as represented here holds good for our position.

the problem of marriage and the family, faced with the same alternative. The decisive formulation of this latter question of human society is rising more and more clearly from the horizon of the present.

That, owing to this fundamental transformation of the whole of the conditions of life at present, woman herself must show particularly far-reaching changes in her mental structure in comparison with the woman of " yesterday and the day before " is no doubt intelligible to everybody. *Else Hermann*, in her book " So ist die neue Frau," has undertaken to give a sketch contrasting the woman of to-day with the woman of yesterday and before. Undoubtedly the authoress has observed much correctly. Much too much, however—and that perhaps the most fundamental—at least in my opinion, wrongly. To be sure, one cannot blame the women who have been leaders in the feminist movement, or have at least taken an active part in it, if they see first only what seems a positive gain, " achievement " and success. Hence, in this book all that is particularly emphasised which makes the position of women to-day seem advantageously altered in comparison with the period of two or three decades ago. Whether these " achievements " will hold good as a permanent gain has still to be proved. But what *Frau Hermann* and, with her, most of the representatives of the feminist movement overlook are the deep shadows which, thanks to this very success, have been cast [1] over the great majority of the members of the female sex. We have to estimate these things more precisely in the next chapter. What use is it if women do enjoy every conceivable freedom nowadays if they have got a perfectly independent position, and the successful among them are not inclined to abandon the hard-won independence ; of what use to women

[1] As regards this, compare *Hans v. Hattingberg's* essay : " Die Tragik der weiblichen Situation " in " Die neue Rundschau," of August, 1930. (S. Fischer, Berlin). Though the problem is viewed from another point of view here, yet I can recommend most warmly the study of this treatise, so very much worth reading, to all those who wish to extend their understanding, though I do not agree with the author on all points.

is every imaginable external equality with men, their freedom in social life and sport, and so on ? Ultimately, they are no longer free to choose nowadays whether they can make preparations for their " natural vocation as wife and mother' (it sounds almost reactionary to express such an idea). But, whether they will or not, they simply must enter the ranks of wage earners ! *Sellheim* [1] described the situation very aptly when he said : " Women have shaken off sex slavery only to enter instead into the far more oppressive bondage of wage slavery ! "

We are, of course, well aware that one nail drives another, and that the wheel of evolution which now turns at such a hurried tempo cannot be turned back by force. Therefore, all attempts at solving the question somewhat autocratically with the words " women's place is at home " is as absurd as possible. Certainly woman's place is at home, in marriage ; she is destined for motherhood, but where is the woman of to-day to find the home where her place is ? She has no freedom of choice : she thinks she is pushing but is pushed ; she thinks she has gained something and has only abandoned the old foundation without, however, having exchanged a really sound new one for it. This too is a " tragedy of the position of women " far greater than that which *Hattingberg* describes. It is to be hoped that the " woman of to-morrow " will succeed in getting over this too by becoming fit for the home again. One preliminary condition for this is, however, that women's work and service be properly valued—that is to say, highly—not only by women themselves but also, above all, by men. Bitter wrong has hitherto been done to women by seriously underestimating and never appreciating their work, and if we now complain that there are now so few women who have any inclination and love for these tasks, yet we must not conceal the fact that the contempt for, and disparagement of, this work of women is a great deal to blame for this.

In this sense, then, we have hopes of the " women of to-morrow " and the appreciation of them by women and men.

[1] *H. Sellheim*, "Wesentliche Probleme der Geburtshilfe und Gynäkologie." Deutsche med. Wochenschrift, 1928, No. 40, page 1662.

Meanwhile, however, we shall have to reckon with a further development in the direction of increasing independence in women—a self-reliance and financial independence of men which is growing with the increasing professional activity of married women and finds its expression in the increasing number of marriages with two earners. The position of women is becoming a still more dominant one in the marriages, also become commoner, where the wife, by her earnings, is the real supporter of the family whilst the husband is without employment or else has not a position in conformity with his training. In this case, not only is the relationship of husband and wife in marriage outwardly reversed, the peculiarity of this marriage leads rather to far-reaching inner metamorphoses in the relationship of husband and wife to each other. Nevertheless, I know marriages of this kind which fill me with honest admiration for these wives, even if I cannot suppress the fear that there could hardly be a development more disastrous for the natural relationship of the sexes than this by which the wife has been made the husband's *competitor* in all provinces of life. And this apprehension is all the more serious when we cannot but understand that the consequences of this competitive struggle cannot yet be foreseen in their full extent and bearing.

In this connection is still to be discussed how far a woman's qualification for the appropriate domestic duties influences her marriage fitness. Here we might directly replace the word " qualification " with the word " inclination." We would point out that qualification and inclination of a woman for domestic and maternal tasks are closely connected with her physical and mental constitution—as, for example, the representatives of the pycnic type, the " youthful form " are the most ideally qualified housewives; the representatives of the intersexual " future form," on the other hand, for the most part show in this respect particularly little qualification; how in close connection with this the whole physical and fundamental attitude to the problems of life in general determines decisively inclination and qualification.

Although perhaps at the present day the type of woman preferred by men is that which inclines to the more comradely form of matrimonial life—indulges in joint interests in work, sport and so on—yet it must not be regarded as precluded that in the choice of a wife, men's judgment might turn again more to women in whom inclination and qualification for domestic duties is characteristic, and that perhaps all the more the greater the rarity value these characteristics might acquire with time. "Schools for mothers" and "Schools for housewives" alone will not do it. If the duties of the modest and narrow province of life are not willingly and joyfully accepted and valued, *not as an inferior but as a higher form of fulfilment of woman*, then everything written about them is useless.

This revulsion of feeling can only take place from within.

Nevertheless, may the repeatedly raised voices of all true friends of woman gradually smooth and prepare for her the path to this goal!

CHAPTER XVII

PROFESSION AND MARRIAGE

If, in the following considerations, *a woman's profession* is estimated in its importance for marriage, it is for this reason : if we perceive it to be the natural order of things that a man's profession is to *earn* maintenance for the family ; a woman's, on the other hand, to serve the family as the holder of the value of the future, then we must lay down the tenet : marriage fitness of a man is impaired by *no* professional work, marriage fitness of a woman by *any*. This principle, to be sure, admits of exceptions and deviations within certain limits. Thus there are in men's professions undoubtedly gradations regarded from the point of view of qualification for marriage. To begin with an extreme case in which marriage is strictly forbidden : the profession of Catholic priest shows us the incompatibility of the profession with marriage. For the rest, it may be pointed out that a similar state of affairs may often develop of itself without any binding regulations in practice where a profession demands such thorough absorption in an extensive and very responsible sphere of duties that, owing to the competitive struggle, fathers of families withdraw of themselves because they cannot compete with the attainments of their unmarried colleagues. This state of affairs—however deplorable we may consider it for deeper reasons—often develops in the profession of the highest civil servants, politicians, diplomatists. It would be a very interesting task to make a special study of the reasons in detail and to describe all the conflicts which arise from absorption in service to the people in general and the duties of the father of a family. We must not fail to recognise, however, that

there have always been statesmen in the highest positions who have at the same time also led a model family life ; in general, however, in this profession, the husband and father have been accustomed to come off badly. Further, we must not overlook the fact that the conflict between professional and family duties may become effective in the case of any man engaged in a profession and may at times grow to tragic dimensions. We call to mind here only all occupations involving danger to life and in which the occupation itself exacts the duty of sacrificing one's life. Miners, seamen, firemen, soldiers, doctors—the list could be continued much further—they must all occasionally set aside any care for their family, any consideration for them, if the obligations for their calling requires it. Thus far in the case of men one can, to a certain degree, speak of professions which are more or less unsuitable for marriage. The profession of seamen, which sometimes brings with it a year-long absence from home—how often besides involving complete uncertainty about the fate of the absent man—may bring conflicts into a marriage of which the poem " Enoch Arden " gives an idea. In this connection, too, we may mention also the professions of explorers, aviators and aeronauts, professional sportsmen, etc. The profession of *doctor* too is among those which are not always compatible with the tasks and duties of marriage in the ideal sense. Wife and children are, in most cases, accustomed to have very little of the father of the family ; fatigue and nervousness often make themselves perceptible in their education, often disturbed nights and want of sufficient recreation bring a factor of constant unrest into a doctor's family. If we consider further that doctors usually die relatively early, generally nowadays, even though comparatively well paid, leave no wealth behind and in their profession are exposed to the most divers dangers (infection), then we can understand if it means a sacrifice for a woman and not a position in life worth striving for to be a doctor's wife.

Among male professions which, in contrast with this, admit in general of an excellent augury for marriage (which also shows a relatively high average age of those active in

these professions) may be mentioned the professions of teacher and (Protestant) clergyman.[1]

In the profession of teacher, it appears as if the profession of elementary school teacher, especially in the country, were a few shades more favourable than that of the teachers in high schools. In this connection, the profession of university teacher is separate because in it quite different and quite incomparable presumptions are decisive.

The comparisons made here, however, all have only relative value for our consideration. Ultimately, a woman will compromise all the more with any profession of a man the more she feels bound by love exclusively to her individual man—or the less choice there is left her in consequence of the general unfavourable prospect of marriage for women (surplus women !). One of these two reasons must always decide. And hence for the marriage adviser too, nothing is left but to make a compromise with the given circumstances and put aside his scruples whether the man as a deep-sea diver or a detective in a large town is in constant danger ; *every* risk in life cannot be eliminated, and any care aiming at this would really only assist in the weakening and deterioration of human beings. Besides, it must be considered that often just the most efficient men prefer dangerous occupations ; on the other hand, men who strive for absolute safety, often present inferior marriage " material." In some quite definite professions, to be sure, it might not be out of place to investigate the circumstances with caution and reserve and to give warning where necessary. Thus we mention as an example the occupation of brewers, who are, in most cases, in the habit of getting enormous quantities of beer as " allowance in kind," and very often die quite young ; the occupation of waiter—at least in its lower reaches, whilst the higher grades are often extraordinarily good, at least pecuniarily (but even then there is still a certain danger from an irregular, irritating life) ; finally, all occupations regarded as more or less disreputable and attended inevitably

[1] *Cf. Flügge*, " Lehrbuch der Hygiene." Further *Conrad-Hesse*, " Politische Oekonomie," Part IV. : Statistik, p. 212 (5th Edition). (Gustav-Fischer, Jena, 1923.)

with a certain social loss of caste. The Middle Ages were not so far wrong when professions were differentiated as honest and dishonest. However, we are to broach this question only quite casually.

Now, if we investigate which occupations of women are most compatible with marriage, we must, if we first leave out of account the general principle of " incompatibility " [1] of employment and motherhood, ascertain that it depends very much on the extent to which a woman is absorbed in her work and how far she can discharge her household and maternal duties along with it. That is to say it is less a question of " what " than of the " how much." Thus, for example, the profession of the woman doctor can in some circumstances, and *within certain limits*, fit in well with marriage whether the woman carries on to a moderate extent only a slight consultative practice so as to help with the earnings or that she marries a colleague of her profession and works with him. In general, it can be observed that in marriages where the husband and wife are engaged in independent work—no matter whether they are carrying on a trade or are doctors—the joint work of husband and wife must as a rule be estimated as a favourable factor. However, the cases in which the wife's employment is to be judged as favourable or at least as unharmful, represent by far the minority.

An extraordinarily difficult question is that of the so-called " celibacy " of women teachers, civil servants and similar occupations. Where such regulations still exist, they are, as may readily be understood, on the part of the employing authorities based only on official interests and not on consideration for the wife and family. Here, however, we shall leave entirely out of account such actual or ostensible official interests ; we are interested solely in the question whether

[1] Incompatibility. *Cf. Niedermayer* in the Archiv für Frauenkunde Vol. XVI.

and how far marriage as a union of a higher order is harmed or endangered in these cases. I cannot—with the risk of the reproach of reactionary ideas—see in the carrying on of such employment along with marriage a permanently desirable or even ideal situation. This situation is unobjectionable for any length of time only in childless marriages. That is to say, they can only be sanctioned a priori without risk where the childlessness was ascertained before marriage or the position approved as a transition until children are born. It is quite wrong for marriage, however, to forego children from the outset so as not to have to lose employment.

In any case, the question of the celibacy of women civil servants is not disposed of simply by declaring the marriage restrictions of the woman civil servant to be a mediæval regulation (*Hirsch*). Certainly, no sensible person fails to understand the importance of the objections raised against the celibacy regulations by *Hirsch*. But the work of the woman civil servant and teacher are no exception from the "law of compatibility" as I might with *Niedermeyer* designate the principle formulated by *Hirsch* that work away from home and motherhood are in the long run irreconcilable opposites. There remains an unsettled conflict which cannot be done away with by broadminded removal of all prohibitions alone.

As already mentioned, the work of the woman civil servant is most easily reconcilable with the form of marriage which, as "companionate marriage," consciously foregoes children. Such marriages, however, worthy as they may seem to the couples themselves, are, from the social and eugenic point of view, worthless. Moreover, their worth even for the husbands and wives themselves in reality proves illusory. For by far the majority of marriages are in the long run not equal to the conscious absolute renunciation of children, apart from the difficulties, disadvantages and dangers of carrying it out. *Timerding* argues in favour of removing the celibacy regulations: "On the one hand, the State makes the family the corner stone of its construction, then again it makes forming a family difficult. There is a

crass contradiction in this." The case, however, as we have seen, is essentially more complex. What makes forming actual families difficult is far less the celibacy regulations in themselves than the question of employment of women on the whole.

If, at this point, we are to define our attitude to the problem of "women's employment and marriage," then we have to bear in mind that women's work has become an actual problem only in the present day, and that this question can be understood only in connection with the *social question* as a whole. Woman has had to *work* from time immemorial; she has also not been allowed to avoid *hard* work. Nevertheless, there has been no question of a crisis in the situation, and of any incompatibility of the work with marriage and motherhood. And even to-day, there is still no question of this even where heavy work in the natural usages of the community is done; one need only think of the peasant woman's work. That women have to work, that they even have to work hard, can, therefore, not in itself be the cause which has led to the present crisis. We know further that women's work, just as it has been necessary from time immemorial must, in the whole future of the human race, be simply *indispensable*, and will always be a necessary basis of any civilisation.

Hence there must be something special in the *present* kind of women's employment which is the cause of its being inimical to marriage, family and civilisation. I believe this can be perceived in the following circumstances: in the removal of work *outside* woman's natural sphere, in the evolution towards employment outside the home, attended with the *compulsion* to such work ever becoming more inescapable which has laid hold of women of all classes. No matter whether it is a question of the factory work of the working-class wife or the professional work of the wife with an academic training. The latter has only one advantage over the former—she need not feel so directly the bitter hardness or soulless repugnant work removed from all

relation to the values of life affected by feeling, especially those of the *family*. But she too will often enough feel her work an oppressive burden, and regard it merely as a *makeshift* for the purport of life in marriage and motherhood really suited to women's nature (*Timerding*). In the work of the working-class wife there are a few additional factors which must be regarded as making existence particularly difficult: the more or less inevitable injury to health in consequence of *the manifold burdens* both of the employment and also of the housekeeping and maternal duties which devolve on her; further, the specific injuries which arise from the character of the places of employment (*factory*) as well as the special hopelessness, dullness and mental confusion which are the consequences of the excessive rush, the extreme division of labour and the rationalisation of methods.

We have to mention at this point especially the important research work of *Max Hirsch*, who has investigated thoroughly how far the work of wives for a living is detrimental to her fitness for propagation through affections of the abdominal organs and by its unfavourable influence on pregnancy, parturition, child-bed and the rearing of a child—in which it must again be emphasised that the wife employed away from home has in addition to her outside work also the whole burden of the household work, the care of the children.[1]

The problem of the employment of wives is one of the most important questions of the present day, and indeed of questions of international importance. This international significance has found recognition in the *Washington Agreement*. After labour conferences having taken place decades ago—the first in Paris in 1889, the second in 1891, and a few more in Berne—the Versailles Peace Conference gave international labour legislation a new organisation by creat-

[1] *Cf. Niedermeyer's* report "Neuere Stimmen zur Frauenerwerbsarbeit" in Deutscher Aerzteblatt, 1930, further Archiv für Frauenkunde, Vol. XVI.; then *Küstner*, "Fortpflanzungsschädigung der erwerbstätigen Frau und ihre Abhilfe." (J. A. Barth, Leipzig, 1930), and *Hofstätter* "Die arbeitende Frau" (M. Perles, Vienna, 1930).

ing in Section XIII. of the Peace Treaty (Art. 387–427) an international labour bureau and a labour conference of the League of Nations which held a meeting in Washington in 1919–1920. The Washington Agreement was recognised and ratified by the League of Nations, including Germany.[1] Further, Germany in its " Law about employment before and after confinement," as well as in the laws about help in childbed and provision for childbed has, of set purpose, proceeded further on the once-trodden path of " legislation for the protection of mothers." Here we see before us an attempt to prepare the way for a comprehensive social legislation for the protection of maternity, an attempt about which opinion varies very much. That in addition to measures of this kind, a generally comprehensive provision for pregnant women is also required is only logical. How very much such efforts have my sympathy was shown in practice in my early days as a doctor when, twenty years ago, I, with the *Baroness van Lynden*, organised systematically the " Lying-in Care," which then gradually extended over the whole of Holland. Our measures included not only the care of the needy lying-in woman and new-born babes in their homes, the training of nurses, repetition courses for midwives, offices for giving advice on the feeding of suckling babies, including home-visiting, milk kitchen, instruction of mothers by lectures (training of mothers) and by memoranda, but, foremost of all, a gratis *welfare centre for pregnant women*.[2] This, which still constitutes an essential part of the above-mentioned requisition [3] can be carried out in a comparatively simpler and less expensive way. There is nothing to be said against, but everything in favour of, such welfare centres being inaugurated everywhere.

The problem is more difficult where the object involves that part of provision for pregnant women, making their work easier and measures for taking care of the working

[1] *Cf.* the excellent introduction: *v. Kunitski-Neu*, " Mutterschutz " (Georg Stilke Press, Berlin, 1928).

[2] See *Van de Velde* " Wochenschutz," Zentralblatt für Gynäcologie, No. 22, 1909, and " Wochenfürsorge und Säuglingsschutz," III., International Congress for the Care of Suckling Babies, Berlin, 1911.

[3] *Niedermeyer*, " Sozialhygienische Aufgaben der Schwangerenberatung " Aerztliche Mitteilungen, 1930, No. 23.

woman during pregnancy (preparation of opportunities for sitting down and for rest, prolonged pauses for rest, provision for stopping work in time, and so on). An important factor in the demands made in this is the granting of the *full* wages to pregnant women who make use of their legal right to rest from work. By this means we shall guard against women giving up their existing right (to rest from work) and continuing to work till the last moment of pregnancy. Indeed, efforts are even being made to turn this right into an obligation by the suitable indemnification of women, by which is meant the payment of the full wage. It goes without saying that it would be thoroughly desirable to have such a provision realised. But where the money necessary for this is to come from seems to me less simple than certain Socialist politicians who insist on such a demand seem to think.

Although, on principle, the same objections as regards the marriage hold good for all kinds of employment away from home as have been made briefly as regards wage earning in the narrower sense, that is, industrial work, nevertheless, it is obvious that, with regard to the higher professions of women, there are very great differences in how the injuriousness becomes *operative* for, in practical life, that injuriousness can, in favourable circumstances, be so extensively reduced that it almost amounts to a complete elimination of the detrimental effect. In any case, in the higher professions for women, the circumstances no longer admit of a general judgment as in the almost uniform circumstances of the woman industrial worker; rather, cases as regards compatibility with the duties of marriage, should be judged more individually without the fundamental importance of the "law of incompatibility" being therefore eliminated. We can only say that particularly favourable circumstances can greatly restrict the operation of the law.

Among the higher professions for women which represent in the most varied gradations the transitions from the work of the industrial woman worker and the profession of the

more highly educated woman and the woman graduate, we want to bring into relief certain occupations, in particular in which woman's special qualifications find their most brilliant sphere of activity. We mention here in the first place an ancient profession for women—that of midwife. Let us just indicate that at present earnest efforts are being made to raise the position of the midwife by making considerably higher requirements on her education and thus making this profession one of the higher professions for women. The midwife, from past experience, seems just the one specially qualified for the duties of marriage and maternity. However, it sets one thinking when *Baumm*,[1] in agreement with other authoritative teachers of midwives, wants to make known the fundamental incompatibility also of the profession of midwife with the ties of the family, and everybody who gives it a moment's thought will at once agree with him that no woman has so little command over herself or her time as a midwife.

Closely related to the profession of midwife—but demanding still more the *individual* strength of the whole individual and therefore incompatible with marriage—is the profession of *nurse*. On the other hand, nurses very often marry doctors. These marriages seem in general to be happy. They have had the opportunity of getting to know each other in the practice of a very serious and responsible profession. Thus, mistakes about their true character seldom occur. Their liking too often comes from mutual respect and appreciation of the trials and success in the profession observed in their daily work together.

A similar position sometimes develops in commercial life. A clever private secretary with character who becomes her " chief's " right hand will seldom disappoint him if a union for life develops from their work together.

Often—and that not to the detriment of marriage—the wife in a marriage of this kind continues to work with and assist her husband. Of course, in time, this relationship will not be possible when maternal duties advance in an increasing degree into the first place. So long as this is not the case,

[1] *Baumm*, "Misstände in Hebammenwesen," 1930.

however, the wife is right to remain her husband's assistant. If she will not or cannot do so, it is better if pecuniarily possible to give up her work when she is married.

We may here go briefly also into the bit of psychology peculiar to women in business, which can be characterised by the title "Der Mann als Chef." [1] It cannot be overlooked that where a woman works "with love," undoubtedly sex attraction, consciously or unconsciously, comes into play. "Eros in work"—a not uncommon form of erotic relationship nowadays. The observations of *Schmitz* have no doubt been rightly seen:—

"Even educated women in the majority of cases have nothing else to do but carry on orders, and where this has any charm, it comes from the personal relationship of trust which is readily established between a chief and his dutiful subordinate. Though this may be without any erotic feature, yet it is not the work which determines a relationship of this kind, but the difference in sex. A woman likes to work for a man she esteems, a man readily recognises the advantages of a sympathetic assistant and then puts more of the personal into the relationship than he would with a member of his own sex in a similar position."

The question of university education for women represents an important chapter from the point of view of marriage fitness. The social importance of this question is all the greater as, at the present time, passing through a university is no longer the exception and no longer confined to the rare commanding personalities who, as the first pioneers of higher education for women, were, on the one hand heroic individuals, but on the other had also undoubtedly a certain masculine touch. Just as little is it confined nowadays to the numerically small circle of the very rich, who can follow every whim of fashion. The higher education of women has become a mass phenomenon now,

[1] *Cf.* the interesting article "Der Mann als Chef" by *Oskar A. H. Schmitz*, Neues Wiener Journal of January 21st, 1929.

and the inexorable necessity for making use of it as a means for getting settled in some profession is no doubt felt to be rather an oppressive burden than an advantage, especially in certain circles of the middle classes. Whether girls are talented or not—and however difficult it is for them—it is no use, they *have* to learn something and then a university training with its " qualifications " seems the most attractive and most advantageous expedient. Besides, there is the relatively favourable factor that university education of men and women is a fine preparation for marriage. So we shall leave it undecided whether achieving this result does not seem essentially more important to many a pretty young woman student than passing an examination with the note " summa cum laude." Now, whether this is the conscious and desired main object from the start, or only a desirable and willingly accepted side issue of a university education does not matter, the fact remains that a young girl nowadays has more prospect of achieving marriage by way of a university education than by way of the " marriage market " in the fashion of her mother's and grandmother's generation.

We must therefore ask ourselves the question whether these marriages as a rule have a successful issue or not. In Europe, it appears that marriages of university graduates taken as a whole permit of comparatively favourable auguries. We must, however, be cautious and await the further development, for in such marriages the expert observer can perceive many negative as well as many positive factors.

So far as health is concerned, the academic professions are for women undoubtedly among those which give least cause for objection. This is remarked in the fundamental inquiry by *Max Hirsch* into the higher education of women. Recently, *Hofstätter* has again confirmed this view in a book, very much worth reading, on the high-school education of women.[1]

[1] *Hofstätter* " Ueber das Hochschulstudium der Frauen in Osterreich mit besonderer Berücksichtigung des ärztlichen Berufes " Archiv. für Frauenkunde, Vol. XV., p. 301.

At first, in the discussion about the higher education of woman, there was pushed very much into the foreground the question whether woman was by her nature fit for a university education and the learned professions and mentally, psychically, temperamentally and physically equal to the demands made by it. This question is closely connected with the psycho-physical sex differences: the question how far man and woman are not only physically but also psychically fundamentally different and beings reacting differently to the demands of life; further, with the question of "women's *capacity* for the attainments of men," especially in the realm of science. We all know that the opponents of higher education for women, as well as its supporters, opposed each other passionately on this question. And the arguments on both sides were not always concerned with the subject, but often of a purely personal nature.

Meanwhile, we have learnt to think coolly. Women have produced evidence that their attainments are not inferior to those of men, but can come up to them. Whether the average accomplishment of woman does not, indeed, remain inferior to that of the average performance of man or whether, in equal average accomplishment, woman must not really be contrasted as holder of the average performance with man as the holder of the extremes in accomplishment (law of "intervariation," *Liepmann* [1]) has not yet been made sufficiently clear.

However that may be, damage to health in women students seems, in general, not to have been manifested so far to any great extent. It is another question whether in study and the manner of studying there are not factors which may have an unfavourable influence for the marriage of women students. In particular, each case must be examined as to how far an original similarity of thought between the two candidates for marriage in their views of life in fundamental questions has not been influenced by study in divergent directions so that an harmonious marriage would be doubtful.

[1] *Liepmann*, "Psychologie der Frau" (Urban & Schwarzenberg, Berlin, 1920).

One of these questions is the attitude of the woman to *maternity*. In fact, it would be a very great gain of university education for women if it opened her eyes to the deeper relationships of life and enabled her to understand that she is of most service to herself, her sex and her race by comprehending maternity in its deepest depths and that—even if she herself is barred by fate from maternity—she should put her ability at the service of the maternity of other women in order to be of use by " spiritual motherhood " to the great number of children who could not get to know true motherliness ; in a word, if it were to induce her to grasp the *social* task of woman in any case, and to serve it.

To sum up, I would like to observe as regards the higher education of women : the education in itself is to be welcomed in some circumstances, and in so far as it extends woman's horizon and makes her more capable of comprehending her tasks. (The cases in which we can speak directly of a *mis-education*, we shall leave out of account here.) On the other hand, I do not think that we can feel unqualified pleasure about women being obliged to study in order to follow a profession. Yet we must not underestimate the fact that we have a dangerous vicious circle here. Girls have to study because the prospects of marriage are bad. But by studying and following a profession having become *a mass phenomenon*, the possibilities of existence have been made difficult for male graduates to such an extent that a downright catastrophic decrease in the possibilities of marriage must be the inevitable result if this condition continues to develop at the same rate as hitherto.

And thus, in this kind of following professions by women, there are undoubtedly circumstances which are bound to have a dysgenic (that is race-hygienically detrimental) influence.

If, on the ground of the arguments brought forward here, we were to balance the advantages and disadvantages of the professional activities of married women against each other, then it could only be said in the first place that every single

case must be examined with the greatest caution and scrupulousness. Then there is quite a number of women's occupations which can be reconciled with the tasks of marriage without any difficulty. Also we must not fail to recognise that the economic position at the present time unfortunately makes it very often necessary for the wife also to be a wage earner. The old principle, justifiable in itself, that a man should not marry until he is in a position to maintain a wife and children can no longer serve without qualification, if only because the uncertainty of existence in most male occupations has become so great that if this principle were followed, only the smallest minority could marry, which would only result in an all the more menacing situation. Hence, as regards this, whether we want to or not, we must make certain concessions.

But when, after being married for some time, the demands on the woman increase more and more, and in particular the tasks of motherhood, naturally the woman's whole strength should really be devoted to the family; then the great difficulties of life arise in the cases becoming more and more common in which the additional earnings of the wife cannot be done without. In most cases then, a way out will be sought and found in the direction of *prevention of births*, and the danger of this arrangement being carried to excess by too great limitation to the detriment of the marriage and the parties concerned is, as we know from experience, extraordinarily great. Anyone who has succeeded in understanding all the really tragic features bound up with the whole of this problem can only indicate as the end in view: the restoration of the ideal position which sets the wife free from the entanglements of business life and restores her to her natural occupation. Though the attainment of this end is inconceivable in the present circumstances, yet this does not absolve us from the duty of showing this end and of being continually on the look-out for ways and means of attaining it.[1] I do not consider it as by any means so hopeless as it appears at first glance. For a time will come again

[1] *Niedermeyer* "Zur Frauenerwerbsarbeit" im Archiv für Frauenkunde, Vol. XVI., Deutsches Aerzteblatt, 1930.

when the surplus of women beyond the natural extent will have become normal; there will come a time when the economic consequences of the tremendous and violent shocks to which we have been exposed will have adjusted themselves; *there must come a time* when understanding and reason will again prevail.

We cannot conclude this discussion otherwise than with the repeated reference to the fact that in spite of many remarkable differences, on the whole the academic professional work of women will be governed by the same laws of the incompatibility with the demands made by marriage as the industrial labour of the working-class woman—even though these laws may, for the present, be concealed more or less by many comparatively favourable circumstances which prevent its full harmful effect. This effect will nevertheless inevitably be revealed to its full extent at the moment when the position of the academic class is governed by the same "iron law of wages" of *Lassalle*, as the position of the manual labouring proletariat.

And so we must ask the question, whether it is desirable to extend the higher education of women farther—at least as a *professional training*. I think this question must be answered in the negative. An academic education, of course, such as is customary in America, which serves solely for widening the horizon, cannot do anything for the impoverished European nations at the present time, quite apart from the fact that the form of American university education, with its "flapper" and "girl" cultivation, seems not worthy of imitation without further consideration.

In my opinion, what we have to aspire to for women against this is, besides thorough *training in housewifery*—with considerably increased appreciation of *the vocation of housewife*—and better general education, a deeper comprehension of the fundamental questions of the sexual life in its biological, social and metaphysical roots, a genuine knowledge and real understanding also with regard to the problems of human propagation (eugenics, politics of populations, etc.) and the widest possible knowledge of an insight into the

tasks of education. May we see " the new woman " rise in this way from the ashes of the present as an upholder of civilisation and creator of everlasting worth—as the conscious embodiment of the " eternal feminine " which draws mankind upwards.

CHAPTER XVIII

ADVICE ON MARRIAGE

THE foregoing chapters present an attempt to outline the social points of view from which the question "May I marry?" is to be regarded. It is only an attempt, for the sketch could not contain more than scraps and suggestions of the ramification and branching out of the social problems with one another and with other general and cultural questions. However, I hope that the magnitude of his responsibility both to himself and to his partner in marriage has been made clear to the reader, and further, that also the magnitude of the social responsibility has reached his consciousness.

Now, if we try to draw a logical conclusion from what has been described, it can only consist in this: *everyone* must be offered the possibility of hearing expert advice before contracting marriage in order to find out how the proposed union is judged on the strength of careful examination by an experienced adviser to whom the problems have been confided—so far as human understanding is able to for such a judgment.

The last qualification will urge us to reflect on the limits of what advice in marriage can really accomplish. Anyone who has followed the discussion so far will be able to guard against excessive optimism, though we should be able by means of advice on marriage to exercise a eugenic selection so effective that mankind promises to become exempt from degeneration, disease and inferior descendants. He will, however, also keep just as clear of the pessimism which paralyses all energy because, otherwise, any effort would be regarded as hopeless from the start. In particular, he will have realised that there are for ever cases in which a bad augury for marriage has to be given with such a high

degree of probability that it would not be good to disregard the advice of the specialist.

Further consideration then shows us, however, first that the cases of *absolutely* bad forecast for marriage are comparatively rare and that, therefore, it should be a rule to discuss the objections *so far as their elimination is possible* (now and then also without regard for the possibility of abolishing the evils), yet—apart from those comparatively rare cases of absolutely bad prognosis—to be cautious in advising against marriage. One should rather, even in the cases of doubtful eugenic augury, try as far as possible to *favour* marrying. Advice on marriage must not be simply making marriage difficult and putting obstacles in its way (*Grotjahn*). An optimistic principle, a certain "favor matrimonii"—a favour shown to marrying in the sense that in doubtful cases one gives the vote *for* rather than *against* marriage—will have to be the principle to govern the advice.

Second, this consideration shows that we are far—and indeed, better too, if we never arrived there—from exercising *compulsion* with regard to advice on marriage; that is to say, making the marriage dependent on the issue of *a marriage certificate*, the effect of which might be to extend as far as legal *prohibition* of the marriage.

But, on the other hand, so long as having recourse to the advice on marriage and the interchange of marriage certificates depends solely on the goodwill and sense of responsibility of the parties concerned, there is in this voluntariness such a factor of inadequacy that the eugenic value of the advice endangers a further limitation; for people with no sense of responsibility will multiply as before, untroubled by marriage certificates. And supposing this to be the case, it might be in our power to forbid their propagation in wedlock —propagation out of wedlock, however, cannot be prevented by prohibition of marriage.

On the other hand, we must keep in view that, although for all these reasons the value of the arrangement to *racial hygiene* (eugenics) cannot be too highly estimated, yet even now a high value for *social hygiene* is to be adjudged to the

giving of advice (*Niedermeyer*). And it is precisely social considerations which make us stand up for a reasonable final development and for promoting the giving of advice on marriage to the best of our ability.

Now we are first to apply ourselves to the question of *the marriage certificate* and its tasks. Undoubtedly, there can scarcely be a more responsible task for the medical expert than giving a certificate in which a judgment is given on the marriage fitness of a candidate for marriage or an engaged couple. Therefore, it is right to require that, before giving this certificate, there must be not only an exceedingly thorough physical, but also a psychological, examination and an investigation of the character of the applicant, a careful biological investigation in respect of possible serious and doubtful hereditary tendencies and, finally, an estimation of the whole personal and social environment, in which one should always be mindful of the fact that there are essential psychical presumptions of happiness in marriage which are not graspable by scientific investigation.

How hard it is even after careful examination to guard against grave mistakes in giving a marriage certificate is shown by the arguments of *Leppmann* in the book by *Max Hirsch*,[1] " Das ärztliche Heiratszeugnis," in which the former deals solely with the neurological-psychiatric side of the question. *Leppmann* points out how infinitely difficult it is to ascertain the malady in neuroses, hysteria, incipient mental disturbance *against* the will of those being examined. Even the grave conditions may at the beginning be really impossible to diagnose. Is one to demand information about the previous life, etc., of the candidates for marriage as is usual in criminal cases ? Certainly one would then find out a part of the dangerous conditions—but always only a part ! Only many would then lose the desire to marry, and these not the worst.

[1] *Max Hirsch :* " Das ärztliche Heiratszeugnis." Seine wissesschaftlichen und praktischen Grundlagen, Monog. zur Frauenkunde, No. 2 (C. Kabitzsch, Leipzig, 1921).

" We doctors all have cause to refuse modestly to let people transfer responsibilities to us to which we, as poor mortal men, are not equal. We would strain at gnats and swallow camels."

Thus *Leppmann*, from the neurological-psychiatric, arrived at a radical rejection of the compulsory marriage certificate. When he writes at the conclusion of his arguments : " Finally there are points of view as well which have just as much value as the eugenic. The right of the individual to happiness in life must then not be wholly made light of, and happy marriages are not altogether rarely contracted by people whose mental and physical constitution from the eugenic point of view gives rise to doubts ! " I am entirely in agreement with this writer.

Everywhere One Looks—Difficulties

Heller, in the same book, from the point of view of the specialist in diseases of the genitals—as may easily be understood, arrives at a more favourable judgment. For, in his particular speciality, to be sure, lies one of the main fields of the efficiency of the marriage certificate—in guarding against the importation of diseases of the genitals into a marriage. But here, too, the difficulties are by no means slight. Quite apart from the fact that it is difficult to establish the moment of certain and final cure in every case, to say from what moment the marriage can be pronounced free from objection, sexual intercourse, as *Heller* pertinently remarks, has begun with a great many candidates for marriage before marriage. If the marriage certificate is not asked for until just before the marriage, in numerous cases it will come *much too late.*

" Whether some public court should undertake to *compel* (with the compulsory certificate) or to *induce* (with the optional) a woman to give up a man with whom she has already had sexual intercourse because the man has a disease of the genitals, is a delicate question. A refusal of the certificate, however, represents such compulsion, or would be felt as such by the couple wishing to marry. Who can say whether after years of waiting for the cure, at last

achieved, the engaged couple would still have the same liking for each other ?

We see here the danger of grave mistakes. Lastly, we have to bear in mind too the possibility of *abuse* by which the originally ethical idea of the marriage certificate might be changed into an immoral one, or at least might be made to serve immoral purposes ; the possibility, that is to say, of being able to withdraw the moral obligation to marry by the aid of the refusal of the marriage certificate. We merely suggest this possibility. To avoid such possibility, it must be strictly observed that where sexual intercourse has occurred beforehand—and still more if there are already children born out of wedlock—the adviser must deal with the case just as if the marriage had already taken place.

Hence *Heller*, notwithstanding that in his special province the possibility of a prognosis based on tangible and comprehensible facts is far greater, then also comes in the end to the same conclusion as *Leppmann*.

" Therefore, let us spare the foundation of the future of our nation experiments, the consequences of which we cannot see. ' Marriage is no plaything—God forbid ! ' Let us avoid everything which may in itself increase the already great disinclination for marriage ; let us, on the contrary, strengthen the idea of their own responsibility in young people : we need not a herd watched over and guided by the State, but individuality."

Although the individualistic exaggeration of the above principle—otherwise right in itself—is incompatible with comprehension of the social task of marriage and the moral concept of marriage, yet these authoritative opinions, the number of which can be increased at will, make us think very seriously and induce greater caution and reserve in the question of the marriage certificate.

Grotjahn (" Hygiene of Human Propagation "), on p. 260 and the following pages, gives us some examples of how certificates can be given while observing the caution and reserve enjoined. Of a marriage certificate given without this caution, he says rightly :—

" Such a certificate may act like the bullet shot from a

gun in the dark, with which the marksman does not know what he is doing."

As a guide to giving the certificate, the circular issued by the Prussian Ministry of Health on February 19th, 1926, has appended a list of questions and a specimen certificate. The list of questions tries, by the aid of a family tree, to find out the hereditary tendencies of those concerned. The marriage certificate depends on the following questions :—

" I. What questions arise in marriage : (*a*) for the person examined, (*b*) for the other partner in marriage, (*c*) for the descendants, (*d*) what hereditary tendency on the side of the other marriage partner seems particularly doubtful ?

" II. From the report before us, must marriage be urgently advised against ?

" III. Should the marriage be postponed ? How long ? "

In this connection, I should like to refer to what I have argued under the title " Ehezeugnisse and Eheberatung," in the *Berliner Tageblatt* of January 17th, 1928 :—

" I must question whether it is right to go so far. Certainly a place for examining candidates for marriage might, in the course of time, collect material for study which would have very great value for the hereditary-biological research. Such a purpose, however, can only be fulfilled if the institution is in every respect fully equal to the very great demands, that is, as regards management, resources and remedies which would be made on it. If such an examination (with the accessory registration and elaboration) should be desired, as it ought to be, then one would imagine it with the kind of procedure of the world-renowned Mayo Clinic in Rochester, where every new patient—without being reduced to the level of a mere object—is examined by means of a series of specialists and laboratories in such a well-planned way that every basis for judging his condition is really obtained. It is obvious that at most only one or two institutions could be erected in the State which might comply with such great demands. In my opinion, however, places for the examination of candidates for marriage which have to be satisfied with considerably less are somewhat inadequate for the physical improvement of the human race. . . .

"We doctors already have difficulty enough in making our patients understand that a candidate for marriage, on justifiably selfish grounds, is doing his duty by taking into consideration the state of his own health and that of his prospective companion in marriage. In the meantime, until philosophy holds the structure of the world together, we do not startle them by trying to make them serve the higher purposes mentioned. We are satisfied if we succeed in conveying to them that it is to their own best interests to avoid a blunder in matters of health, because such a blunder only too readily takes its revenge on themselves, on their mates and on their children (and by this circuitous route again on themselves)."

With regard to the question of legal or voluntary regulation of the marriage certificate, we may refer further to the very important observations of *Ebermeyer*, which are quoted in *Schwalbe's* "Gesundheitliche Beratung vor der Eheschliessung." [1] *Schwalbe* gives a short introductory survey of the experiences up to now in countries in which attempts at legal regulation have been made, and comes to the conclusion that the results so far do not encourage imitation: *Ebermeyer* likewise makes grave objections to legal regulation.

"And so we arrive at the conclusion that improvement of the rising generation must be striven for preferably by other means than legislation."

His observations on the voluntary inquiry into marriage fitness warmly recommended by him are very interesting:—

"If a betrothed person obstinately refuses to undertake the medical examination or to make the result known to the other party, then the latter can derive from this an important ground for withdrawal from the engagement, and that even when the one who refuses is actually healthy. For, in such a case, the other betrothed cannot be expected to carry out the marriage with the prospect of later tribulation on account of illness."

In the passage quoted, one finds the full legal foundation

[1] *Schwalbe:* "Gesundheitliche Beratung vor der Eheschliessung" (G. Thieme, Leipzig, 1927).

for *Ebermeyer's* most important arguments with regard to decisions of the high courts of justice.

Instead of a compulsory marriage certificate, therefore, we can recommend being satisfied with the memorandum for those about to marry. It has, in the first place, only propaganda value; it should arouse and intensify the attention and the conscience, it should awaken and deepen the sense of responsibility.

Towards this deepening of the sense of responsibility, husband and wife should be made acquainted betimes with the tasks and duties of marriage. As there are now " schools for mothers," it might not be inappropriate to teach inexperienced married couples in special training weeks, courses and the like, the duties devolving upon them in the future; as regards this, I may call to mind what was remarked in Chapter XV. about the " instructions to brides " in the Catholic Church and the special " exercises for engaged couples," the development and extension of which opens up very valuable possibilities, provided that their direction will be entrusted only to individuals who have struggled through to a general human understanding.

Although I would like further to give warning of a certain fussiness and formal superfluity with which people now and again lay hold of " matrimonial instruction " and try to encourage it by great profusion of propaganda, yet, on the other hand, I do not fail to recognise that there is a germ of good in such efforts and that, for example, I am in sympathy with the idea of an organisation of special teachers on matrimonial questions in the universities. For, as I have said, in my opinion, it is thoroughly desirable that a really profound training would train young people for responsibility and a proper understanding of the problems of marriage; thus, also, those who are not equal to taking the tasks of life with matter-of-fact calm may still be helped forward in knowledge and in training the will as far as is in the power of human understanding.

If we have realised, however, that the value of advice

before marriage and its efficacy in a *eugenic respect* is only very limited and greatly dependent on the goodwill and understanding of those who seek advice, then there follows from this without further ado the critical attitudes towards the above-mentioned attempt which the Prussian Ministry of Health has undertaken in matters of advice on marriage. The circular of the said Ministry of February 19th, 1926, on the organisation of places for giving advice on marriage directed by doctors and on the giving of marriage certificates, recommends to State and municipal councils (welfare and health officials) the organisation of places for giving advice on marriage on the following lines : the advice is to extend solely to a medical examination of candidates for marriage in respect of their health qualification for marriage as well as to whether and how far, perhaps from the point of view of the doctrine of heredity, certain dangers threaten in the marriage and in the procreation and rearing of children.

According to our exposition thus far, the limits of advice in marriage by their restriction to marriage fitness as regards health and eugenics must in practice prove too narrow. And in fact that has been the case. Nearly all the places for advice on marriage, even those which at first carried on purely for advice on marriage (*Scheumann*), very soon felt obliged to go beyond the original lines to advise on marriage (marriage, life and advice on family matters respectively, according to *Scheumann's* phraseology).[1]

Thus you may understand my point of view when I argued in the *Berliner Tageblatt* (see page 336) :—

" Now, so far as advice on marriage in the sense of advice in marriage is concerned, I believe far more in the marriage adviser than in the *place for advice on marriage.* What very great demands are made on the doctor as adviser in marriage —who for the present occurs only in isolated examples whilst the species is still in process of cultivation—I have likewise explained in that second volume (compare ' Sex Hostility in Marriage ').

" This much is certain, however, though my attitude to

[1] In Frankfurt-am-Main, *Raecke* kept strictly to the original exclusive restriction to eugenic advice *before* marriage.

the council chambers is more or less sceptical, because I regard their importance as wholly dependent on the personality of their directors—I believe in the good, intelligent adviser, that is, in the true ' marriage doctor,' in his mission, in the good which he can do."

By this I have already expressed that in my opinion, in the work of the marriage councils, we must regard the advice in marriage as more important than the health and racial hygienic advice *before* marriage—and this agrees approximately with *Niedermeyer's* definition, according to which the social importance of advice on marriage is essentially greater than the eugenic.

However, before we turn to the tasks of advice in marriage, we are going to dwell briefly on the questions of organisation : is a council for advice in marriage to be preferred to private and individual advice in marriage, and further, what individuals are best fitted to be advisers ? In connection with this, we intend to consider briefly those tasks of advice in marriage which lie outside the medical sphere.

As regards the questions of councils, the point of view upheld by me has really been defined already by the passage quoted above.

According to this, the ideal form of advice on marriage would undoubtedly be the purely personal advice which is given in the doctor's consulting-room face to face, from man to man, with the elimination of every intervening and merely disturbing factor—such as organisation, care, sick fund, eugenic chart, and so on. Nevertheless, we cannot overlook the fact that this ideal form of advice on marriage is still only to be found in rare cases. This is principally because the type of good family doctor is really quite extinct ; it has been supplanted by that of the overburdened club doctor. Whether it is technically and physically possible to fulfil the delicate duties of advice on marriage in the voluminous traffic of the club doctor's consulting-room may justly be doubted. In connection with this lamentable exterior development, there are the circumstances that probably also

comparatively few of the club doctors can apply themselves so closely to the important questions, the thorough mastery of which is an absolutely necessary presumption for successful work in advice on marriage, so that really serviceable advice is possible. Note that now, as always, I adhere to the principle that the first stipulation for a really good medical adviser on marriage is natural aptitude—that fine humane power of sympathy which cannot be learnt and cannot be replaced by book knowledge, however great. Nevertheless, the necessity of a thorough *knowledge* also must, however, be emphasised, for, in advice on marriage in particular, an immense number of questions confronts the doctor, the practical mastery of which can really be acquired only by zealous study. The ability to acquire this scientific armour, of course, *every* doctor has, granted that he is not lacking in the necessary qualities of mind and character. This ability, that is to say, is quite independent of what special line a doctor masters or whether he is skilful and practical. It is quite wrong to expect, perhaps, of the State or municipal official doctors " by virtue of their office " any special qualification for this important task. *Kautsky*, however, recommends the officially appointed adviser on marriage ; in his experience, patients are supposed to have more confidence in an officially appointed doctor than in a doctor with a private practice, because, in the case of the latter, they have a more or less undefined feeling that he has a material interest in their sufferings. How far *Kautsky's* socialist tendencies have also a voice in this matter may be left open ; but perhaps these tendencies cause him to overlook the fact that the confidence observed by him is really more a question of personality.

Scheumann, too, recommends the officially appointed doctor as a kind of public " family doctor." Again, it depends most of all on the personality. That the members of special branches of the profession naturally have more frequently to deal with matrimonial questions, and hence have a certain advantage over others, is no contradiction of the arguments based on principle which are advanced here. It is obvious that the gynæcologist, the specialist in nerve

diseases, the specialist in diseases of the genitals are, to a certain extent, qualified in advance by their speciality; indeed, one may safely say their co-operation is simply indispensable for organised advice on marriage. I have spoken of this in great detail in various places, and *Niedermeyer*, too, has explained how the gynæcologist in particular has specially important tasks to perform in advice on marriage.

The personal presumptions for the aptitude for the work of an adviser on marriage we shall have to establish later. Here we intend next merely to investigate why in present conditions the ideal form of advice on marriage so rarely and with such difficulty finds realisation.

If the circumstances of the club practice simply do not permit of a great part of the medical staff carrying on advice on marriage with prospects of success, then the further question arises, whether it is really desirable to make advice on marriage an arrangement accessible to *all*—if, on the other hand, a true family doctor, as skilled adviser in every situation in life, is at the disposal only of a small circle of chosen people, then there remains no other expedient than to create organisation by which that circle too will be reached by the advisory council—or better, by which also the real advantage of the organisation can be made accessible to all and conveyed to all the circles which would otherwise be excluded. This, however, means in other words: advice on marriage must be incorporated in the system of public care of health, it must be made a branch of the general care-organisation, and this means, when put into practice, organisation of councils for advice on marriage. However averse one may be to this on principle, if one has made oneself acquainted with the idea of social care of health, one cannot escape the logical conclusion in the field of advice on marriage, however unpleasant it is in just this field, in which, indeed, ultimately the highest personal element of feeling stands in the foreground.

Thus, if one upholds the point of view that the individual form of advice on marriage is the ideal, then we shall have to decide whether, where its realisation is opposed by in-

superable external and social obstacles, it would be better to have *no* advice on marriage than to have it in the form of advisory councils. It can easily be understood if we say: rather no advice on marriage than *bad* advice. And that is absolutely right.

But, if we are to be just, we must investigate without prejudice: is it a necessary feature of bureaux for advice on marriage that the advice they offer must be bad? Is it possible to avoid the defects which cling to organisations? In this respect, we may give way to a little optimism with the stipulation that for the efficacy of marriage advisory bureaux, it is enough to hold certain minimum guarantees. At present, there are in existence in many places "independent advisory bureaux," of which one must assume that the "spirit" in which they are conducted is not in accordance with the spirit of marriage. With the turn of mind of these advisory bureaux, which really only carry on contraception exclusively and of necessity,[1] they should, to be honest, call themselves "contraception bureaux," but not marriage advisory bureaux. I am not in agreement. I even think such a conception absolutely wrong on psychological as well as other grounds.[2] In face of this, I must, however, put into words with as much emphasis my own opinion that no doctor who gives advice on marriage can evade the obligation of requesting the avoidance of pregnancy in a given case, and that—unless the religious conviction of the husband and wife is opposed to it—must also make it possible for them to comply with this request without compulsion to abstinence by assisting them in the practical prevention of conception. Only in very special cases do I consider such assistance proper at the beginning of a marriage, yet it must be borne in mind that there are exceptions in which a (very relative! to be sure!) marriage fitness can be regarded as existing if pregnancy is precluded

[1] *Cf.* the discussion in the Gynæcological Society, Breslau, February 18th 1930, *Zentralblatt für Gynäkologie*, 1930, No. 23.

[2] After all that I have said on the question of the birth control in "Fertility and Sterility in Marriage," I need make no further remarks on it here than that, in my opinion, contraception is resorted to in a great many cases in which it should not be so, and is neglected in just as many cases in which it would be necessary.

from the start. In such a case, if the parties concerned, after the whole facts of the case and their significance have been made thoroughly clear to them, insist, in spite of everything after cool reflection and in all seriousness, on entering into matrimonial union, I would not refuse them my aid in this respect, if necessary, in the form of producing a temporary[1] sterility by operation. At any rate, the continuance of a (again admittedly very relative) marriage fitness in a marriage not uncommonly depends on pregnancy being precluded and the earnest adviser on marriage has, in these cases, seriously considered this question from all sides; also, as far as the practical inferences, from the knowledge of such a necessity. Hence, I too, in the fourth chapter of this book, have had to make the answer to this question of the final establishment of marriage fitness or unfitness depend upon the possibility of precluding a pregnancy with approximate certainty.

Moreover, the actual attitude of every individual adviser, the practical advice which he gives in the individual case, of course depends to a great extent on his general philosophical attitude, and this he will have to settle with his conscience. I have made *my own* point of view clear in this, but I know how to respect the conception of others.

Besides, it has to be borne in mind that giving advice in matters of prevention of pregnancy is not *advice on marriage.* And if, in addition, the advisory bureau is conducted as well in a spirit which on principle and philosophically the institutions of marriage and the family—and such bureaux have increased recently with a striking obtrusiveness and persistence—it is quite comprehensible if bureaux bound by religion, and because of their view of life, are opposed to marriage advisory bureaux of this kind. In many places, Protestant bureaux for advice on marriage are already being organised; for instance, the Women's Protestant Unions of Greater Berlin have organised a bureau of this kind in Charlottenburg. On the part of the Catholics, it is the

[1] "Temporary" in the sense that the result of the operation, the sterility, can be put an end to by a fresh interference, if altered circumstances permit of or require this.

" Caritas " Union which has taken an enthusiastic and successful interest in advice on marriage and maintains numerous bureaux.

The justification of denominational bureaux for advice on marriage does not arise only from the need for counterbalancing the activity of the bureaux described above ; they are simply complying with the needs of religious circles who, as is easy to understand, will give the preference to bureaux of this kind, in which they feel they are understood to the last degree in fundamental questions of life.[1] In the end, the justification lies too in the practical results. To be sure, the objections to such bureaux are by all means to be estimated. *Fetschner* abandons denominational bureaux for advice on marriage ; so does the well-known Viennese adviser on marriage, *Kautsky* (who himself conducts a model advisory bureau) ; *Kautsky* advocates in advice on marriage, the " principle of no principles " ; in other words, the abandonment of regard for all but purely medical considerations. Similarly, *Scheumann* rejects all but the purely biological-medical points of view in advice on marriage, which he represents as part of a comprehensive " biological advice for adults."

This purely medical conception from the natural science side of the tasks of advice on marriage, however, overlooks the fact that marriage is an exceedingly complex problem, of which the biological-medical side itself is only a part. This must not be taken to mean that the medical adviser is now to go beyond the confines of his science and to venture on advice which is better left to the legal adviser or pastor. However, in practical advice on marriage too, all departments of the universitas-literarum meet. And therefore advice on marriage, if it is not to be one-sided, must, in its own interests, be assured of the co-operation of the lawyer and the theologian. In this question, I would like to give my assent to the Hamburg lawyer, *Hannes Kaufmann*, who, in opposition to the purely medical conception of others, successfully canvasses the organisation of bureaux for advice on marriage universal in scope. He calls these

[1] *Niedermeyer* in " Caritas," 1930.

" confidential bureaux for engaged couples and married people," and intends, in this way, consciously to contrast another type with the purely medical advisory bureaux in Germany. *Kaufmann's* efforts deserve great attention.

I would like to refrain for the time being from a conclusive judgment on the worth or worthlessness of marriage advisory bureaux in general. We see that in regard to this at the present day, everything is still at the full tide of development, the aim of which cannot yet be determined. We see too, however, that very heterogeneous elements sail under the flag of advice on marriage, the value of which is to be estimated quite differently. For the time being, we must confine ourselves to not losing sight of the ideal form of advice on marriage as the final aim, and besides to taking into account most conscientiously the present condition of affairs.

However, we must, of course, not omit to point out certain possibilities which admit of the extension and development of advice on marriage: first of all, the necessity for closer connection with the *care of pregnant women* (*Niedermeyer*). Further, abuses in professional matrimonial agencies have been pointed out repeatedly. *Harmsen* has reported the very noteworthy attempt, not crowned with lasting success, in Magdeburg, to combine advice on marriage with an official *matrimonial bureau*, which, to be sure, was provided for war widows, but was conceived in consideration of eugenic and social points of view. That the idea is valuable in itself and will continue to be taken up is shown by the note quoted from the " Christlichen Volkswacht " (Part 3, 1930), about a Protestant bureau to prepare the way for marriage. In close connection with such bureaux is the organisation of the adoption service. The provision of adoption agencies might be able to alleviate a great part of the misery of illegitimate children and, at the same time, to clear away to some extent the trouble in many childless marriages, and would in many respects be a substitute for the old " foundling hospital," which, in spite of the exemplary efforts of

Nassau, who is trying to get rid of the gloom of the mediæval home for children and mothers, can never be a perfect substitute for a parental home.

From these points of view, very important and grateful tasks are revealed to the marriage advisory bureaux as a component of the public care of health.

Also, the latest indications about the possibilities of the development of advice on marriage show us how much greater the field of social tasks is than the field limited to eugenics, and how, by restriction to the latter, intolerable fetters are put upon the ideas for advice on marriage which would in practice necessitate absolute renunciation of any success.

We have now to turn our attention particularly to advice in marriage. That here the most difficult and most delicate questions may come to the adviser has already been mentioned. Married people—an overwhelming number wives—often urged by really serious distress, seek the expert advice of the adviser in marriage. It may be observed again that he cannot evade the task of discussing, if necessary, also the question of guarding against the birth of further children. The responsible adviser will always know what is at stake in this, and will not lose sight of the fact that here not only a question of physical health connected with the incidental social circumstances, but just as much a physical question is involved, and a psychical question not *for one* of the couple only but *for both*—that is a problem which can be solved only with the mutual agreement of the partners after all the pros and cons of the solutions which come under consideration have been frankly and honestly discussed with them.

Further, as far as the sexual functions in marriage are concerned, it is generally a question of cases of sterility (and that, as *Kautsky* observes, remarkably often) as well as of difficulties in copulation, in disturbances of potency, etc. Discussion of obstetric questions is also common. It goes without saying, that the co-operation of an experienced

gynæcologist in most of these cases cannot be dispensed with.

Finally, it may be mentioned quite generally also that often a marriage unfitness which has first arisen *during* marriage is involved, and the question how this can be changed back to marriage fitness.

However, not only questions *of health* bring married people to the adviser. Often there are also difficulties of an economic and physical kind, conjugal troubles, troubles of conscience which press for expression. This side of the marriage adviser's activities is a task of quite a peculiar nature; it makes demands on his highest capacities in the province of psychology, and finds a parallel really only in the confessional. Here is revealed whether the marriage adviser is really *a healer* of marriage, a helper who is himself able to conceive of marriage as an "organism of a higher kind," to diagnose and to treat its disease properly. It is no longer the individual husband or wife and their personalities who are his patients; marriage itself is the organism affected, and he is to cure the malady. *Flaskamp* [1] has amplified this idea. One of his essays is entitled "Ehekrankheit, Ehehilfe" (disease of marriage, cure of marriage). This goes to the core of the problem. The marriage is ill; it needs the help of the marriage doctor.

Flaskamp starts from the principle: among the units which uphold the State, marriage represents—quantitatively, not qualitatively—the smallest unit. In this smallest social product, reconstruction processes can take place just as disease processes can. Innumerable marriages are diseased. As symptoms of disease, we find a menacing increase in divorce cases, a great deal of conjugal unhappiness and trouble.

"By virtue of our mission as doctors, we have not only the right, but the duty, of putting our advice at the disposal of our fellowmen in psychical trouble, and showing them ways of getting out of the confusion of matrimonial troubles, at

[1] *Flaskamp:* "Die Eheberatung," Münchner med. Wochenschrift, 1928, No. 29, p. 1253, and "Ehekrankheit, Ehehilfe" in "Volksaufartung, Erbkunde, Eheberatung," 1929.

the same time often giving them as principally concerned, the capacity for seeing from a distance which we, as non-participants, are more easily able to acquire. We—here we are identifying ourselves with the State—however, have also the right and duty of attending to the problems which arise from the *rôle* of marriage as a social institution. For, as doctors, we are also protectors of this concern which is of importance to the State."

After *Flaskamp* has observed that *foresight* in marriage is essentially a problem of education, he puts the tasks of marriage treatment into words as follows :—

" This must begin when the unity into which the husband and wife have fused in marriage has been disturbed by one of the causes cited ; in other words, when the marriage falls ill. In this case, foresight comes too late. The rescuer, however, does not come too late ; he has before him now a particularly difficult problem in treatment. . . . Here the marriage rescuer, or marriage doctor, as I would call him, has to bring in understanding for the troubles which may result from a divergence in the views of life and conduct of life, for sexual trouble, mental and physical suffering. He must also not overlook the fact that external, material and social factors often concealed may have disturbed the matrimonial unity."

In this connection, it may be pointed out that it has been considered proper to consider carefully the idea of " *Bureaux for the adjustment of marriages.*" [1] Here people seem to me to be going rather too far in the effort at creating more and more new separate organisations and the organising of separate and isolated tasks. Anyone who has followed properly the conception given here of the tasks of advice on marriage will find that the province of the last-mentioned efforts is entirely included. Whether in individual cases the task of marriage adjustment is more a matter for the doctor or the lawyer or clergyman respectively is a question which does not come up for judgment here, after having advocated the point of view that the tasks of advice on marriage are so

[1] Frau *Liesenberg* and the *Walter Hoffman* Institute, founded by her in Düsseldorf, are working for this in particular.

many-sided that, in them, the representatives of all the faculties of the universitas-literarum have to put their hands to the joint work.

In any case, the task of marriage adjustment as one of the tasks of marriage advice properly carried out can have excellent results. It is a service to the community which is carried out here ; whether it first takes individuals in hand and provokes them to severe searchings of conscience : how have I made it fail ? With this question, every attempt at marriage adjustment must begin. And if the person seeking advice comes with serious intentions and is really *willing*, then it will be possible to help him. That, however, is the first and chief stipulation. Then he will next be provoked to severe self-examination. This examination extends not only to his own guilt but also to all the factors in his own person, though not in his own guilt—hence to all the circumstances which may have a detrimental effect on his marriage fitness. For even the marriage fitness certified by a doctor before marriage is not fixed in extent once and for all. It may change. Therefore, fresh conscientious examination is necessary. *How fit am I for marriage and how can I keep up to the mark in marriage, how can I constantly work at myself in order to improve my marriage fitness ?*

CONCLUSION

SHALL I ?

Now, when I "can," when I "am willing," when I "may"—*shall* I marry ?

Certainly, dear lady reader, who have asked me for advice—dear man who would hear my opinion—you should !

But, before I tell you why you should—a few more words to make clear to you how the foregoing observations are to be understood. It would be wrong, that is to say, if you were to find in them a pretext for unjustified evasion of the decision to marry.

I must therefore repeat with special emphasis that the explanations contained in this book aim at giving *an idea* of the importance of the many and various factors which can, from the beginning, affect a marriage favourably or unfavourably, in which, however, it must ever be kept in mind that for this idea also the knowledge of the *relativity* of the marriage fitness or unfitness is required. With the exception of certain cases of absolute marriage unfitness, men and women, even if one has in by far the most cases to designate one or several of the attributes coming under consideration as "insufficient," are fit for marriage if they are joined to a suitable partner.

This suitability of the partner, however, does not depend only on whether his qualities which seem favourable for the proposed marriage supplement or strengthen the qualities of the questing person, and whether the unfavourable factors in him will be squared up as far as possible by the union itself—and the suitability of the other partner not less—is determined to a very great extent also by the degree of readiness and willingness of the one to meet the other half way, to bear with his deficiencies and faults, to adjust them as far as possible and to be helpful in the attempts to improve them. On the one hand, the marriage fitness of the

individual shows itself before and in marriage to be capable of great improvement in many directions, physical and psychical, by one's own insight, training or treatment; yet, on the other hand, in that readiness above all if it is present on both sides, lies the guarantee that physical deficiencies will disturb the marriage comparatively little, and that the psychical marriage fitness of the couple will improve progressively. For just in that unflagging willingness we have to perceive one of the main points of the fundamental conception " marriage as a task."

Marriage as a task! Why should one undertake this—nevertheless avoidable—task when life in itself already presents an excess of difficult, inevitable tasks? On what is this imperative of marriage based?

Above all, on the nature of love which strives for the completeness of the union and the assurance of its continued existence, desires a being together and, beyond the mental expressions for which it is only intermittently inclined, longs for the continuous interchange of spiritual values. All this necessitates the lovers' *living together*, which, outside marriage, is only obtainable partly by concubinage. Such considerable disadvantages accrue to the " free marriage,' even for people who do not bother about religious or other moral standpoints, that it is shown by experience to be attended as a rule with a serious psychical taint.

Then this marriage imperative is motivated by the fact that only by living for a long time together in marriage can such a degree of amorous adaptation be attained as is necessary for the perfection of the expressions of love craved by all lovers. And, finally, the argument authoritative in itself that *marriage alone* makes it possible for a human being to bring into harmony his amorous passion, his urge for propagation and his instinct for companionship and to live up to all three satisfactorily.

These motives and, in addition, the lively desire to meet the difficulties of life in twos and to share its joys together hold good for both man and woman. And for the most part

too they hold good where love is not the primary factor but reason urges marriage. That in this case too (often even in this very case) very good marriages result in which ultimately love in the second place is not of less importance than where it was the first driving force present, may be emphasised again here because of the importance of the fact.

Let us now bring forward the further arguments which lead to the marriage imperative for man and woman separately.

To begin with the female sex, we must admit first of all that in view of the existing disproportion between the total number of women and that of men, it would be out of place to dissuade those women who for some serious reason have decided of their own free will not to marry. On the other hand, one must positively set right those girls, fairly common at the present day, who "want to keep free for a time in order to be able to enjoy life," but with the secret idea attached of definitely deciding whether to marry or not when they reach thirty. Let it be impressed upon them, to-day may well be gone for ever to-morrow, and that their marriage fitness, both physical and psychical, suffers in any case from waiting too long.

The attitude of these girls is all the more short-sighted since woman has the greater interest in marriage—and this is shown as the result of various circular questionnaires, which show that the number of girls who regard marriage as desirable exceeds that of young men with the same desire by from 8 to 10 per cent. Comprehensible enough! The decision to refuse with marriage also sexual intercourse, or to have extra-marital intercourse, so far as the latter alternative is concerned, has greater importance for her than for the man because the "evil chances" involved in it are naturally far greater for the female part. In this, too, the urge for a child is in general just as strong in the "modern" woman. Even if in their exuberant youthful need for freedom, in the over-estimation of their desire to "live their own lives," they at first think light-heartedly that they can

willingly renounce maternity, it turns out—as any experienced doctor can testify—almost without exception, that this voluntary suppression of a natural impulse is avenged sooner or later. That is the inclination, for maternity urges woman to marriage also in accordance with reason, and she should not oppose this urge.

Besides, the prospects for the woman of permanently going on in work which gives her satisfaction and independence are apparently far less than one would have thought on the strength of her struggle for " equal rights." Though a comparatively small number of remarkable women may succeed in gaining a good position and keeping themselves in it, for the majority there is no future in business ! After they are thirty-five they are lucky to have a position and to be able to keep it in face of the younger women. The girl now growing up fights against the present form of marriage—so long as she is young—before the twenty-fifth and the thirtieth year. Then she will learn that the struggle for freedom and independence is a struggle for phantoms.[1]

But we shall not go farther into this side of the question, which would lead us to some extent to the discussion of material considerations. The motives of a psychical kind which are at the root of the marriage-imperative for woman are quite sufficient ; woman still feels the need to lean on man ; for even if he seems to her to be the slave of his sexuality, and thus gives her power over him, she still feels respect for the male, for the stronger sex—the more highly developed in intelligence and mentally, the more active in society and the more efficient sex,[2] on which she, in her physiological need for protection, *can lean.* The family is still regarded by her as the highest, the care of husband and children the thing most worth striving for, still the spectre ; to have spent life in vain without this fulfilment as the most oppressive. And the satisfaction of her sexuality disturbed by no scruples is still what protects her from the feeling of

[1] Extract from *Irma Fiebig's* essay (" Leipziger Neueste Nachrichten," 8, March, 1929). Similar expressions of opinion are becoming more common even in England.

[2] After *J. G. Wattjes* " The Marriage " in " Logos Internationale Zeitschrift für Philosophie der Kultur," Vol. XIX., Part 1, 1930.

being misunderstood, from the undefined feeling that something important in life is lacking or has always been lacking. Then: have courage for happiness!

And for the man? Let us tarry for a moment by the amorous question just touched upon. If the man has had the understanding and self-control to make the conjugal circumstances adequate in this respect, that is satisfying pleasurably his wife and himself in conformity with his own power, then there is not the least doubt that they offer him the best conceivable conditions for his work, his doing, his efficiency, which is man's highest object because it is in accordance with the male nature. They prevent him from aberrations and confusions in which his sexual impulse otherwise readily entangles him both by giving him the possibility of occasional wantonness which man needs now and again and by guaranteeing the sexual compensation, which is still better for him in calmer periods. And by the favourable alternation of tension and release, which is possible in this degree only in marriage or under conditions similar to those of marriage, they give him the highest mental power.

The regulation of his sexual life thus forms the most important reason for marriage for the man. Another is contained in the family sense and in the desire for children, because men too have both these in high degree. It may be that many of them are not conscious of this in their earlier years, and that they even try by every means to evade the law of nature which presses in this direction. In later years, these men as a rule do come to understand that in doing so they have made a great mistake in life. Then, however, it is usually too late to be able to make good this mistake to the full extent, and in most cases it is no longer even possible to recover anything of what has been missed.

Elderly bachelors, with the very slight exception of those who live entirely for their mental interests, are pitiable men who, year by year, more dependent on themselves, become narrow-minded and, finally, with no thought but for their

material needs, broodingly await their lonely end. The married man, on the other hand, rises to his duties, even if perhaps he has evaded them at first. In an even approximately good marriage—which he has it in his power to lead unless he has made a bad choice in his wife—he actually becomes a better man, less selfish, more ready to help, more understanding—indeed, the two people grow up side by side and from a marriage perhaps only approximately good at first, the good, happy one comes. For a sense of happiness is latent above all in the senses of those who are advancing. Certainly the strongest sense of happiness that a human being—in any case, a man, and most women as well—can feel comes from union with the one he loves. Its duration, however, because of the need for further progress, is very limited. Highest pleasure—highest impelling force—highest demand on life! Here lies the kernel of the problem of the art of life in general; and here too is the "advantage" of matrimonial happiness over the ephemeral pleasure of transient manifestations of love because, in marriage, the repetition of this temporal sense of happiness can be attended with the sense of constant progress.

What has been said might, in my opinion, be sufficient. Also I am far from striving for perfection. And so I leave out, for example, the arguments which arise from better care of the husband in marriage, and the like.

I must, however, point out another important point of quite another kind: the lack of a sense of responsibility which those men show who, by refusing marriage with a girl, enter into an alliance similar to marriage. I am not speaking now of the cases in which a marriage is impossible for economic or some other definite reasons, but of those cases occurring more frequently in recent years in which the man, in spite of his longing for his beloved, will not decide on marriage for the simple reason that he does not want to tie himself. He lives with her, he provides for her as if she were his wife, but he keeps himself free to put an end to the

affair as soon as it ceases to suit him. And consequently he refuses her maternity, and forces her, if impregnation does take place, to abortion by the threat of forsaking her otherwise. All this is not only irresponsible, it is plain baseness, betrayal of the woman he loves and of himself. It is also extremely *unmanly* and *unchivalrous*.

Certainly women have in the last decades to a great extent successfully done their best to lose the right to chivalry, and the efforts of many girls to evade the moral laws which were made to protect them are also not likely to make men more conscious of responsibility. In spite of all this, woman, by the peculiarity of her female functions, does remain the weaker, the one more in need of protection in these matters, and it is unworthy of a man not to give her this protection. Where she encroaches on man's province—let it be so! Then she must be content to have him regard her as a competitor. But, in sexual matters, she remains *woman*, is in need of his protection and there still has the right to his chivalry—hence the marriage command for cases such as those mentioned above becomes a *categorical imperative*.

Chivalry—in our period of disintegration we need it more than ever. We must, nevertheless, learn to understand it properly again and not let some more or less nice, to some extent innocent women, on the other hand, by their nature understand by it social forms which lead to fatal misunderstandings, but put *responsibility* at the central point of this idea—the willingness to be answerable for beings weaker than ourselves.[1] Such a feeling of responsibility can, however, only be present where the responsible person has the control—with which we have again arrived at the central problem of marriage. Wherever one starts from, one always knocks against this central point. My views as regards this question, I may, after all that I have written, consider well known.

[1] *Cf. Anthony M. Ludovici:* "Man: an indictment" (Constable, London, 1927).

Then let us conclude by my repeating the encouragement to marriage expressed above :—

You should marry and be a *man !*

You should marry and be a *woman !*

Your sexuality shall be proved on each other. You shall grow in one another, prosper and mature to perfection.

For only in marriage is the woman perfected to this extent by the man, as the man by the woman.

INDEX

ABORTION, 224, 357
Abstinence, sexual, 200 ff.
Adam, K., 293
Adler, A., 18, 177, 197, 252
Adultery, 295
Advice on marriage, methods of, 331 ff.
Age, considerations of, 104 ff., 260
Alcoholism, 219 f., 274 ff., 279
Altenberg, P., 180
Annulment, 260
Anti-Semitism, 271 f.
Aristotle, 196, 254
Aryanism, 271 f.
Aschner, 63
Asthenia, 54 ff.
Astrology, 243 f.

BACH, 265, 266
Baldness, 31 f.
Balzac, 126
Baumm, 323
Baur, 264, 265, 306
Beard, the, 13 f.
Beauty, 20 ff.
Beethoven, 154, 228
Berliner Tageblatt, 336 f., 339
Bernouilli, 265
Bismarck, 266
Bleaching lotion, 23
Blemishes, 20 ff.
Blood relations, 260 ff.
Blunting, sexual, 96 ff.
Bopp, L., 301
Breasts, the, 36 ff.

CANONICAL law, 259 ff., 294 f.
Cardiac troubles, 72 ff., 124 ff., 130
Casanova type, the, 195 f.
Catherine of Russia, 188
Catholicism, Roman, 259 ff., 290 ff., 338
Certificates of marriage fitness, 229 f., 332 ff.
Character, assessing of, 237 ff.
Chilblains, 27
Childlessness, 223 ff.
Children, desire for, 222 ff.
Choice of partner, 1 ff.
Class, considerations of, 284 f.
Clothing, 12 f.
Co-education, 232 ff.
Coitus fitness, disturbances of, 86 ff.
Coitus interruptus, 96, 224
Coldness, 96 ff., 161 ff., 216, 226
Colette, 115
Complexion, 21 ff.
Concubinage, 190
Constitution and marriage, 42 ff.
Coquetry, 248
Cosmetics, 20 ff.
Coué, 302
Criminal tendencies, 218
Cultural equality, 150

DANNHÄUSER, 115
Dante, 243
Darwin, 274
Degeneration, environmental, 44 f.
Degeneration, hereditary, 43 f.
Deviations, sexual, 199 ff.
Diabetes, 75 f.
Diet, 23
Disease and marriage, 66 ff.
Divorce, 260, 294, 295 ff.
Döderlein, 279
Don Juan type, the, 195 f.
Doppler, 93, 117, 119
Douching, 29 f.
Drugs, 270 f.
Dubois, 302
Dumout, 285

EBERMEYER, 337 f
Economic considerations, 306 ff
Education, 232 ff., 301 ff.
Education, higher, of women, 324 f
Ehrenburg, Chr. v., 256
Elisabeth, Empress, 148
Emotional considerations, 156 ff.

Environmental considerations, 44 f., 281 ff.
Epilepsy, 77 f.
Equality of sexes, 180, 310, 354
Ethical, social and, aspects, 252 ff., 279 ff.
Eulenberg, 77

FACE lotion, 23
Facial types, 45 ff., 242 ff.
Fahsel, 293
Family, considerations of, 261, 266 ff.
Family traditions, 260 f.
Female types, 2 ff.
Feminism, 310
Fetschner, 345
Fidelity, 183 ff.
Fiebig, I., 354
Figure, the, 13
Figure types, 45 ff., 242 ff.
Financial considerations, 306 ff.
Fischer, Barbara, 104
Fischer-Defoy, 173
Fischer, E., 279–306
Flammarion, Camille, 104
Flaskamp, 345 f.
Flügge, 316
Forel, 274
Francis of Assisi, 243
Freckles, 24
Frederick the Great, 243
Freud, S., 16, 19, 176, 177
Freund, W. A., 53
Friedjung, 279
Frigidity, 96 ff, 161 ff, 216, 226

GALOPIN, 7
Galton, 265
Genius, 264 ff.
Germ, the, damage to, 273 ff.
German Colonial Society, 138
Giese, F., 164
Goddard, 268
Goethe, 93, 147, 150, 154, 195, 228, 243, 266, 283 f.
Gonorrhœa, 66, 78, 79 ff, 99, 100, 131
Graphology, 244
Grillparzer, 205
Grotjahn, 274, 333
Gunther, 270
Gutheil, 92
Gynæcological defects, 84 f., 130 ff.

HAIR, 9, 30 ff.
Hair, superfluous, 30 f.
Hands, the, 12
Hang, 303 ff.
Harmsen, 346
Hattingoerg, H. v., 310
Hearing, 14 ff.
Heart disease, 72 ff., 124 ff., 130
Hellbach, 190
Henry II., 158
Hentschel, W., 256
Hereditary degeneration, 43 f.
Heredity, 48, 261 ff., 273 ff.
Hereïsm, 180
Hermann, E., 303, 310
Hermaphroditism, 89 f.
Hernia, 40 f.
Herschaun, 175, 248
Hertwig, O., 256
Hilpert, F., 252
Hirsch, M., 279, 318, 325, 333
Hirschfeld, M., 7, 52, 213
Hoffman, Walter, Institute, 349
Hoffmann and Ewald, 48
Hofstätter, 277, 320, 325
Home, the parental, 235 ff.
Homo-eroticism, 211 ff.
Homosexuality, 60 ff., 211 ff.
Horace, 125
Hünlich, Pastor, 304 f.
Hysteria, 171 ff.

IBSEN, 148
Impotence, 87 ff., 128 f., 165, 216, 260
Impulsiveness, 159
In-breeding, 260 ff.
Incest, 261 ff.
Individualism and marriage, 254 ff.
Infantilism, Psycho-sexual, 51 ff., 208 ff., 214
Inferiority, sense of, 179
Insanity, 148 ff.
Intellectual considerations, 150 ff.
Intersexuality, 58 ff., 214, 216, 282, 312
Intoxicants, 219 f., 274 ff., 279

JEALOUSY, 192 ff.
Jews, the, 271 f., 290
Jung, 239

KALLIKAK family, the, 268
Kaufmann, H., 345 f.
Kebbel, 218

Key, E., 296
Kidney disease, 74 f., 127, 130
Kische, 12, 218
Klager, L., 238
Kretschmer, 45 f., 239, 240, 242, 265 f.
Kronfeld, A., 94
Kuhn, Ph., 138
Kummerfeld lotion, 24
Küstner, 320

LAMARCK, 274
Lassalle, 329
Laws, marriage, 259 ff.
League of Nations, 321
Lentigo, 24
Lenz, 275, 306
Leucorrhœa, 29 f.
Liaisons, 190
Liepmann, W., 4, 326
Liesenberg, Frau, 349
Lindsey, Judge, 234
Lips, the, 33
Lotions, etc., 23 f.
Love, falling in, 1 ff.
Ludovici, A. M., 357
Luschan, 272
Luther, 243
Lynden, Baroness v., 321

MAADELUNG, A., 139
Manicure, 12, 32
Maranon, 132
Marcuse, M., 233, 272
Maria Theresa, Empress, 148, 243
Marie of Cleves, 158
Marx, K., 308 ff.
Masochism, 210 f.
Masturbation, 94, 206 ff.
Material circumstances, 306 ff.
Mathes, 47, 50, 58, 282
Matrimonial advertising, 135 ff., 156
Matrimonial agents, 138
Mayreder, R., 299
Medical profession, 315
Mendel, 315
Menstruation, 129, 145, 167
Mental equality, 150, 281 ff.
Mental fitness or unfitness, 141 ff., 237 ff.
Messalina type, the, 195
Metabolic disorders, 75 ff., 88, 127
Michelangelo, 266
Michels, R., 249
Midwifery, 323
Missriegler, 204
Monogamy, 183 ff., 217
Mouth, the, 11 f., 33 ff.
Music, 14 f.

NACKE, 275
Narcissism, 204
Nervous disorders, 76 ff., 168 ff.
Nicotine, 277, 279 f.
Niedermeyer, 275, 299, 317, 318, 320, 321, 333, 340, 342, 345, 346
Nietzsche, F., 97, 228
Noorden, von, 38, 75
Nose, the, 11, 24 f.
Nursing, 323
Nymphomania, 160

OBESITY, 38 f.
Obstacles to marriage, 259 ff.
Occupational poisons, 278 ff.
Odours, 4 ff.
Œdipus complex, 261
Orestic tragedy, 268
Ovid, 13

PANDECTS, the, 283, 287
Passionateness, sexual, 158 ff.
Peck, H., 7 f.
Pelvic contraction, 102
Perfumes, 7 f.
Permanence in marriage, 182 ff.
Personality, 10
Perspiration, 27 ff.
Pimples, treatment of, 22 f.
Ploetz, 274
Poisons to the germ, 273 ff.
Polygamy, 183 ff., 290
Procreative capacity, 86 ff, 222 ff.
Professions, Marriage and, 309 ff, 314 ff.
Propagative capacity, disturbances of, 98 ff.
Prostitution, 163, 188 ff.
Prussian Ministry of Health, 336, 339
Psychic fitness, 141 ff., 237 ff.
Psychic sex-differences, 141 ff.
Psychic unfitness, methods of cure, 250 ff.
Psycho-analysis, 176, 177, 252, 261
Psycho-therapy, 252, 302
Puerperal fever, 102

RACIAL considerations, 261, 270 ff.
Reason, 134 ff.
Rejuvenation, 93, 117 ff.
Religion, 152, 286 ff.
Renal troubles, 74 f., 127, 130
Repulsion, marital, 168
Ressentiment, 176 ff.
Rieder, K., 304, 305
Röntgen rays, 278 f.
Rousseau, 37
Ruhle, A., 18

SACHS, Hans, 104
Sadism, 210 f.
Sand, Georges, 104
Satyriasis, 160
Scars, treatment of, 26
Schallmeyer, 229, 262, 272, 275
Scheuer, 93
Scheumann, 341, 345
Schilgen, H., 305
Schiller, 147
Schmitz, O. A. H., 324
School, 232 ff.
Schopenhauer, 135, 202
Schubert, 91, 205
Schultze-Naumberg, B., 245
Schumann, 179
Schwalbe, 337
Self-sufficiency, 203 ff.
Sellheim, 106, 279, 299, 311
Sensations, erotic, 2 ff.
Sentiment, considerations of, 156 ff.
Sex appeal, 10 ff.
Sex differences, psychic, 141 ff.
Sex education, 301 ff.
Shakespeare, 218, 220
Sight, 8 ff.
Skin, 21 ff.
Skin cream, 22
Slimming, 38 f.
Smell, 4 ff.
Social and ethical aspects, 253 ff.
Soviet marriage laws, 256, 262
Spirit wash, 23
Spitteler, 178
Stael, Mme. de, 104
Steinach, 93, 117 ff., 214
Stekel, W., 17, 18, 19, 162, 175, 177, 195
Sterilisation, 135
Sterility, 98 ff., 225 ff., 261, 347
Stern-Batelli, 94
Stieve, 274
Stockard, 274 f.
Strindberg, A., 193
Stutzin, 100
Syphilis, 66, 82 f., 99, 277 f.

TEACHING profession, 316
Teeth, the, 33 f.
Theilhaber, 120, 273
Tiller, 275
Timerding, 233, 318, 320
Toilet water, 22
Touch, 3 f.
Traditions, family, 269 f.
Training for marriage, 300
Trial marriage, 191 f.
Tuberculosis, 66 ff., 127 f., 130, 302
Tuszkai, 300

VAERLING, Mathilde, 107 f.
Varicose veins, 27
Venereal disease, 66, 78 ff., 128, 131 f., 277 f., 301
Versailles Conference, 320 f.
Virginity, 216 ff.
Vision, 8 ff.
Voice, 14, 34 f.
Voronoff, 93, 118

WARTS, treatment of, 26
Washington Agreement, 320 f.
Wattje, J. G., 354
Weininger, O., 141
Weismann, 274
Westermann, 304
Wrinkles, treatment of, 25 f.

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