

SEX PERFECTION

and

MARITAL HAPPINESS

by

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This book is dedicated to the late

HENRY G. JORGENSEN

Judge of the Superior Court of Monterey County, California. During the forty-five years of my professional life I have worked with numerous judges, as psychological advisor, and never have I found one more humane, or with a broader social outlook than
Judge Jorgensen.

Foreword

IN FEBRUARY, 1916, I was in Damascus, Syria, and had just finished lunch with some Turkish officers at the Hotel Victoria when I was informed that a young man wished to see me. On entering the lobby I recognized a former patient who, when he heard I was at the hotel, sought my advice regarding a series of seemingly incredible events.

A week before he had married a beautiful, young Arabian girl. They were both passionately in love. What had happened between them was so remarkable that he felt compelled to relate it to an expert. The story he told me may be found in Chapter V.

In the following two weeks, the newly married couple conducted, at my suggestion, a series of experiments with such astonishing results that they can be regarded as the basis of an entirely new conception of the mechanism of sexual intercourse.

At first I was convinced that this Arabian couple was an exceptional case, but later similar phenomena were reported to me by an Egyptian couple and again, in April, 1937, when I was in Peiping, by a Chinese couple. These experiences, together with my observations of certain interesting taboos and sex practices of tribal peoples, convinced me that I had discovered the true nature of seemingly unknown, but extremely important, factors in human sex relations, factors essential to the happiness and duration of a marriage.

After further study and reflection I formulated a set of conclusions in my six rules for human sex relations which have been applied satisfactorily by scores of European and American couples

Until now I have not disclosed my findings to anyone outside my practice, or to couples I dealt with in my court work, when attempting to effect reconciliation in divorce cases. My dilemma was this: it was obviously impossible for me to use the couples as objects of scientific demonstration; yet, without such demonstrations, science cannot accept new discoveries, however helpful and plausible they may be. Once, in May, 1933, during the course of a series of lectures on sexology at the University of Athens, in Greece, I touched on the subject of these new findings in human sex relationships, but my remarks were received skeptically.

Times have changed. On September 21, 1938, at a neuropsychiatric conference conducted by the University of California in San Francisco, I was able to prove that a seemingly incurable case, involving several grave ailments, could be cured by nothing other than an improvement in the patient's sex relations. By invitation, I later reviewed this case before a medical meeting at Leland Stanford University.

During the last nine years many discoveries have brought facts to light which support my experiences and provide them with scientific explanations. Therefore, I now feel that I have the right, even the duty, to publish my findings and so spread more widely the knowledge I have gained of ways and means to achieve health and happiness in human sex relations.

The information on anatomy, physiology, biology and sex psychology found in the vast accumulation of recent books on these subjects has proved inadequate from the practical point of view, inasmuch as it has failed to produce a satisfactory sex life for ordinary men and women. Were it otherwise, the divorce rate of our country would not have climbed to its present portentous height.

In addition, I hope to convince my readers that the sex impulse of children and adolescents needs correct guidance to help them avoid the dead ends of frivolity and neurosis. These

expressions of emotional immaturity in an adult are the arch-enemies of a cultivated sex life. To work toward a practical solution of this important problem, by indicating the progressive steps necessary to a sound sex education, and so to lift the sex problem from its present degraded state, is a further aim of this book.

DR. RUDOLF VON URBAN

Carmel, California. November 1948.

Contents

FOREWORD	vii
I INTRODUCTION	15
II SEX DEVELOPMENT OF CHILDREN	24
III TALKING TO CHILDREN ABOUT SEX	47
IV THE PROBLEM OF MASTURBATION	66
V THE SIX RULES OF SEX INTERCOURSE	78
VI THE APPLICATION OF THE RULES (CASE HISTORIES)	127
VII BIRTH CONTROL	172
VIII IMPOTENCE AND FRIGIDITY	184
IX LOVE CHOICE (ITS PRINCIPLES AND PITFALLS)	199
X RESUMÉ: ADVICE, QUESTIONS AND ANSWERS	223
GLOSSARY OF TERMS	234
INDEX	242

Introduction

MANY MEN believe that they know how to satisfy their sex instincts and do not need to be told what to do or what to avoid. In their opinion, most of the failures in their sex relations are due to the unsatisfactory sex response of their mates. Whenever I have told a man holding this belief, "It is your task and your duty to cope with this situation and to break down the possibly neurotic resistance in your wife," he has usually left my office in indignation, never to return; for nothing so offends an immature adult as not to be regarded as an expert in sex. To him, possessing great potency—which he may have—is synonymous with being a good lover. Feeling humiliated in the eyes of his wife, he is in search of a psychologist who will place the entire blame for their lack of sexual satisfaction on her frigidity. Usually a man of this sort does not even know what he is missing. With the pleasure of his ejaculation he reaches his desired goal, forfeiting that part of the sex experience which produces the greatest rapture and happiness.

"But what can I do when my wife does not respond, in spite of all my efforts?" This is a question I am asked again and again.

How can a man overcome a woman's frigidity when he does not obey even one of the six rules essential to perfect sex union, of which the reader will learn in a later chapter?

A wife has the right to be inexperienced in sex matters. Or

she may be wrongly experienced. She may be inhibited by a hostile attitude toward sex, instilled in her by her education. But if the man approaches her in the right way from the beginning, and if she is in love with him, the door to happiness can be opened in an incredibly short time. But to achieve this a man needs to be emotionally mature. An emotionally immature man will only increase his wife's frigidity with every sex union; many women thus come to shrink from all sexual experience and cannot bring themselves to discuss, or even to read about, sex without a feeling of disgust. Their attitude toward sex as something unpleasant, dirty, repulsive, is not without reason. Unrelaxed and tense after every sex act, they pass sleepless nights. In time this breeds a longing for revenge or even hatred. The couple becomes alienated; the next steps are separation and divorce.

Unable to enjoy sex and love in all its beauty, such parents pass on to their children their own hostile or bitter attitude toward sex and thus thrust the same unhappy experiences upon the next generation, and, in endangering their children's marriages, endanger also the happiness of their grandchildren.

To influence children to harbor suspicion and hatred toward sex is a very serious matter. So vital and powerful an instinct as the sex instinct cannot be repressed without tragic consequences. Without the sex instinct, life on this earth would cease. Therefore nature has put an immense force behind its demand for fulfillment—a force which can revolutionize a child's nature, especially at puberty. Unfortunately it is just at this time that children are usually left without help in their unbearable conflicts with their sex impulse. A mother who succeeds in her efforts to repress the sex instinct in her children by instilling in them fears of pregnancy, of disease, of social and moral conflicts, may drive them into neuroses, perversions or impotence. These three are enemies to happiness in marriage.

But let us say that the sex-thwarted mother has been unable to repress the sex impulse in her children, and that, disobediently, they have gone their own way. What happens then? Such children are not likely to find the right way either, in spite of all their salacious reading, experimentation and open or secretive gossip about sex. Their knowledge is gained in a distorted and frivolous way. Sex becomes the subject of dirty jokes, a lewd, forbidden topic surrounded by secrecy and hypocrisy.

Such children, as adults, embark on marriages as unhappy as those of their parents who are made to pay again for their failure in the resentment of their unhappy children. For an unconscious* resentment festers within the children; they are not grateful, for it was a misdirected love that their parents lavished upon them; they feel that they have received no help in the most important moments of their lives, and have been hindered from attaining happiness.

Therefore, for the sake of their children, mothers must change their hostile attitude toward sex and help to break down the stubborn sex taboos which they have built up. Those women who consider sex a curse of God are mistaken: it is His blessing. They argue that they have not found it so. I believe them. Similarly, a violin in the hands of a person who does

*The Unconscious as used here is not identical with the subconscious. The latter is what Freud called the "pre-conscious," i.e. not conscious at the moment but more or less readily made conscious. By contrast, the "unconscious" part of the mind, or the unconscious system, contains contents that either never were conscious or have been *repressed* from consciousness. The barrier of repression tends to keep that which has been repressed from coming to conscious recognition.

It is now generally conceded by scientists, psychologists and psychiatrists the world over that one of the greatest scientific discoveries of our day was Freud's discovery of the Unconscious. There is no other word for it in the language of the experts. One can disagree and say there is no such thing as the Unconscious, but to call it subconscious only adds to the confusion and settles nothing.

not know how to play it will produce an unbearable noise; but let a great master play on the same instrument and the result is quite different. It is not the instrument that is at fault but the player.

It is indeed true that present-day society produces very few masters of the art of love. Only an insignificant proportion of men have taken the trouble, or even thought it worth while, to cultivate love and sex as an art. But a great art it is, capable, if rightly understood, developed and practiced, of revealing realms of unsurpassed beauty.

The principles of the art of love and sexual happiness cover a complex scientific field. To attain perfection in this art is no easier than it is in any other art. Strict observance of the principles which can perfect sex life requires the security provided by a satisfactory, healthy marriage; this, in turn, furnishes the security which children need as members of a harmonious household.

Therefore it is worth while to learn thoroughly the rules for achieving sex perfection. It is easier for young people to learn them from the start than to be obliged, in later life, to break long-ingrained, faulty habits, to abandon a well-worn road in order to find a new way—the only way that leads to fulfillment and happiness.

In my reconciliation work in the divorce court, I have frequently heard the remark, "But doctor, you overestimate the sex factor. There are other factors in marriage more important and on a higher level than sex. If, for instance, my husband and I could have had more in common, enjoyed more of the same interests, we might have remained friends and not be seeking a divorce."

I reject the view that matters relating to sex are on a lower level than any other experience the world has to offer us. Admittedly, sex treated in a frivolous way can become more repulsive and ugly than any other kind of distorted art; but have

you ever seen a couple who have reached the goal of sex perfection? Look into the face of a woman who is entirely satisfied in her sex relations; she is completely relaxed. Such a woman is in love with her husband. Not only does this love cause her to become more attractive, but it also tends to develop her good qualities and repress the bad ones. In her, happiness and goodness are twins; for how can trickery, deceitfulness or meanness exist in the soul of a person who loves? Such a woman radiates happiness and wants to make others happy. Now look into the face of a sexually frustrated woman. Bitterness, hatred and irritability have hardened her features. She has hell inside her and she produces a hell around her. Can you doubt then that a satisfactory sex life is the first essential to harmony in marriage?

That this is something more than a personal opinion can be seen in the reports of institutions dealing with marital problems. These show that in more than 90 per cent of all divorce suits the real reason for the break-up of the home is maladjustment in the couple's sexual relationship, despite other complaints, such as brutality, drunkenness, unfaithfulness, avarice or selfishness, which prove to be no more than the symptoms or the consequences of an uneducated sex life.

In 1936, the divorce rate in Europe averaged 5 per cent, exceeding that of Australia, Canada, South Africa and China. But in America the rate was over 10 per cent.* Ten years later, in 1946, the divorce rate in this country had reached the alarming figure of 37 per cent. Yet this represents only a fraction of the couples who want a divorce. One out of every two or three of the remaining married couples desires divorce but refrains out of moral compunctions, consideration for the children or financial difficulties. This brings us to the startling conclusion

*Certain considerations may partly explain this difference: for instance, the easy manner in which a divorce is obtained, the advance of industrialism, which has freed women from dependence upon their husbands, etc.

that out of every hundred marriages in this country, perhaps ninety are unsatisfactory.

We have to try to comprehend the full extent of the catastrophe which the consequences of this failure of the marriage relationship will produce during the next two decades. We have to bear in mind that children from broken homes incline toward juvenile delinquency, psychosomatic diseases, mental disturbances, perversion, and, later, impotence, frigidity, alcoholism, crime and prostitution. Therefore it is clear that every effort to build up a better marital life means not only saving the government billions of dollars for hospitals, detention homes, reformatories, and prisons but, what is even more important, procuring for America a more mature, happy and healthy population whose energies are not wasted in domestic conflicts that are exhausting.

It is true that sexual maladjustment is not the one and only cause of domestic conflict. Differences in character and differences in habits of life also play their part. But I disagree with Amram Scheinfeld when he states: "Sexual adjustment is generally dependent on all other adjustments." It may be the other way around; or, better, both ways lead to the same goal, inasmuch as differences in character are subsidiary causes which unfailingly cease to produce disharmony once a couple has reached the goal of sex perfection.

This may seem an over-simplification, but let me explain. As I have said before, sex perfection is an art in which it is as difficult to achieve perfection as in any other art. Moreover, no one can attain the goal of sex perfection unless he possesses or acquires certain qualities of character. Chief among these are unselfishness, honesty, reliability and emotional maturity, which means development from the state of taking to the state of giving.

I do not advance this doctrine on religious or ethical grounds but purely from the psychological point of view. A

person whose character has developed in this way is at peace with himself; his energies are not dissipated in battles with his more or less unconscious feelings of guilt; he does not waste time on self-reproach. How necessary the state of relaxation is to the achievement of sex perfection I hope to make clear later on in this book.

Often I have heard this complaint from some woman whom the judge has sent to me in the hope that she might be reconciled with her husband:

"We have nothing in common. I love good music, books, society; all he likes is fishing and hunting. I am through with him; I don't love him any more."

I have said that love and understanding can change character. But this woman no longer loves her husband, and he has no wish to change the habits which have brought him the only pleasure he has been able to wring from life. Is there any hope of reconciling such a couple?

If they were ever sexually attractive to each other, if their marriage was based on love and not merely on practical considerations, and if neither has meanwhile fallen in love with another person, the alienation is most likely due to mistakes in their sex relations which can be corrected. But, if these mistakes are not corrected, the couple will become increasingly dissatisfied sexually, and more and more inconsiderate toward and resentful of each other, until their relationship reaches the point where neither has any regard for the desires or wishes of the other; they then begin to go separate ways and soon have no interests in common.

But it is wrong to believe that a love which seems dead can never be revived. In setting about the delicate process of re-kindling love in estranged couples, I try to teach them six rules for achieving sex perfection. I work with the wife to persuade her to resume sex relations with her husband, but in a more satisfactory way than before; to teach her to overcome

her resistance toward him and toward his sexual habits. I work with the husband, advising him how to approach his wife. The couple is obliged to give my methods a trial whether they want to or not, for until they have done so they will not be granted a divorce.

If both partners are cooperative—it is my business to see that they are—and if no outsider interferes, the miracle happens, their love is re-born.

Before they can achieve sex perfection they have first, however, to develop certain qualities of character. When this is done, and full sex satisfaction is attained, their old love for each other returns in full force; indeed it is often an even deeper and truer love than before. Then, feeling grateful toward one another, they wish to please each other, and, by making efforts to do so, they develop more and more interests in common. During my forty-five years of practice I have become convinced of the important part which sex satisfaction plays in molding the marriage relationship. Real sex satisfaction leads inevitably to a deep feeling of love; and, with love and patience, faulty traits of character can be corrected.

One of the most important changes which usually needs to be effected in the characters of estranged couples is the abandonment of resentment. This resentment is often hidden deep in the realm of the unconscious. Real sex satisfaction cannot be attained by a resentful person, because resentment or bitterness stands in the way of sex preparation and, by so doing, blocks the capacity for love. Resentment can only be overcome by kindness and understanding.

True, it would have been better if some of the individuals who have come to me demanding a divorce had married a more developed person, one less spoiled, one better prepared to face the hardships of life; and, certainly, it is always advisable to marry someone with whom one has at least a few

interests in common. But the fact that certain qualities are undeveloped does not mean that they are non-existent. A selfish person can be taught to appreciate and desire the blessed feeling that comes with unselfish acts. In my experience, it is never too late to undertake the transformation of character. And, the more closely the goal of sex perfection can be achieved, the more certain we can be of success. This arises from the fact that sex perfection demands self control, mutual consideration and unselfish love.

The harmony of marriage is mainly based on a happy sex life. A harmonious home is of outstanding importance in the task that faces us all—that of meeting the inevitable ups and downs of life with inner calmness and courage. To the men and women who want to create such a home for themselves and their children this book tries to point the way.

True, the science of sex cannot be grasped in a day, but anyone who wants to, and who will persist, can attain this goal. Such mastery will not only bring incalculable benefits to the lives of the next generation, but will also add immeasurably to the happiness of adults today.

Sex Development of Children

WHY WAS the world so deeply shocked and so fiercely indignant when Sigmund Freud announced that sex activity begins in infancy, and that sex frustration produces more of the world's adult neuroses than any other single cause?

There are two main reasons. First: In our culture there is widespread hypocrisy about sex activity and experience. Few are honest even in their own thoughts about sex. They either exaggerate or minimize what they feel, see and do. Second: Most people think sex is an activity beginning only at puberty and involving the genital organs alone. Such is not the case at all. Sexual activity begins in the infant, and, at first, is not restricted to the genitals. As the child develops he passes through stages and practices which are perfectly natural and normal to his immature years, but which, if not outgrown later on, are called—very often erroneously—perversions.

How can an "innocent," "pure," child have sex impulses, or, even worse, be perverted? The answer is simple, as any educator or parent can convince himself if he does not choose to be blind.

Perversions may be considered the preparatory stages of normal sex development. They are, in reality, fragmentary of partial manifestations of the sex instinct. Normally these unite, after puberty, into a mature sexual aim. If for some reason, this union of impulses fails to take place, then one of these partial instincts of the individual develops into a per-

version and becomes the controlling factor in his sexual life. Thus, from the viewpoint of development, perversion plays a primary and, in the beginning, even a normal part in the life of every individual. The importance of this statement cannot be over-estimated.

According to Freud, there are two periods of sexual development, each caused by an increased production of hormones. The first is between the third and the fifth year; the second between the twelfth and the eighteenth year.

During the first sexual period the child is at the mercy of his sexual impulses, from the pleasurable habits of cooing, sucking, scratching, biting, from the sexual excitement caused by the rhythmic movements of the rocking cradle, a sensation later re-achieved in dancing, up to the jealousy of the boy for his mother, for whose love he competes with his father and brothers and sisters.

Unrestricted, the growing infant in this first period combines within him all kinds of so-called perversions; such as concentrated self-love which we call narcissism, homosexuality and sadistic tendencies (destructiveness, torturing of animals, all sorts of cruel inclinations, etc.). Every mother who observes her child with love and understanding can confirm this from her experiences.

The infant, during his first years, serenely leads a pure, uninhibited, inherited instinct-life; he becomes bashful at the end of the first period. Aided by his awakened consciousness and by understanding parents, the child learns to control his impulses. Normally the child's varied sexual impulses begin to localize genitally during the approach of maturity.

During the second period of sexual development, beginning at the onset of puberty, the combined sexual impulses begin to prepare the individual for his task of reproduction. He disengages himself gradually from his love of himself, from his dependence on and idealization of his parents and, if necessary,

from his brothers and sisters, until finally, after a few digressions into masturbation (which at this age can be called normal), or into manifestations of homosexuality (worshipping devotion among boys or excessive affection among girls) normal love for the other sex develops.

This is what the sexual evolution of the individual should be. But all too often it follows some other pattern. In such cases immense damage can be done by parents and other adults if they lack judgment and understanding.

The damaging factor to which we shall call attention first is the restriction of sexual development by scorn or deprecation of the sex instinct.

When boys thus injured grow to be adults, they may mature intellectually and physically, but emotionally they frequently remain immature. Their sex development halts on a childish level. This can account for the fact that some men are more attracted to boys than to women, as they were prior to puberty. If such men continue with mutual masturbation they are erroneously regarded as homosexuals. Yes, erroneously. Again and again, in the courts, the author has had to stress the distinction between real homosexuality and immaturity. An immature adult can mature, whereupon his sex life becomes normal. It is a matter of education. A true homosexual seems to have a certain physical constitution (possibly due to the changing quality of his chromosomes and hormones)* which makes the opposite sex unattractive to him, or even repulsive. A true homosexual does not want to change his sex attitudes; whereas an immature adult has the greatest desire to grow up to a normal sex life. He is the temporary victim of his upbringing.

Few parents fail to pay at least some attention to nurturing the talents of their children toward a definite goal. The same should be done with the children's love life, and should begin

*Kinsey does not share in this belief.

in infancy. When a mother takes her babe to her breast she is provided with the first opportunity to develop its instinct of *contractation*, the instinct to touch the skin. Blissfully the babe falls asleep there. Children who have been bottle-fed as infants, who have not been accustomed, as babies, to lie at their mother's side or to spend hours in their parent's bed, and have had, consequently, to do without human skin contact, have, according to Havelock Ellis, a mortality thirty per cent greater than those who have had such skin contact. The survivors show a remarkable difference in their later love life. As adults they are apt to be more hard-hearted, more egocentric, less tender toward their mates, and more unsocial toward their fellow-men.

The Melanesian woman caresses her child's body for hours. She breathes on it fondly as if from an instinctive desire to protect the child from damage to his natural life. The chief of the Gallas (a negro tribe), expressed his amazement to the African explorer, Schrenzel, at the fact that the civilized people of America and Europe give no sexual training to their children. This, he thought, should take precedence over any other kind of training; since a healthy sex development not only provides the sensation of greatest bliss to the individual, but also furnishes the basis for harmonious family life and thus for the strength of the whole tribe. That is the opinion of a primitive man of Central Africa—primitive, yet wise in his knowledge of life.

In civilized countries, however, education takes for its aim not the development of sexuality but its suppression. In the life of a child, masturbation, playing with the genitals, is an important factor in developing sexuality, for masturbation helps the child to transfer his sensations from the primary, lust-regions of the mouth and anus, normal to the baby, to the sex organs where they will eventually be needed.

Play activities are necessary to the child to prepare him for

his later vocation. A girl who nurses her dolls devotedly will probably become a better mother to her future children than one who doesn't. The Japanese are so convinced of this that their Spring Doll Festival for girls is an important annual celebration. A boy who develops his constructive talents by playing with tools and technical toys will prove more efficient in the engineering professions than one whose play-instincts have been suppressed. That this principle is equally applicable to sexual development is a fact which too few people recognize.

On the other hand, pampering and over-indulgence can also restrict sexual development. As Oswald Schwarz says: "A man whose mother has kept him too long to herself never, or only with the greatest difficulty, finds his way to other women." An overly strong attachment to the parents—between the boy and his mother, and between the girl and her father (Oedipus complex) usually keeps the children from marrying when they mature. The unconscious of the young man drives him in search of the unattainable mother ideal through continual changes of sweethearts. Such a man is predestined to unfaithfulness. And, if he marries, impotence is often the result. In his wife he unconsciously sees his mother, for whom he must not have incest-wishes, and therefore he is inhibited by an unconscious feeling of guilt. The woman he loves he cannot possess, and the one he possesses he cannot love. That may sound paradoxical, and yet it is many a man's lot. Such conflicts of soul can easily drive a man back into childish sex activity, into some form of perversion.

A third factor damaging to the child's sexual evolution is beating. This appeared in the case of a young woman whose marriage was very unhappy because, unconsciously, she longed to get from her husband the same beatings she had received as a child, from her governess. Because of her masochistic fixation she had not matured sufficiently to react to any other sexual

stimulus. She therefore remained sexually frigid. (A masochist is a person who is a sadist against himself.)

Under no circumstances should a child ever be beaten. Correct education never makes use of such measures. Almost without exception, beatings result in a, more or less, strong fixation of the sadistic-masochistic tendencies which the infant possesses during the first period of sexual development. The child is afraid of the beatings; they thwart the development of his self-esteem; nevertheless they produce feelings of pleasure which remain in his unconscious. A child accustomed to being beaten will finally behave in such a way as to provoke beatings. He himself does not know what is driving him to these actions—parents are apt to call it obstinacy and meanness—in reality it is the unconscious craving for relaxation of bodily tension.

The following case from my notes is an illustration.

A father complained bitterly about his four year old son, John. Ordinarily he was a goodhearted, obedient little fellow; but periodically his behavior changed. Disobedient, tricky, stubborn, he did everything to arouse the anger of his parents, until the father took him over his knees and spanked him hard. It helped immediately. He would then stay on his good behavior for about ten days.

"Now listen, Mr. Brown," I said, "it seems that your boy has a craving to be spanked and you fulfill his desire."

"A craving to be spanked?" exclaimed Mr. Brown incredulously, "It hurts John," he cried. "How can he want to be spanked?"

I explained that John does not know what drives him to be naughty. He is tense, and this torturing feeling forces him to seek relaxation. One form of relaxation can be produced by beating. Many couples who have fist fights with each other are often afterwards entirely relaxed and happy. Therefore their unconscious tendency, when they become tense, is to fight with each other. Such couples are usually ones who were accustomed to being spanked in their childhood. "You are creating in your child sado-

masochistic tendencies which are dangerous for his future life," I told Mr. Brown.

He was shocked, and promised me under no circumstances to spank John again.

Two weeks later I was called by John's mother to their home. The father was about to break his promise and spank the boy. I came too late to prevent the spanking, but not too late to see a demonstration of my suppositions as instructive as it was unforgettable. John's mother was also a witness.

During the spanking an expression of satisfaction and sensual lust came into the boy's face like that of an adult during a satisfactory sex act. His mother was horrified. Suddenly she understood me perfectly. It was as though through the spanking the tension of the cells in John's body was driven out in a kind of local orgasm.

Later the father excused himself. "I could not follow your advice. John became more and more unbearable. I had no other choice."

"Naturally," I exclaimed. "The longer John had to wait to be spanked, the more his tension increased, the more he was driven to acts by which he could expect to break your patience. In the next two weeks you will have great difficulty with him, if you do not spank him. The poor boy, accustomed to this kind of sado-masochistic satisfaction, will try everything to force you to spank him. But you must not give in. Speak reasonably with him, explain your firm decision not to spank him any more, to find another kind of punishment. But, better still, find another way to relax his tension. Have his mother take him into bed in the morning. (Such relaxing skin contact had never been given to him) Encourage him in sports or other interests. Then his naughtiness will, in all probability, cease."

Education by threats also gives poor results. Superficially it may seem to serve its purpose; the child often becomes good and obedient. But his character is endangered; malice and low cunning are aroused, for a child yields to force most reluctantly. The impulse itself has not been destroyed but merely

repressed into the unconscious. The child, as a grown-up, often suffers painfully from his struggle with this impulse whose origin he no longer recognizes. Threats and beatings may stop a child from torturing animals; but his sadistic tendencies nevertheless live on within him. The parents would be wiser to point out to him the agonies suffered by animals when they are tortured; only in that way can they help him to subdue and conquer his perversion. A child's inherited sex impulses have to be handled in the same way as his acquired ones. For instance, a boy may stop stealing because he dreads the ensuing beatings; he is forced to repress his desires. But his impulse to steal is undiminished and later on will whisper to the grown-up individual: "You must not steal because you'll be punished, locked up and dishonored." Thus many persons are honest only out of fear, in contrast to those whose parents were clever enough to appeal to their reasoning power from their earliest days, thus strengthening their ability to recognize the distinctions between mine and thine.

The supposedly injurious effects of sexual "naughtiness" in children are largely overestimated, not only in the first sexual period, but also during adolescence, when they are practiced by such a vast majority of children as to warrant their being classed as "normal." The attempt to annihilate such "naughtiness" by overly strict training, leads to the most serious consequences by awakening special feelings of shame and guilt. Another harmful result is that, when the child does have the inevitable sexual experiences, he has no one to confide in if his parents have shown, by their strict rejection, that they will give him an unsympathetic hearing. Thus the child, troubled enough anyway, is forced to cope with his conflicts alone. If unable to do so he often retreats into neurosis. Few people realize how often children have occasion for sexual observation or are subjected to sexual attacks by nurses and educators, servants or other children. Most parents never hear

of these attacks because only those children will speak who are accustomed to tell their parents everything without reserve.

Children who are kept in ignorance as to matters of sex are in greater danger than well informed ones. They associate with other children in school. An unwholesome atmosphere of frivolity, salacity and sex curiosity prevails in nearly every school; what this can produce is shown by the following seemingly incredible occurrence:

Two years ago I was called to the detention home to interview a girl, fifteen years of age, who had been arrested in a car after she had indulged in sex play, masturbation, intercourse and perversion with four soldiers. This girl came from an orderly home; she had decent parents. She was known both at school and at home as a moral, "innocent" child. What made her suddenly commit such outrageous acts?

"Tell me Agnes," I asked her, "Did the four soldiers force you to enter their car?"

She shook her head.

"Have you ever done anything like this before?"

Again she shook her head.

"Were you suddenly overcome by this sex desire?"

"No."

"Then why did you do it?"

She maintained a stubborn silence, as she had done toward her parents, the district attorney and the probation officers. I talked with her for nearly an hour. At last, bursting into tears, she confessed:

"Everybody at school made fun of me. They said I was naïve, 'Shut up girls, here's Agnes; the little angel will lose her wings!' Things like that, they'd say. They teased me every day and I couldn't bear it any more. I wanted to get even with them. I wanted to go them one better, so they'd look up to me."

That was her explanation. It is not fiction and not even an exceptional case. If parents were to be told what goes on in schools they would not believe it. Parents do not know; their children do not dare to report their experiences.

I was asked by the court why Agnes did not tell her mother how the other children humiliated her. Her mother could then have complained to the teachers. But Agnes had told her mother and her mother had been to the school. Few teachers, however, are capable of transforming the spirit of a whole class, a spirit which is being constantly lowered by the disturbances and even immorality in many homes. The mother's complaint only served to make the children more hostile toward Agnes, and this hostility drove her to her disastrous acts.

In the case of Agnes I have to add a postscript, perhaps even more incredible than her deeds.

She was released on probation and my official task was to bring her to a better understanding of what she had done and enlighten her regarding sex.

When I entered her home, by appointment, the parents ushered me into the living room where doors were open into dining room and kitchen. When I asked them where I could speak undisturbed with Agnes they gave the following reply: "The only available room is her bedroom, and as she is now fifteen years old, it would not be decent for a man to be alone with her there. Besides, we prefer to be present when you speak with her about . . . about . . ." They did not even dare to say "sex."

Three months later we had reasons to take Agnes away from her parents.

To show how blind parents and educators are regarding the sex occurrences in the life of children, the author takes out at random another case from his files:

An old lady came to me and said: "Tomorrow my son-in-law is going to bring you my only grandchild for treatment. I have opposed this in vain. I speak quite frankly to you."

"Why don't you wish it, madam?"

"Because my granddaughter is an absolutely innocent girl, who has never been in love and does not want to know any-

thing about love, while psychoanalysis"—she groped for words—"concerns itself only with sexual things. I have come to beg you not to discuss sex matters with Helen. She is only eighteen years old."

"Madam," I said, "you are misinformed. The task of psychoanalysis is not to lead patients to speak of sex matters, but to free people of emotional conflicts which, because they are hidden, are acting harmfully on them. Psychoanalysis does not seek sexual things, but it always finds them."

"With Helen you will find nothing. She would run away from you at the first treatment if you spoke of these ugly things."

At these words I despaired of any further explanation, but simply said: "I will conduct the treatment as usual. But I will only speak to her on sex matters if she brings them up herself."

"Then I can be at ease on the subject," said the old lady, rising.

This conversation is repeated almost word for word because it is characteristic of many peoples' ideas about the non-existence of sex experiences in children.

After three or four weeks of daily analysis, recollections of events going back to her earliest childhood began suddenly to erupt from Helen's unconscious.

These recollections concerned painful sexual experiences of her early life which had checked her normal sexual development. When she was five years old a gardener of her father's had placed her on his lap and touched her sexually. Thus she had learned masturbation. This experience was frequently repeated. When she was seven years old a boy from a neighboring estate had tried to attack her. She had run away in great terror and had never dared to tell anyone about these happenings.

Finally the most repressed events of all came to light—actual sex experiences with her own brother just before puberty.

Helen, awakened from her amnesia, described all the scenes to her psychoanalyst with great excitement, experiencing again, in recollection, the same feelings as in the actual happenings.

These experiences had brought about repressed and unconscious feelings of shame and guilt which hindered her normal development, made her avoid every love affair and dread matters of sex, without knowing why.

Remember Helen's grandmother who was convinced that her grandchild was too innocent for love and sex desires. Helen herself had been equally convinced that she had not had any sex experiences. They were buried in her unconsciousness after puberty and would have remained entirely forgotten but poisoning her life if she had not had help.

The rest of us are like Helen and her grandmother. We do not know what repressed experiences of our childhood still live in us. No one can call himself an exception. A deep analysis often discloses amazing revelations. Sexual experiences, active or passive, often remain latent and not understood in the child's mind until, during adolescence, he feels they are shameful and repulsive and therefore forces them into his unconsciousness in an attempt to escape from feelings of guilt. These need to be raised once more and recognized by the conscious mind through analysis. Then, no longer as helpless as children, we can cope with our once dreaded experiences reasonably.

In the countries of culture and civilization, the majority of children grow up with deep inner conflict from which many are forced to escape into a neurosis.

For instance: A young girl falls in love. However, her early training, moral considerations, fears of being rejected by his family and by society struggle within her, against her love. With all her strength she mobilizes these counter-arguments

in order not to succumb to her sexual instinct. But her in-harmonious home, full of conflicts and disorders, has not taught her to make order in her own soul. Her mind is torn in different directions as are her feelings towards her father and mother. She becomes disturbed, helpless, a true reflection of her home atmosphere. These inner conflicts finally exhaust her so much that she becomes incapable of mental or physical effort. The girl eventually sees in her growing sexual desires a source of mental anguish.

Dreading this condition, she wants to escape from it but cannot find any means other than to force it into the unconscious. Thus fear and sexuality become closely linked.

The girl develops a neurosis.

From now on every sexual desire will produce in her a terrible fear which makes her avoid first the man she loves and later all men. She becomes lonesome, sullen, morbid and timid. She is able to conceal these sexual desires from herself so well that she no longer recognizes their existence. Sex becomes repulsive to her.

But many children battle against the unbearable suppression of their sex impulse in another way. Instinctively they resent it as destructive to their natural right to sexuality, and you have the sexual revolt of the teen-agers. But even though modern parents have been obliged to become less puritanical, they still fail to cope adequately with the sex problems of their children.

Young people are representative of our time. Their behavior often has its roots in their parent's behavior. Parents may admonish, moralize, punish and study books on how to raise children, but, if they themselves do not follow what they teach, they cannot be successful.

I, myself, once wrote a book on child education. If I were to revise it for a new edition, it would contain only one page; on

that page there would be only one phrase: "The best education for a child is a good example." That is the sum and substance of it all.

For quite some time the "age of the child" has been taking its evolutionary course. But, as happens in every reaction, the convictions and procedures adopted by today's youth go far beyond the healthy happy medium. How could it be otherwise? The youth of today is without guidance. The authority of the parents has been dethroned, for the most part justifiably, since parents who themselves need guidance are not suitable educators for their children. Brutal force, belatedly applied, cannot stop the revolution fermenting in the children's hearts. The spirit of modern youth storms through school and home, rendering both parents and educators helpless and confused.

Will this revolt of our young people provide better prospects for marriage? Will these easy-going girls be happier than their inhibited, neurotic sisters? Undoubtedly many of them become loyal wives, having learned to use their free experiences to select a suitable marriage partner. On the other hand some girls of good family have suffered moral shipwreck, and some have even been stranded in prostitution. But investigation usually shows that these girls had easy-going mothers who had already given them the example of "social prostitution." In general, the moral picture of today's youth shows them travelling along a road which leads away from neurosis toward the uninhibited urge for experience. For those who become lost in the woods of neurosis happiness in marriage is nearly impossible, but many of the others who try to make their way without guidance through the jungle of premature sexual activity, perish in the deepest mire. Too much and too little are equally harmful.

A good and correct education is always the best foundation for a future marriage. But how many children have been raised correctly? And of what good is the best education to one

of the marriage partners if he is chained to a person whose inner discord and disharmony corrode him?

Fundamentally it is the marital happiness of the parents, their orderly and decent life, in short the harmony of the home, which determines a child's basic character. In this connection let us examine the situation in Greenland as described by F. Nansen. The Greenlanders do not educate their children at all. Yet quarrels and nagging do not occur among children, nor do they occur between marriage partners. All children are scrupulously obedient, good-natured and ready to help. The example of their parents is the guiding influence in the development of their character. Are these inborn qualities of their race? Not at all! For some orphaned Greenland children, raised by quarrelsome Norwegian foster parents, became just as quarrelsome and malicious as their foster parents. According to Nordenskiöld, the quarreling between two children whom they had observed in an Indian village to the south, was the daily topic for weeks among the inhabitants of a Greenland village, before forerunners of civilization reached their shores.

A child, with his keen powers of observation, does not miss the slightest discrepancy between the educational rules of his parents and their actions. Spoken rules remain empty words. Only actions impress and exercise influence. Let me demonstrate with an example from my book, *Modern Child Education*, of the mother who complained about the mendacity of her child. A few minutes later I witnessed a scene which enabled this mother to recognize her own fault.

We entered the nursery. Six year old Kathy was sitting among her dolls, playing "party." We watched her unnoticed. "We're going to have a visitor," Kathy said to one of her dolls, "a tiresome woman, simply awful! What shall I do? Just wait, I'll be right back!" Kathy then got another doll from behind a dollhouse, shook hands with her effusively, and said, "Oh

how wonderful of you to come! I'm so glad to see you again!"

Greatly embarrassed, the mother turned away.

The training and development of the child's social sense embraces three stages. During the first phase his ego has to be freed from narcissistic self-love in order that the liberated love energies can be transferred to others in his environment, to parents, brothers and sisters, and educators.

During the second phase, the years of puberty, the gradual liberation from the parental home should take place. The energy thus liberated, increased by the development of sex hormones, then stimulates the individual to select his love partner.

The feeling for and interest in community, commonwealth, state and nation originates during the first phase of development and manifests itself in school in team games, in comradeship and in altruistic activities. This social sense develops by itself in all phases. It is phylogenetic (inherited) in the organism of every normal person but disturbing educational influences can cause deviation, and faults committed by parents in training their children's social sense can endanger the course of their future marriages.

Unloving parents prevent the child from liberating himself from narcissism, from his love for himself. Such parents provide the child no opportunity to transfer his love, because he can find no objects accessible to it. Such a child will be self-absorbed, lonely, given to daydreaming and feelings of inferiority. Later in life he usually becomes embittered, keeps to himself and is unable to become a part of any community. People of this sort are completely unfitted for marriage; from the start their marriages are troubled by unhappiness.

On the other hand, over-solicitous parents who, through pampering and excessive love, prevent their children from detaching themselves from the parental home, who bar their road to reality by over-protection, make them incompetent,

hypersensitive hothouse plants. As adults they also are incapable of participating in community life and completely unfitted to be a part of a whole. They demand from their marriage partners the same pampering to which their parents have accustomed them. They only know the "I"; they disregard the "Thou" completely. No marriage based on such relentless egoism can be successful.

The understanding of our impulse-life necessitates, above all, a completely uninhibited, unprejudiced attitude toward sex impulses. We must come to realize that deprecation, contempt or defamation of our sexual processes is not only absurd but can also produce injurious repressions which depress and burden our mental life. To the natural, healthily raised individual the sex organs are not inferior or ugly; for them sensuous feelings are full of strength and beauty.

But sexuality is no amusement. He who treats it frivolously does not know sexuality; he will never experience its ecstasies. If we do not sully and debase it, sexuality is something beautiful, pure and noble, a serious and holy matter destined to be the dispenser of supreme happiness in our lives. All our private life is connected with it: marriage, children, home.

Again I repeat, parents make an irreparable mistake when they fail to guide their children in their sex cravings. Without such guidance children become the victims of neurosis, frivolity or masturbation. Unguided boys secretly visit prostitutes, disregarding the possibility of infection; and unguided girls are so overwhelmed by sexual energy that, in selecting a marriage partner, they make blind choices, disregarding the mental and physical fitness of their mates. What they thought was love they later discover to have been mere sensuousness or a craving for adventure. Thus both sexes bring about a split in their sexual processes which impedes their cognizance of true love.

Wise educators, understanding this situation, adopt con-

sistent methods for the sex education of children from their earliest years. Just as we teach children to love flowers, animals, nature, music and good literature, we should also cultivate in them the appreciation of love, marriage and their fellow men. Lindsey says quite rightly: "An aesthetic education is a good foundation for proper life conduct."

If the maturing child has become familiar with all his sexual impulses, so that he can critically regard and recognize them without mental distress; if he has enjoyed the consistent guidance of educators in this, the most important part of his training; then, fully conscious of his energizing powers, he will be free from disturbing inhibitions and repressions in finding a suitable love partner. He will be able to make this important choice with a clear head and a warm heart.

Closely linked with sexual maturity are a person's emotions, thoughts and actions, in short, his entire personality. A vast mass of human beings today suffers from mental immaturity, due to a faulty education which cuts them off from the valuable heritage of their ancestors. Only those who learn clearly to recognize their inherited instincts and impulses can apply them wisely to life or undertake to subordinate them without damage to themselves. All others are continually tormented by their struggle with them, futilely wasting their strength until, finally, they take refuge from this "miserable life" in neurosis. Continuous preoccupation with one's own self leads to sexual inhibitions which have quite as unfavorable an influence on the institution of marriage as does the sexual licentiousness of today's youth.

The dispersal of every sexual restraint, as manifested in youth's reaction to a strict education, in which sexual development is repressed instead of guided, has disadvantages also. On the one side we find repression, exhaustion of vital energies, neurosis, frigidity and impotence, flight from reality, sometimes even from life itself; on the other side we find a split

sexuality, pleasurable indulgence of the genital regions leading to exhaustion of the genitalized physical and mental quotas of sexuality, inner emptiness, surfeit, dissatisfaction, prostitution.

But sometimes even the very best and most enlightened education is not able to prevent the tormenting agonies of puberty. We must not forget that the harassing sexual conflicts of youth spring from our cultural development. No primitive creature undergoes such grave inner revolutions as does civilized man. Wherein lies the reason?

The more highly culture develops, the longer it takes an individual to absorb all this culture, since he has to evolve through the immense experiences of his ancestors. This, as already stated, is especially true of a civilized man of high intellect. For the full evolution of his inherited endowments, increased by his own acquisitions and knowledge, such a man requires a period of study of more than twenty-five years. His sexual maturation takes place between the sixteenth and eighteenth year; yet his mental and spiritual development is then still in its earlier stages. Women of civilized nations, inhibited by ignorance, fear of pregnancy and disease, etc., do not mature sexually until the average age of twenty-seven or twenty-eight. This difference in timing results in an increasingly severe disharmony in the development of individuals of high culture. A natural instinct as strong as the sex instinct cannot be entirely suppressed during this long interval required for mental maturation without damage to the procreative powers.

Woman's entire nature consists of sexuality, in the larger sense. Her mental and emotional life is one great yearning for the fulfillment of this sexuality in love, devotion and motherhood. In this lies her most important task, her duty and her happiness. The strength a woman must devote to the struggle for existence is stolen from this great life task. Love then has

to be sidetracked. True, many "career women" have occasional liaisons which temporarily appease their sex desires. But a woman who surrenders without her whole soul, that is without real love, violates the harmony of her nature and degrades herself to prostitution.

There is no doubt that a frivolous sex life stunts the emotional life of young people and disrupts their sexual energies. If childish masturbation is prematurely replaced by sex play with a partner, even normal sexual intercourse later is apt to become a mere masturbatory action. Disappointment, dissatisfaction, longing for more complete fulfillment, then prompt a search for variety. Slowly the capacity for love dies. Many girls, forced out of their real profession, have to use most of their strength in their studies or work and thus become defeminized; while men, overburdened by worry and the struggle to earn a living, lose their enjoyment of love.

The marriages of such persons bring just as little happiness and companionship as do those of the repressed or frigid. Without mental and emotional contact, marriage becomes either a boring habit or an unbearable torture. The vital nerves of love and marriage, those most important factors of human happiness, have been broken through sex ignorance and the undue delay of marriage. Thus has modern marriage become a farce.

Overwhelming waves of hatred, anger, malice, lies, intrigues, agony and cruelty surge over us as a result of marriage as it is today. At best we find resignation and indifference. It is a marvel that people are able to endure for so long such a tortured and unworthy life. No problem cries out more urgently for solution than that of marriage.

Is there a solution?

Yes, I think so.

It might be sought by three means.

The first is *sex education*—but sex education of the right

kind. To encourage and help provide this is the aim of this book. I have tried to show not only the way to develop but also the way to save the capacity to love; in addition I undertake to prove that human sex relations can produce not only the delight of the sex act itself but also something else, unknown to most civilized peoples, which is a source of the greatest happiness and capable of saving marriages from divorce.

The second means for the solution of our problem is *early marriage*. I am not alone in this belief. Dr. James F. Bender, Director of the National Institute of Human Relations, says: "Early marriage leads to far better marriage adjustments both physically and psychologically. The cases of incompatibility which come to my office are not the couples who married early but the late-married who are crippled by stunted and repressed emotions or by previous, furtive experiences."

Parents should encourage their children to marry early, in order to prevent the development of emotional and psychical conflicts, but only if they are capable of making the right love choice and are well prepared for a successful marriage. If this is true, it becomes obvious that either the parents or the state should help young couples in their first years, to give them a good start. If necessary, the money thus spent may be considered a loan to be repaid later.

The third means toward the improvement of modern marriages is *a better, a more cultivated, home life*.

Children from disturbed and broken homes never experience that sense of security and well-being which is their due and which can only be found in a harmonious home, where a kind, understanding father and a warm-hearted, loving mother combine their efforts toward helping them in their troubles, and serving as their two best friends and counsellors. Children who grow up in such an environment need not seek a good time away from home.

A mother forced to take a job will become, in all probability,

overworked, exhausted and nervous. With time her love for her children often becomes less demonstrative. She can rarely attain as quiet and harmonious an atmosphere as a mother who devotes all her time to home and children.

Girls who do not, from early childhood on, assist their mothers at household tasks, who are not taught to handle efficiently those duties with which they will be faced in the future, rarely enjoy the role of housewife. Not having had their natural instincts developed, they do not find full satisfaction in their chosen jobs.

On this occasion the author would like to mention his fifteen rules which have proved useful to many parents who wanted to help their children to become good husbands and wives:

1. Train yourselves, before you train your children.
2. Never quarrel; never lose your temper in front of your children; always be in agreement about their training.
3. Give equal kindness and love to all of your children, but do not spoil them, (especially not an only child).
4. Don't be moody and incalculable, but consistent and just.
5. Through loving, fair and unquestionable insistence, bring your child to absolute recognition of your authority before he has reached his fourth year.
6. See to it that the child understands all your instructions and prohibitions; you will thus not only prevent an attitude of defiance but also strengthen his insight and understanding.
7. Never beat a child; never attempt to influence him with brutality of any kind.
8. Do not lie to a child—above all in answering his sexual questions.
9. Never frighten a child.
10. Never ridicule a child; don't humiliate him, esteem him.
11. Prepare the child through a graduated series of small self-denials to meet life's difficulties.
12. Find out your child's abilities as soon as possible and try

to develop them through his play, thus preparing him for his future profession.

13. Begin developing your child's five senses from babyhood; teach him to enjoy nature and art.
14. Allow the child by his own experiences to grow up to responsible self-reliance. Do not attempt to stand between him and the normal consequences of his acts.
15. As the child grows, make the transition from the role of authoritative guide to that of friend and adviser.

Children brought up in this manner will have gained from their parents a dowry for their later years which no blow of fate can take from them—the memory of a sunny childhood,—the best foundation for success and happiness in their future marriage.

It is hard to change the life of a spoiled generation, to alter the fixed habits of parents, unsatisfactory though they may be; but if parents could be induced to make a fresh start, using methods better adapted to their children's needs, they would reap a rich reward in their children's happiness.

"Paternity is a career that is imposed upon you one fine morning without any inquiry as to your fitness for it. That is why there are many fathers who have children, but few children who have fathers."

FRANCIS DE CROISSET

Talking to Children about Sex

MANY A JOKE and cartoon have exploited the ordeal of the poor stuttering father who feels duty-bound to tell his son the "facts of life," as they are inappropriately called. Usually he is so ridiculously embarrassed by the subject that he either says nothing that is new to the boy or nothing that is true; and finally he gives up the whole thing as a bad job.

No wonder most parents cannot help their children in the struggle with their sex instinct when they themselves have never had a proper sex education. In this chapter I shall give a general outline of how to deal with this problem.

It is at the moment when parents evade their children's questions with lies or reject them with, "You can't understand that yet," that they estrange their children. Many parents postpone this information because they are afraid they will "corrupt" the children, will sully their childish, naïve imagination. According to Freud, parents are generally too late with their attempts at enlightening their children.

Above all, a child must have confidence in his parents. He must feel absolutely certain that "mother won't lie to me; with her I can discuss everything, my feelings, my thoughts . . . she's my best friend." Parents will invariably win this confidence if they never refuse the child an answer to his questions; if they don't tell him stork tales which will only too soon prove to be deceptions; if they don't rebuff him with the explanation that he's not big enough yet; or, still worse, reproach the child for his interest in such "indecent" topics. A child thus

rejected or deceived will forego explanations. The un-understood or only half-understood sexual relationships burden the child's mind; and in his vain search for truth the ghosts of fear grow. From then on he goes his own way, apart from his parents.

Parents cannot be warned enough against intimidating children about sex. If they are seen in sexual play, they must never be threatened with "Shame on you; if you touch 'it' again I'll cut 'it' off." Such a threat often sets up the so-called "castration complex." In any event the rebuffed and intimidated child will develop feelings of guilt which will cause him to repress his impulses into the unconscious and arouse feelings of repugnance and distaste for his natural sex impulses. Feelings of fear and guilt subsequently prevent many people from discussing and regarding sexual matters in a natural and calm way. Repression furthermore deprives the child of the memories of his early childhood.

Impulses blocked from consciousness contribute to our seemingly unmotivated moods, varying states of mind and emotions. The whole army of neurotic illnesses derives its symptoms from such abnormal and successful repressions.

You will object, "But what are we to do? Are we to overlook indecencies? We can't have children who are unrestrained and spoiled!"

Parents should not forget what we have already discussed: that sexual pleasure feelings appear and exist quite normally in earliest infancy; that the sexual impulse is probably the strongest impulse we have; that masturbatory actions take place even during the first year of life. As soon as possible, perhaps after his second year, one should calmly and lovingly tell the child that it is better not to play with parts of the body, just as he is told not to suck his thumb or to put his finger in his nose.

When later a child wants to go about without clothes in the summer, one might tell him: "Darling, we're living in a

country where everyone wears clothes, and so we must wear them just as all the others do." But never talk of its being "indecent" or "not proper." Brothers and sisters should even see each other in the nude in their nursery; they should regard each other naturally and not be instilled with lustful feelings by suggestions that there is something extraordinary or forbidden about the nude body.

If the child remarks upon sex differences, it is best to answer simply and naturally: "That's the way a girl looks and this is what a boy has." Then the child will not find anything remarkable in his discoveries and nothing to prolong his curiosity; whereas, otherwise, a secret interest will always lead him back to them.

When a child asks his mother, "where did I come from?" the mother should answer calmly: "You came from inside me here,"—pointing to the lower part of her pelvis. And if he goes on with: "Then I, too, was once in you?" she should reply: "Yes, you grew up inside of me, here under my heart." Let us again repeat, that should be the answer *if* the child asks. For if he asks he is preoccupied with the question and needs the answer, the full truth, whether he be three years old or twelve. The answers the parents should give, if he continues his questions, will be demonstrated later by an example.

But the parents may say: "My child asks about the origin of children just as he does about a thousand other things. He asks continually, all day long, and doesn't listen to my answers." This question-mania has found a surprising explanation through Freud. Such children, when first expressing curiosity about their origin, have either been put off with some stork story or have had their questions rejected. In either case the child was instinctively bothered by the unsolved question. The child's unconscious knows somehow that he has not been given a correct answer. His inherited instincts help him guess the truth which consciousness cannot yet grasp. Instinctively

the child feels: "A secret is being kept from me," or, "I've been lied to." He wants to believe his parents. But the unconsciousness drives the child constantly to questions, to seemingly meaningless questions, the answers to which he doesn't even wait for, because they really aim at this one question to which he no longer expects to get an answer. When one finally talks to him openly and truthfully, the question-mania vanishes, judging from all experiences gathered so far.

In no case, however, should one give the child sexual enlightenment before he asks. The best time to explain sexual processes naturally and harmlessly to the child is between the ages of about five and twelve years.

Thus far, not a single case has been reported where a child was harmed by truthful answers to his sexual questions. On the contrary, the child having gained confidence in his parents becomes inwardly free and remains pure and innocent. But once parents use a sexual lie they lose the strongest and most important contact with their child. They will no longer be able to find the right time for enlightenment. From then on the child will gain his knowledge furtively, from other sources, mostly harmful ones.

One day little Paul came to his mother and said: "Listen, mother, that stuff about the stork and about Santa Claus isn't true, so all that about God can't be true either."

You will ask now: "Are we then to rob the child of the Christmas poetry when the supernatural, the marvelous, is such a necessary element of childish imagination?"

The parents can be asked in return: "Must one rob the child of poetry? Can one not combine it with truth—all according to one's religious standpoint?" One might tell the Christian child: "Christmas is the birthday of our Saviour, and all of us think of Him on this day with a believing, grateful heart. We feel as though His spirit comes to us from the heavens to fill us with happiness and joy; and we call that

Christ's coming to us. And the birthday presents which are meant for Him are given to His favorites, the children. We pretend that St. Nicholas gives these presents away. St. Nicholas died about 1600 years ago, and his name after centuries has become known as 'Santa Claus.' " The imaginative power of the child is not curtailed thereby and finds its smooth transition to religion. Families of other beliefs can adapt this explanation in accordance with their views. How anti-religious families and atheists are to meet this question I do not know unless it be by re-examining their position and finding it untenable.

Also in his later questions about the soul, death and immortality, our mystic concepts, disguised in poetic phantasies, can satisfy the child and make him happy.

The author would like to offer two examples picked at random, exactly as they were filed.

CASE I

A twelve year old girl, Barbara, was brought to me by her parents on the occasion of her first menstruation. The parents were not capable of explaining to the shocked child even this normal happening.

(It is not the biological and anatomical facts, but the manner of their presentation to a very naïve child, to which I would draw your attention in the following discussion):

I: "Listen Barbara! You do not need to be frightened or ashamed that blood flowed from you today. It is entirely normal and is a sign that you are growing from your childhood to adolescence."

Barbara: "Where does the blood come from?"

I: "Inside you. Under and behind your stomach lies an organ, which looks like a pear and is called the uterus. The uterus is a

hollow organ, covered inside with a red, moist skin. When you become a young woman this moist skin renews every four weeks, while the old skin is pushed off. If the skin is torn away from the inner wall of the uterus, then inevitably blood vessels break and that causes the blood, which is what you have seen today. It will flow out of your uterus for several days; this period is called: menstruation."

Barbara: "Only girls menstruate?"

I: "Of course! Boys have no uterus."

Barbara: "Why do only girls have uterus?"

I: "Only women give birth to children, and the uterus is where the babies develop."

Barbara: (*astonished*) "Oh! Not . . .?" Then she stopped.

I: "Where did you think children came from?" But Barbara, embarrassed, refused to answer. Even though she was nearly twelve years of age she still, apparently, believed the stork story.

Barbara: (*after a pause*) "Did I come out of my mother's uterus?"

I: "Certainly! As your future children will come out of your uterus."

Barbara: "My future children? . . . But when do they come out?"

I: "After you have married. But for today you have learned enough. Come to me tomorrow at the same time."

The following day Barbara came and started the conversation with the following accusation:

Barbara: "Yesterday evening I spoke with my friend Jacky. I told her what you told me. But she said that is not true. Her sister got a child without being married."

I: "Now listen, Barbara. Is that book which you have in your hands yours?"

Barbara: "Yes! Dad gave it to me."

I: "Therefore you are the 'legitimate' owner of this book. The word legitimate means that you have the right to keep this book. But if you had stolen it from a friend you would have the book illegitimately, you would have done wrong, against the law, mor-

ality and religion. The same is the case in getting a child without marriage. This child is called a child of unmarried parents."

Barbara: "Oh! I understand! Jacky told me it was a terrible scene with her parents when they found out about her sister. And her father accused her of being immoral . . ." After a pause she asked: "But how does a baby come into the . . ."

I: "Uterus. I will tell you. You don't have to remember all these strange names unless you want to. On both sides of this uterus where a baby develops are two other organs that look like flattened hens' eggs and are called 'ovaries.' Inside these ovaries are thousands of little human egg cells. Before you began to menstruate, as you did just now, the egg cells stayed in the ovaries. But now that you are no longer a child, now that you have entered 'puberty,' as we call growing up, one egg cell will leave the ovary every month. One month the egg cell will come from the left and the next month from the right. As soon as it leaves the ovary it is sucked into a nearby tube that leads to the top of the pear-shaped uterus. We call these egg cells by the same name the Romans used, 'ovum' or 'ova.' And when an ovum leaves the ovary we call that time ovulation.

"Since you aren't married and won't be for several years, that egg won't develop into a baby. It stays in the uterus for two weeks and then when you menstruate, it flows out along with the skin and blood of the uterus.

"But when your future husband puts a cell from himself into your uterus it will combine with your egg cell and the two will grow into four, the four into eight, and so on until thousands and millions develop into the body of your baby. It takes nine months for that baby to grow big enough to live by himself. Then he travels out of the uterus, down another big tube called the vagina and out into the world."

Here we stopped.

The next day, when Barbara came to me I had to repeat to her only what we had discussed so far. Strangely enough she did not ask me about the other cell, which a man has to give her. Nor did she show any interest in the male sex organs. And

—as a rule—I never tell children more than they ask me about sex. Months later she came to me again and asked about the origin of the male sex cells.

After my talks with Barbara she changed from a shy, timid, introverted, tense child into a vivid, self-reliant, relaxed young woman, undisturbed by hidden sex problems and better adapted to handle them correctly and decently than other girls and boys of her age.

CASE II

A physician brought his fourteen year old son Martin to me, to be informed about the principles of sex. Obviously he was bothered with such problems, which had induced day-dreaming and made him a poor student. I will give you my discussions with him, each lasting about half an hour, over a period of several days.

I told Martin about our instincts and said that humans needed to learn to know their impulses in order to master them. Certain impulses ought not to awaken too soon, as for instance, the sex impulse, otherwise it would be very hard to repress it until the time came for its fulfillment.

"What is that, the sex impulse?" he asked. And I replied:

"Each part of your body, however small, is driving toward the fulfillment of its particular task; the stomach cells have to absorb and convert food, the blood cells have to provide the whole body with these food stuffs and so on. Among the most important cells are the germ cells; these likewise long for relieving activity, and this longing of theirs is called the sex impulse."

"But what kind of work do these cells do?"

"The most difficult and the most wonderful. These germ cells have to build up and sustain the entire man as he lives and breathes. From such a tiny germ cell in you, invisible to the naked

eye, perhaps some day there will develop another Martin, with your head, your behavior, your way of talking and thinking, in short, another edition of yourself."

Martin was round-eyed. "But how can the germ cell do that?" he asked.

"Alone it can't accomplish it. First it has to unite with another, strange cell, and the two together will urge each other on to develop new cells, again and again, until at last they make, out of all these millions of cells, a human baby able to live outside its mother's body."

"Where does the germ cell find this second cell?"

"In the body of a female creature."

"But how does it get in there?"

"To learn that, you must first know how and in which organs the male and female cells are formed, and the way that nature has provided for them to get to one another."

First I explained, in the same way as I did with Barbara, the physiology of the female reproductive organs and the processes for which they are designed. I followed with this explanation of the male reproductive organs: "You have organs which are in some ways like a girl's, but differ in other ways. You, also, have two egg-shaped organs which produce cells, but instead of lying inside your body as a girl's do, yours hang outside in a sack called the scrotum. We call your two egg-making organs the testicles, and the cells they produce, the sperm cells, sex cells, or germ cells.

"When you grow up from a child to a man (we call that puberty) your sperm cells become able to pass through a series of tubes out through the penis. These sperm cells are built for one purpose only, to combine with a woman's egg cell and produce a baby. The woman's egg cell is living in her uterus waiting to be met by a man's sperm cell. The path to her uterus is through a channel called the 'vagina' which is made to take in your penis when it is erected stiff and large, and to let your sperm cells flow directly to meet her egg cell.

"But if your sperm cells are weak as they are in a child, they haven't the strength to get all the way to the ovum, for in propor-

tion to their size, the distance within the uterus is as great as the distance for you from Canada to Mexico. Yet these tiny germ cells can cover that whole distance in less than half an hour if they are ripe and healthy. This is a precious, wonderful possession you have in your germ cells."

Then, disturbed, the child stammered:

"But doctor, if these germ cells flow out of me—I mean,—during the night, while I am sleeping—"

"Or with your help," I continued.

Embarrassed, he looked at me. But, when he saw that I accepted this idea as calmly as any other, he relaxed and began to cry:

"I don't know why, but I can't resist," he confessed. Then he blew his nose and went on, "I try so hard. Do you really think God will punish me? Will I become sick or insane?"

I drew him toward me, and he sat down by my knee. I put my hand on his head and stroked it, "No, Martin," I said, "I do not believe so. I know, it is really hard. If a jug has too much milk in it, it has to overflow. You are at a time in your life in which an abundance of such little germ cells are produced in your testicles. You do not need to force them out, they will discharge themselves during the night while you are sleeping. And if you force them out too often, by what we call masturbation, you give the cells which build these germ cells no rest or leisure. You drive them to ceaseless work and so exhaust them.

"But besides this, Martin, a boy can torture himself by too frequent masturbation. Every handling of the sex organs drives out, from every cell of the body, radiations which, if they cannot flow out from the body, only serve to tense it more and more. This tension produces fear. You feel as if you were in a prison. You become terrified, not knowing what has happened to you.

"On the other hand, it is true that masturbation brings a great temporary relaxation from the pressure of the germ cells in the testicles. This relaxation gives one an immense feeling of satisfaction. And that is where one is led to make a big mistake. Not knowing that masturbation relaxes only his sex organs, while it tenses him more in his whole body, a person can find himself in a terrible conflict. In his desire for this delightful satisfaction he is

driven, in spite of all threats, to more masturbation. Then, not only does he suffer afterwards from feelings of guilt for his disobedience, but he feels miserable on account of the increased tension in his whole body actually brought on by the masturbation."

Martin, absorbed in thought, was silent for quite a while. Then he looked at me and said:

"Doctor, now I understand. But can I ask one more question?"

"What makes my penis sometimes so strong and hard?" he slowly brought forth.

"Martin, the penis is, perhaps, the most complicated organ in the human body. It is made up of cells like those in a sponge squeezed dry, but when the blood flows into the penis the blood vessels are filled and they swell against the hard walls. This greatly enlarged and hardened penis is then able to penetrate the vagina completely and send its sperm cells into the uterus."

"But when does this happen, the blood rushing into the blood vessels? Mostly my penis is small and weak," said Martin.

"You know very well, Martin, one method through which your penis becomes erected. When you touch it you excite its nerves. When they are stimulated in this way the nerves extend the muscles of the blood vessels and the blood rushes in. If the nerves calm down, the dilated muscles of the blood vessels relax, the blood can now flow out and the penis becomes small again."

"Do girls have penises also?"

"Yes, they have. It is in front of the entrance to the vagina and is called the clitoris. But it is smaller than a part of your little finger. A girl does not really need a penis, for she has the vagina instead, through which your penis goes to bring her a baby. But this should happen only when you are a grown man and this girl is your wife and the future mother of your children."

The results of these talks with Martin were as successful as those with Barbara.

When sex matters are explained to children, teachers and parents acknowledge great change for the better. The children become happy and relaxed. As already observed, the fear

of worried parents that knowledge of sex matters, even when given in a decent way, can endanger the "innocence" of children has no foundation in practice.

Again we have to ask the parents:

Why should every sex act be regarded as "unclean?" That is the worst prejudice of civilization. The sex organs themselves are not unclean, being composed of the same kind of cells as are our other organs. The secretions of the sex glands our most valuable glandular product, are not unclean. The only unclean thing about sex is the spirit in which it is used or, rather, abused.

Every sex act performed in a spirit of lasciviousness is dirty, and therefore sinful; the same act, performed as an expression of a profound love, is beautiful and therefore holy.

If parents would themselves grow up to such a conception they could speak with their children without embarrassment about sex, they could enable their children to attain the most valuable possession of mankind: love and sexual fulfillment.

In addition to the other examples of how to talk to children about sex, the author would like to present excerpts from lectures he gave to advanced high-school pupils.

After discussing the organs of sex, he continued:

But all this knowledge of the anatomy and physiology of the sex organs still does not enable us to answer the question: What is sex? This question may at first seem ridiculous; most people assume that they know what sex is, but so far even the greatest sexologists have failed to answer it satisfactorily.

To say that the sex impulse is an instinctive attraction between male and female would not fit the facts, for instance, of homosexuality (the love between two members of the same sex); or of narcissism, (the love of a person for himself). To assert that the

sex instinct arises from the function of the sex organs would be meaningless with respect to fetichism, (love for a certain part of the human body not belonging to the sex organs). Yet all of these manifestations are aspects of sexuality.

What then is sex? What is this power which gives shape and form to our surrounding world, delight and pleasure to our inner life; this mysterious power which is exalted in the arts and sciences and debased in perversions; this power which not only evokes gratitude and bliss, but hatred and contempt, shame and disgust? What is the nature of this force which sometimes brings highest pleasure and, at other times, the deepest emotional conflicts known to the creatures of earth? What evokes this power, and of what does it consist?

To bring us nearer to the answer we have to be acquainted with some discoveries in different branches of science, which reveal other important factors in our problem.

Woman, as we know, is different from man, not only in her sex organs, in her figure, her smaller hands and feet, the structure of her breasts and pelvis, the growth of her hair, and the pitch of her voice—which is exactly one octave higher than man's—but also in her emotional life.

What causes this difference?

It lies in the inner structure of the myriad cells of the human body. Every single cell in an individual is, in itself, sex determined—is male or female. The sex factor is not restricted to the sex organs alone but is an important attribute of every one of the innumerable billions of the body's cells.

What constitutes this sex difference in, for instance, a cell in the liver, a skin cell, a muscle, or nerve cell and so on? How can we know whether this single, little cell is male or female?

Before we can answer this question we must go back to the composition of these cells, some of which are so tiny as to be invisible to the naked eye. To describe one of them as a thousandth or a millionth of an inch in length would not give us a vivid picture of its tininess.

Let us try to picture its size in another way. Suppose we put a

small piece of carbon on a white, china plate and cut it into parts until we could scarcely see the specks even though they were black on white. Those specks would be much larger than cells. Then if we took a mallet and crushed those specks until the particles of the fine powder could no longer be distinguished on the white background, we would have carbon about the size of our bodily cells. Put one of these bits under a powerful microscope and it could be seen, even as our cells can be seen and studied.

Of what does such a tiny cell consist? Of protoplasm, held together by a fine membrane. Within this protoplasm is a nucleus. Every one of our bodily cells, (with the exception of the red blood cells) has in the center of its protoplasm such a nucleus. This nucleus contains extremely fine threads, which science has called "chromosomes."*

Now stop for a moment and think this over again! Take for instance a male sex cell of a human being, called sperm cell. The smallest dust particle is a mountain by comparison. But even this invisible substance is not solid. Far away from its surface lies a nucleus. Within this nucleus swim the chromosomes with all the characteristic building materials of father, mother, grandparents and backwards, including all the person's ancestors for thousands or even millions of years to the origin of animal life.

How is it possible that an incomprehensibly small fragment of an invisible cell can contain all this?

This smallness in the structure of a cell, the microcosm, is as miraculous as the infinitude of the solar system, the macrocosm. And both are built according to the same principles.

Every animal, including man, has a certain number of chromosomes in every nucleus of his bodily cells; this number is characteristic for his species. Furthermore it is notable that each male cell contains one less fully developed chromosome than does the female cell of the same species. By examining the number of chromosomes from one single invisible cell it can be determined

*Every chromosome contains innumerable minute particles called "genes." Every one of these genes bears a certain inherited quality of our ancestors.

from what species of animal or human being it derived and of what sex.

A man has forty-seven well built chromosomes plus a rudimentary chromosome, (called Y chromosome). If this rudimentary Y chromosome is fully developed, then it is called X chromosome and has the power to build the whole body of a person in a female direction.

Through the influence of the two X chromosomes the female sex organs develop. Without the presence of the second X chromosome the male organs develop.

We know that a female possesses forty-eight chromosomes in the nucleus of every cell in her body, with the exception of only one of her innumerable billions of cells: the *matured* egg cell. Several hundreds of thousands of potential unmaturred egg cells are in each of the two ovaries.

When a girl passes through the state of puberty it becomes normal, once every twenty-eight days, for one of the sex cells in one of her ovaries (one month in the right ovary, the next month in the left one) to divide in two equal parts, each new cell containing only twenty-four chromosomes. This process is called ovulation. While one of these matured egg cells perishes, the other, with its twenty-four chromosomes, penetrates through the surface of the ovary and travels through the Fallopian tube into the uterus. If, after two days it does not meet with an oncoming, male sex cell, the sperm cell, it perishes.

The male sex cells in the testicles (the sperm cells) also divide into two parts when they begin to mature—that means at the time of puberty. But since these sperm cells possess only forty-seven fully developed chromosomes, an odd number, they must divide unequally, that is, into one group containing twenty-four chromosomes and one of twenty-three chromosomes. But while only *one* female *matured* egg cell exists during two days in four weeks, the matured sperm cells are produced in innumerable quantities continuously.

Why does nature trouble at all with this division of the chromosomes in the sex cells of an organism? The reason is logical. If the

chromosomes of both the sperm and the egg cell did not lose half their number before ripening into germ cells, the body cells of the child, resulting from their union, would combine all the chromosomes of both parents, and so contain ninety-five chromosomes, a number which does not belong to the human organism.

During a sex union about 200 million sperm cells are propelled through the penis to the vagina, and from there, if the intercourse takes place just during the two days in which a living egg cell is present, when the mucous secretion of the passage is hospitable, many of these sperm cells travel into the uterus toward the egg cell.

Immediately the race begins. Sperm cells travel at the rate of one inch per seven minutes. The first sperm cell to reach the egg, combines with it and immediately a skin surface is built, preventing the other oncoming sperm cells from entering. In so far as one half of the sperm cells in this race contain twenty-four large chromosomes, and the other half contain only twenty-three, their chances are equal. If an egg cell with its twenty-four chromosomes unites with a sperm cell also containing twenty-four chromosomes, a female embryo results; because the cells of a female possess forty-eight chromosomes. But if the egg cell, with its twenty-four chromosomes, unites with a sperm cell with twenty-three chromosomes, the resultant sex cell will have only forty-seven large chromosomes and, as a consequence, will produce a male embryo.*

The two sex cells of the parents develop into the bodily cells of their children. That means our whole organism is composed of sex cells, derived from only two little invisible sex cells after innumerable divisions. Therefore every cell of our body is in reality a sex cell, male or female, through the presence of a Y or X chromosome.

What is the amazing power within this invisible tiny X chromosome that enables it to determine sex? Beauty, an ideal figure, gracefulness, charm and gentleness in a woman depends on her X chromosomes. Wherein lies the power of this chromosome?

*If two sperm cells reach the egg cell simultaneously then twins are produced.

In its capacity to influence the production of female hormones.

We have still to go over another branch of biology, the "hormones." The more this science develops, and it is being developed rapidly today, the more varied and surprising are the aspects it presents. Knowledge of the findings of scientists in this field is essential to a clear understanding of our own nature, as well as of the sexual process, feelings and instincts.

To begin with some well known facts: Certain glands of our body excrete a clear liquid; not outwardly, like the secretory glands; not into large cavities of the body, like gall; but directly into the blood stream. We call these ductless glands *endocrines*. The liquids comprising the excretions of these glands are called hormones (from the Greek *horman*, to incite). The following deductions will show that this name is fully justified; hormones influence and often stimulate our whole mental life, both conscious and unconscious.

Hormones are especially secreted by the thyroid, the thymus, the suprarenal, the pituitary, the pineal and the sex glands.

An extract of the hormone of the thyroid gland can sometimes restore an idiot child to normality; a few drops from the pituitary gland can stimulate an individual to uncontrollable pugnacity; a few more drops from the suprarenal glands can change a person's sex and character, producing disobedience, lying, wandering. The removal of the pineal gland changed a little boy to a man with pubic hair and beard and a deep voice, and sex organs developed rapidly. Through some growths of the suprarenal glands women cease to menstruate, a beard grows, the breasts atrophy, and the voice becomes deeper.

The sex organs (ovaries and testicles) have a twofold task: the production of (1) animating sex hormones and (2) procreative cells (egg cells or sperm cells).

To appreciate the effect of the sex glands on our mental and physical life, we observe what happens when they are removed by castration. When the germ glands of a bullock are removed he becomes an ox; the stallion becomes a gelding; the cock, a capon. All these animals, deprived of their sex glands, change their pug-

nacious, often even dangerously wild character and become placid, indolent and completely indifferent to females. They grow fat and their meat tastes quite different from that of the uncastrated animals whose meat is unpalatable or even unfit to eat.

The effect of castration varies in direct ratio to the youth of the subject and the thoroughness of the operation. If completed before puberty it results in the extinction of the sex impulse and failure of the sex characteristics. In a male castrated at this time the beard does not develop, the vocal cords remain infantile, the voice remains at a womanly pitch, the intelligence declines and the boy never matures to manhood. But he will grow unusually tall, because ossification in the growth-zone of spongy bones is retarded and they continue growing. The formation of the breasts and fat deposits become feminine.

A sort of natural castration is brought about by old age. The sex glands do not disappear, but they become ineffective, as the hormone secretion slowly decreases. The sex pattern changes; men's voices become high-pitched, their breasts develop. Women on the other hand, following the climacteric, develop in a more masculine direction, showing sometimes a growth of facial hair, a deepening of the voice, and so on.

These observations gave rise to the deduction that, since the hormone-forming cells in the sex glands are responsible for all these remarkable changes, a castrated creature would revert to normal, if a suitable healthy sex gland were transplanted to its body so that it could again produce the all-influencing hormones.

This hypothesis has been substantiated by many transplantation experiments. Sex glands removed from animals or humans have been transplanted to castrated beings and allowed to heal up. A capon, thus treated, will start to crow again as soon as hormone secretion begins; its comb redevelops and the characteristic treading motions of the cock reappear; wild and jealous fighting over hens flares up again. In like manner, the ox reverts to a bullock; and other animals, experimented on, have reassumed the appearance and the behavior of the uncastrated of the species.

In October, 1918, a twenty-nine year old soldier was brought to

Dr. Robert Lichtenstern in Vienna. During the war, this soldier had suffered a serious injury to his sex glands which necessitated their removal, and he had developed both the appearance and the behavior of a castrated person. He lost his beard; fat developed, he became indifferent, listless, dull. He was neither inclined nor fit to work. His sexual faculties disappeared. He lived like an animal, dully brooding, without any occupation or interests, leading an existence unworthy of a human being. Then the testis of a healthy man of forty was implanted in his body. As soon as the wound healed and the sex hormones began to work, the soldier became well and active. His interest in life revived, hair and beard grew, women excited his passion, and soon afterwards he married. He became a successful business man living a normal life in complete health and vigor.

Many other cases of a similar nature showed the same results. Furthermore, the operations of castration and transplantation can be repeated alternately innumerable times and always with the same success.

All this proves the fact that the poorer a person's cells are in hormones, the more listless, weak and unable to work the individual becomes and the less attractive to the opposite sex. Body and spirit waste slowly away. Obversely, the more an individual's cells are animated by hormones, the more active and lively is their owner.

Indeed it is only through the influence of hormones that we can experience enthusiasm, love and inspiration.

So far we have seen that through the influence of the forty-eighth chromosome, the X chromosome, a human being produces female hormones, while through a rudimentary forty-eighth chromosome, the Y chromosome, male hormones develop.

The science of physics as it relates to organic electricity, could take us a great step forwards toward understanding the attraction between male and female, as I will tell you at our next meeting. (Chapter VI will deal with this subject).

The Problem of Masturbation

MASTURBATION CANNOT be regarded as a perversion.

According to estimates made by investigators in this field, masturbation is practiced by 90 per cent of children all over the world; it is also practiced, more or less occasionally, by about 70 per cent of adults—a group which includes both married couples and elderly persons. Most of the remaining 10 per cent of the children who have never masturbated turn out to be neurotics, perverts or sufferers from impotence or frigidity.

That college students of both sexes have to struggle with the problem of masturbation is indicated by the following occurrence at the University of California.

In a discussion with a leading personality of the University my urgent request that sex education be introduced was rejected on the ground that students after the age of eighteen do not require such instruction.

Nevertheless, on February 28, 1939, the author was called by the University of California Extension Division to speak about masturbation before teachers and child educators.

The discussion following the lecture disclosed that a large number of the audience were opposed to any rational consideration of the problem and unwilling to make any effort to overcome the ignorance, prejudice and disgust commonly felt concerning it. How can such teachers be of any help to the unfortunate children in their care?

A few days later, a professor of the University announced a

lecture on this subject to take place on March 5, 1939, on the campus in Berkeley, before students of both sexes.

Many members of the faculty were shocked. Some thought it a ridiculous assumption that masturbation could interest college students—adults. Counting on a very limited audience, the authorities assigned the lecturer a small room. Long before the time announced the room was already overcrowded and the lecture had to be transferred to larger quarters. But soon the second hall also was full. The lecture was finally held in the large auditorium, and even then it was necessary for the police to close the doors. The hall, seating over 2,000, was filled to capacity and overflowing. But a crowd of men and women students, seeking admission, broke through the police lines, and adjoining rooms were equipped with loud speakers to enable this additional throng to hear the lecture.

What does such a degree of interest in this subject prove? That "well-informed" college students want knowledge about it.

Opponents of these lectures argued that three-fourths of the audience were there out of curiosity and a flair for the sensational. But even this would indicate a wish to learn something concerning sex matters. I was present at this lecture and the urgent desire of these young people to receive reliable answers to their questions was demonstrated beyond a doubt. Their eagerness proved that neither the information provided by their parents and teachers, nor discussions among themselves, nor any obtainable literature on sex had fully satisfied their yearning for knowledge concerning masturbation.

If we consider the amount of effort expended by parents, by society and by the church to cope with this "crime," which still retains its predominant position among sex taboos, if we consider the violent opposition to masturbation, then, in the light of the statistics just quoted concerning its prevalence, it becomes obvious that the best efforts of parents, society and

the church to repress this sexual practice have been futile.

They cannot hope to succeed as long as they continue to make two incompatible demands of the children: first, dominate your urgent impulses; second, remain ignorant of the real nature of these impulses. In short, the opponents of the practice of masturbation ask of children a superhuman task; namely, to conquer, without any help, one of the strongest of our instincts, the sex instinct, at the moment of its most overwhelming strength—the time of puberty. Adults, enjoying a normal sex fulfillment with a decreasing output of sex hormones, have entirely forgotten the torturing tension of youth's sex organs. Satiated people cannot imagine the sensation of hunger.

To quote, in part, a letter from a twenty-one year old college student:

"... The tragedy of sex. . . . All my experiences of late are concerned with this scourge. . . . I spent a horrible night with a prostitute. As inexorable as was the urge was my repugnance afterwards. Bodily misery was followed by mental agony. . . . Sexual desire rears its head again and again. . . . I struggle against the powers of temptation in vain. I am driven again to masturbate;—afterwards—inescapable emptiness, repugnance, despair! . . ."

Thus a young man cries out; thus suffer legions of his fellows. And thus, too, suffer innumerable young girls.

After centuries of failure, society's methods of combatting masturbation remain the same: the instilling of fear, threats, punishments; and with the same futile results, as the statistics prove. But these methods are not merely ineffectual; they also have disastrous consequences, as well to the obedient as to the disobedient children.

Methods to solve this problem have been discussed *ad nauseam*. Can anything new be said about masturbation?

Perhaps.

If we face facts and deal with them as scientifically as possible, something new may appear. As in the matter of sex union, so also in the question of masturbation, findings in the realm of physics may help.

According to the Bible (Deut. 25:5-10) an old custom in Judea required that when a man died his unmarried brother should marry the widow. This is called levirate marriage. In Genesis 38:8-10 we read how Onan, the son of Judas, in order to evade this duty, did not complete the sex act with his brother's widow but withdrew and spilled his semen on the ground. Thus sexual satisfaction without the sex union came to be called Onanism, although we now more frequently use the word masturbation. Onan was punished with death, an indication of how ancient is the horror toward this act. The revulsion against masturbation, as either a reprehensible, a sinful or a dangerous sexual activity, is deep-seated.

To reach an objective opinion about this question we have, first of all, to make it clear that there are different kinds of masturbation among children of both sexes, occurring at different periods. There is masturbation before and after puberty; among boys first without, then with, the discharge of sperm cells. Girls masturbate at both periods by friction of the clitoris, labia or vagina. Masturbation can be performed by children separately or mutually. Mutual masturbation among adults is considered a homosexual practice.

What provokes desire in children for friction of the sex organs? It arises normally with the production of sex hormones, which is especially strong in the periods of sex development.

The sex hormones stimulate the production of sperm cells in the testicles. The tension in these organs, induced by the increase in the number of sperm cells, is a further source of the desire in boys to get rid of this local pressure through the discharge of their semen.

But sex hormones can also be produced prematurely. This may happen, for instance, from too vivid sensations, startling impressions and great excitement, such as dramatic scenes between parents, or early sexual experience.

The production of sex hormones stimulates the development of sex cells (the immature egg cells in the ovaries, or the sperm cells in the testicles); it irritates the nerves leading to these organs and fills the many little glands around the sex organs with liquid, until they strain under the tension and violently demand relaxation, like urine in a full bladder.

To get rid of the tension in the whole body a child is driven, more or less unconsciously, to seek bodily contact with adults, mostly with one of the parents. The love of such a child is based on the need of bodily relaxation. An infant begins to cry and becomes restless until the mother fondles him, whereupon he immediately calms down. A little devil of a child will become obedient and happy if the mother takes him into bed with her, or even strokes his hair or body softly, thus relieving him of his tension.

Nevertheless, the local tension in the sex region remains. The irritation produced in the sex organs, together with the tension in the different glands around the sex organs, drives children to manipulate this region of their bodies until a local relaxation is achieved through a discharge in the glands. This tension is usually abated in one of two ways: either self-induced friction by the child, or—according to the customs of certain primitive peoples—old women quietly lay their hands on the testicles of little boys and old men on the vulvas of little girls, holding them thus for some time.

Similar practices were noted by Professor Malinowsky among the Melanesian people in the Trobriand Islands. The relaxing effect on the children produced by these "sex educators" was more satisfactory than masturbation by the child. Why? Because every irritation of the sex organs, whether di-

rect or indirect, increases the tension of the body. Children cannot diminish their bodily tension by masturbation, because the palms of their hands and their sex organs do not differ in the quality of their radiations; this we will discuss later.

From this we may derive one very important conclusion: if the masturbatory play with the sex organs brings about a quick discharge of the sperm cells in a boy, or of the contents of the glands in a girl, then *local* relaxation is achieved without relaxing the irritating tension in the body and this drives many children to an early repetition of the masturbatory act. But, because new semen in boys is not produced immediately, the succeeding masturbation must go on for a still longer time before discharge takes place; this longer and stronger irritation of the sex organs increases the tension. A vicious circle is thus established and the child becomes the victim of a false hope. This can be avoided if the child is taught to understand his mechanism.

In the opinion of some tribes of Central Africa, masturbation taught by an elder of the opposite sex is an important developmental factor in the life of a child.

Because masturbation of this kind is permitted and even enjoined, as part of sacred taboos, reactions of repugnance, depression or guilt feelings are unknown among these children. They become relaxed, satisfied and happy, and thus are able to develop undisturbed by emotional conflicts.

Among the Melanesian Islanders, where often a highly developed, ancient culture exists, this training is considered most important; they look upon it as preparation for future happiness in the love life of their children.

A girl who is incapable of attaining a strong, releasing orgasm in sexual intercourse with her partner, or who has not learned to *abandon her immature sensations in the clitoris in favor of the awakening, matured feeling in the vagina*, would

lose all hope of marrying, as she would be considered inferior.*

The Melanesians are certain that children whose sex impulses are not correctly developed can never become experts in love. However strongly western opinion may repudiate the practices this doctrine entails, we are obliged to admit that nowhere on earth do we find a happier love life than among these island peoples. Instead of becoming depraved as most moralists would expect, we are reliably informed that their children are a healthy, happy lot, normally shy, occupied with their dolls and their games—indistinguishable, in short, from “innocent” children.

But the primitive peoples of the South Sea Islands are not the only ones whose example should tend to correct our prejudice against masturbation in childhood. Among civilized peoples also, in China, in India, even in that venerable cradle of Western culture that was ancient Greece, the cultivation of sex life has been accorded an important and sacred role.

Experience demonstrates that children who have not masturbated have small chance of becoming artists in their later love life. It would seem therefore, that the damage done by masturbation does not arise from the effect of such action on the sex organs of the child, but from fears implanted in him of its injurious consequences. If a child is constantly threatened with falling ill, going to pieces intellectually, committing sin,

*Dr. Robert Dickinson fears that this advice might beget frustration: “Clitoris orgasm in coitus is more common than vaginal and quite as strong.” Certainly, he is right. But this frustration exists only temporarily until the woman has learned to change the place of concentration from the clitoris to the vagina. That an orgasm of the clitoris can be as strong as that of the vagina may be true. But the local relaxation of the clitoris makes the supreme relaxation of the whole organism in a sex union impossible, as chapters VI and VII will explain.

There are different degrees of sex satisfaction ranging from slight to ecstatic pleasure. Nobody can become a master in any field without training and patience. The same rules apply to those who wish to obtain the highest degree of sex satisfaction, especially where a woman has first to repress an old habit: the clitoris sensation.

or being punished (even threatened with castration or becoming insane), he experiences terrible inner conflicts. If, however, instinct is stronger than fear and the child does masturbate—for he knows of no other way to rid himself of the accumulated tension of his sex substances which often cannot find a natural outlet in "wet dreams"—masturbation then causes the most serious damage. Feelings of guilt are connected with sexual activity, fears of being caught, with all the consequences, connect themselves in his nerve paths sometimes to such an extent that the child—this is especially true of girls—is prone, later on, to feel that every sexual intercourse is a forbidden activity. Thus such children are liable to fail in married life, not on account of masturbation, but because of their mental disturbances.

If fear overwhelms the sexual instinct and the child does not masturbate, one of two consequences may ensue. Through constant restraint of the nerves in the sex organs, sexual development may be disturbed. These children, when they become adults, cannot attain complete sexual desire and their sexual sensation is impaired. With the others, the struggle between wish and compulsion becomes so unbearable that these victims of a false education see no other way out than to flee into a latent or manifest perversion. These children become neurotics or perverts.

Parents, or prospective parents, should consider the disastrous consequences of the usual methods employed to break children of what are commonly called "unhealthy sex practices." The parents themselves will not see these consequences in their children; for, in correcting them, they have raised a barrier and their children are no longer frank with them. But psychologists see these consequences and can tell them. The vast army of neurotics who come to us with their fears, their inferiority complexes, their depressions and suicidal intentions, induced by avoiding, denying, and despising their sex

impulses to the point of frigidity and impotence—almost all are victims of the mistaken attitude toward masturbation.

Again we ask: How can we expect children at the time of puberty, when they are harassed by sex forces, to master their impulses, unless they are given a clear understanding of these instincts and how to deal with them? Admonitions and threats only drive children to seek a secret outlet, make them cowardly, tricky, dishonest, deceitful, and create dangerous conflicts within them.

Whoever among educators is still of the opinion that not only early sex activity, but the mere explanation of things endangers "the purity and innocence of children," should study the behavior of children in other lands. Although these children know more about sex in theory and practice than many adults in civilized countries, they are—I repeat—more child-like and joyful, more pure and innocent, more harmonious, happy and relaxed, than most of our children. *Innocent* all children remain, who never are burdened with guilt. Only parents and teachers, with their attitude toward sex, render the little ones guilty.

This does not mean that the author has no objections against masturbation. I have some very important objections. But before offering them it is necessary to break down the readers' fears and overcome their horror of this sex taboo.

What, then, are the objections to masturbation? There are three: First, from what has been said earlier, it is obvious that, although masturbation is locally relaxing, too much masturbation has a weakening effect sometimes even an exhausting one. However, excessive masturbation does not occur if the children have had all their questions concerning sex answered in an open-minded and honest way from earliest childhood, and if they have been encouraged in outdoor sports. The sex instincts are dangerous as long as they are not understood and the mounting energy in the growing child has no adequate

outlet. Excessive masturbation (several times a day) is often a child's desperate effort to protect himself against an unknown enemy, his increasing bodily tension; or it may be an expression of defiance towards his parents, his way of taking revenge on them; or, sometimes, it is the expression of a self-destructive tendency.

The second objection against masturbation is that, if self-performed, it increases bodily tension.

The third objection is that, as long as a person masturbates, his sex life remains egocentric, and he remains immature.

That the road to adult sex development lies, usually, during puberty, through masturbation of one kind or another is a simple fact. Just as a child has to learn to control his bodily functions during the first three years of his life, so, during puberty, must he try to control increasing pressure in the awakening sex organs. This is a time when children badly need help. They need to be calmed down by being led to understand what is going on in them, and why they are so restless and tense. If they learn to control their sex impulses now they will have laid the groundwork for the mastery of the problem of self-control in all its phases throughout their lives. This stormy period at the beginning of sex life is revolutionary in every normal child. Sometimes the production of sex cells in a boy is so prolific that some relaxation or discharge becomes absolutely necessary. But if the flow of the nerve streams to the sex glands is blocked in these young people by sex taboos imposed by parents and educators, the undisturbed production of sex cells in them is arrested, as well as other essential products of these glands, the sex hormones; and the children become weak, morose, depressed or neurotic. Thus afflicted, obstacles bar their way to a healthy, satisfactory, mature marital life.

If, along with proper sex education, educators will teach the children in their care how to sublimate their abundant sex

energy, they will have fulfilled their task and can safely leave the young people to solve the masturbation problem without interference.

There remains the question: Is masturbation dangerous? What danger there is in the practice does not arise from the loss of semen, or other secretions of the sex glands, if not exhausted too frequently, but from the emotional conflicts which the sex taboo excites around it, and their disturbing effect on both intellectual and physical activities. By reason of these conflicts many children lose their religious beliefs, become agnostics or atheists, and soon find themselves without inner or outer guidance, adrift in a complex world, either confused and unhappy, or rudderless and frivolous.

To sum up the measures I would recommend for dealing with the problem of masturbation:

First, I advocate education in self control—this to be accomplished by teaching the nature and function of the essential sex occurrences, but never by threats and punishments, which only serve to instill feelings of fear, guilt and sin.

Second, I affirm that a child has to learn through mistakes; let him make his own experiments. As soon as he understands the real nature and cause of his tension, let him alone. Armed by knowledge, he no longer will be disturbed by the turmoil of puberty and will find out by himself the best method for dealing with his problem. The self-determined decision to dominate the sex instinct will make a boy proud of himself and mature him in much the same way as that in which a girl matures by abandoning the sensation of the clitoris.

The social relationships between boys and girls during the time of their adolescence will thus become normal and relaxed, their friendships will be conducted in a more decent and understanding manner than is possible among young people who are not free from unsatisfied and therefore furtive sex curiosity. Enforced sex prohibitions leave the children who

obey them immature and neurotic, and drive the children who disobey them to obscenity and duplicity.

These methods for coping with the problem of masturbation prove more successful in practice than those usually employed by society and by the church.

The Six Rules of Sex Intercourse

THIS CHAPTER gives the quintessence of more than thirty years' experience. It is the most important part of this book. Success in marriage can depend upon a knowledge of it; ignorance of it can lead to failure, with all its consequences: broken homes, emotional disturbances, juvenile delinquency, disease and crime.

For thirty years the author has hesitated to publish his findings because he could not prove them scientifically, even though they worked perfectly in practice. Now, encouraged by some new contributions to the problems of love and sex offered by the science of physics, he is emboldened to present certain experiences to his readers, incredible though they may sound.

The terms "electricity" or "electrical streams," "positive or negative electricity," and so on, used in this chapter in referring to human sex relations, should be taken as mental pictures rather than literally. The theory of electricity, in matters of sex, is not yet the common property of science.

Let us assume that a man has found the right mate: a sexually and emotionally mature person, well attuned to him, who enjoys many things in common with him. Such a marriage should be a happy one; nevertheless, it sometimes ends in disaster. Why?

In working for marital reconciliation in the courts, as well as in private practice, we have found the main reasons for such failures are mistakes in the couple's sex relations. For, if their sex life no longer satisfies the two partners, their marriage bogs down in ill humor, intolerance, bitterness, friction,

hostility—expressions of a more or less unconscious resentment over sex disappointment.

Why do a couple suit each other in the beginning and then grow apart, the wife becoming frigid and irritable, and the husband tense and nervous, or even impotent? This sometimes happens in cases in which the mutual love of the two partners still persists. Why?

Because the nature of love and sex, and the laws governing their expression, were not understood. In all the text books on anatomy, physiology, psychology and hygiene, the fundamentals of these problems remain as far from solution as they were thousands of years ago. Even the great sexologists, Moll, Kraft-Ebbing, Havelock Ellis, Forel, Marcuse, Lindsey, Hirschfeld, Van de Velde, René Guyon, and others, were unable to find an answer to the question: "What is sex?" Says Professor F. A. E. Grew, "One leaves the subject with a feeling of regret that biologists have to leave the nature of sex unexplained."

That is undoubtedly why we are unable to find, in any of the books on sex education, a thorough analysis and appraisal of the causes of sexual attraction, the understanding of which can be of such great help in choosing the right marital partner. It accounts also for the fact that we have not found even a mention of certain elements essential to a satisfactory sex union.

But unless we discovered the hidden mistakes in the sex life of these couples we could not hope to bring about effective reconciliation.

Experience has convinced the author that there is a difference in bio-electrical potential in the bodies of male and female which can be exchanged in a proper intercourse, leaving both partners relaxed, happy and satisfied. But the reader has to keep in mind that, so far, there are no scientific experiments which definitely prove this theory. On the other hand, the supposition has not been disproved.

Perhaps it would be more prudent on my part, and more acceptable to some of our scientists, to call bio-electrical potential "radiation." But terminology seems to me less important than human relationships. The expression "bio-electrical potential" may actually be something of a figure of speech, but by talking as if it were literally true I have been able to improve the sex relations of innumerable couples. My view is not unlike that of the famous mathematician, Henri Poincaré, who, when asked if he believed in the existence of ether, answered: "It does not matter if ether exists or not; the important thing is that all occurrences take place exactly as they would do if ether existed."

The conviction that differences in bio-electrical potential exist in male and female bodies and that an exchange between these two types of electricity takes place in proper sex union, was suggested to the author by four events.

1. The remarkable experiences of an Oriental couple.
2. The study of sex practices and taboos of certain native tribes in different parts of the world.
3. Information furnished by some followers of Karezza.
4. Observation of a neurotic patient.

EVENT 1.

This account of the experiences of the couple in Damascus, mentioned in the foreword of this book, is taken from the author's diary:

Damascus, February 6, 1916.

In my room in the Victoria Hotel, Dr. A. B., a former patient of my sanitarium, told the following story:

"A week ago I married a beautiful young Arabian girl. We were both very much in love. The strange happenings between us were

so remarkable and so exciting, that I felt impelled to tell them to an expert.

"My wife and I lay for an hour, naked on a couch, in close bodily contact, caressing each other; but without sex union. The room was in total darkness, entirely blacked out. You could not distinguish anything. Then we separated from each other and stood up; thereupon my wife became visible. She was outlined with a nimbus of greenish-blue mystic light which radiated from her. It was like a halo, except for the fact that it encircled not only her head but her whole body, showing its configuration in a hazy way.*

"As she stood there, I moved my hand slowly toward her. When my palm came within an inch of her breast, an electric spark sprang from her to me, visible, audible and painful. We both shrank back."

That was his story. I was filled with surprise. I was acquainted with Reichenbach's theories about "Od rays" radiating from the body; but, like every other scientist at that time, I did not take them seriously. But the case of this couple would be a clear demonstration of their existence—if the young doctor was not the victim of an hallucination.

Not less astonishing for me was the electrical aspect of this demonstration. Some fishes, I knew, possess electrical batteries in their bodies; but that human beings could develop different bio-electricity, in amounts sufficient to produce visible sparks between them, seemed to me incredible. I remembered, then, that a hairdresser once told me he could not work on women during their menstrual period because their hair was too heavily loaded with electricity to stay in place. I had paid scant attention to him at the time, but now his statement came back to me with fresh meaning.†

Then something else entered my mind: While the embryo

*See page 110, No. 1.

†See page 110, No. 2.

is being formed there are three layers of cells: the entoderm (innermost layer), from which the vital organs come; the mesoderm (middle layer), from which the muscles, bones and sinews are derived; and the ectoderm (outer layer), which forms the skin and nerve tissue. We know that the impulses transmitted by the nervous system are electrical in nature, and that every activity in a nerve is accompanied by changes in the electrical balance. Skin cells have the same origin as nerve cells. Therefore, on thinking over this series of events, it seemed possible that, by lying together, a positive and negative bio-electrical potential had been built up in the skin cells of husband and wife.

In the next two weeks this newly married couple most obligingly conducted a series of experiments, reported to me in every detail, which provided the basis for an entirely new conception of the mechanism of sex intercourse.

In the first experiment husband and wife, after lying in close contact for one hour, caressing and kissing each other, had a full sex union, lasting five minutes. Both seemed to attain satisfaction. This, I thought, indicated that during the intercourse the differing bio-electricity in their two bodies had been united and neutralized. Nevertheless, when they stood up and approached each other, sparks again sprang between them, indicating that, while they were momentarily satisfied by orgasm, nonetheless the different "bio-electrical potential" was not removed. A few days later, intercourse again took place. This time it lasted fifteen minutes. Again sparks were visible.

The fourth sex union, in this series, lasted for twenty-seven minutes. Following this no sparks were exchanged between the lovers. The twenty-seven minute period was the critical factor.

Such were Dr. B's reports, inexplicable if true; and I had no reason to doubt him.

During the following weeks this young couple made further experiments on my behalf: They were no less eager than I to discover the true nature of these seemingly important factors in the human sex relation.

During the course of these experiments, it was ascertained that if the couple did not lie naked for half an hour or longer, in close physical contact, kissing and caressing, but, instead, started intercourse immediately, the strange radiation did not emanate from the body of the girl; nor did sparks fly between the two lovers when they stood near each other afterwards, even though the sex union lasted less than the twenty-seven minutes which we had come to think of as necessary to eliminate these phenomena.

Further, the lovers found that every intercourse lasting less than twenty-seven minutes induced an urgent desire, in both, for a repetition of the sex act. But, if this desire was fulfilled by another too-brief act, both became nervous and irritated, and sometimes they suffered physical ailments afterwards, (headache, heart-palpitation, asthma, etc.) This seemed to show that the tension in the sex organs was reduced, but not the tension of the entire body.

Intercourse for periods of less than twenty-seven minutes increased the distance at which the sparks would jump to more than one inch, indicating that the tension in their bodies became stronger with each intercourse of brief duration.

On the other hand, intercourse lasting half an hour or more was followed by entire relaxation from nervous tension; and the desire to repeat the sex act did not renew itself for five or six days, sometimes not for a week; yet the couple's feeling of love toward each other increased and they were extremely happy.

Their feelings of relaxation and happiness set in, even after a short intercourse, if the husband did not withdraw his penis from the vagina after his ejaculation but, instead, remained

there for half an hour, even in an unerected state, giving his full and undisturbed attention to the contact.

They found that a sex union of half an hour's duration induced deep satisfaction in both for five days; one lasting an hour satisfied them for one week; an intercourse lasting two hours brought contentment for two weeks. This same lasting relaxation was also produced by prolonged bodily contact, without sex relation.

One day previous to the onset of the girl's menstruation the sparks, induced by the circumstances described above, became stronger and were released at a distance greater than an inch.

I was reasonably certain that this whole series of experiments, if true, represented an unusual case, and that the findings were applicable to this couple only, or to other couples only under special circumstances. I took into account the fact that the humid air, the thick Persian carpets on the floor and the passionate love of these young people for each other offered exceptionally favorable conditions for the occurrence of the phenomena observed.

But, in later years, the reports of Dr. A. B. were corroborated by reports of similar experiences by other couples.

Many of my scientific friends urged me not to publish my experiences before they had been tested and proved scientifically; otherwise, they warned me I would arouse great opposition.

As I have already stated, I followed their advice for more than thirty years, since, if someone else had told me about such occurrences, I could not have helped either doubting his sincerity or believing him the victim of some mistake or hallucination. Even though I knew my experiences to be true and not the result of any mistakes or hallucinations, I realized that it would be advisable to keep silent about such incredible events, inasmuch as my experiments were of such a delicate and private nature that it was not possible to demonstrate them.

I recalled the fate of Marco Polo who died under a cloud of

contempt. Men of his time thought him a fake; nobody believed in the existence of the China he had seen and described.

But now, at seventy years of age, anxiety over such skepticism no longer troubles me. I am firmly convinced that, however justified it may seem today, it will disappear, *post mortem*, when my findings are verified.

EVENT 2.

The conclusion the author drew after the experiments of the Arabian couple received corroboration, though it cannot be called proof, from a second source, the author's observation of certain sex practices of native tribes.

The South Sea Islanders rub their infants with their hands for hours to keep them pacified. Most of the mothers carry their babies on their naked backs while they work and the babies are happy and relaxed. What makes them happy? Is it not probable that it has something to do with the bodily contact and the relaxing equilibration it provides for the infant's tension? Every mother knows that a crying baby can be appeased by laying it on her breast, even without giving it milk.

As already stated, children who have been bottle-fed as infants, who have not been accustomed, as babies, to lie beside their mothers or to spend hours in their parents' bed, and have had little human skin contact, suffer, as a rule, from handicaps in their later love life. As adults, girls with this background are more reserved and less prepared for the happiness of sex life; their husbands have difficulty awakening the bio-electricity from their cells. The Melanesian woman who caresses her child's body for hours, and breathes on it fondly, seems to have an instinctive knowledge of how best to protect the child from such damage to his natural powers. Havelock Ellis was the first to observe, without attempting to explain

it, that infant mortality is thirty per cent higher among children who are not petted and caressed. If we assume hypertension in the cells due to their becoming overcharged with electricity, is it not understandable? This would account for the desire of children to get into bed with their parents.

Very instructive is the sex life of young girls among some South Sea Islanders, especially where western influences have not disturbed their native customs.

At the time of puberty a girl leaves her home for another hut, where she sleeps with four boys of her choice, six months with each boy. After these two trial years she marries the boy who has given her the greatest relaxation. These marriages are happy and last a lifetime without infidelity.

Their methods of love-making are also instructive. They usually have intercourse not oftener than every five days. On other nights they sleep together, body to body, an art in itself, without contact between the sex organs.

Preparation for sex union takes at least half an hour. They caress, embrace, kiss and bite each other, until both are electrified. But never does a man touch the clitoris of his mate. (A matured woman should have entirely given up the sensations of the clitoris, which are characteristic of a child. After puberty these sensations are normally concentrated in the vagina.) When the sex act begins they lie united and motionless for at least half an hour, sometimes longer, before they start any movements. After the climax, they continue to lie together for a long time. This means that they enjoy the blessings of a successful sex union, with the electrical streams, so skillfully awakened in their two bodies, equalized.

The natives of the Trobriand Islands, in British New Guinea, ridicule the sex life of civilized people, caricaturing, before mixed audiences, the sketchy, limp and clumsy technique of western lovers. The audiences are amused by this burlesque of a lower state of erotic culture; but they believe

that the actors exaggerate because, in their experience, no couple could enjoy a sex act so lacking in preparation and so hurried in consummation. The explanation they offer is this: "After one hour the souls of the ancestors awaken and bless our union." This means that, for these Island lovers, the long duration of the sex act is obligatory, a duty to their ancestors. Too brief a sex union would torture them with feelings of guilt and remorse.

Something else we might learn from the natives of these Islands is the position of the partners in the sexual union. Their first rule is complete bodily relaxation and freedom from pressure or strain. For that reason the man does not lie over his mate; to do so would imprison her, deprive her of the power of movement. During a prolonged sex act this would become unbearable while, if the man were to try to ease his weight by lifting himself up a little, his muscles would not be entirely relaxed, and his electrical streams would flow partly to his arms and legs, instead of concentrating in his sex organs. A further objection to the man's lying on the top of the woman is that, in this position, he is likely to touch the clitoris, which should be avoided. The most relaxing position will be described later.

Sometimes they lie with their heads at opposite ends of the sleeping mat, the two open pairs of legs fitted together like two pincers, in such a way that the sex organs come into the closest possible contact without penetration of the vagina. In this position they sleep together at times when no sex intercourse is intended.

As a rule, on days of intercourse, all forms of love-making such as kissing, embracing, rubbing and biting are not only permitted, they are considered an essential part, a proper preparation, for the sex act or, in our language, for awakening the electricity of the cells. But when full sex union is reached no more tender caresses are allowed. All the attention, all the

electric streams, have to flow, fully and undisturbed, to the sex organs. On all the other nights, without sex union, they lie close together, naked body to naked body, and find themselves deeply relaxed in the morning. On such nights they do not caress or kiss each other, as that is the prelude to sexual intercourse, which would inevitably follow such stimulation.

The rules these islanders obey have much to recommend them. They are trained from childhood to cultivate the art most necessary to human happiness, the art of love; but this, like any other art, cannot be learned in a day.

In matters connected with love and sex, these islanders are aware of the reasons for their customs. They know why it is that the longer an infant is nourished at the breast the better he will be able to kiss his mate when grown. "If you want to be a master, you must exercise your skill young," they say. "Therefore the lips should learn to feel in babyhood." Likewise, as we already know, the more sensitive and attractive the baby will be to its future mate. "They have a better touch, they have a better exchange," they say. Exchange of what? Does this not indicate that these primitive people realize that the bodily cells should be exercised until they easily give out their radiations, instead of being blocked off by too strict an upbringing?

These people teach their children at the "first puberty" (about four years of age) to be aware of sensation in the sex organs in order that, later on, they may be good lovers. Parents do not interfere with their children's sex affairs so long as they do not violate their taboos. The result is that no one is ashamed to show affection, and sex manifestations are never ridiculed; on the contrary, they are held sacred. To be indifferent to sex is considered a form of vice.

What are the consequences of these attitudes and practices so opposite to those with which we are familiar? In spite of the practical sex education these children receive, they are inno-

cent children, happy and relaxed. Marriages are harmonious, divorces unknown and neuroses do not exist.

EVENT 3.

A third valuable source of new understanding of our sex life is the special method of sex union known as Karezza.

Karezza is practiced by a group of men with exceptional powers of self-control. It is a form of prolonged, normal sexual intercourse which yields satisfactions of a very high order.

The Karezza method, as used by the American Indians, was reported a hundred years ago by John Noyes of the Oneida Community and later, by Alice Stockham. Karezza dwindled in America where it once had a considerable following; but it has spread widely in India, I am told, and is well known in Egypt.

The word Karezza means Renunciation. It renounces one thing, and one thing only, in sexual union: ejaculation for the man. Otherwise physical union is complete, prolonged and motionless and, in half an hour, a sort of superlative delight sets in. It is nature rewarding one a thousandfold for supreme self-control.

It lasts as long as contact is maintained. For hours. Then the two partners fall asleep, in a refreshing, dreamless sleep. And the next day both are in a state of wonderful happiness and relaxation. They are more deeply in love with each other than ever before.

The time when the sensation of delight sets in should be noted: after about half an hour of sex union, approximately the duration of intercourse of the Arabian couple, which caused the phenomena of the electrical sparks between their two bodies to disappear. This indicates, according to our theory, that the bio-electricity discharged from the cells of two

bodies during the prolonged love-making and stored up in the skin, has flowed to their sex organs where the two kinds of bio-electricity, of different potentials, meet and neutralize each other. As they are neutralized the electrical tensions in the two bodies cease and full relaxation sets in.

After such complete relaxation it takes time to recharge the bodies. Therefore Karezza can only be practiced successfully once in one to three weeks.

It seems that Plato, 2400 years ago, had knowledge of some kind of sex relation other than intercourse with ejaculation and orgasm.

Let us cite a passage from the Platonic dialogue on the nature of love, *The Symposium*.

"It seems to me that mankind are by no means penetrated with a conception of the power of Love, or they would have built sumptuous temples and altars and have established magnificent rites in his honor; he deserves worship and homage more than all the other gods, and he has yet received none.

"For Love is, of all the gods, the most friendly to mortals; the physician of those wounds whose cure would be the greatest happiness which could be conferred upon the human race.

"Whenever, therefore, any such as I have described are impetuously struck . . . with love and desire . . . they are unwilling to be separated even for a moment. These are they who devote their whole lives to each other with a vain and inexpressible longing *to obtain from each other something they do not know what; for it is not merely the sensual delight of their intercourse for the sake of which they dedicate themselves to each other with such serious affection; but the soul of each manifestly thirsts for, from the other, something which there are no words to describe.*" (My italics)

From this quotation it is clear that Plato knew very well that the love relationship comprises something besides the dis-

charge, in orgasm, of the male semen and the glandular secretions of the female.

What is this "something besides?" Is it a so-called "spiritual love," as so many believe Platonic love to be, a mere friendship? We do not think so. It is something else that, in all probability, Plato has experienced and been unable to explain.

Had the findings of modern science been available to this great thinker of antiquity, he would not, we feel sure, have had to seek a mythological explanation for the facts he is here considering. He would have found it in the discoveries of biology and in those laws of physics which govern electricity. He would have said that a person's happiness depends on coming in contact with an individual whose electrical radiations complement his own; that the tension of a negatively charged man can find its outlet only through contact with a positively charged woman—one to whose wave length his wave length is attuned. This hypothesis would, we believe, have been nearer the truth than the more anthropomorphic concept that he puts into the mouth of Aristophanes in his remarkable dialogue.

Yes, without doubt, Plato must have realized that, in the exchange of radiations between two lovers there lies a satisfaction more delightful and profound than in the sex act itself. Nevertheless Platonic love is not "Karezza."

The author is acquainted with other experiences on which he bases these assertions.

The measurable electricity in the human body reaches its greatest intensity in the genital organs. But that does not mean that the amount of electricity from innumerable small sources cannot exceed that from one single stream, however strong. From the experiences mentioned, the author believes that these innumerable small streams can flow directly to each other and achieve equalization by mere bodily contact, with-

out sexual union. This exchange induces a sense of delight that endures for days rather than for two or three hours.

EVENT 4.

A fourth source of this new understanding of sex life is an experience from which the author has been able to draw conclusions of practical value, the experience of a neurotic girl. The details of this unusual case are taken from the author's notebook:

In March, 1926, I was asked to take care of a young woman whom I will call Mary. Although twenty-three years of age she looked sixteen. Psychoanalysis in this case was held to be useless. Famous psychoanalysts of both the Freudian and Adlerian schools had tried, in vain, to help her. Therefore I was not asked to treat this supposedly hopeless case, but merely to find her a job in my sanitarium, which she could carry on without ever encountering a man, for the form her neurosis took was a deep-rooted fear of men. The mere sight of a man rendered her speechless. From the time of her puberty, her mother told me, no man had ever been able even to shake hands with her. Mary had a beautiful figure and a lovely face, blonde, with large blue eyes, cool as ice crystals, and was intelligent and well-educated. She was the object of the unfulfilled desires of a number of young men—and of some not so young.

From the mother I learned that Mary was her only child; that she was the illegitimate daughter of a Hungarian nobleman whose name, even, was unknown to her. She had been brought up by two aunts under a supervision so strict that nothing like a seduction could possibly have taken place, an occurrence which might have explained her fear complex.

Mary's illegitimacy caused her such suffering that, when she was twelve years old, the mother married, on the pretext

that the man was Mary's father. Mary was still convinced that her stepfather was her real father. He was kind and patient with the child, but Mary, deeply attached to her mother, never liked him. The dislike became so acute that, three years later, the mother divorced her husband in an effort to satisfy her daughter, but with an unlooked for result: Mary became estranged from her mother also.

I created a position for Mary in my office, leaving her in the charge of my private secretary. She soon became extremely useful, handling difficult correspondence with unusual tact. But it was months before I could speak to her in my office without causing her an emotional upset.

About the time Mary learned to endure my presence, my assistant, Fred, fell passionately in love with her. He was a young physician of fine character and one of my best friends. Mary, I could see, was impressed by him; for the first time in her life she felt some degree of sympathy toward a man. Still her fear complex was stronger than her awakening feeling for him. Fred, aware of her peculiarity, respected it; he never made the slightest physical advances, never went near her except when his duties required it.

Months passed. Mary's shyness slowly diminished; she began to trust Fred, confident that he would never overstep the mark. Six months later this affair was settled, with some advice from me, in the following way: They were married, but on the understanding that Fred would not approach her sexually, or even try to persuade her to permit any attempts. That was fifteen years ago.

What was the outcome of this strange marriage? Fred has kept his promise; and Mary has not changed her mind. There has been no attempt at sex union between them. Mary's mental blockade against her physically normal sex organs remains unbroken. But out of this renunciation something developed

in their relationship that brought them an incomparable reward.

After six weeks of unconsummated marriage Mary's love for Fred was no less passionate than his for her. It was then that they spent their first night together in one bed, naked body to naked body. Fred's was a superhuman task. To fulfill his promise, he had to control his sex organs by blockading all the nerve streams leading to them, and all the desires that centered there. What Mary's neurosis had accomplished in a lifetime, Fred had to achieve with the utmost effort of will power, in a very short time. The best way to do this, he found, was to concentrate all his thoughts and feelings, all his awareness, on those parts of his body which touched Mary.

They lay close together, entirely relaxed, delighting in this bodily contact. And then, after about half an hour, Fred told me, something indescribable began to flow in them, making them feel that every single cell of their skin was alive and joyful. This produced in Fred rapture and delight such as he had never before experienced. (This delight was reduced if both had not taken a bath before lying down together). And Mary, he said, felt the same. He had the impression that all these million sources of delight merged into one and streamed to the skin of those parts of his body which were in contact with Mary. His body seemed to dissolve; space and time dropped away; and all thoughts disappeared, so consumed was he by a voluptuous rapture which he could find no words to describe. Mary's words for it were "superhuman," "divine." They both, he said, lost at that moment all fear of death. This, they felt, must be a prevision of the afterlife; they were already on the bridge between the material world and the spiritual universe. They had tasted heaven.

This ecstatic experience endured throughout the night. But, after seven hours, a feeling of suffocation set in. They had to separate immediately. If they attempted to ignore this

feeling, they became antagonistic to each other. But if they took a shower, or a rubdown with a wet towel, they could go back to bed and re-enter their state of superhuman bliss without difficulty. (I cannot explain this phenomenon; but I believe that the explanation, when found, will have to do with some laws of physics, dealing with countercurrents. But I would like again to remind my readers of the original identity of nerve and skin cells, in embryo, which would explain similar electrical occurrences.) The next day they were both extremely happy and relaxed, full of life and energy, strangers to all forms of anxiety, pettiness or anger.

In comparing the kind of satisfaction he had previously known in normal intercourse, with this new rapture experienced with Mary, Fred said that the difference was that between earthly and celestial love. Compared with the continuous, lasting and superhuman happiness induced by his new experience, the temporary delight, during spontaneous ejaculation, was hardly worth mentioning.

Ten years passed. Mary changed from a self-centered, anti-social, cold-hearted girl to a woman, warm, thoughtful and kind. They were both as deeply devoted to each other as they had been at the beginning.

That was the story of Mary and Fred: fantastic, but I have no reason to doubt a word of it.

I have passed on to other couples what I learned from this one; and, when all the conditions have been fulfilled, the results have been the same. It is this body of experience which has convinced me that Platonic love is, more probably, something of this kind than a purely spiritual relationship, or even Karezza. The words in *The Symposium* seem to indicate that the "something they know not what," which the lovers are longing to obtain from each other, is that exchange of bio-electrical streams which enables their bodies to become entirely relaxed. That means that their sublime feeling is in-

duced, to use prosaic words, by nothing other than their full liberation from tension. The more a person can relax another from the tension induced in him by his bio-electrical streams, the more is that person desired by the other and the more passionate is their mutual love.

When I studied Indian philosophy I was never able to understand why Nirvana* is regarded by the Hindu as so desirable. How can a state of Nothingness be the aim of Life? But the experience of Fred and Mary led me to see that the cessation of bodily tension can be so supreme an experience that no other pleasure on earth can be compared with it. That means that when the tension in our body ceases, we reach a state of relaxation so absolute that it is as if we were bodiless. This form of "nothingness" may easily seem akin to that happiness which Easterners call Nirvana.

Since then a new chapter has been added to the story of Mary and Fred. Mary's maternal instinct awoke. She was now thirty-seven years old and had been married for fourteen years. It may be that her desire for a child helped her to overcome her still insistent neurosis. In any case, it was discovered through a dream, that Mary's stepfather had tried to seduce her and had been thwarted by the violent resistance of the twelve year old girl.

For Mary this experience was a twofold shock. She was shocked on her own behalf, as she believed him to be her real father; and she was shocked on behalf of her mother, who was deeply in love with the man. This obliged the child to keep silent. From the emotional conflict thus induced Mary escaped in neurosis. Now, by means of a dream, Mary's unconsciousness was able to get rid of its burden and the blockade in her was removed, the more easily when it was discovered that her assailant was not her real father.

*Nirvana means Nothingness.

Then, for the first time in her life, Mary had normal intercourse with Fred. It was some time before they could learn to direct their streams to their sex organs. But, even though Fred at last secured a normal reaction, his potency was still weak and did not last long enough to bring Mary to full satisfaction. Deeply disappointed they wanted to return to the beautiful sex life they had enjoyed before. They tried, but could not. The gate to that paradise was closed. The delivered streams in their bodies now flowed automatically to the sex organs, instead of directly to each other. No amount of will power could stop them. Thus they repeated the story of Adam and Eve and their lost Paradise.

When we read the third chapter of Genesis with this in mind, we find surprising, symbolical meanings.

After studying the effects of relationships of this kind, the author came to certain conclusions concerning them.

The practice of the Karezza method of sex union is more difficult than it sounds. If a couple's love for each other is not well founded, the method will not work. Furthermore, not many people have sufficient will power to control themselves so rigorously. The meaning of the word "Karezza" is, as we know, "renunciation," renunciation to such a degree that every movement of the spermatozoa in the testicles must be kept under control. That is not easy. It takes time and hard training to learn how to prevent the slightest movement in these organs. Once the semen begins to flow, it is neither possible nor advisable to check it. In such a case it is better to abandon the Karezza method and permit the discharge to take place. To learn to change from the customary sensations of ejaculation and orgasm, both of which have to be entirely prevented, to the sensations accompanying the union of the bodies' electrical streams, is a task suitable only to very strong and determined characters. If it is accomplished, the results fully justify the means. If adequately prepared, even men of weak sexual ca-

capacity achieve, after half an hour, uninterrupted erections of several hours, without any subsequent feeling of exhaustion.

The rumors about the bad consequences of this practice are nonsense. Van de Watez, a competent authority, stated that he had examined forty-two women, members of the Oneida Community, who used this method. He declared them to be in perfect health, happy and in complete harmony. Bad consequences only follow an attempt to check the flow of the semen once it has started; this induces a temporary dizziness.

Nevertheless a sexual relationship entirely devoted to Karezza is unsuited to the average healthy man or woman. Our task here on earth is to create. The tension produced by the electrical power within us is the driving force which makes creation possible. By and large, non-creative persons usually pay for their refusal to obey this law of nature with feelings of dissatisfaction with life, feelings the origin of which is not always understood.

The sexual happiness possible through Karezza is the strongest proof yet available that orgasm is not essential to sex happiness, that the exchange of bio-electricity is more essential and can be combined with orgasm.

These reflections, supported by observations and experiences connected with many couples who have sought the author's advice during the last three decades, have caused him to outline the following six rules for the conduct of a satisfactory sex union. In numbers of cases their application has been instrumental in restoring love and harmony to disturbed marriages.

(1) PREPARATION. A period of love play involving caressing and kissing should precede the sex act. During this prelude there should be no impediment to full skin contact, and the man should seek by gentle caresses to concentrate his wife's sensations in her vagina (avoiding the clitoris completely)

and to render the vagina thoroughly moist. The reason the vagina must be moist is not just to facilitate entrance of the penis, but also because water is a good conductor of electricity. Their two different potentials of bio-electricity cannot equalize each other through a dry vagina, the chief cause of frigidity.

Avoiding an irritation of the clitoris, however pleasant it may be, is important, because, since it is the center of attention during the immature, pre-vaginal stage of development, this immaturity will continue into married life so long as the woman's interest is not successfully transferred to the vagina.

This warning against irritation of the clitoris is repeated in an effort to counteract the advice of some writers on sex who, yielding to the desires of their immature patients, still recommend as love play and stimulation a masturbation of the clitoris. By this mistake they deprive their patients of a complete and ideal sex satisfaction. This bad practice alone is enough to keep some women frigid.

A woman can have either one of two kinds of orgasm—a clitoral orgasm or a vaginal orgasm. The clitoral orgasm is all that is known by most immature women, even during vaginal intercourse. They can only be half satisfied by it. However, if a woman will abandon that half satisfaction, she can eventually learn the deep, mature satisfaction coming from the orgasm brought about by stimulation of the vagina and tip of the uterus. Granted, such women will go through a sexual dead period, while losing the accustomed sensation, and before gaining the right one, but a few weeks of concentration, patience and will power will bring an abundant reward.

The prelude to sex union itself requires a prelude, a day of mutual kindness and tenderness. A man cannot expect his wife to react amiably to his love making if he has quarreled violently with her at the dinner table; her resentment toward him would tend to block the delivery of bio-electricity from her cells, and the emotional disturbances in her would absorb

so much of her energy that the sex act, even though successful, would leave her exhausted.

Coitus with a dry vagina is a purely mechanical act lacking animation. This sort of coitus is therefore a masturbatory act that results in depression and disgust. This is expressed in the Roman proverb: *Laete venire Venus, triste abire solet* (Venus arrives happy, but goes away sad). This is true in a sex act between a prostitute and her customer. Such a relation, trivial, exhausting and ugly, leaves a bitter aftertaste of frustration.

But uninhibited sex partners who are attuned to each other, and well prepared for the sex act, feel animated, refreshed and happy after their union. Their love grows and deepens.

(2) POSITION. After the preliminary love-play, the partners should occupy the following position which permits perfect freedom of movement as well as complete absence of muscular effort, and avoids stimulation of the clitoris.

The wife first lies on her back with her knees raised so that they touch her breasts. The husband lies on his right side to the left of her, turned toward her in such a way that his left leg lies above his right leg. In this position he puts both of his legs under both her thighs while his wife lets her legs fall over his left hip. In so doing he has to move his body away from her body. She is still on her back lengthwise of the bed, while he is still lying on his right side but crosswise of the bed. Most couples prefer that the man place his left leg between the woman's legs. It takes time to understand this position. Therefore let me recapitulate:

To achieve the position in question the two partners go through the following movements.

(a) Both lie straight in bed on their backs; the husband on the left side of his wife.

(b) The wife raises her knees so that they touch her breasts.

(c) The husband now turns toward his wife, lying on his right side; this means that his left leg is uppermost.

(d) Next he moves the upper part of his body away from his wife, until he lies at right angles to her, his thighs under her lifted legs, his penis in close contact with the entrance to her vagina.

(e) While his right thigh remains under the buttocks of his wife, he puts his left leg between her legs, so forcing her lifted right leg downward toward his right leg.

This complicated description can be now simplified as follows:

The husband, lying at the left of his wife, turns to her and puts his *left leg between her two legs*, so that their sex organs are in closest contact.

In so doing he automatically executes all the movements described above.

If this contact is accomplished, the two may place their legs however they find best, as long as the sex contact remains undisturbed. Both husband and wife can thus lie relaxed in every muscle, yet can move in their accustomed way with complete freedom and effortlessness. So close is the contact that even after intercourse they can sleep in this position without losing the contact of the sex organs.

Only by lying in as perfectly relaxed a position as the one described can the husband hope to hold back his orgasm long enough to permit satisfaction for his wife.

The author disagrees entirely with the opinion of a well known sex expert who recommends a position, in which "man and woman meet face to face or converse position," as the natural one for human beings.

In the position which the author considers normal, the male and female sex organs can be brought into still closer contact if the man will open the outer and inner lips of the vulva with his fingers and place the penis between them, at the entrance to the vagina.

At this moment all kisses and caresses on other parts of the

body should cease, in order that the awakening bio-electrical streams may flow undisturbed toward the sex organs.

In this position it does not matter whether the penis is in erection or not; the important thing is that its tip should touch the mucosa of the inner lips at the *vagina's entrance*.

After half an hour, when the full exchange of the radiations of the two individuals is established, the penis usually becomes erected and can enter the vagina. If neurotic causes of impotence have first been eliminated, erection will occur even in cases which have a previous history of impotence.

(3) DURATION. *Until* the man has learned to hold back his ejaculation the position outlined above should usually be maintained for at least half an hour, *outside* the vagina. (The period of preparation may be shortened if the partners have previously been animated.) *Complete* sex union, in which the tip of the penis penetrates the vagina so deeply that it touches the entrance to the uterus, as it should do in perfect intercourse, then follows. ("That is closing the switch and brings a current of indescribable ecstasy."—N. J. Herby.) This sex union without ejaculation lasts normally for half an hour, though this time can advantageously be lengthened to an hour or even, as in the case of "Karezza," to two to three hours, if the couple remain motionless.

Many men complain that their sensations on penetrating the vagina are so strong that they are not able to control the discharge of the sperm cells.* This so-called *ejaculatio-praecox* is, in most cases, not a disease, as many laymen and even some physicians believe; it should be regarded as a weakness characteristic of immaturity. Just as a small child has to exercise

*Dr. Arnold Kegal of Los Angeles has discovered a set of small, delicate, muscle fibres which lie around the bladder tube, the vagina and the lower part of the intestines; muscles which can be strengthened through exercise. The fact that it is possible for a man to learn to control his ejaculation indicates that voluntary muscles also exist in the ducts of the penis.

the sphincter muscles to control the urine, so can the adult exercise his muscles until they are able to resist the urgent desire for orgasm. Most of the men I have known who "suffered" from *ejaculatio-praecox*, were spoiled, sensual persons who had never learned to control their emotions.

Sex and character march hand in hand. If we strengthen a weak man's character, we will also have helped him to overcome his *ejaculatio-praecox*. Only by contraction of the muscles through which the sperm flows out can ejaculation be retarded. This is accomplished a step at a time. First the man learns to retain his semen for two minutes, then for five, then ten, and so on, until he reaches his goal of half an hour or an hour.

A great help in these exercises is to remain motionless in the vagina. Friction during the sex act produces electricity. Should it happen that, in conducting this exercise of motionless sex union, a man loses his erection, it is due to the fact that the bio-electrical currents which should be streaming to his sex organs have been blocked or diverted. This should not cause discouragement, as the erection will either come back later or be regained in full strength during subsequent exercises when this form of self-control has become so automatic that it no longer requires thought.

Even if the man has his orgasm before completing a half hour of intercourse, he *must not withdraw*, but remain *motionless*, after the orgasm, at least half an hour, regardless of his lost erection.*

*With this recommendation the author is in disagreement with sex experts.

Dr. H. Dickinson for instance believes that to "stay in vagina afterward so long is not to be recommended—only as long as wife desires."

For this divergent opinion the author offers the following: Most women are accustomed to an unsatisfactory, short intercourse, which leaves them tensed. In order to avoid such torture, they fight as much as possible against the delivery of bio-electricity from their cells; therefore they block their currents to the sex organs and so remain frigid. The fight is so exhausting that they want to get their hated sex union over as quickly as possible. But if they had once experienced the right, relaxing intercourse, they would give up their fight from the beginning.

Obeying this one rule alone relaxes a couple to such a degree that even the tension and dissatisfaction which so often follows too short a sex act disappears almost entirely and changes disgust to contentment. (see page 226:31)

(4) CONCENTRATION. From the very beginning, the sex act in all its phases, preparatory love play, position outside the vagina ("outdoors") and full sex union, should be performed with full concentration on every detail. Nothing must distract the attention of the two partners from what they are doing. They should train themselves to be completely aware of the sensations in their sex organs and also of the "flow of electricity" they receive from their partner. If the power of concentration is thus exercised, the perception of sensation develops to a degree that gives the utmost delight.

If, on the other hand, the two people allow their attention to be diverted from the sex performance by the noise of the radio, children, or the telephone bell, or if they converse, or even permit their thoughts to wander to other subjects, their "radiations" are directed to the brain cells and, to continue our mental picture of this hypothetical occurrence, the "flow" to the sex organs is interrupted. In such an event the orgasm is weak and unsatisfactory.

(5) RELAXATION. Every muscle of the body—every cell, even—should be entirely relaxed. Any kind of tension serves to block radiation. The more relaxed the cells are, the more easily can they discharge "radiations" which need to "flow," undisturbed, to the sex organs. The art of relaxation can be learned by daily exercise in the manner described in the book, *Release from Nervous Tension*, by David Fink, M. D. But, in addition to physical relaxation, mental and emotional relaxation are also important. Such factors as feelings of guilt connected with the sex act, resentment toward the love partner, and preoccupation with worries, interfere with a neces-

sary state of full relaxation. Relaxation is of the utmost importance, not only to the act, but also to the individual's health and happiness. An inharmonious home life, ill-trained children, friction of any kind, can disturb the sex union of parents.

Overwork can bring on exhaustion which is sometimes confused with relaxation. But an exhausted organism can only become animated after an amount of stimulation so great as to irritate the nerve substance. Therefore the best time for intercourse between working people is the morning, especially a Sunday morning after breakfast. If there is a possibility of the children disturbing their parents' sex union, it is best to start it after a few hours' sleep on Saturday night, or early the following evening after a restful Sunday.

Sometimes a husband has to overcome, by tenderness and love, an exhausting neurotic blockade in his wife against the delivery of such "radiation" from the cells of her body. In some cases the wife fears an awakening sex desire, because these feelings once brought her into deep, emotional conflict with parents, society, or her conscience.

Alcohol induces only a temporary relaxation; coffee and drugs a temporary stimulation. Bodily contact, without sex union, during the whole night, is relaxing, as it permits the different bio-electrical potential, from the two bodies, to flow towards each other and release tension. Cases in which both partners have declared that they preferred twin beds because they disturbed each other, but later were persuaded to occupy a double bed, showed obvious improvement in their relations after a few nights. They became more harmonious, more indulgent toward each other's weaknesses and, occasionally, a seemingly dying love revived between them.

(6) FREQUENCY. As a rule, a well performed sex act, one in which full sex union lasts for half an hour, cannot, and should not, be repeated more than once in five days. When sex union

lasts for an hour, repetition in a week's time is indicated; when it lasts for two hours the interval should be two weeks.*

The reason why it is not advisable to repeat a successful sex act within a short time is that "the batteries" of the body need to be "recharged." A healthy sex act relaxes both partners so completely that normally they do not even desire a repetition.

The man who boasts about his sexual capacity and claims that he repeats the sex act practically every day exposes himself as no master in the art of love. His statement, if true, proves that not one of his sex performances could have been satisfactory. He has a local relaxation in the testicles; his "detumescence impulse" is satisfied; but by his sex act he has, presumably, merely delivered "radiation" out of his cells but has given it no time to unite with that of his wife. This unconsumed "radiation" remains in his body, tensing him and leading him to the delusion that his superior virility requires another ejaculation of sperm cells.

Too frequent intercourse forces cells in the testicles to concentrate more on the production of sperm cells than of hormones. An organism without hormones has no animation or energy. In the end it leads to exhaustion, frustration and a disgust with the sex act which includes resentment against the person who has aroused his desire. This is a typical picture of the end of many a passionate love affair.

These are the six rules essential to a satisfactory sex union. The question of outstanding importance to so many couples,

*This recommendation appears to be contradicted by the statistics of Kinsey, for he says that on an average a married couple has intercourse more often than every five days; nevertheless, in the author's opinion very few of these couples enjoy an ideal sex life, *therefore* the desire for more sex unions.

Even though a man has exceptional sexual potency and uses a shorter interval of intercourse than five days, it would be wiser for him to resist his impulse; for love and desire for his wife would only increase in him.

The same principle applies to eating; for if a person has a favorite dish and partakes of it too often his desire for it decreases.

how to conceive children under the best circumstances, will be discussed in the chapter on birth control.

Before ending this chapter, a few words addressed especially to the male reader.

As already stated it has been my experience that a physically adult man over thirty years of age usually resents being found a poor lover. He tends to blame any unsatisfactory aspect of his sex relations on his wife's frigidity. He also wants to have his local satisfaction whenever he desires it. Inasmuch as many physically adult men are still emotionally immature, that is to say still accustomed, as during their spoiled childhood, to receive rather than to give in the love relationship, they are unwilling to try to control themselves in the manner described. Everything that hinders immediate satisfaction of desire they find either annoying or irritating.

To such men we can only say that to achieve perfection in the art of love requires as much application and patience as learning to play a violin or to speak a foreign language. As long as it is necessary for us to think how to use our finger muscles, or to remember every rule of grammar, just so long is our playing or speaking difficult and imperfect. As soon as we begin to play or speak without conscious cerebration the art begins to be our own. So it is with the art of making love.

In countries where children are raised to appreciate the values of love and sex, and are given an early education for their future sex life, the young people use correct and successful methods in their sex relationships from the beginning. In Western civilization, however, after possibly decades of a faulty type of sex union, it is often difficult for men to learn anew, or rather to learn for the first time, how to conduct a normal intercourse.

Very often we cannot force a husband to act on our advice. Some are obstinate and hostile from the very beginning and

unwilling to follow the rules; others are too weak in character to be able to do so. But those who have strong enough characters and are willing to cooperate are repaid a thousandfold when they attain, on the restoration of their marriage, real happiness and satisfaction.

When a marriage hangs in the balance and the husband refuses to co-operate, it is better for the wife, if she wishes to save the marriage, to refrain from the sex act entirely rather than permit intercourse wrongly performed.

Still another problem presents itself to those unfortunate women who are divorced, separated, going through the menopause or, though married, have an unhealthy sex life forced on them. These are often worse off than those who have no mate at all. What can they do to rid themselves of the unbearable tensions in their bodies and avoid their ill consequences which include high blood pressure, neurasthenia, headaches, restlessness, depression, extreme nervousness—all symptoms that tend to make them unbearable to themselves and their associates.

How can such women attain relaxation when the natural method of bodily contact is denied them? Teachers, sports-women, women in business or the professions, can find some outlet in their activities. But what help is there for the others? To give them female hormones, as is commonly done, may only increase the tension, producing torturing sex desires impossible of normal fulfillment. If hormones are given, a physician has to decide whether male or female hormones should be used. As a rule, only women who still have healthy sex relations may be permitted to use female hormones if their ovaries have ceased to produce them.

The author has noted some remarkably good results from a more natural method for relieving these states of tension, the simple use of warm water, a good conductor of electricity. The most successful means combines a warm bath with a cer-

tain kind of vaginal douche, taken every other night before retiring. The bath alone, of a temperature so agreeable as to induce complete relaxation, is often effective if taken immediately before going to bed. But the effect is more certain if the bath is combined with a strong, continuous, warm douche—but not from a little bag that has to be refilled every half minute. The water should come in a continuous stream for about a quarter of an hour. This can be arranged by fitting a rubber tube over the bath faucet through a “faucet adapter.” The woman then lies quietly in the bath, at whatever temperature she prefers, and concentrates her thoughts on the “outflow of radiations” from her body. She must then go to bed at once, to rest the whole night through, without turning on the radio, answering the telephone, or reading a book.

A certain amount of practice is sometimes necessary before satisfactory results are obtained from these douches. Some users have to overcome an initial prejudice against them before they can achieve complete mental and physical relaxation.

The principle which operates here is the same as that observed in the marital relationship: the local relaxation of the sex organs through orgasm would diminish the body's tension less effectively than the expulsion of the bio-electricity from the whole body. That is the reason why the local irritation produced by masturbation brings depression and still greater tension in the wake of the few seconds of local satisfaction, the friction itself having served to produce a further charge of radiations, thus tensing the body's cells. Reasoning along these lines, it becomes clear that sexual intercourse, inadequately prepared for and of too brief duration, is nothing other than a form of masturbation, since it fails to take into account the necessary delivery of the whole body from its “overcharge.”

The best natural method to diminish or neutralize the body's strong “radiations” and the resulting tension is, for

single persons, hard, concentrated work; for married couples, a normal, well conducted sex life.

Those readers who are interested in recent research work in biology and physics, are invited to read this postscript.

(1) In his book *Leuchtende Pflanzen* (Jena, Germany, 1912), the botanist Hans Molich expressed the opinion that certain chemical compounds are formed from living substance which combine with oxygen, either in the cells or outside them, and in so doing produce light.

And in his book *Allgemeine Physiologie* (Jena, Germany, 1915), Chapter III, "Production of Light," the famous physiologist Max Verworn suggests the possibility that, under certain conditions, certain cells of our body produce light.

(2) In its section on electronics, under the title "Electricity from Hair Sets off Photo-Flash Tube," *Science News Letter* for November 20, 1948, reported that the crackle of hair, as combed by a girl, has "electrical" value. The crackle is worth some 8,000 to 10,000 volts of potential electricity, according to the estimate of a scientist of the General Electric Company. A photographer succeeded in making the crackle ionize a high-speed photo-tube, enabling a girl, combing her hair, to take a picture of herself engaged in the task.

A metallic collector rod, connected to the trigger electrodes of a photo-flash lamp, was attached to the comb. Each stroke of the girl's comb supplied the necessary 8,000 volts of power to set off the flash. The static electricity developed in combing the hair is low in comparison with that of scuffing the feet across a rug. In this latter case some 18,000 volts are generated, the scientist stated.

(The next scientific step would be to prove the existence of different electrical potentials in male and female persons. The

sparks between the bodies of the Arabian couple point to this assumption.)

(3) That a crucial period of development in physical science is at its dawn is indicated by the experiments and investigations of Albert Einstein. He said recently, relative to his having found a new solution for one of the greatest mysteries of science, a new law to explain all the phenomena of the material universe, that "solid matter may be only radiation in a changed form, that all matter is made of particles which seem to be nothing but bits of electricity."

Everything on our earth, organic or inorganic, is nothing else than an electrical system.

There are, in the whole world, only ninety-six building materials, called elements. Out of them every kind of matter is built, including every cell in our body. And each of these elements is constructed on the same principle: in the center of each is a positively charged particle called a proton, and around it revolves a certain number of particles called electrons charged with negative electricity. These electrons revolve around their protons according to much the same laws as those which control the planets circling around the sun.

The number of electrons around the protons varies. If only one electron revolves around one proton, then the element is called hydrogen. If twenty electrons revolve around twenty protons, the element is calcium; if the number is fifty the element is tin; if seventy-nine, gold; if eighty-eight, radium; if ninety-two, uranium. That means that, in reality, all substances in the universe—uranium, tin, hydrogen, and even our body cells—are built up of the same material: positive and negative electricity. The kind of element depends on the electrical change of the nucleus. One electron more or less and the material is entirely different in appearance and chemical reaction.

All organic matter is composed of the same material: atoms of carbon, hydrogen, oxygen, etc.,—nothing else than a specific

amount of electrical materials (electrons, protons, neutrons). Specific arrangements of these electrical systems result, for instance, in the different kinds of hormones with their entirely different effects.

We know that positive and negative electricity has the tendency to unite while units of electricity of the same kind repulse each other. We know now—we repeat again—that every cell of an organism is composed of nothing but electrical material in different systems. Therefore it would be logical to believe that female and male organisms have different bio-electrical potentials, urging them toward union, neutralization and relaxation.

(4) We know that a molecule is a system of electro-magnetic fields created by the motion of electrons within the atoms. If, aided by a powerful microscope, we watch the chromosomes in a maturing egg cell as they are gradually drawn toward the two ends of the spindle, just before division takes place, we are inevitably reminded of the pattern created by iron filings strewn on a white paper in an electro-magnetic field.

(5) Professor Verworn explains that every cell develops certain electric streams. As the cell's activity increases, the strength of these electrical streams also increases.

(6) Electric charges are present upon all cell surfaces. The membrane of a red blood corpuscle is positively charged. The membrane of a nerve cell is electrically polarized with positively charged ions on the outside, negatively charged ions on the inside. As already mentioned, every activity in a nerve is accompanied by changes in electrical balance.

"Our body uses up energy at about the same rate as a hundred watt lamp when you are sitting or lying still," Prof. Eric G. Ball, of Harvard Medical School, stated before the meeting of the American Philosophical Society in Philadelphia, 1947. "Like the lamp, the body obtains this energy by a process which involves the flow of an electric current."

(7) The science of physics has long dealt with certain electrical phenomena in the body, such as the *resting streams* of the muscles and nerves, and the *consistency streams* of hormonal glands. It is believed that all sexual excitations of the body produce strong electrical charges. For instance, the hair of a woman combed during menstruation produces stronger electric sparks than at other times.

(8) In December, 1943, L. Langman, of the University of Yale, was able to detect through the Yale galvanometer of D. H. Burr, the exact time when, and from which ovary, the mature egg was expelled. It is evident, then, that the process of ovulation produces a measurable amount of electricity in this organ.

(9) That the excitation of nerves is electrical in nature has such acceptance among scientists that we can speak of it as a fact. It was for work on this subject that the 1944 Nobel prize in medicine was awarded to Doctors Erlanger and Gasser, the latter of whom thus summarized their findings: "One of the signs of activity in the nervous system is a change in the electrical potential accompanying the events, and this sign is the only one that tells when the events take place."

(10) Harry Benjamin writes in *The Urology and Cutaneous Review*, vol. 47, 1943: "It seems impossible to understand the sequence of events in a sexual 'seance' without assuming a bio-electrical charge and discharge. The possible metabolic changes occurring during sexual excitement, under the influence of hormones and of nervous impulses, may therefore contribute to the as yet obscure bio-electrical processes. No therapeutic suggestion, however, arises as yet from the conception of the sex act as an electro-physiological phenomenon. In spite of its plausibility this explanation must necessarily leave a loose end. For the present, it merely points a way for badly needed future research."

(11) In *Science News Letter* for May 3, 1947, in the sec-

tion on Biophysics, under the title "Electricity of Human Cells," we read:

"In the living cell, electrons flow from the foodstuffs we ingest to oxygen, thus reducing the oxygen to form water. The 'filament' of the cell over which these electrons flow is not of uniform composition as it is in a light bulb. The electrons in the cell are passed along over a chain of compounds composed of iron-containing proteins, the cytochromes, and vitamin-containing units named coenzymes.

"The over-all process involves a potential change of about 1.17 volts and a total flow of current in all the body cells which amounts to about 76 amperes. The process occurs, however, in a step-wise fashion which involves five or six successive transfers of electrons between the various components comprising the cellular 'filament' or oxidative chain. Each pair of components may thus be looked upon as forming a battery, with the pairs connected in series. A drop in voltage occurs with the interaction of each pair in this series, the magnitude of which may be estimated from our knowledge of the oxidation-reduction potentials of each of the systems involved."

(12) Wilhelm Reich, opposed by many scientists, performed experiments in Oslo,* with an electro-magnetic oscillograph, measuring the actual changes in the bio-electrical charge on the surface of the various skin areas. Certain of his findings can be stated as axioms in support of the theory and prescriptions advanced in this book.

I. Feelings of pleasure on any skin area are accompanied by an increase in bio-electrical charge in that area of the skin. Feelings of displeasure (anxiety, fear, irritation, etc.) are accompanied by a decrease in bio-electrical charge. Thus, pleasure draws the charge to the outside of the body; displeasure drives the bio-

**The Function of the Organism*, by Wilhelm Reich, M. D., Orgone Institute Press, 1942. Pp. 326-337.

electricity back to the interior of the organism. Mental and bodily (or psychic and somatic) events are inseparable. Some subjects in the experiments were able to tell, by their feelings of pleasure or displeasure, what the apparatus in the next room was indicating about their bodily reactions.

II. The erogenous zones (lips, anus, nipples, penis, mucous membrane of the vagina, earlobe, tongue, palms, forehead) are two to five times as sensitive as other skin areas; that is, they show increases and decreases in bio-electrical charge two to five times as great as do other skin areas.

III. Erection or tumescence of an organ such as the nipple or penis can take place (through mechanical stimulation, pressure, etc.) without the sensation of pleasure and its physical counterpart, an increase in bio-electrical charge. (Thus intercourse can be performed but not be satisfactory.)

IV. "Whether or not an organ responds with excitation to a stimulus depends entirely on the attitude of the organ. Organs which have become disillusioned or accustomed react sluggishly even to pleasurable stimuli . . . Emotionally blocked individuals, as for example catatonics, show no or only very slight reactions." In one experiment in which subjects kiss, an increase would ordinarily be shown, but persons averse to the experiment would, instead, show a decrease in charge.

Dr. Reich's conclusion is that "Sexual excitement thus is identical with bio-electrical charge of the periphery of the organism. Freud's concept of the libido, as a measure of psychic energy, is no longer a mere simile. It covers actual, bio-electrical processes."

Later it will be seen that these findings support other observations made thirty years ago by the author already suggesting the electrical nature of sex excitement.

However, the author's theory goes further than the measurements of Dr. Reich. It seems that the bio-electrical charge, aroused in the prelude to intercourse, does not flow back into the same organism, but instead it flows between the two part-

ners; each "neutralizes," in some way, the bio-electrical charge of the other. The conditions necessary for this neutralization have given rise to the six rules for sex union.

What the physiological effects of this "neutralization" are upon the two partners is not yet known. Only the psychological effects, renewal of bodily energy, exhilaration, etc., can be observed. Yet it seems that the physiological benefits are extensive, and that this neutralization or exchange of bio-electrical currents is just as essential to a happy sex life as is the detumescence satisfaction experienced from orgasm.

The hypothesis that the bio-electrical potential differs in the two sexes has far-reaching implications for our understanding of love choice, of masturbation and some kinds of perversion.

Homosexuals, for instance, are individuals attracted by persons of the same sex. If attraction between two persons is partly based on a difference of bio-electricity in their cell mechanism, then one of those two persons must have changed from his normal bio-electricity to the one which belongs to the opposite sex.

Insofar as the number or value of chromosomes has some connection with the production of male or female hormones, it may one day be scientifically proved that a true homosexual has changed physically, producing hormones which properly belong to the opposite sex.

We say a true homosexual, for most of the so-called homosexuals are not physically changed, but immature persons who merely have childlike, masturbatory sex relations with members of the same sex. Such a person has no actual sex attraction toward the other person who is only a means for masturbatory sex satisfaction.

The so-called narcissists, people who are in love with themselves, may then be explained, in bio-electrical terms, as persons who achieve the neutralization of bio-electrical potential

within their own organism which has similar amounts of positive and negative bio-electricity.

These considerations are put forward as suggestions for further scientific research work.

Insofar as masculinity or femininity depends on the production of male or female hormones, it is logical to suppose a different metabolism in the two sexes. Research work will also, in time, find different qualities of bio-electricity on which—according to our theory—every kind of attraction or repulsion, sympathy or antipathy, love or hatred is based. If the hypothesis is correct, that male and female hormones produce a different bio-electrical potential, then the greater this difference in two individuals, the greater their attraction for one another.

Givelet (Paris) believed he could detect with his galvanometer that the palms of the hands are strongly loaded with bio-electricity. More strongly loaded, still, are the moist mucous membranes of the lips, and, most of all, the mucosae of the sex organs. This could explain why so many couples in love like to hold hands; the different potentials of bio-electricity flow to each other, the bodily tension diminishes and the two partners become relaxed and happy. A lover's kiss allows for a still greater discharge of electrical potential and becomes, in connection with the sex act, through the neutralization of the bio-electrical streams, a special delight.

But how disgusting if, on the other hand, two men should kiss each other on the mouth! Their feelings of disgust could be explained through the fact that the same kinds of electricity repulse each other.

The work of all these scientists supports the idea of the electrical nature of our sex life, though the difference of bio-electrical potential in man and woman has yet to be proved. Therefore the experiences of the author are submitted to the physicists who deal with this matter.

The delicate nature of the necessary tests leaves it doubtful whether authentic proofs can be expected in the near future. The process may be hastened by experiments on animals.

Our theory works so perfectly in practice and has proved to be of such great value in marital life as to warrant more thorough investigation. Then, step by step, it might also be possible to support our eight tentative conclusions:

1. That love-making before the sex act may call forth from the cells of male and female bodies bio-electrical streams of different potentials, which so stimulate and tense them as to drive them to mutual relaxation first through bodily contact and finally through sex intercourse. Without this love-making no such potential is aroused.

2. These streams of bio-electricity, these radiations of the two bodies, or whatever they should be called, require at least twenty-seven minutes of intercourse before they are neutralized.

3. The hypothetical, bio-electrical streams are aroused, locally, by bodily contact wherever the caressing occurs; for instance: on the mucosae of the lips, the nipples, breasts, arms, legs. If this bodily contact lasts long enough, the bio-electrical streams of the two partners flow directly toward each other, neutralize each other and bring relaxation, even without intercourse.

4. With the beginning of the sex union itself, with its highly stimulating frictions, all these bio-electrical streams flow through the nerve system to the sex organs and can be neutralized through the mucosae of penis and vagina, if the union of these two sex organs lasts long enough to give the streams time to flow toward each other. If these streams are not allowed sufficient time to reach their goal (twenty-seven minutes) they remain in the two bodies producing irritation and unhappiness in both.

5. If after a premature ejaculation, the male partner does

not withdraw his penis from the vagina, but waits in full attention the necessary twenty-seven minutes, the two bio-electrical streams can reach each other and full relaxation will set in.

6. If intercourse is satisfactory, no need for repetition will be felt for about five days.

7. Sex occurrences, such as too-brief intercourse, menstruation, or ovulation, increase the bio-electrical tension in the body even though local relaxation may be achieved in the sex organs. This tension can remain stored in the body and disturb the normal work of the cells, and even produce diseases.

8. In intercourse without preparation, and therefore without animation of the sensitive skin cells, the sex act itself needs a longer time for the full relaxation of the two bodies. Sometimes relaxation cannot be achieved at all, even in a prolonged intercourse, because the bio-electrical streams are blocked by resentment in one of the partners.

By means of this, still scientifically unconfirmed, piece of sex education: the explanation of the essential element of sex union, as assumed by the author, and insistence on the undisturbed exchange of the bodily currents, many couples seeking divorce have been reconciled, their marriages preserved and their children kept from the consequences of a broken home.

Furthermore, with the establishment of a "normal" sex relationship, many disorders, such as high blood pressure, ulcers and some skin diseases have disappeared entirely, indicating that the original cause of these ailments lay mainly in the over-tension of the organism unable to relax during too short intercourse.

Amazing results can be achieved in cases of neurasthenia by the right application of the rules for human sex relations.

Neurasthenia and anxiety neuroses are regarded by Freud as "actual neuroses," though they are distinguished from the

"psycho-neuroses": hysteria and compulsion. Both neurasthenia and anxiety neuroses seem to be based, according to the therapeutic results, on bodily tension resulting from an inadequate sex life. The consequences and symptoms of all four kinds of disturbances may be similar, but the origin seems to be different. Hysteria and compulsion neurosis are the consequences of unconscious emotional conflicts, while neurasthenia and anxiety neurosis are, as already noted, the consequences of bodily tension. Unreleased tension produces fear (anxiety neurosis) or nervous disorder (neurasthenia). This new conception has saved many patients from being sent to institutions.

The following examples will show the close relationship between an unsatisfactory sex life and both physical ailments and mental disturbances.

CASE I

On September 21st, 1939, at a neuro-psychiatric conference of the University of California in San Francisco, the seemingly incurable case of Mr. K. was presented. He was a man about thirty years old, suffering from stomach ulcers and high blood pressure, and so nervous that for two years he had been unable to work or sleep; he was incapable of any kind of concentration such as that required to read, write or listen to music. All treatment had proved useless. He had to be kept constantly under narcotics. After he had attempted to commit suicide, his case was brought before the conference for a group decision. At the author's request this man was put under his care.

Mr. K., questioned about his sex life, believed that he had a normal relationship with his wife. That was not so. For years he had committed three mistakes in the technique of sex intercourse; he either used rubber condoms or practiced coitus interruptus and

his intercourse lasted only a few minutes. What was the consequence? The body currents, released by the sex act, could not be neutralized by those of his wife; they were blocked, and the streams flowed back into the different parts of the body. If he had digestive disturbances, the streams flowed to the stomach and bowels, and the patient concentrated his full attention on these organs, over-exciting their cells and increasing the tension there to such a degree that these organs became really sick; ulcers developed. Sometimes the streams localized in the heart and he had heart attacks; or in the head, and he suffered from terrific headaches. Restless, disturbed and helpless, he grew constantly weaker.

According to our theory, the bio-electric currents, forced out from the bodily cells through frequent and wrongly conducted intercourse, remained imprisoned in the body and tensed it more and more. The therapy to be used was clear and simple: diminish the tension through "normal" intercourse. The author invited the man's wife to come to see him and explained to her how this could be accomplished. After that they practiced correct intercourse every five days, and by the second week the beneficial effect was evident. He became quiet and relaxed, his pains diminished, and after six weeks his troubles were gone. Very significant in his adjustment was an episode which occurred between November 1st and 10th of 1939. During this time he felt nervous and excitable again. After many inquiries, he admitted that his wife had quarreled with him, refused him intercourse and begun to menstruate, so that he had no sex life for ten days. The tension arose again in him on account of his unfulfilled sex wishes and began to be felt in the organs formerly affected. Immediately after he resumed normal sex life, the tension was released and the symptoms disappeared.

When the author presented Mr. K. at the neuro-psychiatric conference, eight weeks later, he was free from pain, capable of concentrating, able to work and had gained twenty pounds. He was cured of his neurasthenia and remained cured up to the time when I last saw him, five years later, in January 1944.

When, by invitation, the author reviewed this case before a meeting of the neuro-psychiatric group of Leland Stanford Uni-

versity, in December 1939, a well known expert doubted that a regulated sex life alone can return high blood pressure to normal.

CASE II

On the author's request that he be allowed to try out his theory on a seemingly hopeless case, the expert sent him an industrialist, Mr. P., with whom every method for reducing his high blood pressure had failed over a period of years. When this gentleman was told that his troubles arose mainly from mistakes in his sex life, he became furious. He left with the remark: "Your method is too simple!" Nevertheless he tried some of the procedures advised; above all, he and his wife slept in one bed and their sex contact in an intercourse lasted more than half an hour. Ten days later he came back a changed man, happy, relaxed, working again at his business, and his high blood pressure down to nearly normal.

CASE III

Five years ago the twenty-five year old wife of a carpenter, Mrs. Helen P., became seemingly insane. She broke dishes, had crying spells and hallucinations and became so violent that her husband had her committed to an institution. There her case was diagnosed as schizophrenia. After insulin injections and electric shock therapy she calmed down and after a few weeks became entirely normal; she was released as cured.

One month later the same alarming symptoms appeared in full force again. She insisted she was sane and would not go back to the sanitarium; in the end the family doctor called me in on the case.

Helen's history showed no symptoms whatsoever of inherited mental disturbances. Both her parents were extremely well-balanced and healthy. Helen, herself, had been a good student in

high school and had had three years of college; was very popular, outstanding in different sports and considered gay, calm and good-natured.

At the age of twenty-two she met her husband and fell passionately in love with him. Her parents considered him, in many respects, inferior, and vainly tried to persuade her to give him up. Helen became more and more irritable and unable to concentrate on her studies. In the end, two years later, the parents consented to the marriage. Nevertheless her nervousness increased, and ten months after her marriage she had to be put in an institution.

Such were the reports given by both her parents and husband.

My investigation confirmed my suspicions of the real reason for her illness. Our conversation was so significant and instructive that I believe it worth-while to repeat it literally:

DOCTOR: "Had you ever been in love before you met Bill?"

HELEN: "Never."

DOCTOR: "But at twenty-two you must have had some kind of sex desire?"

HELEN: "I did not even know what sex was until I met Bill."

DOCTOR: "Did your parents not tell you about sex?"

HELEN: "No."

DOCTOR: "But when you began to menstruate they must surely have explained this new function?"

HELEN: "Mother told me: 'That is normal,' and that was that. Even now I have no idea what it means."

DOCTOR: "Books or friends have never given you any knowledge?"

HELEN: "My friends did not speak about sex, they knew I was not interested. . . . I have never read any books pertaining to this matter."

DOCTOR: "Your husband then was your first teacher?"

HELEN: "Yes, but not with words."

DOCTOR: "I am sorry Helen, but I must speak with you about sex, much as you want to avoid it, for I am quite sure that your troubles started through wrong sex experience."

HELEN: "You are mistaken Doctor. It does not upset me to

speak about sex. You can ask whatever you wish to know."

DOCTOR: "Then Helen, tell me openly, did you have any sex relations with your husband during the two years before you married?"

HELEN: "Yes! Very soon after we fell in love with each other."

DOCTOR: "At his home?"

HELEN: "Oh no! He lived with his parents."

DOCTOR: "Then where?"

HELEN: "He had a car, an old Ford. He called for me daily after five and drove me home over the mountain road, where there is little traffic."

DOCTOR: "And there you had sex relations?"

HELEN: "Yes! After we agreed to marry each other."

DOCTOR: "What would you call normal sex relations?"

HELEN: "What Bill taught me to do to him."

DOCTOR: "To do what?"

Helen described the fulfillment of his daily demands. It was impossible to believe that a grown woman of twenty-five could consider her one-sided sex relations with her husband as normal. Even after marriage he continued his peculiar sex practice and only occasionally, once every one or two months, they would have an intercourse of a few minutes' duration.

That was her story. The whole case became clear:

Since Helen had met her lover, the constant irritation of her nervous system, through her one-sided sex play, increased the tension in her organism to such a degree that she was unable to control her actions.

Over-excitement in the sex glands increases the functions of the pituitary and thyroid glands, resulting in extreme psychic irritability. Hyperfunctioning of the thyroid even leads to visual or acoustic hallucinations. Hyperfunctioning of the pituitary gland stimulates an individual to great activity which sometimes leads to uncontrollable pugnacity.

Therefore Helen's reactions to her sex life could be regarded as a normal consequence of chemical poisoning. As an intoxicated

person, in his abnormal behavior, cannot be regarded as insane, insofar as his physical equilibrium is restored as soon as the influence of the alcohol ceases, so Helen cannot be regarded as a mental case. When the irritation of some of her hormonal glands is avoided she will become entirely normal again, without any electrical shock or insulin treatments.*

I taught the couple the six rules of sex intercourse. They followed my advice and a few weeks later Helen was once again the happy and healthy person she had been before she met her husband.

Five years have passed and she has remained completely normal. They now have three children and her marriage can be regarded as one of the few happy ones. But, without the regulation of their sex life, Helen would be now, without doubt, in an institution for good.

This case is presented, one out of many similar ones, for the consideration of all psychiatrists. I am quite sure that the example of Helen's case can save many persons from the disaster of being erroneously considered insane.

In addition it illustrates clearly the great influence that sex life can have on physical and mental disturbances.

In conclusion we would say: The six rules show the way to sex perfection. The more closely they are obeyed the more satisfaction and relaxation they will bring. But, I repeat, they are not easy to learn. They need a lot of self control. Not every person who starts to take piano lessons has perseverance and will become a great musician. Many people do not want to and will not change from an old, accustomed sex practice. Such persons can never reach the goal of perfection in sex life. "To attain a Master's Degree in the Art of Love is more difficult than to direct armies." (Ninon de Lenclos.)

But if a couple would follow even part, the most essential

*No treatment of this kind could have cured Helen of her nervous disorders unless the source of her irritation had first been eliminated, namely the wrong sex practice with her husband.

part, of our requirements: (1) prolong sex contact (even after orgasm and ejaculation) for at least half an hour, with full concentration on the sex act, and (2) sleep in a double bed, in close bodily contact,* both partners would not only enjoy their sex relations more, but their love for each other would, in all probability, increase, and all the nervousness and irritation, which ruined the harmony of their home, would give place to greater mutual consideration and to that most important factor in human happiness, peace of mind.

*Dr. Kleitman of the University of Chicago believes, in opposition to the author and to many leading marriage counselors, that "you sleep better alone." He has arrived at this opinion by virtue of the fact that the experiments, on which he bases his statement, were made not on happily married couples but on thousands of University students who acted as his "sleeping guinea pigs".

The Application of the Rules

(CASE HISTORIES)

THE AUTHOR'S FILES, especially those of the last decade, record the experiences of many couples who were advised either to change or to start their sex relations in accordance with the six rules. They include a number of exceptional cases but most of the cases may be regarded as typical, repeating the same problems with variations. The results have been excellent, but only when the couples were cooperative and strictly followed instructions. Otherwise they have had to content themselves with mere improvement. Where one of the partners refuses to obey the rules or does not want to change a faulty sex habit, the sex relationship continues unsatisfactory. Such a result cannot be blamed on the rules, any more than a schoolteacher can be held responsible for the failure of a child who plays truant.

All the cases, if recounted in detail, would require a book in themselves and would make monotonous reading. To select those which would throw the most light on the reader's own marital problems, was not easy. In the end the author decided to present nine cases from his practice, grouping them according to their response to treatment:

Group A. Couples who could not be helped, and why.

Group B. Average examples of marital trouble showing satisfactory improvement.

Group C. Outstanding cases with excellent results.

It has been the author's custom to make notes every even-

ing on the various cases he has dealt with during the day.

The case histories which follow have been reconstructed from notebooks kept over a period of years, and while the dialogues here presented may not always repeat the patient's exact words, they stick closely to their essential meanings.*

Group A.

COUPLES WHO COULD NOT BE HELPED, AND WHY.

CASE I.

Fred (twenty-five) and Ann (eighteen) had been married one year. Ann's love for Fred changed, with the months, into repulsion and hate. Her divorce suit was referred to me by the court. At her marriage an innocent, immature, naïve girl, Ann resented Fred's insatiable sex demands. He expected at least one intercourse a day, if not two or three. At last, after violent quarrels, even fist-fights, she refused every sex relation with him. His excuse was that his immense sex capacity, unconsumed in every respect before marriage, required frequent release, especially when he became stimulated through Ann's proximity. Ann did not want to be the victim of what she called his "horrible disease" or "brutishness."

It took me two hours to explain to Fred that his too-brief intercourse merely increased the tension in both him and Ann, and that he was mistaken in thinking that repeated ejaculation would relieve the tension in himself. At last Fred understood me. He promised Ann to approach her sexually not more than once every five days, and to follow carefully the other five rules. Ann agreed to continue the marriage for three weeks, giving him another chance.

*These cases are not handled strictly in the case record form. Since they are psychological rather than medical cases it was necessary to indicate all reactions, in word, look and gesture, to make clear changes in the patients' attitudes toward their problems.

Three weeks later they came to my office again. They seemed to have observed my six rules but, even so, after two sex unions, Ann's "frigidity" and repulsion toward her husband had reappeared. She was as tense as before and insisted on divorce.

What was wrong? This time the fault was not in Fred. Amazingly quickly Fred had learned to control his ejaculations. Preparation, Duration, Position, Frequency seemed to be correct. Nevertheless Ann seemed even more nervous and disturbed after intercourse than before.

My cross examination of Ann brought out the following fact: Eager not to become pregnant as long as her marriage was not secure Ann used, at my advice, the rhythm method of birth control. But, even though her menstrual cycle was extremely regular, Ann did not trust this method. Someone had told her that the dangerous periods for pregnancy were just before and just after menstruation. She believed me partly, nevertheless she became afraid. If fear enters into a sex union a person's whole nervous system is blocked, and the bio-electricity of the two bodies cannot unite and neutralize each other. Now that her husband was better able to prepare her, to arouse her "radiations," she felt still more irritated after the intercourse. Result: more tension, more nervousness. If one little wheel in a delicate watch is disturbed, the whole mechanism is stopped.

As she stubbornly refused to try again, a divorce was inevitable.

CASE II.

When Barbara T. came to me she was, at twenty-eight, so careworn that she looked forty. She wanted very much to get a divorce from her husband, George, a service station owner also aged twenty-eight, with whom she had fallen in love five years ago. They had married and been quite happy even

though, for economic reasons, he would not consent to have children. She felt that her frustrated desire for children was the reason she had never been able to have an orgasm. During the third year of their marriage her sex life with him had become repulsive and unbearable. Nevertheless, for two years, she felt it was her duty not to deny her body to him. But now she wanted a divorce. In my discussion with her I soon learned that all my six rules were repeatedly violated. She was eager to try the rules but was convinced that her husband would refuse, under all circumstances, to come to me for instruction and would certainly not welcome any instruction from her.

Such an attitude on the part of the husband was nothing new. A husband, so long as he is not impotent, feels that any dissatisfaction in his wife is beyond his control, even beyond his responsibility. He looks upon the sex act mainly as proof of his potency, his manliness, and considers the frequency of his orgasms to be his only obligation to his wife. He can be approached for instruction only if there is no intimation that he is unskilled or inexperienced.

I promised Barbara to do my best to bring him to my office. I called George T. on the telephone and was rudely rebuffed. It was only when I told him that I wanted to talk with him about his wife's unsatisfactory reaction to sex life that he calmed down a little and agreed to come to my office after work.

In the course of our conversation he accused his wife of being hysterical, moody, ill-tempered and entirely frigid. He indicated that he would like a divorce but could not afford one; furthermore, he needed a housekeeper.

His remarks were typical of the innumerable self-centered, inconsiderate, ruthless husbands who believe that their wives are frigid through no fault of theirs and that they themselves are perfect. Nearly always they confuse erection with perfection.

When George T. came to the office I found him eager to hear what could be done to change his wife, and I took care that he should not feel that any blame could be put on him. I explained to him that his wife was one of a well known type of woman who needs a long and careful preparation before she can be sexually aroused, especially if she is at all afraid or resentful. If a woman of this type is nervously blocked she is not able to respond in a sex union.

"Why should she be resentful?" he asked.

"She is too sensitive," I explained, "and takes little remarks of yours more seriously than you intend. I shall have to teach her to understand you better or her depression and unhappiness will disturb the whole sex act from the beginning."

He agreed with that and said that she ought to learn not to expect a hard-working man to weigh every word.

I said that I thought I could help her to change, but that it would be difficult in the beginning and I would need his cooperation.

He was interested and still more so when he learned that I knew him to be a very healthy and extremely potent man and therefore believed that he could be a perfect teacher for Barbara if he would follow, exactly, the treatment I had outlined for her.

He agreed to try and asked what I wanted him to do.

I explained to him my six rules, always interpreting them as a treatment for his wife. He listened with interest and understanding, and seemed anxious to prove his capacity for coping with the "frigidity" of his wife.

I have reported this interview in detail because it is typical of the difficulty encountered in getting cooperation from husbands whose sex life is not successful.

When I saw this couple again three weeks later there was little progress to report. The rules, George said, wouldn't work.

I asked for more details.

"Well, on the days of intercourse I was kind and considerate to Barbara, as you said," he began.

I looked at Barbara and could read her thoughts: on the days of intercourse he was kind, but not on the other four days. He was kind for a purpose, but not sincerely, spontaneously kind and fond. The words "as you said," had given him away. He had been following a recipe, putting on a performance, and she had felt the lack of sincerity in it and therefore could not respond.

George, who was not much of a mind-reader, continued:

"Preparation was all right. Duration was more than right. I held back the orgasm an hour and twenty minutes and could have held it longer, but I was bored. The damned position was O. K. but I certainly didn't feel anything flowing out of her, and I didn't feel any currents in my own cells. And I know why. A man can't relax and concentrate on intercourse when he's watching the clock and thinking what he has to do and what he has to avoid. The whole business made me so mad that I quit after the third try. I don't think you can get anywhere with your rules, Doctor, at least not with us."

I agreed that there is some contradiction in the rules at first. No one can relax completely and concentrate his attention upon his feelings if he has to change old and deep-rooted habits and restrain himself from the pleasure he is accustomed to. Under these conditions sex union cannot be entirely satisfactory. But, I pointed out, many other things that one learns to enjoy are no pleasure at first. There is not much enjoyment in playing the piano so long as you have to think what each finger must do. But once the finger muscles have been sufficiently exercised they do what they should without conscious direction, and piano playing then becomes both a pleasure for the performer and delight for the audience. It is the same in sex life.

I then went on to give George and Barbara a talk on sex perfection as an art, describing it as, perhaps, the most neglected and least understood art in our culture, but at the same time the most beautiful and far-reaching for human happiness. I ended by asking if they did not think it worth spending three or four unpleasant weeks in cultivating this art and assuring them that, when the six rules had been fully mastered, they would no longer require conscious thought, and full relaxation could then be achieved.

In spite of their apparent willingness to learn, the relationship between George and Barbara improved hardly at all. The reason came to light, in a later interview with George, when he admitted that he was in love with another woman who responded to him perfectly, sexually, but was not willing to seek a divorce in order to marry him.

"That is the real reason you could not succeed with your wife," I explained to him. "A woman as sensitive as Barbara cannot help feeling, intuitively, that you are in love with someone else, or at least not in love with her. She cannot react to your love-making. The spirit of Love is dead between you two." I advised that he either break off his extra-marital attachment or give his wife the freedom she desired, in order that she might have a chance to find the right partner.

In the end he agreed. Barbara got her divorce.

I usually make all possible efforts to save a marriage, but it was clear, in this case, that any reconciliation would be short lived.

Attempts at reconciliation are useless unless one is sure of two things: (a) that the marriage was originally based on mutual attraction and love; (b) that neither partner is having a happy love affair with another person whom he, or she, is unwilling to give up completely. Experience shows that the unfaithful partner stubbornly resists the pressure toward reconciliation exerted by friends, family and the married partner.

CASE III.

Mimi and Rudolf were first brought to my attention in 1928 in a cafe, a rendezvous for artists, in the Boulevard Clichy in Paris. Henry P., who was with me, pointed them out as an exceptionally attractive couple who had no need of the services of a sexologist. Their story was well known in the Quarter. It had been a case of love at first sight. The man was a penniless author but Mimi lived with him in great happiness and devotion in spite of the most squalid circumstances.

Henry P. had barely finished describing their idyllic relationship when the couple began to quarrel violently. Their voices rose until hundreds of spectators were watching the drama. Finally, trembling and pale, Mimi left the cafe announcing that she had had enough and was not coming back. "That's all right with me!" yelled the author, hurling his drink after her.

At my request, Henry P. brought the agitated man to our table and left us. After a brief, angry outbreak Rudolf calmed down. The story he told could well provide the material missing between the second and third acts of Puccini's *La Boheme*. In the beginning, he said, Mimi had been an incomparable sweetheart. But, after two or three months she became extremely quarrelsome; every word he spoke irritated her. After a particularly violent scene she left him, to return after a few days. Reconciliation, beautiful days of happiness, and then the tension started again, increased and ended in another tremendous row and separation. This had happened repeatedly. But this time, he assured me, they were through with each other. Thank God, now he could write again undisturbed!

When I asked what caused the friction, he could not give me a single, plausible reason. Nothing but trifles. My professional interest aroused, I enquired about their sex relations.

I was assured that nothing could be more satisfactory. He willingly told me every detail of his love life with Mimi. They reacted to each other so strongly that, even before they began an intercourse, Mimi would come to an orgasm. He had never been so happy in his life with any other girl.

It seemed clear to me that there was no need for this couple, so passionately and spontaneously attracted, to follow the first demand of my six rules: Preparation. But their violation of two other rules might very well account for the tempermental ups and downs in their relations. Their intercourse was extremely frequent and of brief duration.

I tried to convince Rudolf that these two mistakes increased the tension in both of them and that the great drain upon his sperm cells reduced his hormone production, and consequently his capacity for work. At this he became angry and even hostile. He declared that love cannot be imprisoned in laws, that if I wished to consider him an undisciplined Bohemian artist, that was all right with him, but as such he demanded freedom in his love life. To try to press love into rules was ridiculous. He left in anger, and I little expected that he would ever become a pupil of mine.

When Henry P. then returned I recounted the discussion. Henry agreed with Rudolf. Two young people passionately in love with each other will not and cannot follow commands and rules in love-making, he maintained. To attempt to do so would repress all spontaneity, naturalness, abandon. "Kiss eight minutes, embrace twelve minutes, lie touching thirty minutes! It's ridiculous!" he said. "It turns love into military drill."

I agreed that, put that way, it sounded ridiculous, but I asked how long he thought the "batteries" of these two people would last and if he knew the usual end of such passionate love affairs. The partners have a kind of tense, jittery restlessness, but actually they are exhausted; their irritation leads in

the end to hate. I said the hangover after sex excess is often more damaging than one after alcohol. Sharp decrease of sex hormones causes loss of energy, vigor, happiness and, eventually, love.

Henry maintained that all love affairs had a similar result and quoted the saying, "Venus comes happy but goes away sad." It was his impression that couples who are happy together, sexually, wear themselves out, and those who aren't happy, sexually, devote their energies to other things. He thought that Rudolf and Mimi were happier, over-indulging, than other people who live more regularly.

His error lay, I protested, in thinking that there are only two choices, too little and too much. When intercourse is performed with adequate duration and proper frequency the partners feel a deep satisfaction, relaxation, tenderness and love for each other afterwards. Their desire for sex union then, as a rule, is not renewed for several days. Instead, a close bodily contact suffices. They find it delightful just to sleep in each other's arms.

I gave it as my opinion that Rudolf prided himself upon being a wild, unrestrained, Bohemian lover. He wanted vividness, passion, fire, and was too much a child to heed the consequences. There are primitive tribes which could teach him refinement and taste in sex, however great an artist he may be with words. He may insist on going his own way but we had seen where it leads: to scenes, quarrels and hypertension. I reminded my listener of Rudolf's remark that now that Mimi had left him, at least he could write again! Why could he not write before?

Because he loved her so passionately that he could not think when she was with him, Henry believed. She took all his attention.

I disagreed. Not all his attention, all his energy, I maintained. The brain cells are part of the same body that produces

sex energy. His sex life would not weaken him if it were well-performed. On the contrary, he would be more vigorous, animated, and stimulated.

Henry ridiculed the suggestion that sex needs to be cultivated like the other arts. Ironically he asked me would I recommend that the English should have a Lover Laureate and the French an Institute of the Erotic Arts.

I replied that this might be better than the stupidity, ignorance, and tragic blunders that one sees on all sides, and tried to convince him that my advice regarding sex practice is not so ridiculous if a couple wants to conserve and even to increase their love for each other and become relaxed and happy.

To become an expert in any field, whether art, science, sport or mechanical work, requires practice. Couples have to train themselves until the mechanics of the sex act become automatic. Then, and only then, can they follow the six rules without effort, and only then can they elevate their sex life to the highest degree of human happiness. I pleaded that it was worth while to control an urgent desire for a few weeks in order to reach this goal.

Henry eventually agreed, but I had no further opportunity to persuade Rudolf and Mimi. Nevertheless, the results achieved with the couples who have followed my advice give me full confidence that I am on the right track, and that Rudolf and Mimi, like all those who refuse to try to learn, are dillettantes in love, however much they consider themselves artists.

These examples demonstrate the statement that unsatisfactory results are the consequences of misunderstanding or disobeying these rules.

Many married men dislike to be told how to perform a sex act. "I know all about your rules! That's nothing new for me!" But their desperate wives assure me that they do not follow even one of the rules. They give up after the first try.

They do not devote time to preliminary love making. They speak during intercourse, cannot relax at all, have no patience, no self-control, no consideration for their mates. In a few minutes all is over, only to start another unsatisfactory sex act the next day.

Now to mention the abandonment of the recommended position: is it really so difficult to understand that a man should put his left leg between the legs of his wife? Still craving his accustomed position, he finds reasons to neglect other recommendations. Who, then, is responsible for the couple's dissatisfaction with their sex life?

But if such men exclaim that they knew all about the six rules long ago, then it is obvious that they have not grasped what was said about the most important part of sex intercourse, the mutual exchange of bio-electricity, which is more beautiful and more relaxing than ejaculation and orgasm, but yet still comparatively unknown in theory and practice among civilized nations.

The closest followers of the rules have been young, inexperienced couples, who, wanting to make a success of marriage, consulted me before their wedding day. Thus, from the beginning of their marriage, they began to cultivate what I believe can be considered a satisfactory, healthy sex life. The results support such a belief.

Group B.

EXAMPLES SHOWING IMPROVEMENT

CASE IV.

Mrs. Florence W., thirty-two years old, an attractive, feminine type of woman, had first to be assured that her visit would remain entirely confidential as her husband did not

know that she was consulting me. She had been married for six years. It was a love marriage. For four years all had gone well. They had many things in common. But during the last two years he had neglected her more and more, spending most evenings away from home and, as she found out, with a young woman who was employed as his secretary. She was considering a divorce. But her two children were very close to their father, and her mother was also dependent on him. She asked my advice: Should she go to the secretary and ask her to give her husband up, or should she present him with the alternative—either dismiss his secretary or get a divorce? Or was that running too big a risk? Must she accept an intolerable situation merely for economic reasons? She thought not. For even if it came to a divorce, he would have to support them. Any judge, she asserted, would be on her side. Furthermore, she had worked before her marriage and believed that she could easily get another job.

I asked if she had been married before.

"Thank God, no!" she replied. Certain experiences she had had before marriage had taught her how easily men can deceive their wives.

Inquiring into the nature of her sex life with her husband, I learned that, while it had formerly been satisfactory, she had refused her husband's advances during the past six weeks because the idea that he came to her from the arms of "that girl" made her sick.

I told her I could give her no advice until I had spoken with her husband. I thought it might be possible to persuade him to give up his secretary and reconcile his marriage.

This did not suit her as it would oblige her to reveal the fact that she had consulted me. Eventually she agreed to send him to me, saying, "Tell him whatever you want. Things couldn't be any worse."

A few days later Gordon W., forty years old, tall, vigorous,

good-natured, entered the office and opened the conversation by saying that Florence had given him to understand that I was entirely on her side.

I assured him that he was misinformed, and that I never judge a case until I have heard both sides.

This won him over but when I asked him to tell me his side of the story he did not know where to begin.

"Give me an outline of your childhood and the history of your marriage," I suggested. Finally he brought it out, slowly and dispassionately, in these words:

"Father left us when I was fifteen years old. I was the oldest of six children. My mother suffered from tuberculosis and died when I was twenty. My brother and I had to support the family. I worked hard for a good many years and had no time for marriage. Then, when I was thirty-four, I fell in love with Florence. I was in the advertising business and she was my secretary. Soon afterwards we married. In the beginning everything seemed fine. She was not a good housekeeper, but there was an excuse for that as she was still working with me at the office. We had a lot of things in common, we travelled together, and enjoyed reading aloud, with discussions afterwards. Friction arose only when we played bridge. But it did not endanger our marriage as it does with some couples.

"After three years the children began to come, one after the other. Florence had to give up the office. Trouble commenced when my mother-in-law moved in with us. I rebelled. I wanted to have my own family life, undisturbed by this strong minded lady who has dominated Florence all her life. There were scenes. Finally my mother-in-law left, but unfortunately she found an apartment in the same block, which means she comes over every day, whenever I'm not at home. By this time she had become resentful toward me, or perhaps I should say hostile. But not openly. There were no more scenes between

us but I felt, increasingly, from day to day, that she was influencing my wife against me. She tried constantly to arouse her suspicions. But I assure you, doctor, I have never had the slightest wish to be unfaithful. Then came an accusation, out of the blue, that I have affairs with the help in my office.

"One evening, when I had just finished work, my mother-in-law suddenly stormed into the office. She did not even try to excuse her presence. I was just helping my secretary into her coat—a mere gesture of politeness, nothing else. But that was sufficient reason for my wife, persuaded by her mother, to insist that I dismiss the young woman.

"To make a long story short, in the past year, I have been obliged to change my secretary three times, on account of my wife's jealousy. Now I'm through. I refuse to dismiss this last one. She is no beauty, I assure you, but it's not easy to break in a new girl, and I've had enough.

"Doctor, my wife is a goodhearted, attractive, intelligent woman. But these constant scenes and groundless suspicions have made my home unbearable. In the end she really will drive me into the arms of another woman. Whenever I can, I escape to my various clubs. That only makes things worse, of course, but I have no other choice. I still love my wife, I love my children; but if she wants a divorce I won't object."

I asked him to go back to the statement: "After three years the children began coming," and enquired what they had done before to prevent conception. The reply was that his wife had used a diaphragm but that, as she did not trust its efficacy, he had to withdraw before ejaculation.

Enquiry brought forth the fact that intercourse usually lasted "quite long; at least from five to ten minutes."

"Your wife," I then told him, "says that she considered her sex life perfect in the beginning. But I think neither of you knows what a perfect sex life is." I said that I knew what a disastrous influence such a domineering person as his mother-

in-law could have, but gave it as my opinion that his wife's jealousy might also spring from another source.

Gordon could think of no other possible source.

As a rule, I explained, jealous persons feel, unconsciously, that they cannot entirely satisfy their mates in their sex life and are therefore inclined to believe that he or she can find a better response from some other person. It is a kind of inferiority complex in matters of sex which arouses a desperate hate against an imaginary competitor.

I suggested two lines of action in their case. First, that I teach them both how to make their sex life so successful that no other companion could possibly give greater satisfaction. Then feelings of jealousy would lose ground and, with them, reasons for divorce.

Second, the influence of the mother-in-law must be broken. We would try to persuade her, for her daughter's sake, to move away.

Outcome: After several interviews the couple learned the six rules. They then went on a second honeymoon and reported, on their return, that they were happy and more in love than before. Part I of the prescription was fulfilled, but we were not able to carry out Part II. The mother-in-law insisted stubbornly on remaining in the neighborhood and continued to disturb the harmony of this marriage, which, solely on her account, cannot be regarded as ideal.

CASE V.

This case was presented to me by the judge of the Superior Court with his usual preamble:

"Doctor, I have a couple here who want a divorce. Will you see them? I think something can be done."

Talking to this couple, I ascertained that their marriage

had originally been based on real love and not on a frivolous, immature or neurotic choice. The next step was to find out why, in spite of its sound foundation, their love for each other had not endured. I dealt first with the wife, letting her pour out all her grievances undisturbed:

"When my husband comes home in the evening he has barely a word for me. He bolts his dinner, turns on the radio, reads the newspaper and dozes in his chair until bedtime. And then I have to listen to him snore all night! That is no marriage. I've had enough! I want a divorce."

The husband, a handsome man, about fifty years old, told his side of the story. "I am a civil engineer employed on the railroad. Partly on account of the war, my work is extremely exhausting. I have to be on the job at eight in the morning and I often do not get home until long after dark; during the day I walk miles along the rails in the broiling sun. My wife has no one to talk to all day. She wants to tell me her little, household troubles. I can see her point. I am sorry! But I'm too tired to listen. I'm too tired even to think. What can I do?"

Before attempting to answer I reviewed for him a case I had recently dealt with, in my practice, of a father who had complained to me about his daughter: "If I ask her to help her mother with the dishes in the evening, she collapses on the couch and declares that she cannot; she is so tired she can scarcely move. But half an hour later, if a young man calls and asks her to go out and dance, her weariness vanishes. She jumps up gaily, gets dressed in no time, dances till two in the morning, chatters all the way home and goes off to her work next day as fresh as a daisy. So I'm obliged to conclude that my daughter is both lazy and a liar; she tells me she is too exhausted to move, but in reality she only wants to get out of doing the dishes." That was the father's observation, but his conclusion was wrong. The girl really felt exhausted, I explained; her muscles could do no more work unless they were re-animated.

She was like a machine in need of oil. The young man stimulated her.

With this example I wanted to indicate that a similar possibility might be open to the engineer as a means of overcoming his fatigue. "When a machine no longer works, it needs oil; and for the human machine the best oil is love," I told him.

The man said he understood and agreed. During the first year of his marriage, he said, his experience was similar. No matter how exhausted he was when he quit work, he would forget all about it as soon as he reached home. But at that time his wife had played her part. The house was orderly, she was neatly dressed, she was happy to see him, and showed it. The half-hour they spent together, before dinner, was wonderfully reviving. But she had grown negligent; the house was untidy; she did not bother to dress for him; she grew moody and sullen; the old charm was gone. Only when she wanted something was she as nice as before.

"The picture of your marriage follows a very familiar pattern," I told him. "But before attributing all the blame to your wife, I would need to be assured that you were in no way responsible for the change in her. Did you never neglect her? Did you always take pains to try to understand her peculiarities?"

I asked if he was sure it was not partly his fault that her "radiation" dwindled. Was he perhaps so accustomed to being spoiled by her love that it never entered his head to make love to her, to recharge her batteries? Yet it was in his own interest to do so. For if her radiations had been strong he would have responded and been filled with energy and delight. I told him that I hazarded these conjectures in the hope that they might, to some extent, fit his case.

The man looked at me and said with conviction, "Not 'might' or 'to some extent.' They fit exactly. I see where I

made my mistake. Perhaps we can try again. I shall give more time to my wife, even if my work has to suffer."

I assured him that his work need not suffer, because a happy home life and a healthy sex life create such co-ordinated energy in a person, man or woman, that one is able to do a better day's work in less time.

He asked what I would consider a healthy sex life. That was the question I had been waiting for. He listened attentively to my instructions.

Some months later I learned that the man had changed entirely, but his wife had failed to meet him half way. She had agreed to a reconciliation, it is true, and had found intercourse more satisfactory than before, and she and her husband had become much closer to each other. But now, with the onset of the menopause, she had begun to lose interest in sex life, and in many respects failed to cooperate fully with her husband.

CASE VI.

An owner of a small grocery store, Stanley L., thirty-five years old, tall, strong and handsome, called with his twenty-six year old wife, Laura, blonde and frail. The woman was extremely well-dressed but the man was dirty, having just come from work.

The man stated his case in a straightforward manner. They had been married for two years but their marriage had turned out a failure. Could I help them?

I asked what the trouble was. He replied that there were complaints on both sides and he wanted me to decide who was right. Both were Catholics, married in the church, and did not believe in divorce.

When I asked for details, Stanley drew a piece of paper out of his pocket and read off his list: (1) Laura is extravagant,

I cannot earn enough money for her. I cannot afford her style of living. All this has developed within the past year. When we married her tastes were more modest; she had not been brought up in luxury. I think her friend, Frances, has changed her. (2) She neglects the house. Quite often she is not in when I get home for dinner, so I have to cook and wash the dishes. She goes out with Frances to the movies, dances and concerts, and when she gets back, late at night, she wants to have intercourse, perhaps to console me. I am angry then and refuse. (3) She becomes annoyed about nothing. It is true I sometimes get rough with her. What else can I do? Sometimes I hit her, not because I lose my temper, but because it seems the only way to enjoy intercourse with her. Our sex relations are more satisfactory after these scenes. It revolts me that her desire for intercourse seems to have its roots in anger and not in love. (4) If I show her any affection she immediately turns cruel and mean. Then, if I tell her to go back to her mother or I take off and spend a weekend without her, her love returns. But is it love? It looks to me like mere vanity; she cannot bear not being wanted.

Folding the paper, he put it back in his pocket and added, "Yes Doctor! Vanity is her greatest vice. If somebody says to her, 'What a handsome man you have!' or if another woman is interested in me, you should see how she changes! For a few days she seems to be madly in love with me. It is all a mess."

During all this Laura sat silent and motionless, looking straight in front of her with a sullen expression. I asked her what she had to say.

"Nothing!" she replied.

"But you have complaints against him?" I urged.

"None!" she insisted.

"Would you rather speak with me alone?" I suggested.

"No. Why should I? He has told you he hits me. That is all I have to say against him," she stated.

"All right," I said. "But if you agree with his complaints, it shows that you are not happy in your marriage and not satisfied with yourself."

I then asked her if she had been forced into marriage, possibly because she needed security? She said no, that her mother was a music teacher, and she had been well on the way to surpass her as a pianist. They had enough to live on. She married Stanley because she was in love with him.

I asked what had changed her love.

She said she did not know. She thought perhaps she had expected too much of marriage.

I asked what she had expected and she did not reply.

"More sex satisfaction?" I suggested.

"Maybel" she said, "but I do not think sex is so important."

"Perhaps you did not find enough satisfaction because your sex life was not of the right kind?" I hazarded.

"I don't think so," she answered. "I have no complaints against him in that respect. He was considerate toward me. It was not his fault that I could not respond sexually, as I had hoped to and wanted to."

I asked what response she had wanted and her reply revealed that before she had married Stanley she had enjoyed his kisses and holding hands; sometimes she was so aroused that, had he tried to go further, she would not have resisted him. Stanley was her first lover, at the age of twenty-four.

"When you finally married him and found you could not respond sexually, then you were disappointed in your sex relations with him?" I asked.

They were not what she had expected, she said. She had enjoyed love-making and kisses before her marriage much more than "mere intercourse." She thought she knew the reasons for this. It was because she had not been raised to be a housewife. Her mother had done all the housework and cooking while she did her school work or practiced. After her

marriage Laura had all the housework to do and had also to help Stanley with his bookkeeping. This left her no time for the piano. With a view to becoming a concert pianist, she wanted to practice at least six hours a day. She thought that sex desire had driven her to marry but afterwards, when she began to miss her music, she doubted if sex could compensate for neglecting a talent which she enjoyed so much. Therefore, when she found out that she had overestimated sex life, she became resentful toward it.

At this point Stanley interrupted to say that he had been ignorant of all this. Had he known what his wife had just confessed he would not have bothered me but would have let her go back to her mother and go on with her music.

I begged him to be patient and listen to what I had to say. I then summed up the situation for them in these words:

"Mr. L., you tell me that your wife's sex desire is stirred only after exciting scenes between you, when you hit her, or after she has been to a concert or a dance; she tells me that she enjoyed your fondness and kisses before marriage more than she did 'mere intercourse' afterwards. Do you know what she reveals by this statement? The word 'mere' gives the key to the whole trouble. Before your marriage, you spent all your time preparing her for intercourse; after marriage, you spent more time on intercourse than on preparation. She needed to be aroused, to be stimulated for the sex act. Without animation she cannot respond. This animation can be produced by love-making, by dancing or, in her case, by music. This explains her willingness for intercourse after a concert. Everything that brings radiation out from the bodily cells is stimulating; even, I am sorry to say, quarrels and fist fights.

"If you had given more time and thought to proper preparation for the sex act, her craving for music would not have been so strongly awakened. She would have been relaxed and satisfied. But, as it was, she could not respond properly and

she remained tensed. This tension made her resentful toward you and, as happens in so many cases, she became extravagant. Wasting your money was the unconscious means she took to get even with you, to punish you.

"When you say that her love for you arises only when you want to separate from her, and that you consider this a sign of vanity rather than of love, I disagree with you. It is more probable that, at least unconsciously, she still loves you and does not want to lose you.

"Be that as it may, I would like to teach you the fundamental rules for a satisfactory sex life, the basis of a happy marriage, and ask you to apply them and observe the results."

Outcome: This couple learned and obeyed the six rules. They became relaxed and happy in their sex relations. Once her husband had come to understand her need for being sufficiently prepared for the sex act, Laura no longer felt the need for other kinds of stimulation. However, she is still convinced that she missed a great opportunity in not becoming a famous concert pianist. This fixed idea has, so far, hindered her from making her marriage as ideal as it could be. But I am still working with her and hope that, in time, she may come to agree with her level-headed and able mother who regards her daughter's talent as considerable but not as really outstanding.

Group C.

OUTSTANDING CASES WITH EXCELLENT RESULTS

CASE VII.

Betty and Ralph were a couple sent to me by the court. After five years of marriage, Betty had become so nervous, irritable and hostile toward her husband that they had agreed

to seek a divorce. But the judge thought that a reconciliation might be possible.

The first interview brought out these facts: Betty neglected her home duties and frequently made long out-of-town visits, leaving her husband to deal with the housekeeping unaided. Ralph used rubber or fishskin contraceptives.

Before I would consent to recommend a divorce, I insisted that they resume sex relations for three weeks according to my six rules.

At the end of this period Ralph called at my office to report that things were no better. Betty again refused to have anything to do with him.

I enquired if his wife had followed directions as she had agreed to do. He said that she had tried to do so, and that the first time she had enjoyed intercourse and seemed relaxed afterwards. The second time was not so successful, and the third time it was as bad as ever. She could not bear to have him touch her or even to be in the same room with him.

"Are you sure you followed all the six rules?" I inquired.

He reflected. "Well, not quite," he admitted. "I didn't use rubbers. I tried to be kind and considerate. But the part of the prescription I couldn't follow was the duration." He went on to explain that he couldn't hold back his orgasm, it came of itself, and he gave it as the opinion of his brother-in-law, Dr. K. L., that he suffered from a well known disease called *ejaculatio praecox*. He stated that some doctors recommended several drinks to induce relaxation and help combat this difficulty. But he found them of no benefit.

I replied that in my opinion his brother-in-law was mistaken in considering *ejaculatio praecox* a disease. It is only a weakness, a sign of immaturity. I went on to explain that, just as a small child has to exercise the sphincter muscles of his bladder until they are strong enough to resist the pressure of the urine, so the adult must exercise the muscles of his sexual

ducts until they are able to resist the urgent desire for orgasm. "Ejaculation can be controlled" I stated, categorically. I then went on to tell him that he was a spoiled, sensual man, who had never learned to control his emotions.

He took this very well, saying that he realized that, as an only son, he supposed he had been pretty badly spoiled by his mother. But he could not see what that had to do with it, since the sperm cells flow out automatically. He had always believed that orgasm was involuntary. This was the first time he had ever heard that it was possible to control those muscles. He did not think he could do it but he would like to try. How was he to set about it?

"In much the same way that a small boy sets out to control the pressure in his bladder," I explained. "Don't give in. Exercise self-control." I advised proceeding by easy stages, learning first to control the semen for one minute, then two, then five, then ten.

"It takes time to strengthen the muscles of the duct through which the semen flows until they are strong enough to obey your commands," I told him. "Do not be too concerned if, in the beginning, the ejaculation comes too soon; that does not matter as long as you do not withdraw the penis from the vagina until at least a half hour has elapsed. This will help your wife to be relaxed and happy instead of nervous and tense."

Ralph agreed to try, although he said he doubted his ability to hold back the semen for even ten seconds, as he had no idea which muscles to use.

"To control this action successfully is not only a matter of increasing muscular strength but also a matter of will power," I warned him, "that requires strength of character, the power to resist an urgent desire. If you can learn to control the anticipated pleasure of ejaculation you will also have learned to control your other emotions."

He was cooperative. He earnestly tried to learn, and finally did achieve self-control. It took him nearly three months.

During this time I had to have many talks with Betty and try to teach her patience. Ralph's first, unsuccessful attempts to bring his *ejaculatio praecox* under control served only to increase her tension and nervousness. During this painful period I advised her to become relaxed through the prolonged vaginal douches I have already described. Finally, when her husband had learned his difficult lesson in self control, she experienced the complete and life renewing relaxation of a successful sex union.

Since then three and a half years have passed. It has not been necessary for them to consult me again. The wife's lawyer informed me that they no longer think of a divorce.

CASE VIII.

Consultation (a): Miss Esther K., twenty-seven years old, a teacher in a private school, came to my office in a disturbed state. She said she did not know what was wrong with her and burst into tears. Most of her story came out badly muffled by her handkerchief.

It chiefly concerned Ted, a man thirty-two years old, whom she had met, a year ago, at a summer resort. He was a chemist employed by a big oil company. They had fallen in love at first sight and were together all day long during their two weeks' vacation. They had become so attached to each other that she had followed his suggestion, changed her school and moved to his town. In the beginning they met every evening, had dinner together, went to movies or concerts or listened to the radio, either at his apartment or at hers.

After a few weeks she suddenly did not want to see him any more, even though she felt she was still in love with him. She

said it was like an obsession; she had to avoid him, even his voice made her nervous. But after a week or so, her desire to see him returned in full force, and their meetings began again and seemed more wonderful than ever. Then an uncontrollable compulsion to free herself from him set in once more. Such changes had become the rule. She could not understand herself. She asked if I thought she was a mental case.

Before answering that question I asked her to tell me sincerely how she and Ted had expressed their love for each other on their evenings together at home.

She said they held hands and kissed each other, but nothing improper happened. He had never tried anything like that.

"Were your kisses passionate? Tongue kisses?" I asked. She nodded her head.

"Be assured, you are not a mental case," I told her. "Your ambivalent feelings toward Ted are quite understandable. But I would prefer to explain them to you in Ted's presence."

Consultation (b): A few days later Esther and Ted consulted me together. Ted was a tall, intelligent looking, young man with sensitive features.

"There is something I think I should tell you," I said, as soon as they were seated. "You two are well on the way toward killing your love for each other. I think this would be a great pity, for I am convinced that you are genuinely suited to each other."

They were astonished and wanted to know what they were doing that was likely to kill their love.

"You are in the habit of making love when you should not," I said. "And this is what happens: With your kisses you awaken radiation out of your cells. This radiation tenses your bodies. It flows through the palms of your hands, through the mucosae of your lips and tongues, toward each other; but kissing, even for hours and hours, cannot relax you; in fact it has just the

contrary effect. The delight you feel in holding hands, the thrill you find in the contact of lips and tongues, gives you a local relaxation, but, at the same time, sets free an ever increasing amount of bio-electricity in your systems.

"Such love-play is a preparation for sex union, but should not be an end in itself. Your conduct would have been less disastrous to you some years ago, because with boys and girls in their teens it takes time to awaken these radiations, usually weeks, sometimes even months; but, once these radiations are fully awakened and the kisses become passionate and a deep, love feeling sets in, release from increasing tension becomes imperative and nature drives the two partners to the sex act. Without this culmination the tension becomes unbearable. That is the reason that the young lady here has to separate from you; it is her way of protecting herself against her hypertension. With time she calms down; then her love for you re-asserts itself, and the cycle is repeated.

"I have hardly ever known a passionately devoted couple, in close and continuous contact with each other, who resisted nature's demand for intercourse, or for sleeping together in close contact throughout the night, who did not eventually separate, usually with feelings of repulsion, or even hatred."

Ted said he understood and asked what I advised. I replied, a little sharply, that either he had not understood or had not wanted to understand, because only one answer was possible. Either he should marry Esther and give her the desired full relaxation, or they should separate from each other.

As they left I noticed that Ted looked disturbed, while Esther was obviously contented and happy.

Consultation (c): Three months later I received a visit from Ted and concluded that the two had separated. Ted reported that they had not seen each other since they were last here, until yesterday, when she came back to him and gave

him to understand that she was willing to have sex relations without marriage. But he felt that he could not accept her offer; he knew her to be too honest and religious a person for such a relationship; he thought it would disturb her conscience and end in some kind of disaster.

"So you are thinking of marrying her?" I suggested.

"No," he said, "That's my trouble! I've had a good many love affairs, mostly with decent women; but always, soon after we became intimate, my interest in them faded. I did not want it to, it just did. I'd like to protect Esther from such a fate. I know that my feelings aren't to be trusted; they're too changeable. It isn't that I'm a Don Juan; I know the way you psychoanalysts think. It is true I was deeply attached to my mother, she's dead now, but my persistent unfaithfulness to women does not spring from excessive faithfulness to my mother. I'm certain that I haven't a mother complex. Actually, I'm ashamed to say, I scarcely ever think about her any more."

I said that he seemed to have thought about this trait of his a good deal and asked how he could explain his changeable feelings.

His theory was that our senses easily grow fatigued and need a rest. He cited roses: how long can one enjoy their fragrance? Bury your face in a rose, a few seconds, and you don't smell it any more. You have to draw away, for a time, in order to enjoy it again. It's the same way with our other senses. He then mentioned a famous candy store where the owner lets her employees eat all the chocolates they want. Within a few days the girls develop such a distaste for chocolates they can't touch another one.

With love, which makes use of all our senses, we cannot expect different rules. Habit, he said, was what he dreaded most. It makes life so dull. Marriage would force him into habits, and thus inevitably kill his love for Esther.

I agreed that the laws of the senses were applicable to love

and marriage, but suggested that the wiser course would be to learn to utilize this knowledge to gain more pleasure rather than avoid it in fear of satiety. "The rules are simple," I told him. "Never drink to the point of intoxication or you will wake up disgusted; never indulge your sexual pleasure to the point of satiation, then marriage will prove beautiful to you."

That, he retorted, was easier said than done. Not many have self-control enough to be able to stop drinking when they are still thirsty, he observed; and it was even more difficult for a man to refrain from possessing his wife when his love for her was near ecstasy. That required a strong character and he was not made that way. I nodded and said nothing.

"But there's something else that makes me unfit for marriage," he went on after a pause, "my immense desire for freedom. I find any sort of compulsion unbearable. If anyone says 'you must' to me, my hackles rise immediately. Even a beggar who wants to force me to pity him, makes me so rebellious I won't give him a penny."

He had obviously touched on a point on which he felt strongly, so I let him go on.

"How can you feel to order?" he exclaimed. "To say 'I will' to all that rigamarole in the wedding ceremony that ends: 'till death do you part' is asinine! As though love, hate or any other feeling could be willed into being!"

I assented.

"Then there's this question of exclusiveness," he continued. "It's an unreasonable and unjustifiable limitation. Because I love Beethoven, do I have to close my ears when I hear Tschai-kowsky or Bach? Because I marry Esther, must I become blind to the charms of every other woman? This demand that I force my feelings and thoughts is so revolting to me that it would automatically become impossible for me to continue to love a person whom I was legally obliged to love.

"You see, Doctor, I am not an apt subject for marriage. It

is precisely because I love Esther, that I cannot marry her," he concluded.

"Your's is a strong argument," I said. "The only trouble is that it is based on a false premise."

"What false premise?"

"The idea that you are being forced," I said. "That is a neurotic obsession." When he had time to digest that, a little, I went on. "I am quite sure that something in your childhood would provide a key that would explain the potency of this obsession. Perhaps a too stern father or an over-anxious mother hampered your upbringing and created in you this compulsive desire for freedom. But it is a mere swing of the pendulum. Pushed too far to one side, it has now gone too far to the other. The compulsion removed, it will find the center.

"We all have to impose some restraints on ourselves in order to get along in life. Traffic, industry, education, culture, every form of social activity, would be unthinkable without certain limitations of our freedom. If we were really free we could drive on the left of the road whenever we chose to do so. Most of us think that life is worth the sacrifice of that small freedom. The same principle applies to the life of two people in a marriage, which develops into a family. There are 'rules of the road,' forms of mutual consideration, which it is sensible to accept and obey. Think this over and make up your mind. I am afraid, if you don't try to get a clearer picture of marriage, you will lose Esther, and so miss a great opportunity for lasting happiness; and not only that, someday you will realize what a mistake you have made and become very dissatisfied with yourself and very miserable."

Ted thought this over for a while and then straightened up in his chair and said, "Doctor, you may be right! That was certainly a good guess about my upbringing. It may be the true explanation of my behaviour. I will certainly think over what you have said."

As he was leaving I begged him, if he decided to get married, to come to me first, as I had some directions to give him to help make his marriage a success. He thanked me curtly and said he did not think he would trouble me. In that respect he did not need help!

"Again the compulsion to resist being told what to do?" I inquired. "I only intended to offer you advice. I am afraid you will have to work hard if you want to find your way out," I said. "But try! The results will be worth it."

Consultation (d): Three months went by and Ted and Esther came to see me again, looking very depressed.

"Still together and still not married," I thought; but I was mistaken. They had been married for six weeks but it hadn't worked. Ted said he had followed my advice; he thought he had changed a great deal. He was sure it was not his fault that their marriage had not worked out as they had hoped. The first two weeks had been good. Then, little by little, Esther's antipathy toward him had set in, as before. And now, if she consented to intercourse, it was obviously more out of duty than for pleasure. So, he concluded, it was not he who had failed her but she who had failed him. He thought there was something wrong with her.

Esther began to protest but I begged her to be calm and let me first ask her husband some questions. "You both want help," I said, "otherwise you would not have come to me. I cannot help you if we do not speak plainly and sincerely."

"Of course," Ted agreed. "Go on!"

I then asked how often he had been having intercourse with his wife. Two or three times a day, at first, he reported; but, after two weeks, it had dropped to once a day; then every second day; and now, during the last two weeks, scarcely twice a week.

I then inquired concerning his wife's response and learned

that it had been excellent at the beginning. They had both enjoyed their sex relations immensely. Esther had come to a full orgasm. But, after a few weeks, her response ceased entirely; and, in the end, it was obvious that intercourse had become repulsive to her.

My next question concerned duration. At first how long a time had it taken to bring her to an orgasm?

The answer was, "a few minutes."

"And what happened then?" I inquired.

"Very satisfied, I went to my own bed and slept," he replied.

"You have twin beds? You do not sleep together?" I asked.

"No! We both have jobs and need undisturbed sleep." Ted replied. "In the evenings we sometimes used to get into the same bed for a while and read," he added. "But not in the last few weeks. She does not let me into her bed even for a short time."

"Did you take any precautions against pregnancy?" I inquired.

"No! We both want a child. But as things are now, I think it would be better not to have one," Ted said.

I got the picture. I was sorry they had not done as I asked and come to me before their wedding. I was sure both of them could have been spared this unhappiness and disappointment, and said so.

"But how?" they asked in unison.

"You remember the advice I gave you, not to awaken too much radiation out of your organism with passionate kisses, without providing relaxation through a normal sex act? But what is a normal sex act? Not your kind of intercourse! You have violated at least two of the six rules of sex perfection.

"You no doubt remember some of your physics from school days? You know that if you rub a fox tail on a hard rubber disk electricity is set free from the two objects. The same principle is at work during the sex act. The friction of the penis

in the vagina sets free two different kinds of bio-electricity. The difference of bio-electricity, in the male and female sex organs, forces the radiations of the body, delivered through the preceeding love play, to flow toward the vagina and penis, where they neutralize each other. With their neutralization the tension of the body ceases. But it takes about half an hour for full relaxation to be achieved.

"Now think this over. In what way have you prevented the necessary full neutralization from taking place? Obviously you have not allowed time enough; the bio-electricity produced through love play and sex union has remained in the organism and the tension it causes has increased with each intercourse. Nature revolted and blocked any further discharge, and Esther became frigid and avoided further torturing attempts.

"This, Ted, explains the failure of your sex relations with Esther. It may also account for the briefness of your previous attachments and the sense of failure in which they ended. What you have hitherto thought of as perverse faithlessness may, very well, have had its source in this one simple fact."

The couple sat silent for a time, then Esther spoke up, "Doctor, you said we violated two of the six rules. What are the others?" I gave the instruction she asked for and they departed, leaving me in considerable doubt as to whether they would follow my rules or not.

EPILOGUE

In December 1947, I received the following letter:

DEAR DOCTOR:

It is three years since we were last in your office. We did not consult you again for two reasons. First, I was transferred to the South; second, we did not need any more help. The instructions

you gave us transformed our marriage; they made heaven out of hell. And not for us only. My brother-in-law and a friend of my wife's, to whom we gave your rules, have benefited equally. We have a baby girl and if our next, which we expect in three months, is a boy, he will be honored to have your name.

In grateful admiration,

TED and ESTHER K. . . .

Postscript: Unfortunately for the doctor the second child was also a girl, so he now has to wait for the third baby.

CASE IX.

Mr. Herbert R., a middle-aged man, called on behalf of his daughter Hilda. She had married a year before and his son-in-law was now suing for a divorce. He said his daughter was a wonderful girl in every respect but she was in great trouble of some kind. His wife and he had both begged her to confide in them but in vain. He believed she was still in love with her husband for she seemed even more heartbroken than they were. However, yesterday his wife had found out that they both wanted to come to me for help and had made an appointment for the next day. He wanted to give me some information before their visit.

I replied that, generally, I preferred to form my own conclusions about my cases, uninfluenced by relatives. However, since he was here, he might as well tell me what he had come to say.

It turned out that he only wanted to outline the background of the two people concerned. Hilda was his only daughter, twenty-one years of age and beautiful.

"We have given her an excellent education," he said. "I am not conceited but you will not find many children who have had all their senses as well developed as Hilda's. We took special care to teach her to observe and appreciate nature, to

enjoy good books, good pictures, good music, rather than to waste her time on what others call good times. Her mother had a special talent for teaching her the arts and skills of home-making; the result is that she really enjoys them. We both believe that being a good housewife is an essential factor in a girl's future happiness. We have seen too many inexperienced social butterflies who have had suddenly to take over the duties of a household, after marriage, only to find that they hated them.

"Reasoning along these lines, we did not encourage our daughter Hilda to go to college. My wife and I were convinced that to teach a girl, from childhood on, how to create a well-ordered home and become a good wife and mother, is more important than trying to fill her mind with a more or less superficial knowledge of scientific doctrines, which can't be of much use to her unless she denies the demands of her nature and becomes a scientist. You probably think our views old-fashioned. They may be. I myself am a contractor and builder. After graduating from university I married a country girl who had only gone halfway through high school. But she is sensitive to all the beauties of nature and has a marvellous amount of intuition. For me to come home after a hard day's work, is like entering a haven of peace. And my wife is happy in making me happy.

"When I see other women, dissatisfied with life, in spite of all their education . . ."

He was evidently off on one of his pet themes. I reminded him that he had come to tell me about his daughter.

"What I'm trying to get at is this," he said. "It makes me sick to see people ruining their lives looking for happiness where they can never find it. We wanted to protect Hilda from this fate, but all our efforts seem to have been in vain. Her marriage has gone to pieces like the others."

"Did she make a wrong love choice?" I asked. "What kind of a man is your son-in-law?"

He said that Robert was a fine fellow, only twenty-three years old. He and Hilda had gone to high school together. They were always good friends, but at that time not more than friends. He went on to college and then to war, so there was an interval of some years when they did not see each other. But when he came back from over-seas, a captain in spite of his youth, they promptly fell in love. Mr. R. had taken Robert into his business and he was doing very well. He could take responsibility, was reliable, honest and considerate and still in love with Hilda. He had no complaints about Bob. That was why he and his wife were so bewildered. He thought it an insoluble riddle.

I said I would do my best to solve this seemingly insoluble riddle, and he begged me to consider his visit confidential. I assured him I would do so.

Next day the young couple arrived. Hilda was indeed a very beautiful girl, sympathetic and charming as well; Robert, a pleasant, clean-cut young man. They informed me that they had applied for a divorce. He had barely said this when Hilda said it would be better for him to speak with me alone and that she would be in the waiting room. I had considerable difficulty persuading her to remain.

"Please stay," I said, "and hear what he has to say. Correct his report if you disagree with it." Then I urged him to speak frankly and tell me what their trouble was.

"Hilda and I harmonize in every respect but one," he reported. "It is our sex . . ."

At that word Hilda rose again, saying that she saw no necessity for her to be present during the discussion of such intimate details.

"Young lady," I said sternly, "were you in love with your husband when you married him?"

"Of course!" she said. "I am still in love with him."

"Then your sex relations should be beautiful for you both," I said, "and nothing to be embarrassed or ashamed about."

She said something about not liking to have her intimate life discussed in public, and I protested that this wasn't "public," just one extra person and he a psychologist, trained to help people in their sex troubles.

Hilda replied that she had not wanted to come; she felt it was useless, but Robert had insisted.

"My dear Hilda,—you must allow me to call you Hilda—" I said, "either you or Robert needs help. You belong to each other. Sex is a matter for two. Therefore you both have a part in whatever maladjustments exist in your sex relations and, together, you need to work out with me how to deal with them. Therefore I ask you both, please stay here, relax, and try to look on sex as the perfectly natural thing it is." I then asked Robert to go on.

The story he revealed was indeed a difficult one to tell. It began on their wedding night when something dreadful happened. Robert was, of course, very excited at having Hilda entirely to himself after their six months' engagement, but Hilda was reluctant and frightened. It was hours before she gave in. But even when she did he could not enter, she was too tight. He had to use vaseline. When at last he was in, she became so tight, he thought it must have been due to a cramp in the muscles, that he could not move or even withdraw. In great pain she began to scream. Robert had heard about two lovers who could not separate from one another and the sex organ of the man had become gangrenous. He was panic-stricken. In his despair, he hit her. At that moment of her shock he was able to withdraw. They had both felt wounded for days.

Fortunately, I told him, he had done the right thing. That was really his salvation. From that day on, I supposed, he had

been afraid to make any further attempt at intercourse.

Not entirely, he said. His intense craving to possess her remained. He would even have tried again if she would have let him. He had consulted Dr. L. who had recommended a treatment whereby the vagina could be enlarged. This Hilda absolutely refused to undergo. The mere suggestion terrified her. He was amazed that she had consented to see me.

"And, during this past year, you have had no sex relations of any kind with each other?" I inquired.

"Once," he said, "a sort of sex play on her part." Again Hilda rose to leave, very red in the face.

"Please relax and sit down," I said to her. "Very soon you will see how necessary it is to discuss this matter thoroughly." She hesitated and resumed her seat.

I then asked for information concerning the nature of this sex play. Robert said that, overcome by his craving for release, he had begged her to touch his sex organ, which, reluctantly, she did. But at the moment when he got an erection she shrank back and refused to bring him relaxation. He had not asked her again and she had not touched him since. "Doctor," he burst out in despair, "I am young, deeply in love with my wife and I want to be faithful to her. I am not a boy any more and I hate to masturbate myself. It cannot go on like this. The situation is unbearable. As much as I love Hilda I shall have to get a divorce, for her sake as much as mine; she is no less unhappy than I."

"Don't be in too great haste!" I said, "Let us first examine your trouble more carefully." I then asked if they occupied the same bed.

Robert said no, that he did not dare to go to her bed, much as he desired her, for he knew that if he lay close to her, he could not help having an erection, and the moment she felt his erection she would push him away. The erections were so

painful to him he had to avoid getting into her bed. He said no one could imagine the torments he had suffered.

Here Hilda broke in to say that she could imagine them, that she knew how terrible it must be for him; but that it was just as painful for her. But what could she do? When he became sexually excited, fear overwhelmed her so strongly she wanted to die. At this point she was overcome by convulsive sobs and could say no more. Robert took her tenderly in his arms and begged her to calm down saying, "We are here now; the doctor will help you."

"Nobody can help me!" she moaned in heart-breaking tones.

"Of course you can be helped, Hilda," I said. "I am practically certain that there is nothing wrong with you physically. You are right to refuse the enlarging treatments you are afraid of. They would not help as long as the cause of the cramps in the vagina is not discovered. I am quite sure that your vagina is not too narrow; you make it narrow by contracting your muscles. Something must have happened in your childhood which causes this fear of the penis. It is not natural, and if we can trace it to its source, I believe we can overcome it."

Calmer now, Hilda assured me that nothing had happened in her childhood and that she had never seen a man's organ, until she married Robert.

I said that I suspected the existence of some occurrence which she did not remember because it had been so frightful for her that she had completely buried it in her unconsciousness.

Robert then told me that he had been wanting Hilda to be analysed for some time, but had hesitated to urge it because he understood that it was an endless performance and very expensive.

I explained that a psychoanalysis is an operation on the soul, not less important to a person's welfare than a physical operation. It is subtle work, I said, requiring long study and

wide experience; but, in the end, most patients agree that the peace of mind and relaxation they attain is worth what it costs.

As we were talking, Hilda came suddenly out of a brown study. "Doctor," she exclaimed, "something has just come into my mind!"

"What?" I asked urgently. "Speak out!"

She then recounted an event that had taken place when she was about eight years old. She had had a school friend, called Madi, who lived about a mile away. There were no houses between, only fields. Madi's mother and her's were intimate friends. Every day Madi called for Hilda on her way to school. One morning Hilda waited for her companion a long time but she didn't come, so she went on to school alone. There she found an atmosphere of great excitement. Something had happened to Madi, something mysterious. The teacher would not tell them what it was. When Hilda reached home that afternoon and was about to enter the living room she heard Madi's mother saying in a most disturbed voice, "And this beast of a man raped my child. The doctors at the hospital want to console me, but I know the poor child is ruined for life." Hilda wondered what "raped" meant. She asked her mother who expressed consternation that the child had overheard the conversation and said that raped was a dirty word, which she should not have heard, and must not repeat.

I heaved a sigh of relief. I knew now that Hilda would not need a psychoanalysis. "Tell me, Hilda," I said, "what explanation did your mother give you in later years?"

"None," she said. "Neither father nor mother ever discussed sex matters with me."

"Then it was Madi herself who told you what this man had done with her?" I asked.

"No," she said, "I never saw Madi again. As soon as she was released from the hospital, the family moved away."

"Then how did you learn what the word raped meant?" This was important. I had to find out.

"It was some years later," Hilda said. "I was about thirteen years old, when a girl explained to a group of us at school that some men have—have . . ." her voice faltered.

"Go on! Repeat what she told you," I urged.

" . . . have penises like sticks of wood, too big for the hollow of a girl. When such a penis is forced in, she bursts. And that is called rape," she added reluctantly.

"And you believed such a yarn?" I asked, somewhat incredulously.

"When I heard it I felt revolted; I remembered that mother had forbidden me to listen to such things and went away and did not think any more about it," Hilda said.

"You may not have thought about it consciously, but it remained in your unconsciousness as a disastrous force," I told her. "Now you know why you are so afraid of every erection of the penis that, by an automatic reaction, you contract the muscles of your vagina. Unconsciously you try thus to protect yourself against Madi's fate."

Hilda wanted to be reassured. Did I really think that was the reason?

I asked if it did not sound logical.

Robert was excited. "Do you mean that merely bringing this childhood occurrence to light like this can cure Hilda?" he exclaimed.

No, it was not quite so simple as that, I explained. But now that we knew the reason for her fear, we could find means to help her. I now believed that the case would be easier than I had thought at first, before she had told her story.

Robert was eager to know what the means were that might help her, and I told them that now that Hilda knew that she had been unconsciously influenced by her belief in atrocity stories about ruptured vaginas, she could, with time, overcome

her fear. I emphasized the two words *with time*, and went on to explain that, even though she now knew, intellectually, that she had nothing to fear, the automatic spasms in her vagina would continue, at every sexual approach, until she learned to disestablish this so-called conditioned reflex.

Hilda wanted to know how she could do this and I said I could give her five precepts which, if faithfully followed, would enable her to re-educate her muscles to respond in a normal instead of an abnormal manner. I then warned them that not all of my five precepts would be easy to follow, but said that I believed they could master them. I asked them to listen carefully and gave Robert a pencil and paper to jot down notes. Addressing myself to Hilda I went on:

First, I want you, every other evening, to take a hot bath lasting half an hour. Then lie down and let Robert give you a careful vaginal massage. While he is doing this, you must cooperate as much as you can. Relax! Relax! And learn to have feelings in the vagina. Concentrate on every movement of his fingers.

Second, secure from Robert his solemn promise not to attempt intercourse until your attitude is so changed that when he holds you naked in his arms and you feel his erections on your body, you still remain entirely relaxed.

Third, never let him touch your clitoris. To come to an orgasm only through this organ means that you still want a masturbatory act, a childish play for yourself alone, instead of a mutual play for two. You cannot expect ever to learn to feel in the vagina as long as your sensations are localized in the clitoris; at best your sex feelings will be split, instead of being concentrated. Learning to concentrate your sex feelings in the vagina may take time. But the stronger the will power the shorter the time.

Fourth, never use an artificial lubricant, such as vaseline, in order to make intercourse possible. The lubrication must be

produced naturally by your glands as a sign that you are willing and prepared for the sex act. If you are entirely moist before he enters, then you can be sure that your sex organs want the sex act and will not resist with any more spasms.

Fifth, learn to lie together in a certain position, which I will describe to you in detail, a position which allows close contact between the two sex organs without sex union. When you have fulfilled these five demands, come to me again and I will teach you the six rules that lead to sex perfection. I believe that, in spite of your initial handicap, you both can reach this goal.

Robert asked if I really thought there was hope of reconciling their marriage, and I said that, if they would follow these instructions, I was certain of it.

They left looking somewhat more cheerful but soberly thoughtful.

Two weeks later Robert returned, beaming with happiness. I guessed that his relations with Hilda had improved. Greatly improved, he reported. She was becoming increasingly passionate, her fears were diminishing, and her vagina was beginning to become lubricated by itself. He now wanted to learn about the six rules, in order to have his desired sex union with her.

This couple followed my advice in every respect. After their first year of frustration and misery, they started their sex life in the right way and reached the highest goal of happiness. Eventually after several months of normal, highly satisfactory sex unions, Hilda became pregnant. From this time on they began to practice Karezza. (I had not recommended this method to them). They fulfilled all the conditions for its full achievement: (a) they were deeply in love, (b) they were entirely suited to each other, emotionally, intellectually and physically, (c) they both possessed honest characters and had strong determination and will power.

Two years after the birth of the first child, they wanted a second child. Exactly two weeks after the beginning of Hilda's menstrual cycle, they changed from Karezza to normal intercourse and Hilda became pregnant once more. They then took up Karezza again.

If I were to make a list of the marriages I have treated successfully, Robert and Hilda's would be at the top.

This case is remarkable for several reasons, not least among them being this: Hilda's experience demonstrates that a good ethical and cultural education cannot prevent marriage from resulting unhappily for even the best suited couples, without a proper sex education.

In reviewing the outcome of the treatment of the many other couples not selected for presentation here, one fact stands out: Those who had sufficient patience and will power to follow the six rules exactly, reached the goal of sex perfection and extreme happiness with each other. Character is important in sexual fulfillment.

Birth Control

FEAR OF PREGNANCY causes the majority of couples to seek protection from this "catastrophe" by various preventive measures, quite unaware that some of them lead, unfailingly, to sexual inhibition.

It cannot be too strongly emphasized how harmful most of these preventives are. The price they exact for the protection they provide is not only a loss of potency and sexual sensitivity, but also a loss of health, vitality, and joy in life. Yet, due to the still-existing ignorance of their consequences, contraceptives and such measures as *coitus interruptus* (withdrawal), have endangered a great many marriages.

Coitus interruptus, the premature interruption of the sex act, in which the ejection of the sperm takes place outside the vagina, has the advantage of direct contact between the male and female sex organs, thus permitting "the interchange of currents." Its great disadvantage is that, at the very moment when the man should abandon himself completely to his orgasm, he must concentrate his whole attention upon his timely retreat from the vagina. This nervous tension, at a moment when utter relaxation is the intention of nature, causes a conflict of the nerve-innervations, which can lead to neurotic disturbances.

The ill effect of *coitus interruptus*, on the woman, is even more obvious. She does not know when the sex act will suddenly end; this often happens just as she is about to arrive at orgasm, with the result that her almost unbearable tension,

denied its natural release, remains within her. The sleepless nights that follow gradually induce her to reject a sex act that brings her nothing but torture. She escapes in frigidity to avoid the suffering of unreleased tension.

Sometimes the woman is able to reach the state of orgasm before coitus is interrupted, but, in her constant fear that the act may end prematurely, she strains herself to achieve this as quickly as possible. As a result, fear and cerebral tension during the act can lead her, as well as her partner, to a state of over-irritation. Any form of mental preoccupation during intercourse, as we know, spoils the sexual act. The use of *coitus interruptus* renders a normal sex act impossible.

Contraceptives hamper the free exchange of "the bio-electric currents" and mar the animation and intensification of the sex act. Sex intercourse is thus degraded, as already mentioned, to a sort of masturbatory procedure that leaves both partners disappointed and unsatisfied. Under these conditions their mutual attraction eventually wears out and they become partially impotent towards each other.

But what other means of preventing conception can be used where children are not desired by the marital partners? And, if better means exist, what right has a couple to use them?

The question of birth control is not an easy one to deal with. Has a woman the right to say yea or nay to her unborn child? Is it a right of which the state should deprive her? And even if these questions are settled in favor of the woman, doubts still arise as to proper ways and means to prevent conception.

Certainly the use of contraceptives must not be condoned indiscriminately. It is undeniable that sex intercourse can only bring complete relaxation and ideal adjustment when the sperm cells flow out unhampered. Certain it is, too, that a supreme form of happiness comes with a man's intuitive awareness that his procreative substance has been deposited in the right place. It is furthermore true that a woman's ecstasy often

reaches its climax at the impact of the warm stream of spermatozoa in the lower part of her vagina.*

Certain chemical contraceptives, used by the woman, are only 75 to 85 per cent effective, according to the most recent findings. And for this doubtful dependability the woman must forfeit a considerable part of the pleasureable feelings during intercourse that are her right.

Furthermore, according to our six rules of sex intercourse, the sex act in all its stages should continue undisturbed, with the participants entirely relaxed and concentrated on the sex occurrences. If the wife has to interrupt the preparation for the manipulations necessary to the use of these chemical contraceptives, then the sex act itself is more or less spoiled. Or, let us say, the wife has applied the chemical before the preparation started, then the sex act has to be shortened from its ideal length of more than one hour because, after an hour, its effectiveness begins to decrease.

X-ray treatments or surgical measures usually lead to permanent sterility. Douches, if they are to be efficacious, have to be taken immediately after intercourse and this procedure disturbs the necessary full relaxation after the union.

Sterilization operations—in men, through tying the *ductus deferens* with a fine thread or cutting it; in women, through tying or cutting the Fallopian tube—deprive both partners from ever afterward producing a child.† Many persons have, later, deeply regretted such an operation, when changed circumstances made pregnancy desirable. Furthermore, experience indicates that a person more or less resents the barrenness of his or her mate. But even if such an operation is secretly performed and unknown to the partner, the sex act, itself,

*Women have no sensory nerves in the cervix or upper vagina.

†Thirty-five to forty per cent of younger men, sterilized by surgical operation, can now become fathers again, through a second operation, according to Dr. Vincent J. O'Connor of Northwestern University Medical School. (*Journal of the American Medical Association*, January 17, 1948.)

seems to become less desirable to the partner who remains fertile. This strange fact cannot be easily explained. Perhaps the attraction between female and male sex cells, eliminated through the sterilization, plays a more important role in sex pleasure than we realize.

Abortions are not only illegal but dangerous to the health and even the life of the woman. Complete sexual abstinence between two lovers leads almost certainly to neurosis. Whichever way one turns, one encounters conflicts of gravest importance. There is no getting around the fact that there are serious fundamental objections to the use of contraceptives.

On the other hand, the procreation of a child is a matter of such momentous import that it should take place only under the most favorable, the most auspicious, and the most suitable circumstances.

Agriculturists and animal breeders take great pains to build up good stock. Nature herself tends automatically to select the strong. But the laws that have to do with human procreation encourage the birth of children who should never have been conceived. Certain factors so imperil the development of the embryo that it enters life's struggle insufficiently equipped. To illustrate: If a syphilitic mother becomes pregnant, she is likely to bear an unhealthy child. Yet the law deprives this woman of the right to prevent it.

Every mother longs for the greatest possible perfection in her child. She strives instinctively to conceive it under circumstances most favorable for the child. That presumes a healthy mate, one whom she loves, one capable of providing an environment which will guarantee the normal development of the child. In short, intuitively and unconsciously, she seeks to adhere to the rules of eugenics.* The laws, however, instead

*The first ejaculation after a long period of abstinence contains less active and vigorous sperm and should therefore not be used for initiating a pregnancy.

of assisting mothers, prevent them from obeying this healthy instinct.

The strength of a woman's yearning for a child is in direct proportion to that child's chances of future well-being. A neurotic woman, or one forced into marriage with an unloved man, will conceive a child with less joy and happy anticipation than will a healthy woman in a love marriage. Because of her distracted mental attitude, the probabilities are that she will not give birth to a strong, healthy child or will fail during the time of its training and education.

What interest can the state have in these unhappily begotten children? What is its object in encouraging the production of invalids, emotional cripples, idiots or criminals? Would it not do better to spend the money now laid out on insane asylums, reformatories and prisons, on undertakings that would help healthy, useful citizens to have healthy children? The fact is that our pregnancy laws, devised by juristic theorists, are antiquated; they stand in need of revision from the biologist's standpoint. In this domain any plant or animal breeder is qualified to give our legislators useful instructions.

A sow throws a litter of twelve. To ten of them she is a loving, careful mother, but the two others she eats. A monster of a mother? No—a far-sighted one! Only ten of her nipples are fully developed; she is capable of properly feeding no more than ten of her young, so she destroys her two weakest offspring.

The working of this natural law of eugenics may be seen again and again in animal life. Bees, for instance, kill their sick fellow-workers in order not to be hindered in their tasks. Cave dwelling animals kill their sickly young because, if left to die a natural death, they would contaminate the cave. Man indignantly calls such tragedies in the animal world "bestial." But they spring from a much wiser policy than that pursued

by humans whose instincts have been weakened by civilization and culture.

What, then, can a woman do if she does not want to break the law and endanger her health, in order to secure her marriage and avoid becoming pregnant?

The only natural and healthy methods of birth control now known are the "Rhythm Method," and, under certain conditions, "Karezza." Injection of male sperm or certain glandular hormones produces a temporary sterility, (several months).

Since its introduction by Dr. Herman Knaus in Germany and by D. G. Ogimo in Japan, the "rhythm method" has been used by thousands of couples and, in spite of all doubts and suspicions, has proved reliable—*but only under certain circumstances, when rightly understood and accurately employed.*

To understand this natural method for preventing pregnancy, the process of ovulation must be recalled. The object of menstruation is not only the expulsion of the dead egg, but also the expulsion of the interior mucous membrane of the uterus which, as it detaches itself, tears many delicate blood vessels. A new mucous membrane then forms to receive the new egg that reaches the uterus through the oviducts during the period of ovulation. Among animals ovulation and menstruation take place at the same time. This undoubtedly is connected with the fact that the sexual odor of the females, in heat, induces the male to coitus, and coitus, at that time, is most favorable for fertilization because a new egg has just entered the uterus.

In human beings, as a rule, ovulation takes place a fortnight after menstruation. Experiments made by Knaus and Ogimo, independently of each other, in 1930, proved that the human egg can only live and be fertilized, at the maximum, two days after its expulsion from the ovary, and the sperm

cells retain their procreative powers, normally, for no more than two days.

Contradicting this doctrine, Kahn says in his book *Our Sex Life* (page 182), "The sperm cells remain capable of fertilization for days, even for weeks, within the warm and moist body of the woman. They creep through all the parts of the sex apparatus, wander through the tube into the abdominal cavity, swarm around the ovary, 'smell' where a mature egg will burst out of its wall, and wait for days for their prey to come out, just like hunting hounds in front of a fox-hole. Fertilization can therefore still take place two to three weeks after the day of intercourse."

If this statement be true in some cases, it can scarcely be regarded as a rule. In the last seventeen years, in the innumerable cases where I have recommended the Rhythm Method, with certain precautions, to women with *reliable, accurate* menstrual cycles, I have encountered only three pregnancies. But in these three cases I am sure that the women, consciously or unconsciously, made mistakes in counting the days of their safety period, *in order to conceive* a desired child, which was undesired by their husbands. I served these women as a useful scapegoat; all three wanted a child.

It is scientifically stated that an egg cell expelled from the ovary is capable of taking in a sperm cell for not more than forty-eight hours and, according to some scientists, not more than twenty-four hours. Why should a similar organic cell, a sperm cell, possess a longer life period?

Perhaps, in the cases cited by Kahn, some abnormalities or errors took place, which were not detected.

But Kahn is not the only one to disbelieve in the reliability of the Rhythm Method. Many scientists are skeptical. As long as this question is not solved, women will lack full confidence in this method. When fear enters into the sex act the whole sex act is spoiled.

As already stated, in all women who have a regular twenty-eight day menstrual cycle, ovulation takes place on the fourteenth day after the onset of menstruation. This fact makes it possible to calculate the time during which, *normally*, fertilization cannot occur.

Let us apply this to the case of a woman with a normal menstrual period, whose menstruation begins, say, on June 1st. From June 1st to 14th, sperm cells entering the uterus will not find any ova; therefore fertilization cannot follow. But on the 14th of June an egg-cell will be discharged from the ovaries which will remain alive for one or two days, or until June 16th. However, since sperm cells, according to common belief, retain their power of fertilization for two days, any sperm cells deposited in the womb on June 12th will still be able to fertilize egg-cells that arrive there two days later. Therefore sexual intercourse occurring during the four days from June 12 to June 16 may result in conception. An additional day before and after these four days should be allowed for extra precaution. That would require sexual abstinence running from a day prior to the 12th to one day after the 16th. Therefore sexual intercourse indulged in by this woman between June 1st and 11th and between June 17th and 28th will, normally, not result in fertilization. The six days from June 11th to 17th are, for her, the only ones when fertilization can take place.

From this the following rule can be formulated: Fertilization will not take place in a *normally* menstruating woman during (a) the eleven days prior to the beginning of menstruation and (b) the eleven days after the first day of the menstrual period.

Some Polynesian customs sanction premarital sexual relations. During their two years of trial marriages the girls never become pregnant; but immediately after their definite marriage they almost invariably conceive. This fact has been re-

ported by explorers but without explanation. It seemed probable that these peoples possessed an intuitive knowledge of this natural method for controlling pregnancy.

In April 1937, in Peiping, the author chanced to meet D. A. Dasgupta, on his return from ethnological studies in the South Seas. In certain island groups of Papua, Dr. Dasgupta reported taboos, thousands of years old, which prohibit the girls from having premarital relations from the 12th to the 16th day after the beginning of their last menstruation. The natives do not have any reason for this taboo. This furnished further proof of the author's long-harbored theory, although Dr. Dasgupta had not connected this taboo with premarital childlessness among these peoples. It is interesting to note that the natives themselves thought pregnancy was the result of bathing in the ocean; they saw no connection between pregnancy and sexual intercourse. On the other hand, the Jewish Talmud stipulated that marital partners have intercourse fourteen days after the beginning of menstruation. Obedience to this law is undoubtedly the cause of the well known fertility of the Jews.

Such customs and injunctions are based on an intuitive knowledge of the laws of pregnancy, which is equivalent, in practical value, to the knowledge revealed to modern science by the recent experiments of Knaus and Ogino.

Different conditions apply to women with irregular menstrual periods. Women who do not adhere exactly to the twenty-eight day cycle cannot, and should not use this method.* But, according to my experiences in the last decade, most patients with irregular menstrual periods become regular when their sex relations become normal and healthy. If, after this regulation, three periods come on time, they can adopt

*Leo. J. Latz, in his widely read book *The Rhythm*, gives other methods of calculation which would enable women with irregular menstrual cycles to use the Rhythm Method successfully. The author questions this point.

this method with great probability of success—but not before.

Some women can learn to place the time of their ovulation to the second. The start of the passage of the egg cell from the ovaries shows itself in hypersensitivity, capriciousness or depression. If a woman, on feeling this nervousness, will learn to direct her attention to the sensations of her pelvic organs, she will detect a slight pain, like the prick of a fine needle, and so be able to tell, almost to the second, the time of the passage of the ovum through her ovary (ovulation). If a woman who has learned to do this will then allow two days to elapse without intercourse, she can be reasonably certain that, even though she has a completely irregular menstrual cycle, she can not be fertilized before the beginning of her next menstrual period.

Dr. Langman (Yale University) used Burr's galvanometer to detect the moment of ovulation. These experiments in the field of physics were based on the fact that every sex occurrence, such as menstruation or ovulation, produces bio-electricity. If his experiments win scientific acceptance, then such a galvanometer could be made available to the public and the Rhythm Method of birth control could then be used in cases of irregular menstruation.

In 1939, Dr. Boris Rubinstein, formerly of the Western Reserve University School of Medicine in Cleveland, discovered a simple method for determining the exact day of ovulation, however irregularly it may occur. Any woman can use the method. Every morning, at the same hour, before getting out of bed and before eating, drinking or smoking a cigarette, let her take her temperature, rectal or oral. After five minutes she records her temperature on paper. (Oral temperatures are about 98 degrees Fahrenheit, one degree lower than rectal temperature.) She will find the temperatures quite uniform except for one day toward the middle of the interval between two menstruations. Suddenly, the temperature first

drops, then rises sharply, and remains at the higher mark until the next menstruation. That indicates the day of ovulation. From the second to the fourteenth day afterwards she can be sure that no pregnancy will occur. If a woman wants to get a baby, then no day can be better chosen for pregnancy than this day on which the temperature suddenly rises. "When pregnancy occurs, the basal temperature *remains* higher during the first few months." (Edward Davis).

Any unusual occurrence, illness, coitus, cocktails or special medication, can make the temperature curve irregular. Also persons who arise at widely varying hours are likely to have differences in their temperature without ovulation. Nevertheless the sudden drop and rise in the temperature points to ovulation. (Tompkins, in the *Journal of the American Medical Association*, July 1-5, 1946.)

This discovery, now accepted by science, is of great value. Every means that tends to make possible fearless and completely unrestrained sexual intercourse should be gladly welcomed for the sake of the health and well-being of mankind. The importance of this discovery cannot be overestimated.

Only the Rhythm and Karezza methods do not interfere with an ideal sex performance; but the first, as I have said, can be used successfully without a temperature record, only if the menstrual periods are regular. Karezza can be used only by selected couples, equally in love and equal in will power.

Where one partner does not trust the Rhythm Method it should not be used. Nothing ruins a sex act more than fear.

If a woman wants to know if she has become pregnant, a test that gives the answer in only two hours was recently announced by Dr. Herbert Kupperman and Robert G. Greenblatt of the University of Georgia School of Medicine.

According to a report by Dr. Ernst W. Page, at the University of California Medical School, the date of conception can be determined within an accuracy of about five days.

A new pregnancy test, said to be the easiest yet discovered, and 100 per cent accurate in its first 250 cases, is described in the September, 1948, *American Journal of Surgery*. This test is made by injecting a female hormone, estrone, three times in five days. The answer comes within twenty-four hours, says the author, Dr. Sherman S. Garrett, of Champaign, Ill. If there is no pregnancy, the hormone causes a delayed monthly period to start. Dr. Garrett points out that this test is easier than others which require the use of a rabbit, a mouse, a rat, frogs or toads and involve extra expense and also, sometimes, inconvenience and delays.

Given a regular menstrual cycle, under normal circumstances, as stated before, no pregnancy will occur during twelve days before and the eleven days after the beginning of menstruation. But let us say that, through forgetfulness or carelessness, pregnancy does occur, then this should be accepted as a kind of destiny. Both parents will be grateful for this "accident" after the baby arrives. In all probability most of the reasons they had to offer for wishing to prevent its conception were selfish ones. They wanted to have an undisturbed good time, or thought they could not afford a child. There are many parents who were once opposed to having children for such reasons but who, once the children arrived, were extremely happy to have them.

Nothing can do so much to deepen and enrich the life of a married couple as their common concern for the miracle of new life which their love has created.

Impotence and Frigidity

TURNING TO sex deficiencies, we would start with two well known enemies to human sex relations: Impotence and Frigidity.

A thorough understanding of the meaning of impotence and frigidity is necessary for the discussion of the abnormal marital relationships resulting from these causes which have destroyed many marriages.

Impotence is the incapacity of the male to achieve an erection of the penis. *Frigidity* is the insensibility of the female during the sex act. Impotence and frigidity can, in the majority of cases, be traced to psychological causes.

It is erroneous to think, as many do, that the woman should play a merely passive part in the act of coitus; her physical reaction to the sexual act is of supreme importance to its success. A woman should become so excited by the prelude to the sex act that profuse secretions are discharged in her vagina. Only when the vagina is bathed in moisture can the penis properly penetrate to its depth. She should also be able to open the vaginal sphincter, the circular muscle which opens and closes the entrance to the canal.

At the moment of highest sexual exultation the vaginal glands of the woman discharge their secretions which draw the oncoming sperm cells to the uterus. Ejaculation of the seminal cells, and of the secretions of the female sexual glands, along with the pulsations of the muscles of vagina and uterus, culminate in an intense sensation of pleasure, called orgasm.

This orgasm, in a well performed intercourse, normally takes place simultaneously in both the man and the woman.

There are four types of impotence in man which make normal functioning impossible:

(1) Even though there is sensitiveness of the penis and the ability to enter the vagina, the sperm is discharged prematurely, that is, before the woman can reach the state of orgasm. This is called *ejaculatio praecox* or premature ejaculation, as we have already mentioned in previous chapters.

(2) The seminal cells fail to flow out at all.

(3) The penis achieves only a partial erection and so cannot penetrate beyond the entrance of the vagina.

(4) The penis remains completely soft and limp.

There are three fundamental types of frigidity in women:

(1) The vagina remains more or less dry.

(2) The vagina is sufficiently moistened, but the woman remains indifferent to the sex act.

(3) The muscles around the vaginal canal are inert.

The physiological circumstances behind such inhibitions should be comprehended before we consider their psychological aspect. The causes of inhibitions are nearly always unconscious and, therefore, not controlled by the will of the afflicted person. Let us, therefore, consider how this kind of inhibition originates and functions.

Sexual impulses flow from the nerves to the sex organs, affecting the nerves of the penis (*nervi erigentes*) and causing an erection. But if any countercurrents prevent the sex impulses from travelling unhindered through the nerves towards their goal, the nerves of the penis remain unexcited; the muscles of its blood vessels remain tense; and, in spite of all wishes, longings, and sexual desires, the penis itself remains limp.

An analogous condition is found in woman when the sex

impulse is stopped on its way towards the vaginal glands. Then there is no secretion from the glands and the vagina remains dry. Moreover, the inhibiting countercurrent induces a spasmodic contraction of the muscles of the vagina which causes it to resist entrance by the penis.

It is impossible for a person to exercise any direct influence upon the inhibitions of the sexual nerves. If this were not so, the problems of sexual disturbances would cease to exist. Both the penis and vagina possess what are medically termed *smooth muscles*. The functions of organs with such muscles (for example, the intestines) are not usually subject to our will. There are, however, indirect ways of curing these inhibitions; since they have their origin in mental causes they are subject to mental influence.

Sexual excitation can normally be controlled by will power. The sex organs can be influenced in two ways, corresponding to their twofold nerve supply: (1) from the central nervous system, the ganglia of the brain, and (2) from the peripherally located ganglia. Both groups of ganglia send their wishes and commands to the sex nerves, which, in turn, transmit them to the sex organs.

Since our sex desires are intimately connected with all our sense organs, they can normally be excited in many different ways. For instance, by the sight of a face or the shape of a body, the sound of a song or the feel of a kiss or a caress. Erotic odors such as those of perspiration, of the hair, of the external genitals, and of sperm, all substances that contain the fatty acids of the Capryl group, can exert a stimulating influence upon our sex organs, even though they may simultaneously cause disgust and fear, especially in cases of neurotic inhibitions. All these various irritants may prompt the ganglia of the brain to transmit exciting waves to the sex organs.

Neurotic inhibitions could hinder this transmission, resulting in impotence or frigidity. Most neurotics, a group

which is coextensive today with the majority of civilized mankind, suffer from these evils in varying degrees.

The hidden causes of these sexual disturbances can be traced to one main source: *FEAR*. Yet certain variations recur so frequently that they may be called typical.

The psychical causes of sexual incapacity, that is, of impotency and frigidity, fall roughly into twelve groups. Strict demarcation is impossible on account of the many borderline cases and fluctuating cases in transition. Nevertheless the following classification may assist in studying and understanding the problem.

Psychical Causes of Sexual Incapacity:

(1) Depreciation and degradation of the sex impulses arising from false education; the overdevelopment of feelings of shame, disgrace, remorse and sin.

(2) Fear of disease and pregnancy and faulty methods used to prevent them.

(3) The overdevelopment of egotism leading to antisocial attitude in sex relations and to extreme sensitivity; this results in a reaction of the sex organ and its refusal to function.

(4) Lack of affection; a perfunctory and loveless education that has failed to awaken latent feelings of tenderness; emotional immaturity.

(5) The unconscious rejection of the love partner as unfit.

(6) Inferiority complexes; fear of failure and derision.

(7) The fight for superiority; the fear of losing oneself in love, of giving up one's independence, as exemplified in the protest of a woman who rebels against her feminine role.

(8) Emasculation of men and masculinization of women, which leads to a decrease of sexual tension.

(9) Bad example; the unhappy marriages of parents, relatives or friends which make sex appear to be the root of all misery and humiliation.

(10) The Oedipus complex, causing an overly strong attachment to the parent of opposite sex; the ties of love or marriage

are then unconsciously felt as infidelity to the parent. This is complicated by pity for the parent and fear of leaving him or her. On the other hand this Oedipus complex comes in conflict with the incest taboo.

(11) Exaggerated sublimation in art, science or sport, whereby a great deal of energy is lost to sexuality. To this group belong also sublimation induced by too frequent caresses and kisses, which awaken sexual desires that are never satisfied. If this process crystallizes into a complex, the sex organs are more or less eliminated. This is the well known consequence of long engagements.

(12) To the twelfth and last group belong those cases where the sexual inhibitions of one partner impede the discharge of body radiations, thus turning the sex act into a source of tormenting disappointment to the other.*

Some of these groups of causes need further elucidation.

First let us consider the depreciation and humiliation of the sex impulses brought about by faulty education. Here we find the victims of that method of education which regards the sex instinct as something base, and endeavors to present it to the growing child, especially during puberty, as his most pernicious enemy. Such teaching can have calamitous consequences.

The artificially created fear of sex can produce, especially in women, inhibitions so powerful that they can never be wholly eliminated, even in the legally and morally sanctioned sex relationship of marriage. Again and again they manifest their compelling power, never entirely releasing their helpless victims from their grip.

If an education succeeds in its efforts to create in girls such an attitude towards sex, then the tragedy of this method of education becomes evident even on the bridal night. To the woman her loving mate, with his sexual desires, appears

*Some recent observations indicate a little-suspected physical cause of sexual incapacity in men: wearing too warm underwear or sleeping at night under too many blankets. This seems to decrease sex desire and sex capacity.

as a tormentor. She either submits to him, a silent, frigid victim with a dry vagina, or she repulses him altogether. Her act crystallizes in the cry:

"You are a brute! You love only my body, not my soul."

A wiser education would have taught her that soul and body are inseparable; that each of the billions of cells that form a body is animated by and, therefore part of, a soul. A man certainly does not love the conglomeration of cells in itself, the body inanimate; he loves instead the life within, that peculiar radiation that streams from the living cells of the beloved and causes his own emanations to rise in lusty response.

The whole enigma of attraction and repulsion, of sympathy and antipathy, of love and hate, may be based, ultimately, upon this invisible radiation of characteristic waves. Love achieves its most passionate fulfillment when the interchange of these radiations between two people is complete.

No woman is really satisfied if her chosen mate loves only her soul. Such love is less than friendship; no more than respect or esteem; for even in friendship, the harmonious radiations of the two bodies play a part.

The very woman, who, self-deceived, despises physical love, demands of her husband: "You must love me as I am, with all my faults."

For what does she want him to love her? For her bad qualities as such? If so he would not need this particular woman. Fundamentally he is not even in love with her good qualities, no matter how kind, intelligent or talented she may be. For if he were in love with these qualities, he must needs love every woman to the degree in which she possesses them.

Explanations in the chapter, "Love Choice," will make clear that love has nothing to do with the qualities of its object. Though a woman were blameless, her husband would cease to love her as soon as he was no longer affected by her physically. There is often a tendency to overestimate a person's qualities

in an attempt to explain love. Thus we hear: "She is the kindest of women," or, "He is the noblest of men." The objective listener can only smile at such exaggerations. In reality, the explanation of love lies, in my opinion, in the intangible effect of the radiations that intensify our vitality and release the tension of our cells; the more a person can accomplish this, the more we are in love with him or her. Even the most violent passion comes to a sudden end if these radiations, with their powerfully stimulating effect upon hormonal activity, are temporarily disturbed or cease entirely to function. After such an occurrence, once passionate lovers face each other coldly and critically, like complete strangers.

In the cry, "You love my body, not my soul!" does the woman imply that a touch of the hand or a kiss are manifestations of the soul, while sexual union belongs to the body alone? No. She is trying to express something quite different, something of which she herself is not clearly conscious, something like this:

"Please understand me. I am tortured by inhibitions against my sexual desires. They force me to be frigid. Be kind and patient. Conquer those feelings of shame and guilt slowly, with tenderness and caresses, with love and understanding. Awaken all my senses in order that they may fight against my inhibitions. Don't rush me. Wait until sex desire electrifies my body. Then you may take me as your wife."

If a man is stirred again and again by the proximity of the beloved woman and yet is always rebuffed and forced to suppress his undischarged sexual tensions, then a "complex" connecting every sexual desire with the idea of pain may become crystallized in him. Suddenly his frustrated erections cease and impotence is established.

At first it appears as if the woman had thereby achieved her unconscious goal, she no longer need fear the sex act. But, when she is finally safe, desire for the sex act usually awakens. This

suddenly awakened longing is, however, only a form of self deception, for she well knows that she is safe from its fulfillment. If the man were suddenly to recover his potency, the old story would be retold.

Somewhere, in her unconscious mind, the frigid woman feels that her sexual insufficiency is a shortcoming, a sort of guilt. When her husband becomes impotent she begins to transfer the blame for this inadequacy from herself to her partner. "I want to perform the sex act, but he is incapable of doing so. He is not a real man." Thus the man suffers frequent reproaches and humiliating remarks, until he finally forgets that the original cause of his impotence was the frigidity of his wife—and blames himself alone.

Subsequently the woman comes to hate her husband, and her frustrated sex instinct finds its outlet in sadistic acts, directed against him. Nagging and scenes arising from ridiculous pretexts become daily occurrences. The wife's desire to hurt her husband extends even to his financial status and she develops into a spendthrift. She tells herself: "He has nothing else to offer me. At least I can make him pay."

What help is there for such cases, in which, either at the initial stage of the union or later, the husband has become impotent as a result of the wife's frigidity?

Patience, kindness, and intelligence on the part of the newly wed husband can overcome those complexes of guilt and shame which overwhelm his wife whenever she is exposed to sexual desires or acts. He should teach her that such desire is not despicable, but natural, and something that grows more beautiful as love grows deeper. No man should ever try to possess a woman before he has succeeded in eliminating her inhibitions against physical love. To take a woman who is neither in the mood, nor stimulated by tender caresses, is sexual abuse—a stupid brutality that must lead to the death of all sensibility.

If the husband of a frigid woman succeeds in gradually eliminating her hostile and unhealthy attitude, he thereby frees her from frigidity. But there are women who are unwilling to let themselves be liberated; nevertheless their willingness is an essential element. The woman must honestly try to change her attitude towards sex and to surrender her inhibitions. This she should do as much for her own sake, as for love of her husband. This change in attitude can be accomplished in various ways.

To straighten a stick it is necessary to bend it forcibly in the opposite direction. In the same way a frigid woman can help to alter her mental attitude towards sex by sensuous phantasies, erotic books, the contemplation of nude pictures, and visits to dancing and athletic exhibitions. Such means of sexual excitation will, in the beginning, apparently produce an effect opposite to the one desired; namely disgust and repulsion. But the seed thus sown in the unconscious mind may ultimately bear fruit. Shortly, possibly in the course of a few weeks, a new interest in sexual matters may emerge.

During coitus a woman should concentrate her whole attention upon the act. She must notice every contact and motion within her vagina and try to register every sensation. This constitutes training in local sensitivity. After a few times the woman will experience a sensation of desire and her vagina will become moist. Or, to be more precise, her vagina will become moist and cause her to feel the preliminary sensations of sexual desire, the first step in the attainment of uninhibited sexual satisfaction.

A correct diet, systematically observed, may increase sexual capacity. It is believed that pork, venison, oysters, fish and certain green vegetables have a stimulating effect, while some of the fat forming foods give opposite results.

All artificial methods of producing sexual excitement are unsatisfactory in the extreme as means of permanently over-

coming the difficulties under discussion. The transitory stimulation they induce is followed by exhaustion. Such drugs end in weakening sexual capacity.

Even tobacco has a deleterious effect upon potency. Men or women who are heavy smokers are very often sexually unsatisfied. Alcohol, if taken in small quantities, stimulates potency only by eliminating inhibitions but is otherwise just as damaging to the sexual capacity as any other artificial stimulant.

Having considered frigidity in woman, let us turn to the partner in this disturbed marriage relationship, the husband who has become impotent through the frigidity of his wife. What can he do to regain health?

There is only one way for him to proceed. He must immediately refrain from any attempt at sex intercourse and, if it is at all feasible, insist upon a temporary separation from his wife.

Weeks of abstinence will increase his sexual tension, nevertheless he must avoid a relapse into the juvenile practice of masturbation, which many men never entirely outgrow.

During the period of separation, the impotent husband must seek the society of other people, for impotence and frigidity are often found rooted in an egocentric attitude towards life. Therefore the first maxim is to get away from one's own ego, to stop worrying about oneself, and take a sincere interest in the problems of others, and feel more affection and consideration for the welfare of his absent wife.

As the period of separation approaches its end, the man should disregard his fear of impotence and adopt an attitude of indifference. As Alfred Adler says: "Do not expect anything, for too much expectation creates uncertainty." The man should bolster up his courage, rather than remember his old self and the reproaches of his wife. In fact his best course is not to take either himself, or the whole matter, too seriously.

When husband and wife finally meet again, they should, above all, arrange matters so that they will not feel hurried. They should have unlimited time at their disposal; otherwise the consciousness of its passing may cause a paralyzing sensation of fear. A promise that no attempt at sexual activity shall disturb the joy of reunion, at this first meeting, will often work miracles. Such an assurance produces an atmosphere of safety. It is characteristic of many men that they can only feel sexual desire and achieve potency when they are either forbidden to possess their wives or when their advances are not expected, whereas the knowledge that the woman, too, hopes to be sexually satisfied can act as a compulsion causing fear, a feeling of guilt, and possibly impotence. Under no circumstances should the sex act take place before the wife has been brought to a state of sexual tension by tenderness and caresses. A man must not be humiliated if he fails to regain potency at once.

It should be noted here that only men are ashamed of sexual incapacity, while women, on the contrary, are inclined to believe that frigidity gives them a certain moral superiority over their normal sisters, even though they intuitively feel that such an affliction is a misfortune. Why?

A woman unconsciously expects the man to conquer her frigidity. Many women have dreams of being raped. There is a strength and virility about the raping male which most women desire so intensely that the mere thought of it produces a voluptuous tension.

Adroitness in overcoming the resistance of a woman through an abundance of love, while awakening her sexual desires in a fearless and manly way, is the first and most important step in the art of love-making. This is a basic rule that cannot be repeated too often. Many irremediable mistakes are committed in this domain.

How many men, after a few years of marriage, think of playing the role of gallant lover to their wives? How many

remember to bring them flowers, to court them, and to appear attractive in order to please them? On the other hand, how many women come to breakfast clad in some old garment, with their hair uncombed, in a state so dishevelled that they would not want to be seen even by their best friends! Can such couples expect to induce a state of erotic tension in each other?

It is comfortable to be able to relax in one's own home; but this comfort, misused and misunderstood, can be dangerous; it is often the first downward step from the heights of love to the depths of indifference.

Of course, two people cannot be expected to live in a state of continual tension and concentration upon one another. When they have seen enough of each other for the time being, why not enjoy social life? Anything is better than tedious dullness. One thing love cannot long survive is boredom.

If only one partner is willing to follow these therapeutic suggestions and the other refuses to conform, difficulties will arise. Patience is then the only remedy. The adoption of a more intelligent attitude towards married life by one of the partners will, in time, usually influence the other, provided that the change is not due merely to a passing whim which soon gives way to the old reproachful nagging.

In some cases a woman not only repulses the sexual advances of her husband, but even the prologue of kisses and caresses. Sometimes such an attitude on the part of the woman is due to grave emotional injuries or to disillusionment. If this be the case, there is still a chance to eliminate the source of misery. For instance, a woman who has been frequently brought to a state of sexual excitement by her husband and then left dissatisfied and disillusioned, will learn to dread his caresses and finally will resolutely reject them. This rejection of his caresses is at the same time a repulsion of the man himself. If it is possible to free the wife from her complex and the husband from his impotence, so that the prelude of caresses may be followed

by the desired natural union, (according to the six rules), new life may yet emerge from the embers of their love.

Everything should be tried to save a marriage. This is especially true when there are children, for children must necessarily suffer severe mental shock when their parents are divorced.

Impotent men often show a somewhat feminine disposition. The talents of such men are apt to be directed along artistic lines; they are prone to have a vivid imagination and to lack a realistic attitude toward life. They are sensitive and easily hurt, mentally as well as physically; the least adversity depresses them. It is logical that the sex life of such men is likewise influenced by their emotional oscillations.

Very often this type of man is either an only son or the youngest child, and was spoiled by the doting care of his mother. He has never faced the hardships of life. Such grown-up children rarely make satisfactory husbands, for what they want is not so much a wife as a mother. They demand much and give little in return. But, since a woman's lack of understanding in sex matters may cause impotency, and since her attitude towards her mate is the key to marital happiness, it is of paramount importance that the wife of an impotent man should try her best to gain some understanding of his neurosis.

The tragedy of such marriages begins when the wife refuses to perform the active part in the sex relation that is forced upon her by her husband's nature. Overwhelmed by her desire to be passive, to be all woman, she realizes instinctively that her husband cannot satisfy her need. Then suddenly she rebels, openly showing her contempt and disappointment. Very probably she has chosen this type of mate because the masculine element is strongly represented in her own physical make up. But, in the life of every woman, there are recurring periods when she reverts to her true sexual nature. In such a moment she seals the fate of her husband, for his over-sensitive nature immedi-

ately reacts to her contempt. As if the penis had a consciousness of its own, it responds to her attitude with impotence, for, no matter how strongly the heart of the man may still desire her and no matter how much the man, himself, may suffer from this "strike" of his sex organ, the unloved penis will refuse itself to his wife.

When this occurs all therapeutic suggestions to the woman that she should help her husband with patience, kindness and understanding are in vain. Even local caresses of the man's sex organ cannot produce the desired result unless the man feels that his wife really is emotionally ready to love. His instinct tells him when these efforts are not dictated by love. The impatience with which his wife awaits his erection, a matter which she has the power to control, has an inhibiting influence upon sex nerves.

The more an oversensitive man feels hurt and offended by his wife, the more he is tormented by the fear that she may despise him for his insufficiency. The more she betrays her impatience, the more his impotence deepens. As a result, the forces that have been awakened by his sexual desires cannot find their normal outlet. They are used up in the production of those countercurrents which we call inhibitions. These opposing forces fight against each other until finally they crystallize automatically into a neurosis whose outward symptom is his impotence.

If such a marriage is to be saved from disaster, these false associations, with their ruinous effect upon potency, must be severed at all costs. Often the complex has already become too deep-rooted before treatment is undertaken to be curable by understanding and mental effort. In such cases, avoidance of all occurrences that tend to deepen the complex can, in time, have a beneficial effect. Coitus should not be attempted during this period. As already recommended, husband and wife should separate for a considerable length of time. The wife

must, meanwhile, be taught to avoid a repetition of these mistakes that have led to the impotence of her husband.

Another important source of impotence and frigidity is fear of pregnancy. This fear causes the majority to seek protection in various preventative measures, some of which lead to sexual inhibition.

The reader will remember the recommendations which, if carefully followed, should enable any married couple to cope with the fear of pregnancy successfully.

Love Choice

ITS PRINCIPLES AND PITFALLS

THIS WHOLE CHAPTER should be regarded as more or less speculative. Nevertheless, in the last few years, many of its hypothetical assumptions have received support in scientific findings and the author is convinced that, in the years to come, his theories will stand on still firmer ground.

What is the relationship between love and sex? Does such a relationship invariably exist? Is sex attraction, love? If not, what then is love?

It seems that sex and love are independent of each other. We can love a person without harboring any wish for sex union. A mother can love a child passionately without sex desire. On the other hand, there are many couples, strongly attracted sexually, who do not love each other. After their sex desire is satisfied, they may be indifferent to or even disgusted with one another.

Or, there is the case of the dog on whom a spinster lavished all her affection. Then she took charge of the baby of her dying sister; henceforward she concentrated all her capacity for love upon the child. One day she went to market; when she came home she found that the baby had been bitten to death by the dog. Losing the love of his mistress had made the dog desperately jealous. But this love had nothing to do with sex attraction.

Very significant is the behaviour of little children in their first year. Some will cry restlessly even though they have their

milk. But if the mother takes such a child in her arms, it will immediately calm down and a deep expression of satisfaction will spread over its face.

Or, you may remember some little boy of three who tortures his mother in an almost sadistic way. The tyrannical, destructive, crying child irritates the mother so acutely that she loses her self-control and spansks him. She does not know that the only way to handle this child is to give him love. He misses her love. Perhaps she has neglected him too much or has not been kind enough to him. She was too busy, too impatient. If she would take him on her lap, caress, embrace and kiss him, this young devil would be quickly transformed into an angel. Unfulfilled desire for love is behind his naughtiness, augmented possibly by jealousy of a brother or sister. Psychologists and priests who go into the prisons and talk with criminals are often surprised at how cooperative even the most hardened bandits become if they are assured of sympathy and understanding. Often the early lack of a mother's love has induced stubbornness and hostility. Then the unfulfilled need for love has changed to hate; first hate against the mother, then against society. Nobody is more miserable, more pitiable, than a person who has nobody to love and is loved by nobody. But here we are speaking of a love which is independent of sex desire.

To sum up, we may say that love has other sources than sex, although the two often meet and blend.

Whence then is love derived?

As we have mentioned before, to say we love a person because he or she is charming, beautiful, intelligent or honest, would not cover the real reason for love at all. Not every good-looking girl or handsome man is loved by everybody; not every intelligent teacher is loved by all his pupils; nor is every reliable, moral person loved by his admirers. Admiration is not love in our sense. One can admire a noble or worthy per-

son while his love goes out to somebody else less charming, less beautiful, less intelligent and less honest. Why?

We may have wondered about this and found, so far, no answer. We only know that we were happy to be near this beloved person; only then did we feel at home; we wanted to live with him or her forever. We did not know what was behind this attraction. We could not predict the upsurge of this overwhelming feeling; neither could we be sure how it would develop or how long it would last. Then, one day, out of the blue, a still more passionate love springs up in us and our former lover becomes a trial and a burden, even though he or she has not essentially changed in any respect. We conclude therefore that we cannot trust our feelings. We find that our lives have no security. We are the victims of our unpredictable emotions.

Let us assume that, in such a case, our moral code prompts us to stay with our chosen mate. Then, disturbed and unhappy, we must repress, with all our will power, our desire and love for the other person. Our character may save us from unfaithfulness but it cannot protect us from our feelings.

Before the author is this letter from a young woman:

"DEAR DOCTOR:

"Two days ago a young man asked me to marry him. He is a nice fellow and I like him. In the end I said 'Yes.' But yesterday morning I woke up wondering, 'Do I really love him?' The idea of being tied up to him forever frightens me. I decided I'd better break off the engagement.

"When I saw him again that evening, this impression was confirmed; a little flirtation is one thing, but marriage is quite another. There was a crowd around and it didn't seem the right moment to tell him, so I postponed it till later. Perhaps that's where I made my mistake! He was unbelievably happy all evening; he talked as if we were already married, making plans for our future and so on. He seemed a different man. So, instead of

breaking the engagement, I began making plans for our wedding, too. We had a few drinks, and I came home in high spirits. Now today I am more in doubt than ever. It is torture! What's wrong with me? Why these ups and downs in my feelings? Why can't I be certain whether I love him or not? Whether I should marry him or not? In my distress I ask you, what shall I do?

Sincerely yours,

H. H."

The complaint of this girl is not new. We all know about love's instability, about its variations in intensity, its capacity to alter with time. When it comes to picking out a dress, and taking care of it afterwards, young women are well trained. They know what to expect from this or that material; whether it will keep its shape and its color; how long it will last. But they are less able to select a husband.

Why? First of all, because many women have a desire for love; in short, they are more in love with love than with any particular man. And being in love with love predisposes a girl toward a man who offers her love. Should she enter into an intimate relationship with him, without being married, the inevitable consequence will be disillusionment, followed by self-reproach and remorse. But let us say that she marries this man. The wedding ceremony provides no antidote for the doubts that will sooner or later arise in her heart as to whether or not she really loves him.

A person as inexperienced as this girl can attribute much of her stimulation to the atmosphere of a party, to dancing and flattering remarks from the nearest man. In this way she may mistake the cause of the animation and tension in her and believe that her awakened sex desire was brought on by the young man, instead of by the special circumstances. Next day the circumstances no longer exist and the man connected with them does not arouse any animation in her. She is disappointed

and cannot understand how she could ever have loved this fellow.

To discover the reasons for this instability we have to go to the deepest roots of love.

At this point we ask ourselves: Can anything new be said about this most discussed subject in literature, theology, philosophy and psychology? Have not innumerable books been written about love, viewing it from every possible angle?

We do not want to waste the time of the readers by repeating old phrases and thoughts about love, in whatever new shapes they might be cast. But we do ask you to take note of this fact: Three important branches of science—chemistry, biology and physics—have, until now, scarcely dealt with the problem of love. Yet we believe that, with their help, we could take a step forward in answering the question: What is love?

This answer should be able to protect a girl such as the one who wrote the letter from mistaking a temporary attachment for the feeling of love by providing her with a better understanding of her emotional life. She would then be equipped to choose the right mate and have a fair chance of achieving stability in her marriage.

We know that it must be regarded as presumptuous to believe it possible to approach the region of love along a new road; love, which is considered "a vast white spot on the map" (Oliver Wendell Holmes); love about which Freud stated: "We really know very little about love"; or as Theodor Reik, in a recent book about love, writes: "The subject which is most talked and written about remains a mystery. It is experienced every hour everywhere on this globe and it is still unknown."

But as long as we view love as this author does, as "an unknown psychic power (psychic is used as referring to the psyche, or the emotional personality of the human being), its

origin not yet discovered, and its character not yet understood," just so long must love remain undiscovered; because love is partly physical and not entirely of psychic origin.

We all assume that there must be a parallel occurrence between psychic and physical phenomena, called in philosophy "psycho-physical parallelism."

All sensations and emotional reactions are accompanied by corresponding intricate movements of the blood vessels which stand in mutual relation to them. Every sensation, every emotion, can ultimately be noted in the pulse or observed in the coloring of the cheeks. When, by the use of adrenalin or morphine, this response of the muscles of the blood vessels ceases, sensations and emotional reactions cease also.

Havelock Ellis says, "A man, who is able to control himself so that his pulse never becomes accelerated, does not feel anything, nor does he suffer."

"Delight, love, energy, indignation, pride—all these, when considered as feelings, are nothing else but changes in the distribution of blood within our body," to use the words of Angelo Mosso.

"If the impressions made on our senses had not the power to stimulate this system to activity, we would pass through life in a state of emotional apathy," according to Professor Lange of Copenhagen.

Now, please, keep this in mind: the more our bodily cells are kept in activity, while we are emotionally relaxed, the more we are animated, the more we feel satisfied and happy. (Lasting tension without relaxation produces fear; fear blocks all roads to happiness.)

The basis of every feeling of love, whether it be spiritual or sensual in nature, is pleasure.* Even the expectation of pleasure, or the memory of the pleasure of a previous experience, can produce in us feelings of love. This pleasure can

*"Pleasure and sorrow are accompanied by love and hate."—Spinoza.

come to us by the agency of a person, a lifeless object, or even an idea.

According to Professor Wilhelm Jerusalem, man possesses four sources of pleasure namely:

(1) Sensory pleasure, which is received through the sense organs (for instance, the reactions to pictures, music, the fragrance of flowers, etc.)

(2) Intellectual pleasure, which manifests itself in the abundance of thoughts and ideas.

(3) Imaginative pleasure; this is independent of the outer world, producing feelings, imaginary experiences and day dreams.

(4) Emotional pleasure, produced by excitement, gambling for high stakes, dangerous sports, etc.

Pleasure from any, or all, of these four sources finally brings relaxation from tension. All these pleasures derive from sensuous, intellectual, and spiritual, but not directly from sexual sources.

The play of tension and relaxation of our ganglion cells affords delight in the realm of the senses, just as does tension and relaxation in the realm of sex. The mere expectation of relaxation from this tension alone, before its fulfillment, is regarded as pleasant.

Tension and relaxation is the mechanism that creates animation, energy, electrification; it is the rhythm of life. Every person with highly developed brain cells needs sensory nourishment. The more highly developed our senses are, the more radiation our brain cells emit during their period of relaxation, and the more bio-electricity flows through our nerves in consequence. Every person with highly developed muscle cells needs manual labor or sport for their relaxation.

The need of relaxation from tension can be regarded as a main source of all kinds of love.

Socrates says, in Plato's *Symposium*: "All is love to something we need." We love congenial persons whose abilities can help us to satisfy our needs. We love our parents who take care of us; we love the educators and leaders who help us to attain intellectual maturity. But we also love persons who can bring us satisfactory relaxation from the tension in our sex organs (testicles overfilled with sperm cells, or Bartholini glands in the vagina). In so far as this kind of love is combined with sex pleasure it must be regarded as sexual in origin. We love all these persons as long as we need them. When a person loses his capacity to satisfy us we lose our interest in him. Possibly a sense of gratitude, or memory of the past, may prompt us to remain close to him, but such attachment stems from duty rather than from attraction.

I think I can illustrate this statement by an experience I had when, as a boy of twelve, I was taken for a spring vacation to Italy by my uncle and his two friends.

In Florence, my uncle, a noted painter, took me every morning to one of the world-famous art galleries and sat me down before a selected picture by Raphael or Titian, explaining to me the conception and meaning of the work. He would then go away, leaving me to study alone. On his return, I had to know the picture so perfectly that I could describe its every detail with my eyes shut. He chose a different picture every day. At first it took me over an hour to see a picture well. But toward the end I could perceive it in five minutes. By that time the exercise had ceased to be a tiresome task and became a source of rapturous pleasure.

In the afternoon, one of his friends, Jules Massenet, the composer, would let me sit beside him at the piano while he played and explained what he wanted to express through his music. And in the evening I was allowed to be present while another friend, Pierre Loti, read his poems aloud to us and discussed them.

It was, I think, one of the kindest and wisest things three grown men could do for a small boy. If more adults would take the trouble to develop children's senses in this way, training all five senses equally, they would give them an equipment that would enable them to enjoy life on a more highly developed plane. Young people, thus equipped, find the aimless business of "having a good time," and the destructive one of "killing time" in gambling, drinking and frivolous sex play, extremely unsatisfactory substitutes for more intelligent and civilized pleasures.

Of equal importance is the fact that the more cultured pleasures animate a person and enlarge the scope of his interest in things and people; they help him to attain a higher social and ethical level, a thing more important for human happiness than any material gain.

Before my experiences in Italy, my father had once taken me to hear Verdi's *Aida* at the Vienna Opera House. I was deeply impressed with the costumes and the animation of the scene; but the music itself scarcely registered. I can remember a visit to the art museum which bored me greatly. But what a change after Italy! I had developed a passionate love for pictures by the old masters, for music and poetry. What had changed me? The dormant capacity of my senses had been awakened. The ganglion cells of my senses were developed by systematic exercises; this animated my whole organism and made me extremely happy. The tension in my developed sense cells drove me, every Sunday, to art galleries. I listened to symphonies with increasing interest. I opened a good book with a flush of pleasure on my cheeks. If I was deprived of art for long, the increased tension of my sense cells drove me to seek relaxation: that is to say, to cultivate art. I needed art for my well-being.

But not only did I love good pictures, music and literature, I also loved the three men who had opened such sources of

happiness to me; my uncle, Massenet and Pierre Loti. They had enriched my life, therefore I was attracted to them, unconsciously expecting a continuance of this happiness in their presence.

Years later my uncle developed a cataract, so that he could no longer see clearly enough to paint and could not teach me anything more. I still visited him, but I am ashamed to confess, I did so as a duty; I had lost interest in him. What I now felt for him was not love, it was pity.

If we analyze ourselves without self-deception we recognize that we are principally attracted to persons we need or to those who, as mentioned before, have once brought us relaxation from tension and who remain in the memory as possible sources of a desired repetition.

Just as a person loves those parts of the country where he has been happy, so does he love those persons to whom he is bound by happy memories. On the other hand, people tend to avoid the places, things, and persons which are connected with thoughts of grief and sorrow. A person may forget the events and people that have played an important part in his youth; but an impression, once made, can never be entirely obliterated. It still exists in the dark repository of the unconscious from which nothing is ever discarded, and from which, at any moment, there may well up a desire for the repetition of some once-experienced, long-forgotten pleasure.

Now we hear the voice of a critic saying, "Your theory that love is based on the usefulness of the person loved has loop-holes. It fails to take into account the people who love those persons to whom *they* can be useful. Consider the devoted nursemaid who loves the child in her care, the valet who loves his master, the trained nurse who loves the hopeless paralytic to whom she devotes her whole life."

Perhaps we can close these "loop-holes." Our statement that love is based on a person's usefulness seems momentarily to be

contradicted by the fact that there are people who love those to whom they can be useful. Certainly such persons exist. They are usually the product of parents or teachers who have systematically developed the practice of charity in them, as children, and instilled in them the matured attitude which finds it more satisfactory to give than to receive. A child, so trained, develops the power of imagining vividly what another person feels, until this part of his ganglion cell system functions as actively in him as do the sense cells in an artist. This development results in tension and this tension drives the person to seek relaxation. The trained nurse's interests are centered around the impulse to help. Such a person *needs* a patient, someone to whom she may minister, for her own satisfaction. The exercise of her skill provides relaxation from tension in the specially developed part of her nervous system; she loves both her work and her patient, (sometimes encouraged by her unconscious desire for acknowledgement).

A woman who has a marked vocation for nursing, or one well-trained in that profession from an early age, who is not able to fulfill her desire to nurse, finds her life useless and empty.

The maternal instinct makes similar demands on a mother, whether she wants it to do so or not. A mother who neglects her duties toward her child feels depressed and guilty, and because the child makes her unhappy she may begin to hate it—all because she has not fulfilled the urgent demands of a strongly developed natural instinct. Every normal woman needs a child *to whom she can be useful* in order to discharge the tension in the cells which control the maternal instinct. For this reason she loves the child who brings her relaxation.

"The basis of every feeling of love, whether it be intellectual, spiritual or sensual in nature, is pleasure"—that was our assumption. Pleasure is experienced during relaxation from tension. It does not matter in which group of cells this relax-

ation is achieved. If it occurs in the sex organs, we regard our love for the person who brought it about, as said before, as physical love; if it occurs in the area of the intellect, we consider the attraction we feel for the person who gives us this satisfaction as "spiritual." Or the beauty of a landscape, a flower or a song can so impress us as to inspire in us feelings of love; we are susceptible to them in so far as they animate us; for it is this *alternating* play that develops the capacity of our cells and thus enriches our life. Therefore pleasure is also associated with tension as well as relaxation, providing the tension is associated with pleasant mental reactions. For example, a spectator at a sports event could be deliriously happy and tense as his team moves toward victory. If the tension is maintained too long or if it is associated with defeat or other unpleasant happenings, then, of course, it may be unpleasant and even destructive.

"Spiritual" love may be regarded as partly physical, insofar as it is caused by a physical change in the cell mechanisms, in the interplay of tension and relaxation.

Nothing serves better to convince us that love is deeply connected with the mechanism of relaxation from tension than occurrences in psychoanalytic treatments. As every psychoanalyst can confirm, the success of his treatment depends very largely on the development of that situation between himself and the patient called "transference." It does not matter how old or how unattractive in appearance and character the psychoanalyst may be, it is the general rule that at a certain stage of the treatment the patient falls in love with him or her—the sex is not important.

Freud and the Freudians see in this attraction a repetition of a childhood situation: the child's love for its father or mother. The analyst takes the role of the child's first love object, or at least he represents the source of the desired but missing love of a father or mother. That is why this attraction

felt by the patient for the psychoanalyst is called "transference." It is the analyst's duty to make a therapeutic use of this bond between himself and his neurotic patient.

"Transference" occurs in nearly every successful psychoanalytical treatment, and the symptoms of love can even become of such a passionate nature as to lead in some cases to marriage, even though the two partners have nothing in common.

In normal love relationships the choice of a partner is influenced by all the factors of attraction: appearance, character traits, etc., but in the psychoanalytical situation love is independent of them. The development of this feeling is not hampered even if the patient knows beforehand, and says to himself, "In a few days I shall be deeply in love with this horrible looking fellow behind me; otherwise my treatment won't be successful."

In analyzing the emotion connected with "transference," the author doubts our right to make any distinction between it and love. It is love, for it is based on the same principles: relaxation from tension. A neurotic person has suffered since childhood from some blockade in his emotional life. His suffering has brought about a separation between consciousness and unconsciousness. This split in the personality of a neurotic is combined with unbearable tension in his organism. Every successful step by the psychoanalyst in establishing a communication between the two forces in his patient is accompanied by a deep relaxation from tension. The patient feels like one newborn, so happy, so relaxed is he. The consequence of this is love—love for the person who has brought about this relaxation.

That this love is not a "transference" love to an imago father or mother can be proved in all those cases of neuroses in which the beloved and loving parents of a patient are still alive and offer no cause for disappointment.

The love the patient feels for the psychoanalyst during the period of "transference" is real; but as it lacks a broad basis it is essentially transitory, lasting only as long as the analyst can, step by step, free a patient from a pathological situation, a neurotic blockade. Characteristic is the usual "ungratefulness" of a patient who, when he no longer needs the analyst, feels more or less ashamed of his love. When this occurs the analyst knows that the relaxation from neurotic tension has been achieved. But if a neurotic trait returns which the patient cannot solve without help, his love for the analyst returns in full force. We therefore could class transference among the transitory causes of the feeling of love.

There are other causes and these can lead to unlucky marriages, derived from the well known mechanism of "conditioned reflexes," a chapter of psycho-physical parallelism as fascinating as it is instructive for the daily lives of us all.

The Russian Nobel Prize winner, Professor Pavlov, called certain connections between our brain cells, acquired by repetition, *conditioned reflexes*.

Research work on *conditioned reflexes* was begun by Professor Pavlov in the Physiological Institute in Leningrad and was continued by his pupil, the Russian physician, Dr. Isch-londsky, in the Koholyt Institute in Berlin, and afterwards in Paris. Pavlov's well known experiments demonstrate how such reflexes can be produced artificially.

These artificial reflexes are unlike the absolute reflexes possessed innately by all creatures. Thus, if an infant's face is approached with some kind of an object, the baby will automatically shut its eyes; a procedure that could not yet have been taught it. This is an *absolute reflex*.

If a hungry dog smells a piece of meat, his digestive glands begin to secrete their fluid. Pavlov found, however, that if the dog is accustomed to having his meat always put in the same bowl, the mere sight of the empty bowl will finally suffice to

stimulate his glands to activity. In this experiment Pavlov has created an artificial connection between two unconnected groups of ganglion cells, namely, the visual center and the olfactory center. Pavlov called this artificially made path in the brain a *conditioned reflex*.

In his profound book, *Desuggestion, Sinn und Erklarung*, ("Desuggestion, Its Meaning and Explanation") T. Tietjens describes how false associations, *parassociations* as he calls them, must result in false attitudes.

Instincts force the living organism to search for that which promotes life, and to avoid that which injures it. If a cricket, who normally loves the sun, finds its food in the depths and darkness of earth, its instinctive life will be reversed and it will shun the light. The cricket has thus acquired a *parassociation*.

Sensations which were originally associated with pleasure may, through parassociation, become associated with feelings of displeasure and so be experienced as unpleasant. Conversely, sensations that by nature are unpleasant may, through parassociation, become pleasant.

If an unpleasant emotion invariably accompanies a certain thought, then the person relates the displeasure, either consciously or unconsciously, to the subject of the thought and sees in that subject the false cause of his displeasure. This transmission of a disregarded displeasure to something else is plainly seen in repressed anger, which is so often released on a scapegoat.

The interesting investigations of Pavlov and Tietjens have become the starting point of many theories of cognition and have led to new viewpoints in scientific thinking.

For instance, they provide an explanation of sexual restraints, where fear and sexuality have grown together into a *conditioned reflex*. In such cases the electric current of the sexual impulse is diverted by fear and, instead of flowing into the sex organs, gets into other organs of the body and even

causes symptoms of disease in them; or more general symptoms of illness, such as those of a woman suffering from hysteria. The ability to discover such *conditioned reflexes* would keep many persons from leading misguided lives and from choosing wrong love-partners.

The development of conditioned reflexes which are detrimental to the welfare, health and happiness of a person, as in the case of parassociation in the imaginary cricket, often interferes with the possibility of a full relaxation from tension. The relaxation of one part of a cell group leads to tension in another part, especially when inherited instincts are involved.

Let us say the moral sense of a girl is developed equally with her sex instinct. If such a person fulfills the demands of her sex instinct, relaxing that part of her ganglion cell system which innervates the sex impulse, the unfulfilled demand of her moral instinct will tense and torture her; and vice versa.

We all possess vast numbers of such conditioned reflexes (acquired habits), combined with our absolute reflexes (habits inherited from our ancestors).

Applying the phenomenon of the conditioned reflex to our problem, let us assume the following example:

A young couple, accustomed to spending their evenings together, used to sit on a bench, hand-in-hand. Before them spread a blossoming meadow and the bells of the church sent them their evening greeting. Years passed; life separated them. Once, in the spring, it happened that the young woman walked with another young man across the same meadow. Again the church bells rang the *Angelus*. The young woman was deeply moved. She took her companion's hand in hers and let him kiss and embrace her. Flowers, meadow, church bells and love were combined in her as conditioned reflexes. If the first three appear they compel the love reaction.

Next day this young woman could not understand herself. She did not love yesterday's young man at all. Why had she

encouraged him to make love to her? Why this sudden mood?

But it was not a sudden mood; it was a sudden tension produced by a conditioned reflex. Only when she learns to recognize this reflex can she protect herself from being victimized by it. She has only to resist her urgent desire several times in succession to dissolve the reflex.

All these factors need to be taken into account in making a love choice. Let us add a new factor, a very hypothetical one, but one of great value, if it can be proved correct.

Previously we have discussed two important possibilities of attraction between two people: the difference in their sex hormones and the difference in the bio-electrical potential of their bodies. The greater this difference, the stronger the sex attraction of the two partners. This attraction is normally aimed toward a sex union in order to fulfill nature's demand for procreation.

A further possible source of attraction can now be discussed: the similarity of bodily rays.

In the world of science those few who pioneered in the study of this subject have been ridiculed by the more conservative. We refer particularly to Karl von Reichenbach who, as long ago as 1854, in his work *The Emanation of the Human Body*, attempted to prove that human beings not only emanate electrical streams from their bodies, but also that every human being has his particular radiation. He called these radiations *Odstrahlen* (Od rays, or Ods).

Not until 1939, eighty-five years after this speculation was published, did authoritative modern scientists give it experimental foundation.

By use of the radio microscope, I. Rabi, B. Kersch and S. Millman of Columbia University gave the first scientific proof of the existence of invisible rays which travel from one person to another. This demonstration before the American Association for the Advancement of Science, on December 29, 1939,

also proved that every atom and every molecule in nature is a continuous radio broadcasting station, and that the waves of these rays range from lengths shorter than anything now used to the longest used in radio. It was further made clear that the complexity of these rays is almost inconceivable; a single molecule may give off a million different wave lengths at the same time.*

Dr. Lee Travis, professor of psychology of the University of Southern California, found, after five years of laboratory experiments, that every person has individual thought waves. Their shape, frequency and amplitude are as characteristic and identifiable as fingerprints.

In 1936, the French physicist, Givelet, at lectures throughout Europe, demonstrated his methods for measuring the radiations of the human cell. Vibrations measurable with the help of a cleverly designed galvanometer, flow especially from the breath and the finger-tips, the stronger these vibrations, the more intensive the life power of the individual. Strenuous physical or mental exertion, drinking coffee or alcohol, or cold diminish these body-rays.

Thanks to these scientific discoveries, the idea that every love relationship depends, partly, on a similarity between the wave lengths of the two individuals gained new impetus. This theory throws new light on such mating codes as those sanctioned by the caste system, and ancient and tribal custom. It could explain likewise the mating phenomena of the animal kingdom. A female bird selects her mate among the males of her own sort; she never chooses another kind of bird. A lion is attracted to a lioness, not a tigress, even though they both spring from the same race. This could indicate that the bodily

*"Once a minute a meson explodes inside our body and produces these pieces of sub-atomic shrapnel. Only one of these pieces of the splitting of the meson (that's the cosmic ray particle) has been actually discovered—the electron, the unit of electricity."—Dr. John A. Wheeler, Princeton Physicist.

cells of every species of animal possess radiations of specific length and frequency.

If we apply this principle at another level of existence, does it not seem likely that the various groups of humanity, under the influence of different climates, foods, manners and customs, have come also to emanate waves of different lengths and frequencies? The greater the similarity between the wave-lengths of two individuals, the greater the degree of harmony each feels in the other's presence.

Where the caste system is strictly adhered to, there is no such thing as individual choice of a mate. This is equally true among people who still cling to old customs in such countries as Arabia, Turkey, Palestine, India and China, where the parents do the matchmaking and the principals may even be forbidden to see each other until their wedding day. Yet many of these marriages, entered into under what seem to us inauspicious circumstances, are happy ones. Why? Because the two young people are not only of the same race, they are also of the same caste. Thus, through generations, the partners in such a marriage have become attuned to each other.

Perhaps the widespread failure of marital life in America is due, to a certain extent, to the fact that the population is derived from so many different nationalities with so many different wave lengths.

The tonal laws governing harmonious human relationships have yet to be discovered. It may be, for example, as in music, that fractional differences are inharmonious; whereas differences of wider range, say a full octave, make for harmony. We have a similar experience with colors. Each color has a certain wave length. Two different gradations of the same color, for instance, two shades of red, such as vermillion and crimson, kill each other. But entirely different colors with harmonious wave lengths blend satisfactorily.

Two persons whose rays are in complete harmony are not only attracted to each other, but they may even, with time, resemble each other in appearance. In contrast, the less harmonious the rays of two individuals, the more they will repel one another.

We should not think of the individual's wave length as an absolutely fixed quantity. It seems probable that it is subject to environmental influences; or it may alter with the lapse of time. It is not impossible, therefore, that two persons who are at first mutually repulsive can, in time, grow accustomed to each other, indicating that they have become better attuned.

Now, in spite of the hopeful outlook that this fact offers for ill-mated couples, it has been the author's experience that the prognosis of a happy marriage is better if the pair are in sympathy with each other from the very beginning. True, radiations can and do change; harmony can develop; but the chances of happiness are higher where no such alteration of the individual's natural tendencies is called for. The difference in the two types of relationship is clearly visible when the accustomed couple meet again after a long separation. They feel as disappointed with each other as if they were strangers. Only with time do they begin again to become attuned.

All these explanations are, as yet, applicable only to normal persons, not to immature, emotionally disturbed ones or neurotics. Injurious childhood experiences, or fear, however induced, can block a person's development and alter his or her vibrations.

Therefore, immediate feelings of antipathy or even repulsion of one person toward another do not mean that the radiations of these persons will be disharmonious forever, but only so long as this emotional blockade exists, so long as they are immatured neurotics. Thus hate and disgust can change into passionate love.

Neurotics are like children. They should not marry until the influences that block their specific radiations have been overcome. Marriages in which both partners are neurotic often seem satisfactory at the beginning; but if one or the other matures, estrangement sets in.

The immature person is unreliable in his affections because his bodily radiations fluctuate. Therefore, every marriage in which either partner is immature is a risk. Matured persons are stable in their bodily radiations and therefore more constant in their feelings.

The similarity of bodily rays gives rise to a form of attraction which, although not necessarily sexual in nature, is nevertheless of service to sex, insofar as two people with similar wave lengths are attuned to each other and therefore produce children with harmonious constitutions, thus fulfilling the law of natural selection.

These are the factors which have to be understood before it can be decided if a love feeling is well founded.

Let us again assume that a man and a woman are physically attracted toward each other, that they possess the necessary different electrical potentials, and are attuned to each other in wave length, yet do not animate and satisfy each other intellectually, sensually or spiritually. She enjoys symphonies, he cares only for jazz; or he takes pleasure in intellectual interests, she never opens a book. In short, they have no tastes in common. Is this marriage doomed to unhappiness?

Not necessarily!

Certainly, to select a person who has similar tastes is a great help in the marriage relationship. The relaxation thus produced in comparable ganglion cells in the two persons produces a kind of thought transference, animation and feelings of love and happiness. Therefore "spiritual love" should not be neglected in making a love choice.

But I disagree with the belief that physical love is entirely dependent on the sex act and disappears with its fulfillment. If physical love, either in a full sex union or in mere bodily contact, is expressed as described in a previous chapter, allowing time for the full mutual exchange of bio-electricity, love does not disappear, it even increases between the two partners.

The art of love is capable of the highest degree of development, although only a small proportion of mankind is at present able to appreciate this art. "Christianity gave Eros, the God of Love, poison to drink; he did not die of it, it is true, but he degenerated to vice." (Nietzsche.)

Even if the couple have nothing in common, except a well-founded sex attraction, their marriage can be saved by the refinement of their love. The skin and the sex organs can become as highly sensitized as any other well-developed organs of sense. Then love can become an art in itself, as Naso Ovidius, the famous Roman poet describes it in his *Ars Amandi*,—"The Art of Love."

This art, so well known in the times of Tristan and Isolde or Romeo and Juliet, is nearly forgotten today, even though it can provide more rapture and delight than any of our other senses. We can scarcely imagine a couple deeply in love listening to any music other than that which streams from their hearts toward each other, or being more delighted by any picture than the sight of the beloved one. Such couples are purged of selfishness and take delight in pleasing each other. A healthy love choice is originally based on sex attraction. The right sexual adjustment makes a couple considerate toward each other. Consideration, love and unselfishness can lead to all other adjustments.

The desired animation of an interest, lacking in the mate, can be replaced from other sources. A profession can fulfill the demands of tension very satisfactorily, so can good reading, study, a hobby or systematic exercise in any field. As already

mentioned, it is advisable to cultivate a well balanced social life. Human beings have the herd instinct; they need mutual relations. A family should not depend entirely on itself; very soon they know each other's every thought too well. They need sustenance from outside. Social life can be stimulating and refreshing if friends are selected who have other interests besides cocktails, bridge games and clothes.

To select the right mate one should take plenty of time to distinguish between a well established and a fugitive love. If a couple is matured and entirely attuned to each other, they need have no more doubt about their love for each other. These are the ones who are mutually attracted from the very beginning.

But besides this, marriage requires a selection which should not follow the dictates of the emotions only but which should answer the following questions:

Am I in a transitory mood of love under the animating influence of alcohol, dancing, etc.? (If this is the case, do not trust the love you feel for an accidental partner. It is a desire for relaxation from a more or less unconscious sex tension rather than love.)

Am I free from the influence of acquired conditioned reflexes? Or are my feelings toward my love partner easily changeable, without obvious reasons? If they are, then perhaps my mate reminds me unconsciously of a beloved member of my family, or of a dear friend, so that when he or she shows differences from that person my love will diminish.

Can my partner arouse desire for relaxation from tension only in my sex organs, or can he or she also relax me in the whole realm of the senses, and the intellect and the spirit, too? If our compatibility is exclusively sexual then my partner must be a perfect lover to make up for the missing relaxations in other spheres, or other persons in my social life will have to satisfy these needs.

Am I stimulated by a person solely on account of his or her appearance? If the answer is yes, then be careful! Beauty by itself provokes the secretion of hormones only in the earlier stages, but when it ceases to do so even the most beautiful girl becomes tiresome unless she has other resources.

Resumé

Advice, Questions and Answers

PART I.

FIFTY POINTERS ON LOVE, SEX AND MARRIED LIFE

*These apply to normal or average circumstances;
they all have their exceptions.*

(A) *During Childhood*

1. Every mother should try to nurse her child for at least three months.

2. During the first year of every child's life it should be held naked against its mother's body at least an hour a day.

3. Every child, before puberty, should be taken into the mother's bed for at least an hour, mornings or evenings, daily if possible, but at least three times a week.

4. Parents should answer all their children's questions about love and sex with the utmost frankness, no matter how young the child. No lies, elaborations or fairy tales should be told the child about birth and sex; no "stork" stories.

5. Prior to puberty, children of opposite sexes should have opportunities to see each other naked in a natural way.

6. Never attempt to frighten children by threats of fearful consequences of masturbation, and do not punish them for this. Advise them, in a serious and friendly way, to control themselves as much as possible, and provide other outlets for their interests and energies.

7. Be careful not to build up sex fears in the child's mind: fear of disgrace, of disease, of pregnancy and so on. A sound sex life requires positive, not negative controls. Avoid anything that

might block your children's natural sex impulses by instilling fear; help them to understand themselves and build up their sense of responsibility.

8. The best educational results can be obtained in home and school through firmness, but only if combined with love and self control. Children treated without love lose energy, will power and capacity. They become lazy, stubborn, resistant.

9. Let children be so treated that they can regard their parents as intimate friends in whom they can confide all their love problems frankly and fearlessly.

(B) Before Marriage

(To Parents) :

10. When your son falls in love, invite the girl to your house as often as you can, form your own judgment of her qualities and discuss them calmly with your boy, without prejudice. Apply the same rule to your daughters.

11. If young love ripens to the point where marriage is considered, try to get in touch with the grammar and high-school teachers of your prospective son or daughter-in-law and learn their views of his or her character.

(To Engaged Couples) :

12. Do not marry a person whom you have not known for some time, six months at the minimum. If possible test your compatibility by spending a vacation at the same place or travelling together.

13. Beware of marrying an immature person, one who is still strongly influenced by his or her parents or who is overly devoted to them.

14. Make a point of knowing your fiancé's parents and relatives as well as possible before marriage.

15. A woman should not marry a man who is not well educated in matters of sex.

16. Do not marry a selfish person with the expectation of re-

forming him, or her. If this reform cannot be brought about before marriage, it is better to give up the project.

17. It is unwise to marry a person who habitually fails to keep promises, a person of weak character who cannot face facts or one who seeks to escape from them by drinking or gambling.

18. A person whose childhood was unhappy is a serious matrimonial risk.

19. A boyish girl and a feminine type of man should not marry each other until both have approached more nearly the characteristics of their own sex.

20. A girl who wants to marry an only son is in danger of being expected to be a mother substitute for an over sensitive, self-centered man. A man who wants to marry an only daughter can expect competition from an over-indulgent father.

21. Too wide a divergence in interests should be a deterrent to marriage.

22. A couple should not marry before the pleasure of holding hands and kissing has stirred them to great delight and sexual desire.

23. A kiss with lips covered with lipstick prevents the full contact of the lips and is unsatisfactory.

24. Marriages of persons of the same clan, tribe or nationality are more likely to succeed than those between people of divergent backgrounds; therefore avoid choosing a mate whose nationality is too different from your own.

25. If a man falls in love with a girl whose love instinct is more or less undeveloped, he should realize from the beginning that he is undertaking educational work requiring the utmost patience, tact and delicacy. Until she has gained a sense of absolute security with him and an assurance that she will not be forced in any way, (and not before she herself wishes it), he must not attempt to steal the most fugitive kiss.

26. If a couple, suited to each other in all the ways outlined above and strongly attracted by mutual desire, are obliged to postpone their marriage for a number of months or even years, they must exercise their will power in order not to arouse their sex desire and so bring on an exhausting inner conflict; otherwise

both partners will, with time, become neurotic or even alienated from each other.

(C) *After Marriage*

27. If a man has married a shy, innocent girl, he should not approach her sexually before she desires him to do so. Neither should he force her to see him naked. He should admire and caress her, but subjugate his own wishes entirely to hers. It may be hours, days or even weeks, before sex desire is aroused in his bride. He can touch the inner and upper parts of her thighs, but not her sex organs. He must bear in mind that an accidental discharge of semen would be repugnant to his partner at this time.

28. Every man should avoid touching the clitoris of his mate, even though she desires it. The bride has to learn to mature to a vaginal sexuality.

29. A man and wife are ready for full sex union only when the vagina has become thoroughly moist, never before.

30. During the entire time of a sex union both partners should devote their full attention to this, to the exclusion of everything else. They should be entirely relaxed and not converse with each other.

31. The successful husband and lover is one who is able to postpone his ejaculation for at least half an hour. It takes an average of six weeks to learn this by gradations. The best method to achieve full control over his ejaculation is one by which the two sex organs are in touch with each other (motionless and without entry) through half an hour, before intercourse starts. When a man has learned to control his ejaculations inside the vagina after movements lasting more than half an hour he no longer needs a preliminary "outdoor position" but can start immediately with a full sex union.

32. If, in the beginning, the man is not able to maintain his erection during the full interval of intercourse, let him not reduce the length of the interval on that account. Instead, let the two sex organs remain in close contact till the end of half an hour.

33. Every wife should bear in mind that a man's sex organ is very sensitive and has a sort of independent life of its own. If she shows repugnance to it, no matter how cleverly she may try to conceal the fact, this organ may refuse to react toward her, even though its owner is deeply in love with her and filled with the wish to possess her.

34. If intercourse lasts less than half an hour it should be repeated during the next hour, in order better to fulfill the demand to control the ejaculation. If intercourse lasts for more than half an hour, it should not be repeated, even among young people, before five days. If it lasts for an hour, a full week should elapse; if for two hours, two weeks; three hours, three weeks.

35. During sexual intercourse, the man should not mount his wife, but should take one of the positions described in Chapter V.

36. Twice a week let husband and wife assume a "locked pincers position", in bed for at least an hour, according to the description in Chapter V.

37. Contraceptive devices made of rubber or fishskin must be avoided, under all circumstances; nor should *coitus interruptus* ever be practiced. If for medical reasons, pregnancy has to be avoided, and the only natural contraceptive method of the "cycle" cannot be used, because of menstrual irregularity, then the wife should adopt a diaphragm fitted by her physician, or use the "Temperature Chart" method.

38. People who speak of sex lightly and treat it as a joke betray a low state of culture in sexual matters.

39. Every married couple should build up a life for themselves, independent of parents or relatives. Let them resolutely avoid living with their parents, no matter what economic temptations such an arrangement may offer.

40. If married couples are unkind, intolerant, and overcritical with each other, if they are quarrelsome, malicious, jealous, and irritated apparently by nothing, then in most cases, sex disappointments lie behind these seeming nothings.

41. To build up the capacity for love is an art in itself. But like every other art it has to be continuously cultivated, exercised and controlled. The biggest and most damaging mistake which

married people make is believing that courtship and modesty can be abandoned as superfluous after marriage. Just as our body cells need to be replenished, so also our feelings need constant nourishment. It is essential to excite and harmonize the love partner or, in other words, to arouse his or her sensuality. Marriage partners are most in need of such mutual stimulation. If they "let themselves go" at home in all kinds of unesthetic habits of dress, cleanliness, table manners and general behavior, married life will become unattractive and dull.

42. People always forget that no one can be held responsible for feelings. Reproaches about vanishing love are absurd, and perilous as well. Love is voluntary and cannot be forced.

43. Love begets love. It is unreasonable for a man to expect his wife to respond to him sexually if she is irritated by reproaches, bickerings or quarrels.

44. The first rule of love is altruism. It can be obtained and preserved by learning to combat egocentricity and bad temper and by building up that faculty of the imagination which enables one to apprehend the needs, moods and wishes of a beloved mate.

45. The original cause of all vanity, of all competition, of all struggle for success in study, sport or business is the urgent, though often unconscious, desire for love manifested in one of its many forms, such as admiration or high esteem. With time the original motive, the desire for love, is forgotten and all that remains is ambition for power or money which has now become an end in itself.

46. Before you criticize your mate stop and ask yourself: Am I perfect? And remember that aggressive attempts to alter a person's habits or attitudes, or a sharp, reproaching voice tend to arouse stubbornness and hostility; kindness and affection are more apt to achieve the desired ends. In order to develop the desired quality in one's mate one must behave as though it existed. It is futile, even perilous, to tell a liar, "you're lying." But the remark, "I trust you," frequently challenges the liar's ambition to live up to it.

47. In the case of women with intense but unfulfilled sex desires, widows, divorcees and neglected wives (especially if such women

are going through the menopause), excellent results are often obtained by taking a warm douche at bedtime, on alternate nights, of from 10 to 20 minutes duration, while lying comfortably in a tub of hot water. This treatment is made easily possible by fitting a piece of rubber tubing over the bath faucet. It will be found that the steadily flowing water relieves the tension of the whole organism, leaving the woman relaxed and peaceful. If she goes to bed immediately, she will in all probability sleep without any medicine. During the douching process, let the woman concentrate her attention on the sensations in her vagina. An orgasm is not an essential part of the proceeding; if one takes place it should be disregarded and should not be considered as the purpose or aim of the douche.

48. Female hormones are often prescribed to mitigate the disturbances which commonly accompany the menopause. Many physicians now know that male hormones, combined with a very small amount of female hormones, are more apt to be efficacious.

49. A deep relationship exists between sickness and the unfulfilled desire for love. Hospitals and doctors would not be so overtaxed if real understanding and expression of love were more prevalent.

50. "Open your heart and your mind
To those perplexed and unhappy,
Never let hope slip, or courage,
Keep the sun in your soul, and your feet
On the path of your destiny . . ."

(Author unknown.)

PART II.

QUESTIONS AND ANSWERS.

(1) QUESTION: *Is intercourse during pregnancy permissible?*

ANSWER: Yes, until about four weeks before the beginning of labor pains, if the sex union is performed very carefully in the recommended position and with clean sex organs. During the

first four months of pregnancy every intercourse should be avoided during the weeks in which the wife would have had her menstrual period had she not become pregnant. Miscarriages usually occur during this period.

(2) QUESTION: *How long after the birth of a child should intercourse be avoided?*

ANSWER: Intercourse may be resumed four to six weeks after childbirth.

(3) QUESTION: *Why have you not mentioned sex diseases so important in the sex life of mankind?*

ANSWER: A physician (specialized in this field) deals with the two kinds of infectious sex diseases: gonorrhea and syphilis. Thanks to new discoveries these diseases, when treated in their early stages, can be cured in a short time. In any case, if a person follows the spirit of my book, he will not be likely to contract such a disease, because he will avoid promiscuity, prostitutes, and frivolous sex play with casual acquaintances.

(4) QUESTION: *If the sex life of a person is dead, what can be done?*

ANSWER: In most cases the sex desire of a person is absent not because it is dead but because it is dormant. Through disappointments, or other causes, the innervation to the sex organs can be blocked. It takes time to rekindle the sex urge after a long period of dormancy. But, in the same way that weak muscles have to be systematically exercised to reach full capacity, so can gently progressive sex play awaken and stimulate desire in a partner. Sometimes the female partner has to take the initiative for several times, until the sex hormones in her mate begin to function again satisfactorily.

(5) QUESTION: *Should injections of hormones be taken to stimulate sexual desire?*

ANSWER: Only in the beginning, perhaps once or twice. But better not regularly. Otherwise there is danger that the artificial supply of hormones will render the natural supply from the sex glands useless, whereupon the glands may stop work.

(6) QUESTION: *Is long sex abstinence harmful?*

ANSWER: The best method to insure animation and vitality is a

well performed, regular sex life. It stimulates the production of sex hormones and relaxes the bodily tension. But if circumstances hinder this for a long time, then the sex energy has to be sublimated by increased application to other activities, such as work, study, pursuit of the arts, sport and so on, in order to diminish the unreleased tension.

(7) QUESTION: *In what profession do you find the poorest lovers?*

ANSWER: In the *Physiology of Sex* by K. Walker you will find the right answer, which agrees with my own experiences: "Sexuality is usually more vigorous amongst those in whose lives emotions and sensory impressions play an important part, as among poets, musicians and artists, while amongst scientists, philosophers, intellectuals it is found at its lowest. More surprising is that the life of movement, in sports, athletics, and games makes poor lovers."

(In our opinion it is not surprising, because too much sublimation takes away sex energy.)

(8) QUESTION: *How can you expect a man to break all his long-practiced sex habits to follow your rules?*

ANSWER: In many cases we expect it. For how can one expect to become an expert in any field without serious training? Correct sex performance is hard to learn, but it is worth while.

(9) QUESTION: *How can a couple concentrate on an undisturbed sex act when children sleep in the same bedroom?*

ANSWER: We can only offer the rules for a satisfactory sex life; their application has to be solved by the couples themselves. But where there's a will there's a way. Once a week husband and wife can find an undisturbed hour for themselves; someone can be found to take care of the children.

(10) QUESTION: *What chance has a girl, raised in such an ideal way as you describe, of finding a mate with similar qualities?*

ANSWER: Parents should choose their friends among people with similar tendencies and should direct their children away from playmates from disorganized homes. In that way compatible mates are more likely to find each other. "If we can educate children to love and admire and want that which is good and beautiful, they will want that kind of men and women," says Albert E. Wiggam;

or, as William James stated, "the final aim of education is to teach us to know a good man when we see him."

(11) QUESTION: *On what days of a woman's monthly cycle is her sex desire strongest?*

ANSWER: According to Dr. K. Davis, who studied the sex desire of over 2000 women, maximum desire was nearly always noted within a period from two days before to a week after menstruation.

(13) QUESTION: *You announced a new approach to human sex relations. What do you consider new in your explanations?*

ANSWER: There were eleven considerations which constituted a new approach. These considerations are based, as yet, more on logic and practical experience than on scientific research.

1. The abandonment of the clitoris sensation in favor of the vaginal sensation, in order to achieve the highest degree of orgasm. (Recommended earlier by Freud, but not by other sex experts, who sometimes give counter advice.)

2. The emphasis on the more important and more delightful part of sex intercourse: the exchange of bio-electricity between two partners. (The equilibrium between the two different bio-electrical potentials, with its accompanying full relaxation, is achieved in about half an hour of continuous sex contact.)

3. The warning against the use of condoms as the archenemy of success in human sex relations. Condoms isolate the two sex organs and therefore hinder the exchange of bio-electricity between the two partners, as lipstick does in a love kiss. Result: tension.

4. The recommendation of the side position, (described in Chapter V) as the one in which the two partners can lie together entirely relaxed in full sex contact for hours; and the warning against the position in which the man lies over the woman, a method usually used among civilized people where intercourse lasts only a few minutes.

5. The importance of similar wave length, wave frequency and wave amplitude in the body rays of two persons as one of the main reasons for sympathy and attraction, (if they are not blocked by neurosis). The pleasant feeling which comes from

holding hands indicates that these two persons are attuned to each other.

6. Regarding "Platonic Love" as physical in nature and not spiritual. I consider "Platonic Love" to be the exchange of different bio-electrical potentials of two partners through mere skin contact instead of sex intercourse. A thorough study of the dialogue between Socrates and Aristophanes in Plato's *Symposium* would support my belief.

7. The frequency of sex intercourse: Never before five days after the last intercourse, if the intercourse lasted half an hour; never before a week, if the intercourse lasted one hour. (The full recharge of bio-electricity takes time.) Otherwise we exhaust the production of sperm cells and decrease the production of sex hormones.

8. I regard and explain *real* homosexuality as a physical change in a person: Every person also possesses, normally, a certain amount of the opposite sex hormone. The change in the quantity of the original sex hormones to hormones of the opposite sex, and the consequent change of bio-electricity, drives a person to a member of the same sex. (A highly theoretical explanation.)

9. The explanation of "love" from a physical standpoint. Whatever brings us relaxation from the tension in our cells we love. If a person can no longer fulfill this need in us, we do not love him any more. (A philosophical consideration.)

10. The hypothetical explanation of the main causes of sex attraction:

(a) The need inherent in the matured male and female sex cells to unite and by so doing regain their lost quantity of chromosomes.

(b) The difference in sex hormones.

(c) The difference of bio-electrical potential in male and female.

(d) The similarity of wave length.

11. And last, but not least, the consideration of *neurasthenia* not as a neurosis, but merely as a bodily tension, caused by an overcharge of bio-electricity in the whole organism. The amazing therapeutic results achieved through a long-lasting bodily contact with an attuned person supports this belief.

Glossary of Terms

1. **Abortion:** Premature birth brought on by artificial means or natural causes, before the sixth month of pregnancy.
2. **Adolescence:** Period of maturing to manhood or womanhood.
3. **After-birth:** After the birth of the child, a vascular (blood vessel) structure, by which the fetus has been nourished, remains in the uterus (womb). This is the placenta connected to the child by the umbilical cord. To free the child from the cord, the latter is cut near the child's skin, leaving a visible scar called the umbilicus or navel. Afterwards the placenta is delivered through the vagina by contraction of the uterus. This process, or the delivered placenta, is called after-birth.
4. **After-play:** In a sex union the sperm cells of the man flow through the vagina into the uterus. This sex act is normally very exciting for both of the partners. The woman, particularly, takes time to calm down from the tension and therefore a man should remain with his penis in the vagina as long as possible, or relax her with his fingers in the vagina. This is called afterplay.
5. **Amnion:** One of the membranes which protect the unborn child.
6. **Ampulla:** The widened part of the Fallopian tube.
7. **Anal erotic:** There are periods in the early state of childhood in which children have feelings of lust in the inner skin of their anus, often demonstrated in their delight at bowel movements. This pleasure is called anal erotism.
8. **Annulment:** The legal cancellation of a marriage, as if the couple had not married at all. The former wife must resume her maiden name.
9. **Artificial insemination:** A process in which the deposited sperm cells of a man are injected into the vagina of a woman in order to produce pregnancy.
10. **Auto-erotism:** A sex satisfaction through manipulating one's own sex organs.
11. **Azoospermia:** The lack of sperm cells in the testicles.
12. **Barrenness:** The incapacity of a woman to become pregnant.
13. **Bartholin's glands:** Glands in the vagina which deliver their secretion when a woman is sexually aroused, lubricating the vagina in order that the penis can more easily glide into it.
14. **Bestiality:** A perversion, in which intercourse is performed between a human being and an animal.
15. **Birth:** The delivery of a child from the uterus, normally 280 days after conception.
16. **Birth (premature):** A child who is born earlier than nine months after conception.
17. **Birth-canal (vagina):** Tube-like passage which leads from the uterus to outside of the body, for the admission of the penis and for the suitable passage of the baby during birth.
18. **Birth control:** Methods of preventing pregnancy.

19. Births (multiple): The birth of more than one child of the same pregnancy.
20. Breast: To give the breast, means to nourish an infant with the milk which is normally produced in the breasts of a mother for several months after the birth of a baby.
21. Caesarian: An operation, in which a child is taken from a pregnant woman by an incision through the abdominal wall and into the uterus, instead of the normal birth through the vagina.
22. Castration: The removal of the sex glands: testicles or ovaries. The mere removal of the penis without removal of the testicles can also be called castration.
23. Castration-complex: The neurotic fear of a boy that he may be deprived of his penis. The frightened belief of a girl, that she has lost a penis she once possessed. (According to Freud.)
24. Cervix: The neck of the uterus, through which the semen has to go on its way in to meet the ovum, and through which the menstrual blood and babies pass on their way out to the vagina.
25. Change of life: The time in the life of a woman in which the ovaries cease to produce egg cells.
26. Childbirth: Act of bringing forth a child through contractions of the muscles of the uterus: a process called labor.
27. Chromosomes: Hair-like substances in the nucleus of a cell which bear the unit characters of heredity.
28. Circumcision: The removal of part or all of the foreskin of the penis.
29. Climax: That stage in the process of sexual excitation where the delight in the act reaches its highest peak and the internal glands release their secretions.
30. Clitoris: Minute erectile organ of the external female genitals between the lesser labia.
31. Coitus: A sex performance between a man and a woman in which the penis enters the vagina and moves forward and backward there until, normally, the sperm cells flow out into the vagina and on into the uterus.
32. Coitus interruptus: A coitus in which the male partner does not allow his sperm cells to flow through the vagina into the uterus, but at the moment of their delivery, withdraws his penis from the vagina.
33. Coitus reservatus: A method of prolonged motionless intercourse, without ejaculation and orgasm.
34. Conception: The moment in which a sperm cell unites with an egg cell.
35. Condom: A contraceptive cover, made of rubber or fish-skin, worn over the penis.
36. Confinement: The time from which the delivery of a baby starts till the birth is completed.
37. Conjugation: (See Coitus.)
38. Continence: Restraining oneself from sex satisfaction.
39. Contraceptive: A device to prevent pregnancy.
40. Contrectation: According to Moll, the desire to touch a person (holding hands, rubbing the hands gently over each other's body, caressing).
41. Copulation: (See: Coitus)

42. Corpus luteum: Or yellow body: the empty, puckered sac remaining after an egg is delivered from the ovary.
43. Cowper's gland: Lies between prostate and rectum, furnishing lubricating secretion.
44. Cumilinctus: (See: French Love)
45. Defloration: The rupture of the hymen, the thin skin which is stretched over the entrance of the vagina. Sometimes this rupture occurs through masturbation or, normally, with the first intercourse, when the penis enters the vagina, by which act a woman loses her virginity.
46. Detumescence: Release of tension of the body.
47. Diaphragm: A thin sheet of rubber, fitted by a physician to the size of the vagina, which is placed over the mouth of the cervix before intercourse, in order to hinder the flow of the sperm cells into the uterus and thus to prevent pregnancy, allowed only in cases where a woman has the legal right to use this precaution.
48. Divorce: The legal breaking up of a marriage, after which the wife still has the right to use her married name.
49. Ductus deferens: Tube through which the male cells pass from testes to penis.
50. Ejaculation: Act of expelling male cells in the male fluid.
51. Ejaculatio praecox: The premature emission of the male sex secretions (semen, prostata-secret) before the female partner has reached her orgasm. The inability to hold back the sex secretions is mostly caused by the weakness of the muscles of the ducti, through which the sex secretions flow. This weakness can be overcome through exercise.
52. Ejaculatory duct: The ductus which leads from the testes to the penis.
53. Embryo: The unborn child in its later stages of development.
54. Emission: Act of expelling male cells in the male fluid.
55. Endocrine: Pertaining to the ductless glands, which pour hormones directly into the blood.
56. Epididymis: A portion of the testes in which the sperm cells are temporarily stored.
57. Erection: The stiffening of the penis through the increased inflow of blood in the sponge-like structure of the organ.
58. Erogenous zones: Certain parts of the body of a person, which are very sensitive and react to caressing with sex desire (for instance, the lips, the tongue, the nipples of the female breasts).
59. Eros: God of love in ancient Greece.
60. Eroticism: The development of sex desire through irritation of the erogenous zones.
61. Estrogen: Female sex hormones.
62. Eunuch: A person whose testicles or penis, or both organs, have been removed.
63. Exhibitionism: A perversion in which a person wants to show his or her sex organs. With this performance a male can even reach an ejaculation.
64. Fallopian: Name of tubes through which the egg passes from ovary to uterus.
65. Fellatio: (See: French Love.)

66. Female: Of or pertaining to a woman who normally can, in her period of fertility, bear and give birth to children and provide milk for her offspring.
67. Feminine: Appearance or qualities which are characteristic of a female.
68. Fertility: The capacity to produce offspring.
69. Fertilization: The meeting (fusion) of the sperm and the egg, resulting in pregnancy.
70. Fetishism: A perversion in which not a person as a whole, but only a certain part of this person (for instance, the leg, or neck) or a symbol of this part (for instance a glove or underwear) is loved and to such a degree that the mere touch of this part can give the lover full sex satisfaction (orgasm or ejaculation).
71. Fetus: The unborn child in its early stages of development.
72. Fimbria: End of the Fallopian tube, through which the delivered egg from the ovary enters the tube.
73. Fishskin: A very thin contraceptive cover made from the skin of a fish which is worn over the penis.
74. Foetus: (See: Fetus.)
75. Foreskin: The projecting part of the thin and elastic skin over the penis or clitoris.
76. French Love: Methods of sex stimulation with mouth and tongue.
77. Frigidity: The incapacity of a woman to reach sex satisfaction by coming to an orgasm, to enjoy the sex act or even to become moist in the vagina during intercourse.
78. Fundus: The top of the womb.
79. Gametes: Sex cells, the ovum and the sperm.
80. Genes: Carriers of heredity, contained in a chromosome.
81. Genital: Pertains to the reproductive organs of either sex.
82. Glans: The head of the penis.
83. Gonads: (See: Sex Glands.)
84. Gonorrhea: A sex disease, acquired through sex contact with an infected person.
85. Gratification: Delightful relaxation from sexual tension.
86. Gynandrisms: The inclination of a female organism toward the male type of physique.
87. Gynecologist: A physician, who treats the sex organs of women and delivers babies.
88. Hermaphrodite: An organism possessing partially formed organs of both sexes.
89. Homosexual: An individual sexually attracted by persons of the same sex.
90. Hormones: (See: Sex Hormones.)
91. Hymen: Membrane which partly closes the vagina, commonly called a maidenhead.
92. Illegitimate: Born of parents not married.
93. Immorality: As commonly used, unchastity, (having extra-marital sex relations).
94. Impotence: The incapacity of a man to enter the vagina with his penis because of its lack of erection.

95. Impregnation: (See: Conception.)
96. Insemination: Takes place when, during copulation, the male deposits his seminal fluid in the genital tract of the female.
97. Insemination (artificial): The mechanical introduction of male sperm cells through injection, into the female genital tract to effect impregnation.
98. Intercourse: The penetration of the penis into the vagina.
99. Isthmus: The narrowest part of the Fallopian tube.
100. Karezza: A method of prolonged, inactive intercourse without ejaculation and orgasm.
101. Labia (major and minor): Two elongated cushions or folds which surround and enclose and in part comprise the external genital organs of the female.
102. Labor: (See: Childbirth.)
103. Lactation: The secretion of milk from the mother's breasts as food for a baby.
104. Lesbian: A woman who is attracted more to a woman than to a man. (See: Homosexual.)
105. Libido: Psychic energy (Jung); *élan vital* (Bergson); sexual impulse (Freud); in general: sexual desire.
106. Maidenhead: (See: Hymen.)
107. Male: Of or pertaining to a man possessing normally developed sex organs, by which sperm cells are produced and transmitted.
108. Mammary glands: Glands which secrete milk.
109. Masochism: A perversion in which a person achieves full sex satisfaction through suffering, mostly physically, such as being beaten or whipped.
110. Masturbation: A sex satisfaction attained by manipulating the sex organs.
111. Maturity: That time in which the sex organs have become fully developed and produce matured sex cells.
112. Meatus: The opening of the urethra.
113. Menopause: The time in the life of a woman when the ovaries cease to produce egg cells.
114. Menstrual cycle: Lapse of time, usually twenty-eight days, between onset of one menstruation and the next.
115. Menstruation: The monthly period, averaging from three to five days, during which a part of the lining of the uterus is cast off, causing some bleeding, and discharged through the uterus and the vagina, prior to the formation of a fresh lining to receive the egg.
116. Midwife: Woman whose occupation it is to assist in childbirth.
117. Miscarriage: Premature expulsion of the fetus; or of the fetus before it is viable. (28th week)
118. Monogamy: Marriage with one mate at a time.
119. Mons Veneris: A rounded prominence over the female pubic bones which, after puberty, is covered with pubic hair.
120. Narcissism: An erotic feeling aroused in a person by his own body.
121. Navel: Mark or depression in abdomen marking place where birth cord (umbilicus) was attached.

122. Nipples: Protuberant, erectile opening of ducts of the milk glands, on the breasts of a female, through which the young suck milk.
123. Nocturnal emission: Spontaneous discharge of semen and prostate secretions during sleep.
124. Oedipus complex: According to Freud, the too great attachment of a girl to her father or of a boy to his mother, which lasts even after puberty and interferes with a love choice for marriage.
125. Oestrin: Female hormones.
126. Onanism: (See: Masturbation.)
127. Oral erotism: The sensitiveness of the mucosae of the lips to contacts which arouse sexual desire.
128. Orgasm: The ejaculation of a man: the discharge of the sex glands in the vagina and the contraction of the uterus of a woman at the climax of a sexual act.
129. Ovary: Female sex organ in which egg cells and female hormones are formed.
130. Ovulation: The discharge by the ovary of the ripened egg.
131. Ovum: Female sex cell, egg.
132. Parthenogenesis: Or, "virgin birth," the development of eggs of certain species of animals without fertilization.
133. Pelvis: Girdle of bones forming a framework for the lower part of the abdomen.
134. Penis: External male organ through which urine passes, and semen after puberty. In the average human adult this organ increases from two to four inches in length, and to one inch or more in diameter, during erection.
135. Phallus: Greek word for penis, generally used for objects with erotic symbolism.
136. Placenta: The organ in the uterus through which the unborn child is nourished and through which its wastes are excreted.
137. Platonic Love: Commonly considered as a love between two persons without sex relations.
138. Pregnancy: Condition or state in which the egg cell is fertilized by a sperm cell, resulting in the development of a child.
139. Premature ejaculation: Uncontrolled discharge of the seminal fluid during a sex union.
140. Prepuce: Foreskin of the penis or clitoris.
141. Promiscuity: Indiscriminate sexual relationships.
142. Prostate: Male glands which secrete part of the male fluid.
143. Prostitution: Sexual relationship for pay.
144. Prudery: Affected or excessive reserve, especially in matters of sex.
145. Puberty: Period when reproductive organs begin to function.
146. Pubic hair: Hair around male and female sex organs, first grown during puberty, that marks sexual maturity.
147. Quadruplets: The birth of four children of the same pregnancy.
148. Quintuplets: The birth of five children of the same pregnancy.
149. Rape: Enforced sex intercourse.
150. Rejuvenation: Procedure invented by Dr. Steinach, in which one or both

ductus deferens in a man are tied up in order to prevent the outflow of sperm cells from the testicles, and by so doing to stimulate the male sex hormones to greater activity, thus giving a man more vigor and energy.

151. Reproduction: (See: Conception.)
152. Reproductive capacity: (See: Fertility.)
153. Reproductive organs: (See: Sex organs.)
154. Rhythm Methods: A method of preventing pregnancy by avoiding sex intercourse during the days around ovulation, the only days in which pregnancy can occur.
155. Sadism: A perversion in which a person has to be cruel to another person, mentally or physically, in order to obtain full sex satisfaction.
156. Sapphic love: Homosexuality between two female persons.
157. Scrotum: The pouch which contains the testicles.
158. Secondary sex characteristics: The characteristic differences, other than those of the sex organs, in the appearance, voice, etc., of a man and a woman.
159. Semen: (See: Sperm cells.)
160. Seminal duct: The channel through which the sperm cells flow from the testicles.
161. Seminal fluid: Containing sperm cells, prostate secretion and fluid from other glands.
162. Seminal vessels: Male glands which, for a long time, were believed to store the superfluous sperm cells but which probably only supply one constituent of semen.
163. Sex: The characteristic differences between male and female.
164. Sex act: (See: Intercourse.)
165. Sex desire: The wish for sex satisfaction, through the release from tension in the sex organs.
166. Sex energy: The vigor of a person derived from the production of sex hormones.
167. Sex glands: Testicles and ovaries with the accessory glands in the sex region.
168. Sex hormones: Secretions of the sex glands of a person delivered directly into his blood stream.
169. Sex maturity: The time in a person's life during which sperm cells are produced in the testicles and egg cells in the ovaries.
170. Sex organs: All parts of a body which are involved in the task of procreation.
171. Sex position: The manner in which the sex organs of a couple are brought in contact.
172. Sex relations: The mutual touch of the sex organs.
173. Sex satisfaction: Mainly achieved through ejaculation and orgasm.
174. Sex stimulation: All means of arousing sex desire.
175. Sex union: (See: Intercourse.)
176. Sex urge: The desire for sex satisfaction.
177. Skin contact: The touch of the skin of two persons.
178. Smyma: The whitish, pasty material under the foreskin of the penis, also found about the clitoris.

179. Spayed: Having had female sex glands removed.
180. Sperm cells: The cells in the testicles, one of which must combine with an egg to produce a future child.
181. Spermatogenesis: Formation of male sexual cells.
182. Spermatozoa: (See: Sperm cells.)
183. Steinach operation: (See: Rejuvenation.)
184. Sterility: The incapacity to reproduce.
185. Sterilization: Process by which people are made incapable of reproducing.
186. Sublimation: Using sex energy for other purposes than sex satisfaction (for instance science, art, sport).
187. Suppository: Small conical mass of an easily soluble substance for introduction into the orifice of a body cavity (e.g., in the vagina).
188. Syphilis: One of the venereal diseases acquired through sex contact with an infected person.
189. Testes (testicles): Male sex organs in which sperm cells and male hormones are formed.
190. Testosterone: Male hormones.
191. Thigh: Part of the leg or hind limb above the knee and adjoining the trunk of the body.
192. Tongue kisses: Kisses in which the tongues of a couple are in close contact, sex desire being thus aroused.
193. Triplets: The birth of three children of the same pregnancy.
194. Twins: The birth of two children of the same pregnancy.
195. Umbilical cord: The tube, about two feet long, which leads from the placenta of the mother to the navel of the embryo and supplies it with blood.
196. Undescended testes: Testicles which remain inside the body, instead of descending to the scrotum.
197. Urethra: The duct through which the urine flows from the bladder.
198. Uterus: The female organ in which an embryo develops into an infant. (See: Womb.)
199. Vagina: Tube-like passage which leads from the uterus toward the outside of the body, adapted for the admission of the penis.
200. Vaginismus: A spasmodic muscular contraction near the outlet of the vagina.
201. Vas deferens: Spermatic seminal duct leading from epididymis to ejaculatory duct.
202. Venereal diseases: (See: Gonorrhea and Syphilis.)
203. Vestibule: An oval space between the labias with exits, one of which is the opening of the urethra, the other of the vagina.
204. Virgin: A female who has had no sex relations.
205. Vulva: The external part of the female genitals.
206. Vulvo vaginal gland: Gland which furnishes vaginal lubrication during the sex act.
207. Wassermann: A blood test, one method of diagnosing syphilis.
208. Withdrawal: (See: Coitus interruptus.)
209. Womb: The uterus in which the egg or ovum becomes an embryo and grows into a baby.
210. Zygote: The cell after the male cell enters the egg.

INDEX

- Abnormal relationships, 184
 Abortion, 175; definition, 234
 Absolute reflex, 212
 Abstinence: ejaculation, 175 *fn.*; sublimation, 230-31; tension, 193
 Acquired habits. *See* Conditioned reflex
 Adjustments (sex): character differences, 20; consideration, 220; love, 220; physical, 44; psychological, 44; unselfishness, 220
 Adler, Alfred, *quoted*, 193
 Admiration, 200-01, 228
 Adolescence: definition, 234; guidance, viii-ix; guilt, 35; menstruation, 51; sex experience (girl 18 yrs.), 33-35; sex experiences, recognition of, 35; sex information, 58-65; sexual "naughtiness," 31; social relationships, 76
 Adrenalin, 204
 Adults: alcoholism, 20; community activities, 39-40; crime, 20; damage done by, 26; egocentricity, 27; happiness, 23; immaturity, ix, 15, 26; impotency, 20; inferiority, 39; love life differences, 27; marriage unhappiness, 39; masturbation, 66-70; normal life, 26; perversion, 20; unsocial, 27. *See also* Husbands; Wives; Women
 Adventure, craving for, 40
 Affection: excessive, 26; partner's lack of, 187; shame in showing, 88
 After-birth, definition, 234
 After-play, definition, 234
 Alcohol: adults, 20; divorce, 19; inhibitions, 193; love, 221; radiations, body cells, 216; relaxation, 105, 150
 Alienation: mistakes, 21; tension, 16
Allgemeine Physiologie (Verworn), 110
 Altruism, 228
 Ambivalency of feelings, 201-03, 221, *ex.*, 152-53
 America, divorce rate, 19
 American Association for the Advancement of Science, 216
 American Indians, *Karezza* practice, 89
American Journal of Surgery (Sept. 1948), 183
 Amnion, definition, 234
 Ampulla, definition, 234
 Anal erotism, definition, 234
 Anatomy: children, interpretations to, 51-58 (*ex.*); sex organs, 58-65
 Anger: intercourse, 146; marriage, 43; self-control, *ex.*, 95
 Annulment, definition, 234
 Antipathy, radiations, 189, 218-19
 Anus: erotism, 234; infancy, 27; sensations, 27. *See also* Genitals; Masturbation
 Anxiety, self-control, *ex.*, 95
 Anxiety neuroses: Freud, 119-20; intercourse, 119-20; sex relations, inadequate, 119-20
 Arabia, choice of mate, 217
 Arabian couple, vii, 80-85
 Aristophanes, Greek scholar, 91
Ars Amandi (Ovidius), 220
 Art, sublimation in, 188
 Artificial insemination, definition, 234
 Artists: as lovers, 231; impotence, 196
 Athens, Greece, university of, viii
 Athletes, as lovers, 231
 Attachments: boy to mother, 28; girl to father, 28
 Attitudes: bitter, 16; hostile, 16, 17; impulses, 40; parents, 36; toward sex, 188; unprejudiced, 40
 Attraction: causes, 233; common interests, 219-20; conditioned reflex, 215; partner choice, 211; physical, 79, 219-20; radiation, 189; spiritual, 219-20
 Australia, divorce, 19
 Authority, parents, 37, 45, 46
 Auto-erotism, definition, 234

- Avarice, divorce, 19
 Azoospermia, definition, 234
- Ball, Eric G., 112
 Barrenness: definition, 234; resentment of, 174
 Bartholin's glands, definition, 234
 Bashfulness, children, 25
 Bathing, relaxation, 109, *ex.*, 94, 95
 Beatings: children, 29, 45, *ex.*, 29-30; marriage, 28-29; provoked, 29, *ex.*, 29-30; relaxation, 29, *ex.*, 29-30; sadism, 31; sadistic-masochistic tendencies, 29, *ex.*, 29-30; self-esteem, 29, *ex.*, 29-30; sex development, 28-31, *ex.*, 29-30; stealing 31
 Beds: double, 105, 126; twin, 105
 Bender, Dr. James F., 44
 Benjamin, Harry, 113
 Bestiality, definition, 234
 Bickering, 228
 Bio-electricity: blocking, 129; contraceptives, 173, 243; exchange of, 138, 232; homosexuality, 116, 233; menstruation, 181; ovulation, 119, 181-82; potential, 79-84, 106, 117, *ex.*, 80-81; procreation, 215; recharging, 233; sex attraction, 215; sex organs, 160
 Biology: children, interpretations to, 51-58; electricity, 78-126; love, 203; research, 110-20
 Birth: definition, 234; multiple, 235; premature, 235
 Birth-canal, definition, 234. *See also* Vagina
 Birth control, 172-83; definition, 235; faulty methods, 187; *Karezza*, 177; rhythm method, 177, 178, 180-82, *ex.*, 129
 Biting: children, 25; intercourse, 87
 Bitterness: marriage, 78; wives, 19
 Blood: menstruation, 51; penis, 57
 Body contact, 105. *See also* Skin contact
 Body tension, 29, 56-57, *ex.*, 29-30
 Boredom, 195; marriage, 43
 Bottle feeding, 27, 85. *See also* Breast feeding
 Boyish girls, 225
 Boys: castration complex, 235; competition, father, 25; competition, siblings, 25; conditioned reflexes, *ex.*, 214-15; daydreaming, 54; disobedience, 57; emotional immaturity, 26; erection, 57; falling in love, 224; father, 25, 47; germ cells, 55-56; guilt, 57; hero-worship, 26; infection, 40; irritation of mother, 200; jealousy, 25; masturbation, 56-57, 69-73, 75, 76; maturing, 26; mothers, 28, 200; nudity, 49, 223; penis, erection, 55, 57; play, 28; poor student, 54; problems, ability to handle, 54; prostitution, 40; radiations, 56, 154; relaxation, 71, 74; scrotum, 55; sex development, 26; sex education, 54-65; sex organs, 55, 56, 57, social relationships, 76; spanking, *ex.*, 29-30; sperm cells, 55-57; stealing, 31; talks with father, 47; testes, 56, 57
 Brain cells, 136, 205
 Breast: caressing, 118; castration, 64
 Breast feeding, 88, 235
 Bridal nights, 164, 188-89
 Bridge playing, friction, *ex.*, 146
 Broken homes, 20, 44, 79
 Brothers: children's love energies, 39; competition, 25; sex experience with sister, *ex.*, 34; sisters, seeing in the nude, 49
 Brutality, divorce, 19
 Burr, D. H. 113
 Business women, activity outlets, 109
- Caesarean operation, definition, 235
 California, University of, viii, 66-67, 120
 Canada, divorce rate, 19
 Career women, 43
 Caressing: bio-electrical streams, 118; breasts, 118; intercourse, 86-88, 98, 100-01; nipples, 118; rejection, 195
Carezza. See Karezza
 Case histories, 127-71
 Caste system, choice of mate, 216, 217
 Castration, 63-65; definition, 235; masturbation, 73

Castration-complex: definition, 235; threats, 48

Catatronics, 115

Cells: bio-electricity, 89-90, 103, 105; brain, 136, 205; chromosomes, 112; egg cells, 53, 55, 70, 175; electricity, 87, 111, 112; elements, 111; exercise, 88; female, 53, 55, 175; germ, 54-56; hypertension, 86; male, 53, 55, 175; muscle, 205; nerve, 95, 112; relaxation, 104; sex, 70; skin, 82, 95, 119; sperm, 60, 61-62, 178, 179; structure, 59-65

Cervix: definition, 235; sensory nerves, 174fn.

Change of life. *See* Menopause

Character: children, 38; development, 22; differences, 20; ejaculation control, 151; faulty traits, 22; *Karezza*, 97; love, 21, 22; qualities of, 20-21, 22; reformation, 224-25, 228; sex and, 103; threats, 30-31; transformation, 23; understanding, 21; unfaithfulness, 201; weak, 225

Chemical contraceptives, 174

Childbirth: definition, 235; intercourse after, 230

Childishness, sex activity, 28

Children: abilities, 45-46; anal erotism, 234; anatomical differences, 223; animal torturing, 31; bashfulness, 25; beating, 29, 45, *ex.*, 29-30; bottle-feeding, 85; broken homes, 20, 44; castration, 64; character, 38; conception, 175-76, 178; conflict, 31, 74, *ex.*, 35-36; curiosity, 49; daydreaming, 39; defiance, 45; delinquency, 20; desire for, *ex.*, 130; disobedience, 68; disturbed, 44; divorce, 19, 196; duplicity, 77; education, 231-32; energy, 224; erotism, 234; estrangement, 47; explanations to, 47-65; fear, 45, 48, 218; "first puberty," 88; force, 30, 37; guidance, viii-ix, 37, 40, 41; guilt, 74; happiness, 23, 46, 57; harmonious constitutions, 219; harmonious home, 23; hatred, 16; high blood pressure, 86; homes, broken, 20, 44; homes,

disturbed, 44; hostility, 33; humiliation, 45; hypersensitivity, 39-40; ignorance, 32, *ex.*, 32-33; ill-trained, 105; imagination, 50; impotence, 16; incompetence, 39-40; indecencies, 48-49; indecisiveness, 48; independence, 25-26; inferiority, 39; inhibitions, 41; "innocence," 58; laziness, 224; loneliness, 36, 39; love, misdirected, 17; love and sex, values of, 107; love life, 26-27; lust, 234; marriage, early, 44; marriage, endangered, 16; masturbation, 27, 40, 66, 68-77; mendacity, *ex.*, 38-39; mental disturbances, 20; mortality, 27, 86; mother's bed, 223; mother's care, 223; nakedness, 48-49, 223; neglect, 209; neuroses, 16, 31; neurotics compared with, 219; nursemaid, 208; obedience, 29-31, 68; obscenity, 77; observation, 38; obstinacy, 29; Oedipus complex, 188; only child, 45; over-indulgence, 28, pampering, 28, 39; parents, confidence in, 31-32; parents, desire to go to bed with, 86; parents, intimidation, 48; parents, sex cells, 62; parents as friends, 224; parents' bedroom, sleeping in, 231; parents' behavior, 36; parents' chromosomes, 62; parents' embarrassment, 58; parents' intercourse, 105; perversions, 16, 20, 24-25; play, 27-28, 46; playmates, 231; psychosomatic diseases, 20; puberty, 68, 88; questions, 47, 49-50, 223; relaxation, 57, 70; religion, 49-50, 76; repression, 34, 41, 48; resentment, 17; resistance, 224; ridicule, 45; sadism, 31; security, 18, 44; self-denial, 45; self-esteem, 29; self-love, 25, 39; self-reliance, 46; senses, training, 207; sex development, 24-46; sex differences, 49; sex education, 27, 36-40, 41, 57-58, 107; sex experiences, 33-35, 38; sex experimentation, 17; sex fears, 45, 48, 223-24; sex ignorance, *ex.*, 32-33; sex impulse, 16-17, 24-25, 31, 36, 41, 72, 75, 224; sex information, when to give, 17, 50; sex instinct, 24-25, 47,

- 68; sex problems, 36; sex talks with, 47-65; sexual attacks, 31-32; sexual "naughtiness," 31; sexual observation, 31; sexuality, 40; skin contact, 27, 85-86; social sense, 39; spanking, 29-30; spoiling, 45, 48; stealing, 31; stubbornness, 224; suspicion, influenced to harbor, 16; threats, 30-31; thyroid gland, 63; training rules, 45-46; treated without love, 224; unhappy, 225; will power, 224; working mothers, 45; youngest, 196. *See also* Adolescence; Infancy
- China: divorce, 19; partner choice, 17; sex life, cultivation of, 72
- Chinese couple, vii
- Christmas, parents' story about, 50-51
- Chromosomes, 60-62, 65; cell, 112; definition, 235; heredity, 235; homosexuality, 26; hormones, 116
- Church, attitude toward masturbation, 67-68, 77
- Circumcision, definition, 235
- Cleanliness, 228
- Climacteric, 64
- Climate, influence of, 217
- Climax, definition, 235
- Clitoris: definition, 235; foreskin, 237; girls, 57; intercourse, 86-87, 100; intercourse preparation, 98-99; orgasm, 71-72, 99, 169; prepuce, 239; sensation, 232; size, 57; smyrma, 241; touching, 169, 226; vagina, 57
- Clothing, talks about going without, 48-49
- Coenzymes, 114
- Coffee, 105, 216
- Coitus, definition, 235. *See* Intercourse
- Coitus interruptus*: contraindication, 172-73, 227; definition, 235; illness producing, *ex.*, 120-21
- Coitus reservatus*, definition, 235
- College students, masturbation, 66-67
- Common interests: alienation, 21; attraction, 219-20; divorce, 18; reconciliation, 22-23
- Community activities of adults, 39-40
- Companionship, 43
- Compatability, 221, 224
- Competition: boys, 25; cause of, 228
- Compulsion: fear, 194; hysteria, 120; intercourse, 119-20; masturbation, 73; neurosis, 120; rules, resistance to, *ex.*, 158; unbearability, *ex.*, 156
- Concentration: advice, 231; inability, *ex.*, 120-21; intercourse, 99, 104, 126, 192, 226, *ex.*, 169
- Conception, 175-76; date determining, 181-82; definition, 235; preparation, 25-26; prevention, 173, 183; rhythm method, 178. *See also* Fertilization; Insemination; Ovulation; Pregnancy
- Conditioned reflex, 212-15; attraction, 215
- Compulsion, 214; example, 214-15; influence, 221; tension, 214, 215
- Condom: bio-electricity, 232; definition, 235; use, *ex.*, 120
- Confinement, definition, 235
- Conflict: children, 31, 74, *ex.*, 35-36; compulsion neurosis, 120; domestic, 20; emotion, 34; home, 36; inner, 35-36 (*ex.*); marriage postponement, 225-26; masturbation, 56-57, 73, 76; morality, 16; neurosis, 35-36 (*ex.*); perversion, 28; puberty, 16, 42; social, 16
- Conjugation. *See* Coitus; Intercourse
- Consciousness: children, 49-50; impulse blocking, 48; neurosis, 211
- Consideration: adjustments, 220; husbands, 138; mutual, 23; perfection, 23
- Continence, definition, 235
- Contraceptives, 172-75; condom, 232, 235, *ex.*, 120; contraindication, 232; definition, 235; diaphragm, 141, 227, 236; fishskin, 150, impotence, 173; rubber, 150, 227; use, *ex.*, 120, 141, 227
- Contractation (instinct): definition, 236; example, 29-30; mother and infant, 27, 223
- Conversation, during intercourse, 226
- Cooperation: husbands, 22, 108, 130 32; rules, 127

- Copulation. *See* Coitus; Intercourse
- Corpus luteum*, definition, 236
- Couples: estrangement, 22; ill-mated, 218; cases showing improvement, *ex.*, 138-49; cases who cannot be helped, *ex.*, 128-38; cases with excellent results, *ex.*, 149-61; marriage postponement, 225-26; radiations, 218-19, *ex.*, 81, 83
- Courtship, 228. *See also* Engagement
- Cowles, Doctor, 186*fn.*
- Cowper's gland, definition, 236
- Cradle rocking, 25
- Crime: adults, 20; criminals, 176, 200; intercourse, ignorance of rules, 78
- Cripples, emotional, 176
- Criticism, 228
- Croisset, Francis de, *quoted* on paternity, 46
- Cruelty: children, 25; marriage, 43
- Crying: infancy, 85, 199-200; woman (25 yrs.), *ex.*, 122
- Cumilinctus*. *See* French love
- Cunning: impulse, 30-31; children, 30; threats, 30
- Curiosity, in children, 49
- Customs, influence of, 217
- Damascus couple, 80-85
- Dancing: example, 143-44; love, 221; pleasure, 25
- Dasgupta, Doctor D. A., 180
- Daughters: falling in love, 224; only, 225
- Davis, Edward, 182
- Davis, Doctor K. B., 232
- Daydreaming: boys, 54; children, 39
- Death, questions about, 51
- Deception: children, 47-48, 223; parents, 47
- Defiance: children, 45; masturbation, 75
- Defloration, definition, 236
- Delinquency: children, 20; intercourse rules and, 78
- Dependence, wives freed from, 19*fn.*
- Deprecation of the sex instinct, 26, 187, 188
- Depression: companionship, 42; happiness, 43; impotency, 196; sex impulse, 73-74; women, 108
- Derision, 187
- Desire (sex): awakening, 194; children, 40; definition, 240; fears, 105; hormone injections, 230; hostility, 33; inhibitions, 197; kissing, 225; love, 194; sensation impaired, 73; stimulation, 225, 203; unfulfilled, 228-29; women, 194
- Desuggestion, Sinn und Erklarung* (Tietjens), 213
- Detumescence, 106; definition, 236
- Deuteronomy* 25:5-10, 69
- Development (sex): boys, 26; character and, 22; periods, 25-26; restriction, 26; sex training, 27
- Diaphragm: definition, 236; use, 141, 227
- Dickinson, Doctor H., 103
- Dickinson, Doctor Robert L., *quoted*, 71
- Diet, and frigidity, 192
- Disease: fear, 16, 42, 187; infectious, 230; intercourse rules, ignorance of, 78; women, fear of, 42, 187
- Disgust, feeling of, 16; radiations, 219
- Disobedience: children, 68; guilt, 57; suprarenal gland, 63
- Dissatisfaction: husbands, 130; mistakes, 21; search for variety, 43
- Divorce: America, 19; Australia, 19; avarice, 19; brutality, 19; Canada, 19; Catholics, 145; cause, 19; children, 19, 196; China, 19; common interests, 18-19; contemplated, *ex.*, 159, 141-43, 150, 152, 161, 163, 165; definition, 236; drunkenness, 19; Europe, 19; examples, 128-29, 129-33; financial difficulties, 19; industrialism, 19*fn.*; intercourse, 119; maladjustments, 19; moral compunctions, 19; 1936, 19; 1946, 19; rate, vii, 19-20; reconciliation, *see* Reconciliation; selfishness, 19; sex desires, unfulfilled, 228-29; sex education, 44; South Africa, 19; tension, 16, 229; unfaithfulness, 19; women, 108

- Dolls, playing with, 28
 Domestic conflict. *See* Conflict
 Double bed, 105, 126
 Douches: birth control, 174; sex desires, unfulfilled, 229
 Dreams: burdens removed through, 96; rape, 194
 Drinking, 207, 225. *See also* Alcohol
 Drives (sex), excitation of, 186
 Drugs, 105, 193
 Drunkenness, and divorce, 19
Ductus deferens, definition, 236
 Duplicity, in children, 77
- Education: beating, 29; children, 231-32; husbands, 21-22; loveless, 187; mother, neurotic, 176; perfunctory, 187; social sense, 39; threats, 30-31. *See also* Schools; Teachers
 Education (sex): children, 27, 36-40, 41, 57-58, 107; development, 27; divorce, 44; emotional immaturity, 26, 41; faulty, 41, 187, 188; husbands, 21-22; lack, consequences of, 19; love instinct undeveloped, 225; marriage, 37-38, 171; masturbation, 75-77; need for, ix, 43-44; puberty, 42; questions, evasion of, 47; strict, 41; sublimation, 75; suppression, 27; wives, 21-22
 Egg cells: female, 53, 55, 70, 175; girls, 55; male, 53, 55; menstruation, 53; ovaries, 70; sperm cells, 55
 Ego: children, 39; marriage, 40; over-development, 187
 Egocentricity: adults, 27; combatting of, 228; frigidity, 193; impotence, 193; masturbation, 75
 Egypt, *Karezza* practice, 89
 Egyptian couple, vii
 Einstein, Albert, 111
Ejaculatio praecox: definition, 236; example, 150, 152; immaturity, 102-03, 150; impotence, 185
 Ejaculation: abstinence, 175fn.; control, 102, 151, 226, 227, ex., 129; definition, 236; husbands, 15, 226; intercourse, 102-03, 106, 126; *Karezza*, 89, 97; orgasm, 184; premature, 118-19, 239; relaxation, 138; withdrawal before, 141
 Ejaculatory duct, definition, 236
 Electricity: biology, 91; body cells, 87, 111, 112; hair, 110, 113; medicine, 113, 114-15; negative, 112; organic, 65; physics, 91, 110-15; positive, 112; research in, 110-13
 Electricity in human relationships, 78-126, ex., 153-54, 159-60
 Electron (unit of electricity), 111, 112, 114, 216fn.
 Ellis, Havelock, 27, 85-86, 204
Emanation of the Human Body, The (Reichenbach), 215
 Embitterment, 39
 Embracing, 87
 Embryo: cell structure, 81-82; definition, 236; female, 62; male, 62; nerve cells, 95; skin cells, 95; syphilis, 175
 Emission, definition, 236
 Emotion: blood vessels, reactions on, 204; conflicts, 34; control, 151; emotional cripples, 176; immaturity, ix, 15, 16, 26, 187; impulses, blocked, 48; intercourse, disturbances in, 78; marriage, contact in, 43; maturity, 16, 20, 41; parassociation, 213; personality, 41; pleasure, 205; radiations, 218-19; relaxation, 104; repression, 44; states of, 48
 Endocrines, 62; definition, 236
 Energy: children, unloved, 224; dissipation, 21; exhaustion, 41; hormone, 106
 Energy (sex), 137; definition, 240
 Engagements: advice, 224-26; long, 188
 Entoderm, 82
 Epididymis, definition, 236
 Erection: definition, 236; frustration, 190; impatience, wives, 197; intercourse, 102, 103, 226; *Karezza*, 98; nipple, 115; penis, 55, 57, 115; perfectionism, confused with, 130
 Erlanger, Doctor Joseph, 113
 Erogenous zones, 115; definition, 236
 Eros, god of love, 236
 Eroticism, definition, 236
 Esteem, 228

- Estrangement: children, 47; resentment, 23
- Estrogen (female sex hormones), 108, 116, 117, 229
- Estrone, 183
- Eugenics, 175, 176
- Eunuch, definition, 236
- Europe, divorce rate, 19
- Exhaustion of energy, 41
- Exhibitionism, definition, 236
- Experiences (sex): active, 35; adolescence, 35, *ex.*, 33-35; children, 33-35; development, 35; dread, 35; forfeiture of, 15; latent, 35; marriage partner selection, 37; passive, 35; psychoanalysis, 35; recognition of, 35; repression, 35; unconsciousness, 35; uninhibited, urge for, 37; wives, 16
- Experimentation of children, 17
- "Facts of life": father's interpretation of, 47; presentation to children, 51-58
- Failure: fear of, 187; marital life, 217
- Fairy tales, 223
- Fallopian tubes, 61, 174; ampulla, 234; definition, 237. *See also* Fimbria
- Families: harmony, 27; social life, 221-22
- Fathers: boy's competition with, 25; chromosomes, 60; "facts of life," interpretation, 47; harmonious homes, 44; only daughters, 225; son, talks with, 47; spanking, *ex.*, 29-30; too stern, 157
- Fear: children, 45, 48, 223-24; *coitus interruptus*, 173; compulsion, 194; conditioned reflex, 213-14; derision, 187; development, 218; disease, 42, 187; disgrace 223; (of) failure, 187; feelings of, 48; frigidity, 187, 194; honesty, 31; impotence, 187, 193, 194; intercourse, 129; (of) losing oneself, 187; masturbation, 56, 68, 72, 73, 76; (of) men, *ex.*, 92-93; menstruation, 51; over-sensitive men, 197; penis, 166-69; pregnancy, 172, 187, 198, 223; rejection, 35; relaxation, 204; sex, 48, 73, 188, 223; sex act, 178, 182; sexual excitement, *ex.*, 166; sexuality, 36; talks, 48; tension, 204; vibration alteration, 218; wedding night, 164, 188-89
- Feeling: ambivalency, 201-03, *ex.*, 152-53; pleasure, 48, 204-05
- Fellatio. *See* French love
- Female, definition, 237. *See* Girls; Wives; Women
- Feminine, definition, 236
- Femininity, 117
- Fertility, definition, 237
- Fertilization: definition, 237; intercourse, 62, 178-80
- Fetishism, 59; definition, 237
- Fetus: definition, 237; miscarriage, 238
- Fimbria, definition, 237
- Fishskin, 150, 227; definition, 237
- Foods, influence of, 217
- Force: children, 30, 37; love, 228; nakedness, 226; neurosis, 157; sex impulse, 48
- Foreskin, definition, 237
- Freedom, desire for, *ex.*, 156, 157
- French love, definition, 237
- Freud, Sigmund: anxiety neuroses, 119-20; clitoris sensation abandonment, 232; libido, 115; love, 203; Oedipus complex, 239; parents enlightenment of children, 47; question-mania, 49-50; sex activity, 24; sex development, 25; sex frustration, 24; transference, 210-11; unconscious, discovery of, 17fn.
- Friction, in marriage, 78
- Friendship: children, 224; interests, 221; parents, 224, 231; Platonic love, 91; radiations, 189
- Frigidity, 184-98; bridal night, 189; clitoris, 99; *coitus interruptus*, 173; companionship, 43; definition, 184, 237; egocentricity, 193; guilt, 191; happiness, 43; immaturity, 29; inhibitions, 185-87, 192; intercourse, 16, 103fn.; irritation, 99; marriage, 43; masochism, 29; masturbation, 66, 73-74, 99; pregnancy fears, 129; re-

- pression, 41; sex relations, 107; tension, 16; wives, 15, 16, 20, 79, 130, 131, *ex.*, 160
- Frustration: adult neuroses, 24; children, 130; erections, 190; intercourse, too frequent, 106; intercourse, with a dry vagina, 100; sex instinct, 191; wives, 19
- Fundus, definition, 237
- Gallas (Negro tribe), 27
- Galvanometer, 181, 216
- Gambling, 207, 225
- Gametes, definition, 237
- Ganglion cell system, 209, 213, 214, 219
- Garrett, Dr. Sherman S., 183
- Gasser, Dr. Herbert S., 113
- Genes, 60; definition, 237
- Genesis 38:8-10, 97
- Genitals: activity, 24; definition, 237; electricity, 91; exhaustion, 42; playing with, 27, 223; puberty, 24
- Germ cells, 54-56; body, 54-56; boys, 55-56; girls, 55; infants, 55; masturbation, 56; pressure, 56; relieving activity, 54; sleep, discharge during, 56; speed of travel, 56; testes, 56
- Girls: affection, excessive, 26; attitude towards sex, inherited, 188; beauty, 222; boyish, 225; castration complex, 235; clitoris, 57; conditioned reflexes, *ex.*, 214-15; defeminized, 43; dolls, 28; egg cells, 55; falling in love, 224; father attachment, 28; germ cells, 55; home atmosphere, 35-36; hormones, 108, 116, 117, 229; household tasks, 45, 162; in love with love, 202; love instinct, undeveloped, 225; masturbation, 68, 69-73, 76; menstruation, first (12 yrs.), 51-54 (*ex.*); moral instinct, 214; mothers, easy-going, 37; neurotic sex life, 92-97; nudity, 49, 223; ovaries, 61, 178, 179, 181; ovum, 55; penis, 57; play, 28; problems, ability to handle, 54; radiations, 154; relaxation, 71, 74; sex desire (15 yrs.), *ex.*, 32-33; sex impulse, 58; sex instinct, 214; sex instruction, 51-54, 58-65, (*ex.*); sex organs, 52, 53, 55; shy, innocent, 226; social relationships, 76; South Sea Island, 86; tiresome, 222; uterus, 55; vagina, 55; weariness, *ex.*, 143-44
- Givelet (French physicist), 216
- Glands (sex): definition, 240; hormones, *see that heading*; injury, *ex.*, 64-65; old age, 64; secretions, 58, 63, 58; transplanted, 64-65
- Glans, definition, 237
- Glossary of sex terms, 234-42
- God, stories about, 50
- Gonades. *See* Glands (sex)
- Gonorrhea, 230; definition, 237
- Grandchildren, 16
- Grandmother, attitude toward sex, *ex.*, 33-34, 35
- Grandparents, chromosomes, 60
- Gratification, definition, 237
- Greece, 72
- Greenblatt, Robert G., 182
- Greenland, children's education in, 38
- Grew, F. A. E., 79
- Grief, 208
- Guidance: adolescence, viii-ix; children, viii-ix, 37, 40, 41; neurosis, 40; parents, 37
- Guilt: adolescence, 35; children, 74; conquering, 190; disobedience, 57; feelings, unconscious, 21; frigidity, 191; incest-wishes, 28; intercourse, 87, 104-05; intimidation, 48; masturbation, 57, 71, 73, 76; mother, 209; rebuff, 48; repression, 35; sexual matters, 48; talks, 48; training, overly strict, 31; unconscious feelings, 35; wives, 191
- Gynandrisms, definition, 237
- Gynecologist, definition, 237
- Habit: acquired, *see* Conditioned reflex; biting, 25; cooing, 25; differences in, 20; faulty, 18; no wish to change, 21; parents, 46; pleasurable, 25; scratching, 25; sex habits, long practiced, 231; sucking, 25

Hair: electricity in, 110, 113; pubic, 240

Hallucinations, ex., 122, 124

Handholding: bio-electricity, 117; conditioned reflex, *ex.*, 214-15; pleasure, 225, 233; sexual desire, 225, *ex.*, 147, 153-54

Handling, of sex organs, 56

Hangover, after sex excess, 136

Happiness: adults, 3; children, 23, 46, 57; companionship, 43; *Karezza*, 89; love, 19, 42; marriage, vii, 43; principles for, 18; self-control, *ex.*, 95; wives, 19

Harmony: home, 23, 38, 44-45, 126; marriage, 19, 23, 218; sex perfection, 20

Hatred: children, 16; competitors, 142; husbands, 191; intercourse, short, 118-19, *ex.*, 128, 135-36; marriage, 43, *ex.*, 128; radiation, 189, 219; wives, 19

Headaches, 108, *ex.*, 121

Heart attacks, ex., 121

Herby, N. J., quoted, 102

Herd instinct, 221

Heredity: chromosomes, 60, 235; reflexes, absolute, 212, 214; sex attitudes, 188; sex impulse, 31, 41; sex instinct, 25, 41, 49

Hermaphrodite, definition, 237

Hero-worship, 26

High blood pressure (hypertension): body cells, 86; children, 86; examples, 120-22, 154; sex excess, 136; sex relations, normal, 119-20; women, 108

High School students, sex instruction, 58-65

Holmes, Oliver Wendell, 203

Homes: broken, 20, 44, 79; children, disturbed, 44; conflicts, 36; disorganized, 231; duties, neglected, *ex.*, 146, 150; girls, tasks in, 45, 162; harmonious, 23, 38, 44-45, 126; home life, 44; immorality, 33; inharmonious, 36, 105; liberation from parental home, 39-40; love energies, 39; relaxation, 195; sexuality, 40

Homosexuality: attitudes, 26; bio-electricity, 116, 233; definition, 58, 237; hormones, 26, 116, 233; immaturity, 26, 116; infancy, 25; masturbation, 116; mutual masturbation, 26, 69; physical constitution, 26; puberty, 26

Honesty, 20, 31

Hormones (sex), 63-65; animation, 106; chromosomes, 116; decrease, 136; definition, 240; development, 39; difference, 233; electrical systems, 112; energy, 106; estrone, 183; female, 108, 116, 117, 229; femininity, 117; homosexuality, 26, 116, 233; hormonal gland, 124-25; infants, 25; injections, 230; male, 108, 116, 117; masculinity, 117; masturbation, 69, 75; premature production, 70; production of, 25, 70, 135, 136, 231, 233; puberty, 39; secretion of, 222; sex attraction, 215

Hostility: children, 33; criticism, 228; husbands, 107-08; marriage, 79, *ex.*, 149; mother-in-law, *ex.*, 140-42; mothers, 17, 200; sex desire, 33; wives, 16, 192

Housewife, role of, 45

Housework, ex., 147-48, 162

Humiliation: children, 45; potency, 194; puberty, *ex.*, 33

Husbands: advice to, 107-08; approach, 16, 22; bio-electrical potential, 79-84, 106, *ex.*, 80-81; birth control, 172-83; boredom, 195; "common interests," 18, 21; consideration, 138; cooperation, 22, 108, 130-32; dissatisfaction in wife, 130; education, 21-22; ejaculation, 15, 226; emotion control, *ex.*, 151; emotional maturity, 16; frigid women, 192; good, 45; grown-up children, 196; habit changing, 21; hatred, 191; hostility, 107-08; immaturity, 16, 107; impotence, 184-98; inconsideration, 21, 130; intelligence, 191; intercourse, 58, 78-126; kindness, 191; (as) lovers, 18, 194-95; mother ideal, 28; neglected, *ex.*,

- 144; nervous, 79; newly wed, 191; obstinacy, 107-08; Oedipus conflict, 28; offended, 197; orgasm, 185; oversensitive, 196, 197; patience, 191; potency, 15; resentment, 21; rules, dislike for, 137-38; ruthless, 130; satisfaction when *he* desires it, 107; selection of, 202; self-centered, 130; self-control, 138; sensual, *ex.*, 151; sex education, 21-22; sex urge dormancy, 230; spoiled, *ex.*, 151; tension, 79; unsatisfactory response, 15; weariness, *ex.*, 143, 144; weight, 87; wives, relations with, 21-22; worry, 43
- Hymen, definition, 237
- Hypersensitivity, of children, 39-40
- Hypertension. *See* High blood pressure
- Hypocrisy, 17, 24
- Hysteria: compulsion neurosis, 120; conditioned reflexes, 214; intercourse, 119-20
- Ignorance: children, 32-33 (*ex.*); marriage, 43; women, inhibited by, 42
- Illegitimacy: children, explanation to, 52-53; definition, 237; example, 92-93; law, 52-53; marriage, 52-53; morality, 52-53; parents, 53; religion, 52-53
- Illness. *See* Disease; Sickness
- Imagination: children, 50; curtailment, 51; pleasure, 205; religion, 51
- Immaturity: adult, ix, 15, 26; education, 26, 41; *ejaculatio-praecox*, 102-03, 150; emotion, viii-ix, 15, 16, 26, 187; homosexuality, 26, 116; husbands, 16, 107; marriage, 99, 218-19, 224; masochistic fixation, *ex.*, 29-30; masturbation, 75, 77; mental, 41; radiations, 218-19
- Immorality, definition, 238
- Immortality, questions about, 51
- Impotence, 184-98; adults, 20; children, 16; contraceptives, 173; definition, 184, 238; husbands, 184-98; masturbation, 66, 73-74; neurotic causes, 187, 196, 197, 102; Oedipus complex, 28, 188; periods of, 197 repression, 41
- Impregnation. *See* Conception
- Impulse (sex): attitude toward, 40; awakening of, 54; castration, 64; children, 16-17, 24-25, 31, 36, 41, 72, 75, 224; consciousness, blocking from, 48; degradation, 187, 188; depreciation, 26, 187, 188; depressions, 73-74; female, 58; force, 48; heredity, 31, 41; inferiority complex, 73-74; inhibition, 40; localization, 25; male, 58; malice, 30-31; mastery, 54; nervous system, 82; pleasurable habits, 25; relieving activity, 54; repression, 30-31, 36, 48, 54; struggle with, 31; suicidal intentions, 73-74; understanding of, 40; undiminished, 31; union of, 24
- Incest: taboo, 188; wishes, 28
- Incompatibility, 44
- Incompetence, in children, 39-40
- Inconsideration, 21, 130
- Indecencies, of children, 48-49
- Indecisiveness, of children, 48
- Independence, child's development of, 25-26
- India: *Karezza*, 89; mate, choice of, 217; sex life cultivation, 72
- Indifference, in marriage, 43
- Industrialism, and divorce, 19*fn*.
- Infants and infancy: absolute reflex, 212; anus and anal sensations, 27; bottle feeding, 27, 85; breast feeding, 88, 235; contrectation, 27, 223; crying, 85, 199-200; fondling, 70; germ cells, 55; holding by mother, 85, 223; homosexuality, 25; instinct-life, 25; love-life education, 27; lust regions, 27; masturbation, 48; mortality, 86; mouth and oral sensations, 27; narcissism, 25; nursing, 223; perversion, 25; rubbing, 85; sadism, 25; sadistic-masochistic tendencies, 29; self-love, 25; sex activity, 24; sex instinct, 25; sex play, 48; sexual pleasure feelings, 48; tension, 70; uterus, 52, 53; vagina, 53
- Infection, 40

Inferiority: children, 39; community activities, 39-40; marriage unhappiness, 17, 39

Inferiority complex, 73-74, 142, 187

Information (sex): adolescence, 58-65; children, when to give, 50; parents, fear of, 57-58; teachers, 57

Inhibition: alcohol, 193; children, 41; frigidity, 185, 186, 187, 192; impotence, 185, 186, 187; impulses, 40; marriage, 41; physical love, 191; pregnancy fear, 172; sexual desires, 197; women, 16, 188, 190

Insanity: example, 122, 125; masturbation, 56, 73

Insemination, definition, 238. *See also* Conception

Insemination (artificial), definition, 238

Instinct: animals, 213; contrectation, 27; heredity, 25, 41, 49; play, 28

Instinct (sex): children, 24-25, 47, 68; deprecation, 26, 187, 188; fear, 73; fulfillment, 16; infancy, 25; mature, 24; puberty, 24, 68; scorn, 26; sex organs, 59

Intellectual pleasure, 205

Intellectuals, as lovers, 231

Intercourse, 78-126; anger, 146; bio-electrical potential, 79-80; childbirth (after), 230; clitoral orgasm, 71-72, 99, 169; compulsion, 119-20; concentration, 99, 104, 126, 192, 226, *ex.*, 169; concept of, 58; contraceptives, 172-75; definition, 238; disappointment, 188; duration, 102-04, 118, 119, 227, *ex.*, 150, 159; erection, 102, 103, 226; fertilization, 62, 178-80; frequency, 86, 105-06, 119, 233, *ex.*, 158-59; frigidity, 16, 103*fn.*; girl (15 yrs.), *ex.*, 32-33; guilt, 87, 104-05; hitting, *ex.*, 146, 148; husbands, 58, 78-126; hysteria, 119-20; impotency periods, 197; irritation, 83, 107, 118-19, 126, 129, 134, *ex.*, 135-36; Jews, 180; *Karezza*, *see that heading*; kissing, 87, 88, 98, 100-01; love, 220; masturba-

tion, 73, 109; mechanism of, vii; neutralization, 115-16, 118, 160; normal, 43; odor, 177; orgasm, 101, 103, 104, 109, 126, 173, 185, *ex.*, 159; perfect, 15; position, 87, 100-02, 138, 227, 232, *ex.*, 170; pregnancy, 229-30; prejudice, 58; preparation, 86-88, 98-101, *ex.*, 148, 149; pressure, 87; recommended time for, 105; relaxation, *see that heading*; repetition, 227; RULES, 15, 98-107, 125-71, 174; "scenes," *ex.*, 146, 148; short, 118-19, 128, *ex.*, 135-36; speaking during, 138; sperm cells, 61-62, 102, 103, 106; tension, 83, 103, 104, 109, 134, 160, 234, *ex.*, 121-32; vagina, dry, 100

Interests in common, 18, 21, 22-23, 219-20

Intimidation, 48

Intolerance, 78, 227

Invalids, 176

Irritation: *coitus interruptus*, 173; hormonal glands, 125; intercourse, 83, 107, 126, 129, 134, *ex.*, 135-36; intercourse, short, 118-19, 128, *ex.*, 135-36; marriage, 227, *ex.*, 149; masturbation, 109; mothers, 200; one-sided sex play, *ex.*, 124; wives, 19, 79

Ishlondsky, Dr. Nicholas, 212

Isthmus, definition, 238

James, William, *quoted*, 232

Jealousy: boys, 25; control, 25; marriage, 227; wife, *ex.*, 141, 142

Jerusalem, Wilhelm, 205

Jews, fertility, 180

Job satisfaction, 45

Judgment, lack of, 26

Karezza, 89-92, 97-98; birth control, 177; definition, 238; duration, 102; erection, 98; example, 170-71; self-control, 89; will power, 182

Kegal, Dr. Arnold, 102

Kersch, B., 215

Killing time, 207

Kindness, 22, 191

- Kinsey, Alfred C., 106fn.
 Kissing: delight, 225; electrical potential, 117; intercourse, 87, 88, 98, 100-01; lipstick, use of, 225, 232; love instinct, 225; men, 117; rejection, 195; relaxation, 153-54; sexual desire, 225; tongue, 153-154
 Kleitman, Doctor, 126fn.
 Knaus, Dr. Herman, 177, 180
 Koholyt Institute, Berlin, Germany, 212
 Kupperman, Dr. Herbert, 182
- Labia, 235; definition, 238
 Labor. *See* Childbirth
 Lactation, definition, 238
Laete venire Venus, triste abire solet (proverb), 100
 Lange, Professor, 204
 Langman, Dr. L., 113, 181
 Laziness, in children, 224
 Leland Stanford University, viii, 121-22
 Lenclos, Ninon de, 125
 Lesbian, definition, 238
Leuchtende Pflanzen (Molich), 110
 Levirate marriage, 69
 Libido: definition, 238; Freud, 115
 Lichtenstern, Dr. Robert, 65
 Lindsey, Benjamin Barr, *quoted*, 41
 Lipstick, in kissing, contraindication, 225, 232
 Loneliness, in children, 36, 39
 Loti, Pierre, 207, 208
 Love: adjustments, 220; altruism, 228; ambivalence, 201-03, 221; appreciation of, 41; art of, 18, 220; attractiveness, 19; body radiation, 216-17; capacity, 43-44; character, 21, 22; children, 26-27, 107; choice, 199-222; competition, 228; dead, 21; desire for, unfulfilled, 200; differences in, 27; disgust, 219; excessive, 39; explanation of, 233; force, 228; happiness, 19, 42; hate, 219; hormones, influence of, 65; inhibition, 191; instability, 202-03; instinct, undeveloped, 225; intercourse, 220; love-making, 118, 138; marriage, 21; motherhood, 42; normal development of, 26; nursemaids, 208; nurses, 208-09; perfection, 23; physical, 191, 209-10; puberty, 25-26; radiation, 189, 216-17, 220; reborn, 22; refinement of, 220; rekindling, 21-22; relaxation, 233; resentment, 22; reviving, 21; satisfaction, 22; sensuousness, 40; sex and, 199; sickness, 229; sidetracked, 42-43; spiritual, 209-10, 220; transference, 39, 211-12; transitory mood, 221; understanding, 22; unselfish, 23; usefulness of the person, 208-09; valets, 208; vanity, 228; voluntary, 228
 Lubrication, 169-70
 Lust, 49, 234
 Lying: advice on, 228; children, 38-39 (*ex.*); children's questions, 50, 223; contact, lost through, 50; marriage, 43; parents, 45, 47, 50; results of, *ex.*, 50; Santa Claus, 50; stork story, 47, 49, 50, 52; suprarenal gland, 63
- Macrocosm, 60
 Maidenhead. *See* Hymen
 Maladjustment: divorce, 19; domestic conflict, 20; education, lack of, 19
 Male: definition, 238; egg cells, 53, 55, 175; hormones, 108, 116, 117; sex cells, *see* Sperm cells; sex impulse, 58. *See also* Boys; Husbands; Men
 Malice: children, 30; marriage, 43; sex impulse, 30-31; threats, 30
 Malinowsky, Professor Bronislaw Kasper, 70
 Mammary glands, definition, 238
 Marriage: abnormal relationships, 184; adjustments, 44; advice, 224-29; anger, 43; appearance resemblance, 218; appreciation of, 41; backgrounds, 225; beating, 28-29; before marriage advice, 224-26; bickering, 228; bitterness, 78; boredom, 195, *ex.*, 155-56; boyish girls, 225; character qualities, 22-23; *coitus interruptus*, 172; companionship, 43; compatibility, 221, 224; conditioned reflexes, 212-15; consideration, 21, 157; courtship, 228;

criticism, 228; cruelty, 43; disharmony, 20; early, 44; economic reasons, 139; egoism, 40; endangering, 16; estrangement, 219; feminine type man, 225; fist fights, 29; girls, shy, innocent, 226; happiness, vii, 43, 218; harmony, 19, 23, 218; hatred, 43, *ex.*, 128; hostility, 79, *ex.*, 149; ignorance, 43; illegitimacy, 52-53; immaturity, 99, 218-19, 224; impotency, 16; indifference, 43; inhibitions, 41; intercourse, *see that heading*; interest divergence, 225; intolerance, 227; intrigues, 43; irritation, 227, *ex.*, 149; jealousy, 227; levirate, 69; lies, 43; love, 21, 220; maliciousness, 43, 227; masturbation, 66, *ex.*, 165; matchmaking, 217; modesty, 228; moods, 228; nationalities, 217, 225; needs, 228; nervousness, *ex.*, 123; neurosis, 16, 37, 219; Oedipus complex, 28; over-criticalness, 227; parents, living with, 227; partner, selection, 37-38, 199-222; perversions, 16; postponement, 225-26; quarreling, 227, 228; radiations, 217-19; reconciliation, 78, 79; relaxation, 86; reproaches, 227, 228; repulsion, *ex.*, 128; resignation, 43; restraints, 157; satisfaction, 22; security, 18; self-control, 156; selfishness, 224-25; sex attraction, 220; sex ignorance, 43; sexuality, 40; social sense, 39; stimulation, 228; sympathy, 218; tastes, similar, 219; unconsummated, *ex.*, 93-94; unhappiness, 17, 39; unkindness, 227; unsatisfactory, 19-20. *See also* Divorce; Engaged couples

Masculinity, 117

Masochism: beatings, 29; definition, 29, 238; fixation, 28-29; stimulus, 28-29; tendencies, 30

Massenet, Jules, 206, 208

Masturbation, 66-77; abstinence periods, 193; adults, 66-70; boys, 56-57, 69-73, 75, 76; children, 27, 40, 43, 48, 66, 68-77; church attitude toward, 67-68, 77; clitoris, 99; compulsion, 73; conflict, 56-57; contraceptives, 173;

definition, 238; fear, 56, 68, 72, 73, 76; frequency, 56; frigidity, 66, 73-74, 99; germ cells, discharge of, 56; girl (5 yrs.), *ex.*, 34; girl (15 yrs.), *ex.*, 32-33; guilt, 57, 71, 73, 76; homosexuals, 116; hormones, 69, 75; illness, 56, 72; importance to children, 27; impotence, 66, 73-74; infancy, 48; insanity, 56, 73; intercourse, 73, 109; irritation, 109; marriage, 66; mutual, 26, 69; objections to, 74-77; onanism, 69; puberty, 26, 69; punishments, 68; radiation, 116; reasons for, 66-74; relaxation, 56; resistance to, 56; satisfaction, 56-57; self-control, 223; sensations, 27; talks about, 48; tension, 56-57; threats, 57, 223

Matchmaking, 217

Maturity: actions, 41; definition, 238, 240; emotion, 16, 20, 41; mental, 42; personality, 41; radiations, 219; sex, 42, 240

Meanness, 29

Meatus, definition, 238

Melanesian people, 27, 70-72, 85

Memory, 48

Men: barrenness, 174; bio-electrical potential, 79-80; boys, attracted to, 26; castration, 64; cell structure, 59-65; chromosomes, 61-62, 65; differences from women, 59; electrical potentials, 110, 112, 117; emasculation, 187; embryo, 62; feminine type, 225; kissing, 117; maturation, 42; metabolism, 117; pineal gland, 63; puberty, 61; radiations, 218-19; sexual incapacity, 186*fn.*; sperm cell, 61-62; sterilization, 174; Y chromosome, 61-62, 65. *See also* Boys; Husbands; Intercourse; Wives

Menopause (change of life): definition, 235, 238; example, 145; hormones, 229; tension, 108

Menstruation: adolescence, 51; bio-electricity, 119, 181; blood, 51; child shocked by, 51, 81; cycle, 238; definition, 238; electricity, 84; explanation

- of, 51-54; fear, 51; first, 51-54 (*ex.*); hair electricity, 81, 113; interpretation, wrong, *ex.*, 123; irregular, 180-81, 227; normal, 179-80, 182, 183, 238; ovaries, 53; ovulation, 177, 179, 181; pregnancy, 183, 230; puberty, 51-54; shame, 51; suprarenal gland, 63; tension, 119; uterus, 51-52, 177
- Mental disturbances, 20, 120
- Mesoderm, 82
- Meson (cosmic ray particle), 216*fn.*
- Metabolism, 117
- Microcosm, 60
- Midwife, definition, 238
- Millman, S., 215
- Mind: peace of, 126, 167; states of, 48
- Miscarriage, 230; definition, 238
- Mistakes: alienation, 21; dissatisfaction, 21; resentment, 21
- Modesty, 228
- Molich, Hans (botanist), 110
- Monogamy, definition, 238
- Mons veneris*, definition, 239
- Moods: impulses, blocked, 48; unmotivated, 48
- Morality: conflicts, 16; divorce, 19; illegitimacy, 52-53
- Morbidity, 36
- Morphine, 204
- Mortality, 27, 86
- Mosso, Angelo, 204
- Mother complex. *See* Oedipus complex
- Mother-in-law, *ex.*, 140-42
- Mothers: boy children, 25, 28; child, yearning for, 175-76, 178; child care, 223; children, neglect of, 209; children, sex instinct repression, 16-17; children's lies, 38-39 (*ex.*); chromosomes, 60; confidence in, 47; contractation instinct, 27; crying babies, 85; easy-going, 37; fondling, 70; guilt, for neglect of child, 209; happiness, 42; homes, harmonious, 44; hostility, 17, 200; household tasks, 45; impotence, 196; infants, bodily contact, 85, 223; irritation, 200; love, 42, 199, 200; maternal instinct, 209; mother ideal, 28; nursing, 223; only sons, 151, 225; over-anxiety, 157; question answering, 49-50; sex-thwarted, 17; social prostitution, 37; sons, 151, 225; spanking, *ex.*, 30; stork story, 49, 50, 52; -substitute, 225; syphilis, 175; truthfulness, 49-50; working, 44-45. *See also* Children; Infancy; Wives
- Mouth sensations, 27
- Muscle: cells, 205; re-education, *ex.*, 169; smooth, 186
- Music, craving for, *ex.*, 148-49
- Musicians, as lovers, 231
- Mutual consideration, 23
- Mutual masturbation, 69
- Nagging, 38, 191
- Nakedness. *See* Nudity
- Nansen, Fridtjof, 38
- Narcissism: bio-electricity, 116-17; children, 39; definition, 239; infancy, 25; sexuality, 58-59
- National Institute of Human Relations, 44
- Nationality, 217, 225
- "Naughtiness," 31
- Navel, definition, 239
- Negative electricity, 112
- Nerves and the nervous system: bio-electricity, 118; cells, 95, 112; excitation, 113; impulses, 82; penis, 57; sensory, 174*fn.*; sex impulse, 82
- Nervousness: *ejaculatio praecox*, 152; husbands, 79; intercourse, 83, 126, 129; marriage, *ex.*, 124, 149; women, 108
- Neurasthenia, *ex.*, 121; sex relations, normal, 119-20; tension, 233; women, 108
- Neuroses: adults, 24; anxiety, 36, 119-20; attraction, 232; children, 16, 31; *coitus interruptus*, 172; compulsion, 120; conflicts, 35-36 (*ex.*); escape, 96; force, 157; frigidity, 187; frustration, 24; girl's sex life, 92-97; guidance, 40; impotence, 187, 196, 197; intercourse, 102; marriage, 37, 219; marriage postponement, 225-26; masturbation, 66, 73, 77; morals, 37; neurasthenia, 233; personality split, 211; radiations, 218-

- 19; refuge in, 41; repression, 41, 48; sexual abstinence, 175; sympathy, 232; tension, 211-12; transference, 211-12
- Neurotics, children compared with, 219
- Neutralization, 115-16, 118, 160
- Nietzsche, 220
- Nipples: caressing, 118; definition, 239; erection, 115
- Nirvana, 96
- Nocturnal emission, definition, 239
- Nordenskiöld, Adolf Erik, 38
- Nose thumbing, 48
- Noyes, John, 89
- Nucleus, 60
- Nudity, 48-49; body, seeing of, 49; boys, 49, 223; children, 49, 223; curiosity, 49; force, 226; girls, 49, 223; lustful feelings, 49
- Nurses, impulse to help, 209
- Obedience, of children, 29-31, 68
- Obscenity, of children, 77
- Obstinacy: children, 29; husbands, 107-08
- O'Connor, Dr. Vincent J., 174fn.
- Odors, erotic, 177, 186
- Odstrahlen* (O \dot{d} rays, or Ods), 81, 215
- Oedipus complex: children, 188; definition, 239; example, 155; frigidity, 188; definition, 239; example, 155; frigidity, 188; incest-wishes, 28; marriage, 28
- Oestrin, (female hormones), 108, 116, 117, 229
- Ogimo, D. G., 177, 180
- Onanism. *See* Masturbation
- Oneida Community, 89, 98
- Only child, 45
- Only daughter, 225
- Only son, 196, 225
- Oral erotic, definition, 239
- Oral sensations, 27
- Organic electricity, 65
- Orgasm: clitoris, 71-72, 99, 169; *coitus interruptus*, 173; definition, 184, 239; detumescence, 116; douches, 229; ejaculation, 184; frequency, *ex.*, 130; husbands, 185; inability to have, *ex.*, 130; intercourse, 101, 103, 104, 109, 126, 185, *ex.*, 159; involuntary, 151; *Karezza*, 97, 98; prior to intercourse, *ex.*, 135; relaxation, 138; spanking, *ex.*, 30; tension, *ex.*, 124; uterus, 99; vagina, 71-72, 99, 169; wives, 185
- Origin question, of children, 49, 50, *ex.*, 52-54
- Our Sex Life* (Kahn), 178
- Ovary: definition, 239; egg cells, 61, 63, 70, 178, 181; menstruation, 53, 179; ovum, 53, 55-56, 181, 239
- Over-indulgence, of children, 28
- Over-protection, of children, 39-40
- Over-tension, in sex relations, 119-20
- Over-work, and intercourse, 105
- Ovidius, Naso, 220
- Ovulation, process of, 53, 61, 177, 179; definition, 239; nervousness, 181-82; temperature, 181-82; tension, 119
- Ovum (Ova), 53, 181; definition, 239; sperm cells, 55-56
- Page, Dr. Ernst W., 182
- Palestine, choice of mate, 217
- Pampering: children, 28, 37, 39; marriage, 40; parents, 37, 39-40; sexual development, 28
- Papua: pregnancy, 180; taboos, 180
- Parassociations, 213-14
- Parents: actions, 38; attachment, 28; authority, 37, 45, 46; beating, 29-30; behavior, 36; body contact with, 70; child guidance, 40; child training, rules for, 45-46; children, help to, 47; children, intimidation of, 48; children, unloved, 39; children's bodily cells, 62; children's desire to go to bed with, 86; children's happiness, 46; children's love energies, 39; children's love life, 26-27; children's sex affairs, 88; children's social sense, 39; children's wish to believe, 50; Christmas story, 50-51; chromosomes, 62; confidence in, 47, 50; consistency, 45; contact, 50; damage done by, 26; daughter's falling in love, 224; dra-

- matic scenes, 70; educational rules, 38; embarrassment in talks with children, 58; (as) examples, 38; fiancé's, 224; (as) friends to their children, 224; friendship, 231; guidance, 37; habits, 46; helpless and confused, 37; idealization, 25; illegitimacy, 53; impulse to love, 209; infidelity, 188; information giving, 47, 57-58; instructions, 45; intercourse, 58, 105; liberation from, 39-40; love, misdirected, 17; lying, 45, 47, 50; marital happiness, 38; married children living with, 227; masturbation, 67, 75; matchmaking, 217; menstruation, explanation of, 51; moods, 45; over-devotion to, 224; oversolicitous, 39; pampering, 39-40; pity for, 188; prohibitions, 45; quarreling, 45; question evasions, 47; rejection, 31; resentment, 17; school atmosphere, 32-33; sex attitude, 74; sex information, 47, 57-58; sex occurrences (children), 33-35 (*ex.*); sex problems of children, 36; sons falling in love, 224; "stork" story, 47, 49, 50, 52; tempers, 45; training, 45; understanding, 25, 26; unloving, 39; unmarried, child of, 53
- Parthenogenesis, definition, 239
- Partner choice, 37-38, 199-222
- Paternity, Croisset, *quoted* on, 46
- Patience, 22, 107, 191, 195, 225
- Pavlov, Professor Ivan Petrovich, 212-13
- Peace of mind, 126, 167
- Pelvis, definition, 239
- Penis: blood, 57; castration complex, 235; circumcision, 235; definition, 239; enlarged, 57; erection, 55, 57, 115; fear of, 166, 167, 168, 169; foreskin, 237; friction, 159-60; glans, 237; impotence, 185, 197; intercourse, 101-03, 184; mucosae, 118; nerve stimulation, 57; prepuce, 239; repugnance to, 227; sensitivity, 227; small, 57; smooth muscles, 186; smyrma, 241; sperm cells, 55; touching of, 57; unloved, 197, 227; vagina penetration, 55, 57; weak, 57; withdrawal, 83-84, 119, 151
- Perfectionism, 130
- Personality: actions, 41; emotions, 41; maturity, 41; sexual maturity, 41
- Perspiration, 186
- Perversion: adults, 20; children, 16, 20, 24-25; conflicts, 28; girl (15 yrs.), *ex.*, 32-33; infancy, 25; masturbation, 66, 73; normal development, 24-25; radiation, 116. *See also* Homosexuality; Masochism; Sadism
- Pettiness, self-control, *ex.*, 95
- Phallus, definition, 239
- Philosophers, as lovers, 231
- Physics: electricity, 65, 110-15; electricity in human relations, 115-20; love, 203; organic electricity, 65; research in, 110ff
- Physiology, 58-65; electricity, 110-15; sex organs, 58-65
- Physiology of Sex* (Walker), *quoted*, 231
- Pineal gland, 63
- Pituitary gland, 63; hyperfunctioning, 124
- Placenta, definition, 239
- Plato, 90-91
- Platonic love, 91, 95, 233; definition, 239
- Play (children), 27-28
- Play (sex): children, 48; girl (15 yrs.), *ex.*, 32-33; infancy, 48; one-sided, *ex.*, 124; talks about, 48
- Pleasure: dancing, 25; feelings of, 48, 204-05; habits, 25; imagination, 205; impulses, 25; infancy, 48; normal, 48; parassociation, 213; relaxation, 210; tension, 210; unconscious, 29
- Poets, as lovers, 231
- Poincaré, Henri, 80
- Polynesian customs, 179
- Position (sex), 87, 100-02, 138, 227, 232. *ex.*, 170; definition, 240
- Positive electricity, 112
- Possession, 28

Potency: exceptional, 106*fn.*; humiliation, 194; husbands, 15; intercourse, 130; preventives, 172; self-control, *ex.*, 97; tobacco, 193

Pre-conscious. *See* Subconscious

Pregnancy: carelessness, 183; control, 180; definition, 239; fear, 16, 42, 172, 187, 198; forgetfulness, 183; initiation, 175*fn.*; intercourse, 229-30; laws, 176; menstruation, 183, 230; prevention, 177; syphilis, 175; temperature test, 181-83. *See also* Birth control; Conception

Premarital sexual relations. 179-80

Premature ejaculation, definition, 239

Prepuce, definition, 239

Pressure: germ cells, 56; intercourse, 87

Problems (sex): ability to handle, 54; hidden, 54

Procreation, 42, 215

Promiscuity: definition, 239; disease, 230

Promises, importance of keeping, 225

Prostate, definition, 239

Prostitution: boys, 40; career women, 43; children from broken homes, 20; coitus with dry vagina, 100; definition, 239; disease, 230; experience, *ex.*, 68; girls, 37, mothers, 37

Proton, 111, 112

Protoplasm, 60

Prudery, definition, 239

Psychic power, 204

Psychoanalysis: emotional conflict, 34; experiences, 35; transference, 210-12

Psychology, 20-21

Psycho-neuroses, intercourse, 119-20

Psycho-physical parallelism, 204

Psychosomatic diseases, children, 20

Puberty: castration, 64; children, 68; conflict, 16, 42; definition, 239; education, 42; female, 61; genital organs, 24; homosexuality, 26; humiliation, *ex.*, 33; impulses, 74; instincts, 24; love energies, 39; male, 61; masturbation, 26, 69, 75; men, fear of, *ex.*, 92; menstruation, 51-54; ovaries, 53; self-love, 25; sex activity, 24; sex desire (girl 15 yrs.), *ex.*, 32-33; sex ex-

perience (prior), *ex.*, 34; sex impulse, 16, 25-26; sex instinct, 24, 68; sex instruction, 51-57 (*ex.*), 54-57 (*ex.*); sex interpretation, 188; South Sea Islanders, 86

Pubic hair, definition, 240

Punishment: masturbation, 68, 73, 76; spanking, 29-30, 31; stealing, 31

Quarreling: children, 38, 45; intercourse, 99, 134; marriage, 227, 228; parents, 38, 45; sex excess, 136

Question answering: advice, 223; age of children, importance of, 49, 50; lies, 50; limiting, 54; listening, 49-50; rejection by child, 49-50; timing of, 50; truthful, 49, 50; "where did I come from," 49

Questions: children, 45, 49-50, 223; death, 51; evasion, 47; Freud's explanation, 49-50; immortality, 51; parents' answers to, 47; parents' rejection of, 49; question-mania, 49, 50; soul, 51; talks about, 50

Quintuplets, definition, 240

Rabi, I., 215

Radiations, 215-19; antipathy, 189; attraction, 189; body, cells, 56, 154; Einstein, Albert, 111; hate, 189; immaturity and, 218-19; intercourse, 104; love, 189; marriage, 217; repulsion, 189 streams, 215-19; sympathy, 189; vitality, 190; wave lengths, 216-19.

Rape: definition, 240; dreams, 194; example, 167-68

Reconciliation, viii; attempts at, 133; cases showing improvement, *ex.*, 138-49; cases who cannot be helped, *ex.*, 128-38; cases with excellent results, *ex.*, 149-61

Reflexes: absolute, 212, 214; artificial, 212-13; 214; conditioned, 212-15, 221

Reich, Wilhelm, 114-15

Reichenbach, Karl von, 81, 215

Reik, Theodor, 203-04

- Rejection: caresses, 195; children, 48; fears, 35; kisses, 195; love partner, 187; parents, 31; questions of children, 47-48
- Rejuvenation, definition, 240
- Relations (sex): definition, 240; embarrassment, *ex.*, 163-64, 165; inadequate, 119-20; shame, *ex.*, 163-64, 165; wrong kind, *ex.*, 123-24
- Relaxation: alcohol, 105, 150; art, 207; bathing, 109; beatings, 29, *ex.*, 29-30; body cells, 104; boys, 71, 74; caressing, 118; children, 57, 70; children who bring, 209; conditioned reflexes, 214; douches, 109, 174; ejaculation, 138; fear, 204; girls, 71, 74; home, 195; intellect, 221; intercourse, 83-84, 87, 88, 101, 103-04, 104-05, 106, 119, 136, 173-74, 226, *ex.*, 121, 122, 152; *Karezza*, 89-90; kissing, 153-54; love, 233; love-making, 118; marriages, 86; masturbation, 56; neurotic patients, 211-12; orgasm, 138; pleasure, 210; psychoanalysis, 167, 210; radiations, 96; satisfaction, 19; sex organs, 56; sex perfection, 21; spirit, 221; tension, 205-06, 209; thought transference, 219; unconscious craving for, 20, *ex.*, 29-30
- Release from Nervous Tension* (Fink), 104
- Reliability, 20
- Religion: children, 49-50, 76; illegitimacy, 52-53. *See also* Church
- Remorse: feelings of, 187; intercourse, 87
- Repression: abnormal, 48; children, 34, 41, 48; emotions, 44; flight from reality, 41; frigidity, 41; guilt, 35; illnesses, 48; impotence, 41; injurious, 40; marriage, 43; neurosis, 41, 48; restraint, 41; sex experiences, 35; sex impulse, 30-31, 48, 54; sex instinct, 16; shame, 35; successful, 48
- Reproduction. *See* Conception
- Reproductive capacity. *See* Fertility
- Reproductive organs. *See* Sex organs
- Repulsion: intercourse, 128, *ex.*, 130; pregnancy fears, 129; radiation, 189, 218-19
- Resentment: children, 17; estrangement, 23; intercourse, 99, 104-05, 119; love, 22, mistakes, 21; parents, 17; tension, 149
- Resignation, in marriage, 43
- Resistance: children, 224; neurotic, 15; wives, 21-22
- Restlessness, of women, 108
- Restraint: children, 48; dispersal, 41
- Revenge: masturbation, 75; sex act, 16
- Revolt: children, 37; marriage prospects, 37
- Rhythm, The* (Latz), 180fn.
- Rhythm method, 177, 178, 180-82; definition, 240
- Ridicule, children, 45
- Rubinstein, Dr. Boris, 181
- Rules: long practiced, breaking of, 231; parents, 45; resistance to, *ex.*, 158; young people, 18
- Rules of sex intercourse, vii, 98-107, 174; application, 21-22, 127-71; case histories, 127-71
- Sadism: beatings, 28, 31; children, 31; definition, 240; frustration, 191; infancy, 25; perversion, 31; threats, 31
- Sado-masochistic satisfaction, *ex.*, 29-30
- Saint Nicholas, story about, 51
- Santa Claus story, 50-51
- Sapphic love, definition, 240
- Satisfaction (sex): bitterness, 22; blame for lack of, 15; definition, 241; degrees, 72fn.; example, 82; love, 22; masturbation, 56-57; relaxation, 19; resentment, 22
- Scheinfeld, Amram, *quoted on* adjustment, 20
- Schizophrenia, *ex.*, 122
- Schools: altruistic activities, 39; comradeship, 39; curiosity, 32; frivolity, 32-33 (*ex.*); parents, 32-33; salacity, 32; teachers, 37; team games, 39; teasing, 32. *See also* Education; Teachers
- Schrenzel (African explorer), 27

- Schwarz, Oswald, 28
 Science, sublimation in, 188
 "Science News Letter" (May 3, 1947), 113-14
 Scientists, as lovers, 231
 Scorn, of sex instinct, 26
 Scratching habit, 25
 Scrotum: boys, 55; definition, 240
 Secondary sex characteristics, definition, 240
 Secrecy, 17
 Security: children, 18, 44; marriage, 18
 Self-analysis, 208
 Self-control: anger, *ex.*, 95; anxiety, *ex.*, 95; husbands, 138; intercourse, 103, 125; *Karezza*, 89; masturbation, 223; orgasm, *ex.*, 151-52; sex perfection, 23. *See also* Character
 Self-denial, children, 45
 Self-esteem: beatings, 29, *ex.*, 29-30; children, 29; development, 29
 Self-love: children, 39; infants, 25; puberty, 25
 Self-reliance, children, 46
 Self-reproach, 21
 Selfishness: character reformation, 23, 220; divorce, 19; marriage, 224-25
 Semen. *See* Sperm cells
 Seminal duct, definition, 240
 Seminal fluid, definition, 240
 Seminal vessels, definition, 240
 Sensations: anus, 27; blood vessels, 204; impressions, 231; masturbation, 27; mouth, 27; movements, 204; organs, 27; pleasure, 205; transference of, 27
 Sensuousness, 40
 Separation, tension through, 16
 Sex: character and, 103; definition, 240; love and, 199; nature of, 79
 Sex act. *See* Intercourse
 Sex instruction: children, 17, 47-65; college students, 66-67; high school students, 58-65
 Sex organs: anatomy, 58-65; bio-electricity, 160; boys, 55, 56; children, 24-46; definition, 240; electrical potential, 117; electrical streams, 87; ganglia of brain, 186-87; girls, 52, 53, 55; handling, 56; inferiority, 40; influences, 186; innervation, 230; irritation, 70-71; masturbatory play, 71; physiology, 58-65; puberty, 75; sensations, 27; sex instinct, 59; spasm, 170; task of, 63; tension, 83; touching of, *ex.*, 165; ugliness, 40. *See also* Clitoris; Intercourse; Ovaries; Penis; Testes; Vagina; Uterus
 Sex terms, glossary, 234-42
 Sex union. *See* Intercourse
 Sexual incapacity. *See* Frigidity; Impotence
 Sexuality: conditioned reflex, 213-14; definition, 40
 Shame: conquering, 190; feelings of, 187; repression, 35; training, overly strict, 31; unconscious feelings, 35; wives, 191
 Shyness, *ex.*, 93
 Sickness: conditioned reflex, 214; love, unfulfilled, 229; masturbation, 56, 72; neurotic, 48; sex life, unsatisfactory, 120; symptoms, 48
 Sin, feelings of, 76, 187
 Single persons, 110
 Sisters: boys competition with, 25; brother, sex experience with, *ex.*, 34; brothers, seeing in the nude, 49; children's love energies, 39
 Skin cells, 82, 95, 119
 Skin contact: children, 27, 85; definition, 241
 Skin diseases, 119-20
 Sleep: after intercourse, 101; bodily control, 136; germ cells, 56; masturbation, 56
 Smooth muscles, 186
 Smyrna, definition, 241
 Social conflicts, 16
 Social life, 221-22
 "Social prostitution," 37
 Social relationships: adolescence, 76; boys, 76
 Social sense, 39
 Sons, only, 196, 225
 Sorrow, 208
 Soul, questions about, 51
 South Africa, divorce, 19
 South Sea Islanders, 85-89

Spanking, *ex.*, 29-30. *See also* Beating
 Spayed, definition, 241
 Sperm cells: boys, 55-56, 57; definition, 241; egg cell, 55, 61-62; fertilization, 178, 179; flow checking, 98; impotence, 185; intercourse, 61-62, 102, 103, 106; *Karezza*, 97; masturbation, 69; nucleus, 60; ovum, 55-56; penis, 55; production, 233; scrotum, 55; testes, 70, 97; uterus, 57, 184; vagina, 174; weak, 55-56
 Spermatogenesis, definition, 241
 Spermatozoa. *See* Sperm cells
 Spinoza, Baruch 204*fn.*
 Spiritual love, 209-10, 220
 Spoiled children, 45, 48
 Sports: men, 231; sublimation, 188; women, 109
 Spring Doll Festival, Japan, 28
 Stealing, punishment, 31
 Steinach operation, 240
 Stepfather, seduction attempt, *ex.*, 96
 Sterility, 177*fn.*; definition, 241
 Sterilization, 174-75; definition, 241
 Stimulation (sex): definition, 241; masochism, 28-29; penis, 57
 Stockham, Alice, 89
 Stomach ulcers, *ex.*, 120-22
 "Stork" stories, 42, 49, 50, 52, 223
 Strain, in intercourse, 87
 Stubbornness: children, 224; criticism, 228; mother's love, 200
 Subconscious, definition, 17*fn.*
 Sublimation, 230-31; definition, 241; education, 75; exaggerated, 188; tension, 220-21; women, 209
 Sucking habit, 25
 Success, in marriage, 40, 46
 Suicide: example, 120; sex impulses, 73-74
 Sullenness, 36
 Suppository, definition, 241
 Suppression: development, 28; impulses, 36; play-instincts, 28
 Suprarenal gland, 63
 Suspicion: children, 16; wives, *ex.*, 141
 Sweetheart changing, 28
 Sympathy radiation, 189

Symposium (Plato), 90-91, 95, 206, 233
 Syphilis: definition, 241; pregnancy, 175; prostitution, 230

Table manners, 228

Taboo: masturbation, 67, 71, 74, 75, 76; parents, 88; sex, 17; tribal peoples, vii

Teachers: activity outlets, 109; children, 33, 40-41; children's love energies, 39; helpless and confused, 37; impulse to love, 209; masturbation, 75-76; pupils falling in love, 224; sex attitude, 74; sex information, 57; sex instruction, 66-67; sex occurrences (children), 33-35 (*ex.*) *See also* Education; Schools

Teasing, *ex.*, 32

Teen-agers, sexual revolt, 36

Temperature chart method, 181-82, 227

Temper, parents, 45

Tension: abstinence, 193, 231; alienation, 16; anxiety neurosis, 120; art, needs for 207; bio-electricity, 90, 98, 105; body, 29, 56-57, *ex.*, 29-30; *coitus interruptus*, 172-73; conditioned reflexes, 214, 215; divorce, 16; divorcees, 229; *ejaculatio praecox*, 152; fear, 56, 204; female hormones, 108; handholding, 117; husbands, 79; infants, 70; intercourse, 83, 103, 104, 109, 121, 134, 160, 234, *ex.*, 121, 132; intercourse, short, 128, 135; intercourse, too frequent, 135; irritation, 129; masturbation, 56-57, 70, 75-76; meanness, 29; menstruation, 119; neurasthenia, 120, 233; neurotic patients, 211-12; organism, *ex.*, 124; ovulation, 119; pleasure, 210; radiations, 96; relaxation, 205-06, 209; resentment, 149; separation, 16; sex organs, 70, 83; sexual, 108, 120, 187; spanking, 29-30; sublimation, 220-21; unreleased, 120; widows, 229; wives, 16, 229; women, 108, 229

Testes (testicles): boys, 55-56, 61; definition, 241; germ cells, 56; inter

- course, too frequent, 106; masturbation, 69; puberty, 61; relaxation, 106; scrotum, 240; sperm cells, 70, 97; Steinach operation, 240; task, 64; undescended, 241
- Testosterone (male hormones), 108, 116, 117; definition, 241
- Thigh: definition, 241; intercourse, 100, 101
- Thought transference, 216, 219
- Threats: castration complex, 48; character, 30-31; children, 30-31; education by, 30-31; masturbation, 57, 68, 76, 223; sadism, 31
- Thumb sucking, 48
- Thymus gland, 63
- Thyroid gland: children, 63; hyper-functioning, 124
- Tietjens, T., 213
- Timidity, 36
- Tobacco, 193
- Tonal laws, in human relationships, 217-18
- Tongue kisses, 153, 154; definition, 241
- Transference, in psychoanalysis, 210-12
- Transplantation, of sex glands, 64-65
- Travis, Dr. Lee, 216
- Trial marriages, 179
- Tribal peoples: partner choice, 216, 217; taboos, vii
- Triplets, definition, 241
- Trobriand Islands, British New Guinea, 70, 86-89
- Truancy, 127
- Tumescence. *See* Erection
- Turkey, choice of mate, 217
- Twin beds, 105, 159
- Twins, definition, 241
- Ulcers: sex relations, normal, 119-20; stomach, *ex.*, 120-22
- Umbilical cord, 234; definition, 241
- Unconscious: children, 34, 49-50; definition, 17*fn.*; Freud, discovery of, 17*fn.*; impulse repression, 48; mother ideal, 28; neurotics, 211; pleasure, 29; repression, 17, 48; resentment, 17; sex experiences, 35
- Understanding: character, 21; lack of, 26; love, 22; parents, 26
- Undescended testes, definition, 241
- Unfaithfulness: character, 201; divorce, 19; parent attachment, 28; partners, 133; persistent, 155
- Unhappiness: children, 225; intercourse, 118-19
- Unrelaxed. *See* Tenison
- Unselfishness, 20, 220
- Unsocial adults, 27
- Urethra, 238; definition, 241
- Urge (sex): definition, 241; dormancy, 230; rekindling, 230
- "Urology and Cutaneous Review, The," *quoted*, 113
- Uterus: babies, 52, 53; definition, 241; description, 53, 56; distance within, 56; egg cell, 55, 61; fundus, 237; intercourse, 102; menstruation, 51-52, 177; orgasm, 99; sperm cell, 57, 184; vagina, 55. *See also* Womb
- Vagina: babies, 53; Bartholini's glands, 234; clitoris, 57; coitus, 100; *coitus interruptus*, 172; cramps, 164, 166, 168-69; definition, 241; douches, 109, 229; dry, 189; ejaculation control in, 226; frigidity, 185, 186; girls, 57; intercourse, 86, 87, 101-03, 104, 184; intercourse preparation, 98-99; lubrication, 169-70, 234, 242; massage, 169; moisture, 226; mucosae, 118; muscles, 185, 186; orgasm, 71-72, 99, 169; penis friction, 159-60; penis penetration, 55, 57; penis withdrawal, 83-84, 119, 151; ruptured, stories about, 168-69; sensation, 192, 232; sensory nerves, 174*fn.*; sexuality, 226; smooth muscles, 186; spermatozoa, 174; uterus, 55
- Vaginismus, definition, 241
- Van de Watez, 98
- Vanity, cause of, 228
- Vas deferens*, definition, 241
- Vaseline, contraindication, 164, 169
- Veneral disease. *See* Gonorrhea; Syphilis

Verworm, Max, 110, 112
 Vestibule, definition, 241
 Virgin, definition, 241
 Virgin birth. *See* Parthenogenesis
 Voice: castration, 64; men, 59, 64; old age, 64; women, 59, 64
 Vulva: definition, 242; intercourse, 101
 Vulvo vaginal gland, definition, 242
 Wassermann, definition, 242
 Wave: amplitude, 232; frequency, 232; lengths, 216-19, 232, 233
 Weariness, 143-44
 Wet dreams, 73
 Wheeler, Dr. John A., 216fn.
 Widow: definition, 242; sex desires, 228-29
 Wiggam, Albert E., *quoted*, 231
 Will power: children, 224; ejaculation control, 151; excitation, 186
 Withdrawal. *See* Coitus interruptus
 Wives: abortion, 175; antipathy, *ex.*, 158; attractiveness, 19, 195; bad qualities, 19; bio-electrical potential, 82; birth control, 172-83; bitter, 19; boredom, 195; coitus, 184; *coitus interruptus*, 172-73; "common interests," 18, 21; cooperation, 22; cruel, *ex.*, 146; deceiving of, 139; dependence on husband, 19; desire, 232; disgust, 16; education, 21-22; experience, wrong, 16; extravagance, *ex.*, 145-46, 149; fear of sex desire, 105; flowers, 195; frigidity, 15, 16, 79, 130, 131, 184-98, *ex.*, 160; frustration, 19; good qualities, 19, 45; guilt, 191; happiness, 19; hostility, 16, 192; husband's habits, 21; impatience, 197; inconsideration, 21; inexperienced, 15-16; inhibitions, 16, 190; initiative, 230; intercourse, 58, 78-126; intercourse, refraining from, 108; intercourse, unsatisfactory, 137-38; irritability, 79; jealousy, *ex.*, 141, 142; kindness, 197; loyalty, 37; masculine element in, 196; mean, *ex.*, 146; moody, *ex.*, 144; neglected, 228-29; negligent, *ex.*, 144; neurotic resistance, 15, 105; Oedipus complex, 28; orgasm, 185; patience, 197; penis

repugnance, 197, 227; relations with husband, 21-22; reproaches, 193; resentment, 21; resistance, 21-22; response, 15; sex education, 21-22; shame, 191; spendthrift, 191; sullen, *ex.*, 144; suspicions, *ex.*, 141; tension, 16; understanding, 197; unsatisfactory response, 15; vanity, *ex.*, 146, 149; weary husbands, *ex.*, 143; wrongly experienced, 15-16. *See also* Husbands
 Womb, definition, 242
 Women: abortion, 175; barrenness, 174; bio-electrical potential, 79-80; business-women, 43, 45, 108; career, 43; cell structure, 59-65; climacteric, 64; clitoris sensation, 72fn.; defeminized, 43; depression, 108; desire, 232; disease, fear of, 42; disillusionment, 195; divorce, 108; electricity, 81, 110, 112; embryo, 62; feminine role, rebellion against, 187; hair, 113; headaches, 108; high blood pressure, 108; hormones, 63, 116, 117, 229; ignorance, 42; impulse to help, 209; inhibitions, 42, 188; masculinization, 187; maternal instinct, 209; maturation, 42; men, differences from, 59; metabolism, 117; nervousness, 108; neurasthenia, 108; orgasm, 99; pregnancy, fear of, 42; puberty, 61; radiations, 218-19; restlessness, 108; sensory nerves, 174fn.; sex desires, unfilled, 228-29; sexuality, 42; sterilization, 174; suprarenal gland, 63; unfaithfulness, 155; X chromosome, 61-63. *See also* Frigidity; Menopause; Menstruation; Wives
 Working mothers, 45, 108
 Worry, 104-05
 X-chromosome, 61-63, 65
 X-ray treatments, 174
 Y-chromosome, 61-62, 65
 Yellow body. *See* Corpus luteum
 Youngest children, 196
 Zygote, definition, 242