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THE CHOICE OF A MATE

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THE CHOICE OF A MATE

by

ANTHONY M. LUDOVICI

With an Introduction by
NORMAN HAIRE
and 7 diagrams

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JOHN LANE THE BODLEY HEAD

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INTRODUCTION

I KNOW of few writers in this field whose work gives me greater stimulation and pleasure, even when I disagree with him, than does that of A. M. Ludovici. Our ultimate conclusions about life are poles apart. He is essentially a believer in aristocracy and conservatism, I in democracy and liberalism.

What he calls degeneration and physiological botchedness seems to me part of the inevitable price we must pay, at any rate temporarily, for civilization. One can, of course, say that civilization is not worth the price we have to pay for it, but what is the alternative? In former times, the unfitter individuals in a community were eliminated by defect or disease or accident. The short-sighted man could not see well enough to avoid some threatening danger, and was likely to perish as a result. Infectious diseases, such as typhoid fever, diphtheria, or scarlet fever, generally proved fatal. If a child was born with a weak digestion, the chances were greatly against its survival. If a man broke a limb or fractured his skull or was mauled by a wild beast, the injury very often meant death. But nowadays, what with advances in hygiene and in medical and surgical knowledge and skill, a great number of these defective, diseased or injured persons are saved. We give the short-sighted man spectacles which enable him to perceive and avoid approaching danger. We cure a large proportion of the sufferers from infectious diseases. We feed the baby, whose digestion is weak, on special artificial foods, and the probability is that it will survive. The humanitarian ideas which are part of our present-day ethic lead us to cherish the weak and sickly, even at the expense of the healthier members of the community. Often the weakness and sickliness is transmitted to their offspring, and the same humanitarianism leads us to preserve the weakly next generation in its turn. The result is that, among marriageable adults of both sexes, there are undoubtedly a large number of persons who, in more primitive conditions, would inevitably have perished. These are the degenerate and the physiologically botched.

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These are the people who must be classed as something below A1 when it comes to the choice of a mate.

So far I am in complete agreement with Mr. Ludovici. But such a large proportion of the population must be classed as physiologically botched, in a greater or lesser degree, that, if we rule them out, there are few left from whom to choose. What are we to do? If we endeavour to inculcate sound prejudices and high standards, how many will satisfy the prejudices and reach the standards? And so, while I agree with Mr. Ludovici in theory, I disagree with him when it comes to applying the theory in practice. We are like two physicians, who are completely united in their diagnosis of a case, but differ widely regarding the treatment that is to be carried out.

But there! It is unfair of an Editor, in his introduction, to begin a debate with the author, whose book is already written, and who has no opportunity of replying. I must join issue with him, on this point and on others, elsewhere.

In spite of such differences of opinion, I enjoy reading Ludovici. He interests me, he stimulates me, he sets my mind working along new paths. I admire his capacity for independent thinking, his ever-present alertness in questioning conventional beliefs, and in re-examining the evidence, or lack of evidence, underlying them. And, above all, I admire his courage in proclaiming what he believes to be the truth. About Christianity, for example, and about the importance of recognizing the effect of the old Greek attitude to homosexuality if we are properly to understand the old Greek Civilization. And about incest and in-breeding.

I could write many pages about my reasons for enjoying and admiring Mr. Ludovici's work. But this is not the place for it. Here I must only say that though I cannot share some of his conclusions, I nevertheless believe that this book will be very valuable to the critical reader. It is a pioneer work, offering guidance towards the solution of a problem about which, up to the present, little or no guidance has been available to the English public.

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MY aim has been to supply authoritative information and guidance. So much that is merely conjecture has been written on the sex question, and so much of the popular literature on my present subject has nothing but the whimsicality and imagination of its authors to recommend it, that I thought it worth while to try to prepare for the reading public a book on human mating, which, if not wholly supported by science, is at least based, wherever science fails, on the authority of the best human traditions.

It was not easy to achieve this aim, and no one could be better aware than I am of the extent to which I have fallen short of it; but in so far as I have succeeded, this is actually the first book of its kind on the subject. It may be inadequate. But at least it constitutes the first serious attempt to furnish an objective treatment of the problems involved.

I found very little authoritative literature on the choice of a mate, and was obliged to seek the material for this first comprehensive contribution to that literature over the whole field of human experience—anthropology, medicine, art, history, philosophy, psychology, biography, fiction, poetry, dramatic works, and the lay and scientific press. On the problem of consanguinity alone I have had to range over the whole history of civilization. And if, in my inquiries, I have regarded as certain and conclusive only those scientific findings which the best human traditions confirm, it is because, without this check on science, its most trustful devotee may later on find its conclusions reversed by the successors of the present generation of scientists.

I mention all these matters, not in order to vaunt my patience and industry, for these are nothing in themselves; but, in the first place, to make it clear that this book is in every respect a pioneer effort and that it cannot, therefore, fail to suffer from the shortcomings and blemishes of all such works; and, secondly, because by acknowledging my difficulties from the outset, I hope to be able to secure the reader's indulgence.

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Beauty, desirability and health are all relative. In many respects they are, within the same race, or complex of culture-values, synonymous terms. In the sexual mating of modern civilized mankind, however, we are concerned with other factors besides merely æsthetic qualities and a norm of health. We are concerned with a conflict of values, divergences of type, a mixture of races, a graduated scale of morbidity and health, vitiation of instinct, appetite and taste, and neurotic and aberrant features of all kinds, which make the whole question of choice in mating one of great complexity.

To lay down hard and fast rules in the present state of knowledge would be daring to the point of recklessness. This does not mean, however, that we may not try to frame certain general principles and attempt the outlining of rules which, although incomplete and inconclusive, will at least put an end to a good many of the more crass errors, and expose some of the misleading popular superstitions prevailing on the subject.

As usual in my work, my inclination has been always to adopt an attitude of reverence towards those customs and judgments of mankind which hail from civilizations that have flourished and endured conspicuously, and to approach with suspicion and scepticism everything that hails from civilizations that have been notably ephemeral or inferior, or from any period of superior civilizations which has been characterized by decline and disintegration.

Against the judgments of a civilization in which the plant man has flourished luxuriantly, not even the most self-satisfied fiats of modern science have been able to move me. For it was chiefly this unswerving faith in the wisdom of great civilizations which, twenty years ago, lent me the strength to uphold, against the science of that day, my belief in the closest consanguineous marriages (in fact, in incest) as a regenerative measure—a belief which, as the reader will see, has only recently been confirmed by one of the greatest biologists of our day.

I state this in order to give the reader some idea of my method ; for, as I pointed out in the preface to the second edition of my DEFENCE OF ARISTOCRACY, if science observed the same principle—that is to say, if scientists always scrupulously compared their conclusions with the soundest traditions of the most flourishing civilizations—we should not constantly be confronted by the discreditable recantations and contradictions which mark the progress of scientific investigation.

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I shall not easily forget the scene, about ten years ago, in the hall hired by the Society for the Study of Sex Psychology when, with the Editor of the present series in the chair, I delivered an address, answering in the affirmative the question, "*Would a revival of incest, or the closest approximation thereto, be beneficial to mankind?*" Nor shall I forget a meeting on a small scale held a little later in a private house on the Suffolk coast, when I briefly expounded the theory on consanguinity advanced in these pages. Even at that time, scientists had not completely committed themselves in favour of my thesis, which I admit took its original root in an emotional bias and which I then founded chiefly on the wisdom of old and flourishing civilizations. The feelings of my listeners consequently ranged from consternation in the first case, to shocked and rather contemptuous amusement in the second. On neither occasion, however, except for the chairman of the first meeting, who, as everyone knows, is among the most enlightened and broadminded of scientific men, did I meet with the smallest sign of understanding or even of curiosity among my listeners, and I have no doubt that most of those present on both occasions went away more alarmed than interested.

Now as very few of the audience at the first meeting, and none at the second, had the requisite knowledge to oppose my views on biological and genetic grounds, and were shocked and hostile merely because of unreasoning prejudice, these two experiences naturally did not shake me. But they did leave me wondering. And what I asked myself was whether a State could not well afford to neglect educating its nationals for knowledge, if only it took care to train them in prejudice; because, in the end, it is prejudices (or the prerequisites of artificially-conditioned reflexes), whether right or wrong, that control conduct. And, educationally, the State is concerned chiefly with controlling the conduct of its members. But more of this anon.

Returning to the question of science; where it seems to me to go too far in another direction, is in its excessively rigorous exclusion of those "opinions" and judgments which, though not scientific, are the result of a long and intelligently observant life. Such judgments have their value, because all experience, particularly that of great minds, contributes to the common stock of human wisdom. Science is the product of observation. The test now applied by science to any single piece of observation is to ask, "Can it be verified? Can it be confirmed?" And if every average man, with suitable instruments or apparatus, is

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able to confirm it, it passes into the stock-book of orthodox knowledge.

This method has immense advantages. It acts as a sort of police patrol clearing from the highways and byways of knowledge the irresponsible vapourings of quacks and charlatans. But it also has its disadvantages, because it tends to rule out from our stock of orthodox knowledge all those observations, for the registration of which the average man does not possess either the natural antennæ or even the scientific instruments of precision.

Science, therefore, suffers a loss by aspiring to a too democratic or too egalitarian ideal, and it is in order to avoid this loss that I have not refrained from quoting the judgments of such great and acknowledged observers of men and life as Shakespeare, Bacon, Goethe, La Bruyère, Stendhal, Balzac, Schopenhauer, Nietzsche, Byron, Dickens, Heine, de Quincey, Paul Bourget, etc.

Is it generally known that the modern doctrine of repressions in psychology was summed up by Schopenhauer in one short paragraph over a century ago? Are many people aware of the fact that Goethe, in his works on the metamorphosis of plants and animal morphology, foreshadowed the Darwinian theory of evolution? And how many readers of Freud know de Quincey on sexual repression and its effect, or Heine on the sex and body phobia of Christianity—a criticism in which he anticipated an important part of the modern Nietzschean attack on Christianity?

There is all the difference in the world between respecting as contributions to knowledge, the judgments of a merely popular figure, whether his fame has been acquired in film work or in finance, and respecting the observations of a tried and conscientious observer of men. The former is the practice of modern journalism and the public for which it caters; the latter has been the practice of the wisest of mankind throughout the Ages. In associating myself with those who adopt the latter practice, therefore, my object was to enrich rather than to impoverish my book, and I feel that few will wish to quarrel with me on that score.

One last word. This was a book which I was destined to write sooner or later. As I pointed out eleven years ago in my Introduction to *WOMAN: A VINDICATION*, "at the age of nineteen I wrote my first book, which bore the title *GIRLS AND LOVE*, and, ever since, the subject of sex has scarcely ever ceased from

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occupying my mind in various ways." Nor could one, I think, be occupied for a whole life-time with a more beautiful and absorbing subject. From the blossom that emblazons the landscape in the spring, the flowers that make Nature and our gardens radiant with colour and freshness, and the songs of the birds which inspire the poet, to the bewildering majesty of man and woman at maturity, with the ecstasy that their union implies,—all the beauty, all the uplifting aspects of life are steeped in sex. And, if the Puritan in his ignorance and prurience, insists on keeping his sanctimonious nose to the flower, and his shocked ears to the songs of the birds, when he would dwell on the wonders of creation, simply because the fundamental sex element in these manifestations of Nature are less obvious to the un-informed than in the beauties of human sexuality, I, for my part, am more catholic, and am proud to think that for all these years, my mind has dwelt on the whole panorama of sex, and not merely on those "respectable" aspects of it which are allowed to be seen and mentioned in middle-class drawing-rooms. I do not believe in the Christian god, but I think that those who do, pay him little honour in thus picking and choosing from among his alleged creations, and "turning down" what their repressed natures cannot contemplate without a shudder.

This first book, *GIRLS AND LOVE*, which, I need hardly say, was never published, was an attempt to deal with the very subject I propose to discuss in the present volume. The truth is that, on and off, I must have been thinking about it ever since my nineteenth year, and thus the circle of my life-work on sex seems to be closed.

It only remains for me now to express my thanks to the Secretary and Secretarial Staff of the Eugenics Society for their untiring courtesy in allowing me to consult their library, and also gratefully to acknowledge the assistance given me by Dr. H. S. Harrison, of the Horniman Museum, and the advice and kind help I have received from the Librarian of that Institution, Mr. Gaskin.

ANTHONY M. LUDOVICI.

LONDON.

October, 1934.

ABBREVIATIONS USED IN THE NOTES TO THIS BOOK
TO REFER TO THE AUTHORS MORE OFTEN QUOTED¹

- A. ANTHROPOMÉTRIE, by Ad. Quetelet (Brussels, 1870).
A.E. THE ANCIENT EGYPTIANS, by G. Elliot Smith (London, 1923).
A.H.E. THE ANTHROPOLOGICAL HISTORY OF EUROPE, by John Beddoe (London, 1912).
A.P.F. THE ASSESSMENT OF PHYSICAL FITNESS, by Prof. G. Dreyer and G. Fulford Hanson (London, 1920).
A.-R. THE ANANGA-RANGA (a Hindu treatise on Conjugal Love. Translated into French by B. de Villeneuve. Paris, 1921)
B.D.M. DIE BEHAARUNG DES MENSCHEN, by Dr. Oskar F. Scheuer (Vienna, 1933).
B.F.L. HUMAN HEREDITY, by Drs. Erwin Baur, Eugen Fischer and Fritz Lenz. Trans. by Eden and Cedar Paul (London, 1931).
B.M. THE BOOK OF MARRIAGE (a Symposium). Arranged and edited by Count Hermann Keyserling. Except for the Essays by English contributors, the translation has been done by various hands mentioned at the end of the volume. (London, 1926).
B.M.J. BRITISH MEDICAL JOURNAL.
C.M.R. THE MYSTIC ROSE, by Ernest Crawley (4th Edition, London, 1932).
C.M.D.R. CHILD-MARRIAGES, DIVORCES AND RATIFICATIONS, etc. In the Diocese of Chester, A.D. 1561-6, by Fred. J. Furnivall (London, 1897).
D.A. DE L'AMOUR, by Stendhal (Popular Ed., Garnier Frères).
D.C.S.R. DEGENERACY: ITS CAUSES, SIGNS AND RESULTS, by Dr. E. S. Talbot (London, 1898).
D.E.T.G. DIE ENTWICKLUNGSGESCHICHTE DES TALENTS UND GENIES, by Dr. A. Reibmayr (Munich, 1908).
D.M. DISEASE AND THE MAN, by Dr. George Draper (London, 1930).

¹ All other works will be found fully described in the Notes. In cases where translations are not mentioned, the English rendering of passages quoted in the text has usually been supplied by the author of the present work.

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- D.M.B. DESCENDANTS OF THE MUTINEERS OF THE "BOUNTY",
by Harry J. Shapiro (Hawaii, 1929).
- D.O.M. THE DESCENT OF MAN, by Charles Darwin (London, 1883)
- D.P. DIE PROSTITUTION, by Dr. Iwan Bloch (Vol. I. Berlin,
1912).
- D.P.C. DIAGNOSING PERSONALITY AND CONDUCT, by Percival M.
Symonds (New York, 1931).
- D.S.W.K. DIE SCHÖNHEIT DES WEIBLICHEN KÖRPERS, by Professor
C. H. Stratz (41st Ed., Stuttgart, 1928).
- D.W. DAS WEIB IN DER NATUR-UND VÖLKERKUNDE, by Drs. H.
Ploss and M. P. Bartels. Revised by Ferd. von Reit-
zenstein. (Berlin, 1927.)
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Notes).
- E.G.G. GESPRÄCHE MIT GOETHE, by J. P. Eckermann (Reclam
edition, Leipzig).
- E.M. ENCYCLOPÆDIA MEDICA (edited by Dr. J. W. Ballantyne.
2nd Ed., London, 1915).
- E.R. THE EUGENICS REVIEW.
- F. FEMINISM, by Professor K. A. Wieth-Knudsen (London,
1929).
- F.F. FRAUENSPORT UND FRAUENKÖRPER, by Dr. Stephan West-
mann (Leipzig, 1930).
- F.I.L.T. FACTORS IN THE LIFE OF TWENTY-TWO HUNDRED WOMEN,
by Katherine B. Davis (New York, 1929).
- G.K. GESCHLECHTSKUNDE, by Dr. Magnus Hirschfeld (Stutt-
gart, 1926, 1928, etc.).
- G.M. GENIALE MENSCHEN, by Dr. Ernst Kretschmer (2nd Ed.,
Berlin, 1931).
- G.R.P. THE GLANDS REGULATING PERSONALITY, by Dr. Louis
Berman (New York, 1928).
- G.S. THE GRAMMAR OF SCIENCE (2nd Ed., London, 1900).
- H. HEREDITY, by Dr. F. A. E. Crew (2nd Ed., London, 1928).
- H.E. HEREDITY AND EUGENICS, by R. Ruggles Gates (London,
1923).
- H.I.M. HEREDITY IN MAN, by R. Ruggles Gates (London, 1929).
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Lundborg.
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- I.H.F. INQUIRIES INTO HUMAN FACULTY, by F. Galton (Dent's
Edition).
- I.M. IDEAL MARRIAGE, by Dr. Th. H. Van de Velde. (Trans.
by Stella Browne, London, 1928.)
- I.U.V. INZUCHT UND VERMISCHUNG, by Dr. A. Reibmayr (Leip-
zig, 1897).
- J.A.M.A. JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION.

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- J.E.P. JOURNAL OF EXPERIMENTAL PSYCHOLOGY (U.S.A.).
- K.A.F. DAS KLIMAKTERISCHE ALTER DER FRAUEN, by Dr. E. Heinrich Kisch (Erlangen, 1874).
- K.U.C. KONSTITUTION UND CHARAKTER (a Symposium, edited by Dr. Max Hirsch, Berlin, 1928).
- K.U.E. KULTUR UND ENTARTUNG, by Prof. Bumke (Berlin, 1922).
- L.C. LES CARACTÈRES, by La Bruyère.
- L.M. LAW-BOOK OF MANU (Max Müller's Edition).
- M.A.I. MAN: AN INDICTMENT, by A. M. Ludovici (London, 1927).
- M.A.K. DIE MESTIZEN AUF KISAR, by Dr. Ernst Rodenwaldt (Jena, 1928).
- M.A.R. MENSCHLICHE AUSLESE UND RASSENHYGIENE, by Dr. Fritz Lenz (Munich, 1931).
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- M.P. MIMIK UND PHYSIONOMIK, by Dr. Theodor Piderit (Detmold, 1919, but originally published in 1859).
- M.R. THE MEDITERRANEAN RACE, by Prof. G. Sergi (London, 1901).
- M.W. MAN AND WOMAN, by Havelock Ellis (London, 1904).
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- O.R.H.P. ON THE RELATIONSHIP OF HEALTH TO THE PSYCHICAL AND PHYSICAL CHARACTERS IN SCHOOL CHILDREN, by Karl Pearson (Cambridge, 1923).
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- P. POPULATION (Lecture on the Harris Foundation, 1927, by various authors—Corrado Gini and others (Univ. of Chicago Press, 1930).
- P.A.M. PHYSIOLOGIE DE L'AMOUR MODERNE, by Paul Bourget (2nd Ed., Paris, 1917).

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- P.B. PERSONAL BEAUTY, an Essay by Herbert Spencer (Essays Scientific, Political and Speculative. London, 1901, Vol. II, pp. 385-399. First published in 1854).
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“ Jusqu’ici, nul géomètre n’a osé tracer des lignes de longitude et de latitude sur la mer conjugale. Les vieux maris ont eu vergogne d’indiquer les bancs de sable, les récifs, les écueils, les brisants, les moussons, les côtes et les courants qui ont détruits leurs barques, tant ils avaient honte de leurs naufrages. Il manquait un guide, une boussole aux pèlerins mariés . . . cet ouvrage est destiné à leur en servir.”

H. de Balzac, *PHYSIOLOGIE DU MARIAGE*, I.

PART I
GENERAL FINDINGS

ERRATA

- Page 57, line 24. For "Pthisis" read "Phthisis"
„ 124, „ 26. For "becomes" read "become"

CHAPTER I

ON CHOICE IN GENERAL AND THE OBSTACLES IN THE WAY OF A SOUND CHOICE

THIS book deals with the only phase in the adult relationship of the sexes, which has retained its natural features almost unimpaired. Choice, chase, capture—these are its three exciting stages, upon which even the most unhappy couples look back with delight. We may even suspect that conjugal infidelity is more often due to the wish to experience this joyous phase over again with some new quarry, than to any conscious desire to start a fresh permanent union with another partner.

No aspect of the sex question, however, could, in its complexity, be more baffling to the modern civilized being, than the choice of a mate, because, as we shall see, there are exceptional conditions which now make a permanent association with a member of the opposite sex perhaps more hazardous than it has ever been before.

It was never an easy undertaking. "*S'aimer toujours*," said Balzac, "*est le plus téméraire des entreprises*."¹ And few who have tried it are in any doubt as to the large range and variety of its pitfalls.

To be so romantic as to choose a mate as if you proposed entering heaven together, when you are only entering matrimony, is, therefore, as sensible as choosing garments for a ball when you only intend using them for gardening.

To enter matrimony, in fact, in the spirit with which people pursue pleasure, is hardly rational.² And yet what with the romantic tradition in fiction and the films, and the reprehensible reluctance of middle-aged folk to speak out truthfully before their juniors about marriage, modern youth is usually given a picture of matrimony which is no more like reality than a fairy tale.

¹ P.M., p. 21.

² See B.M., p. 13, where Keyserling says: "Marriage as a solution of the problem of happiness is misconceived from the start."

THE CHOICE OF A MATE

This is a mistake, because the weakness of marriage to-day lies not so much in its failure to furnish what it was designed to furnish, as in its failure to furnish the paradise which unscrupulous romantics have declared it promises. Disillusionment necessarily follows, and it is the more intolerable seeing that, owing to the high expectations that have been fostered, each party tends to blame the other for the ultimately cruel disappointment.

It may be that marriage, as we know it, has always been an undertaking too difficult and exacting for ordinary people. Where families have a dynasty or proprietary rights to secure, it is not unfair that a price should be paid for such enviable preoccupations. Where, however, no such preoccupations exist, marriage certainly loses much of its meaning and many of its advantages.¹ The lower it descends in the social scale, the smaller the advantages, and the greater the burdens of matrimony become; for the poor man has none of the paramount interests and motives which tend to reconcile the rich and the ruler to the condition.

Indeed, there are some grounds for supposing that marriage was once the exclusive privilege of a class or caste, and that it was restricted to kings and very important people,² of whom it was reasonable to expect tiresome and lifelong feats of endurance in exchange for the benefits they enjoyed. It seems probable, moreover, that it was only the invincible snobbery of the common people and the middle-classes that ever led them to imitate their betters and thus to universalize the institution.³

There is certainly much evidence in Ernest Crawley,⁴ in Hocart himself,⁵ and in Ploss and Bartels⁶ in support of Hocart's theory, and Rabindranath Tagore also makes an important statement to the same effect.⁷ Nor do our own wedding ceremonies

¹ Thus Balzac spoke of "*la plaie profonde de nos mariages*," as if marriage were a Western plague, and says, "*le mariage ne vaut pas tout ce qu'il coûte*." The last remark may be true of poor people's marriages. It is not true of those of rulers and the rich, who secure by marriage something that bears no necessary relation to happiness. See P.M., p. 145.

² See A. H. Hocart: *KINGSHIP* (Oxford, 1927, pp. 100-112).

³ According to Hocart, some of the lower orders have escaped: "Originally a ceremony observed by the King and Queen, it spread downwards to the lower classes; but not always so far down" (op. cit., p. 101). And he gives various instances of peoples whose lower classes have no marriage.

⁴ C.M.R., p. 300.

⁵ Op. cit., p. 100.

⁶ D.W., II, pp. 198-199.

⁷ B.M., p. 108.

HAPPY MARRIAGES RARE

belie the theory. Even among the very poor, no expense is spared, and the bridal train, the retinue of bridesmaids, pages, etc., the banquet, and the exceptional transport facilities (taxis by the hour, which the poor can ill afford), all point to the same conclusion.

But, whatever its origin may be, marriage will probably have to be retained, if only for the purposes of order and social administration. That is why it is most important to tell youth the truth about it. To do this, it is not necessary to dwell only on its dark and forbidding aspects. This would amount merely to imitating the romantics who go to the opposite extreme. Everybody knows, everybody has met, couples who have been conspicuously successful in matrimony. But a reasonable instructor of youth would point out that, wise as it may be to keep such cases in mind and to aspire to their example, they constitute, like genius, a minority.¹

Permanent association, even with friends, is known to be difficult. But even if full weight is given to the sex factor as modifying such a relationship in favour of the married, sex is by no means an inexhaustible source of concord.

To recommend caution in the choice of a life-mate, therefore, is but an obvious beginning. But a wise choice can hardly be made, no matter how cautious we may be, unless we are clear regarding the object we wish to achieve by marriage, and have some knowledge of how to choose the mate best suited to that object.

We may know that a hunter or a good hack is the best mount for a certain journey; but we also need to know how to choose such a horse from among other horses.

To those who object that whereas the choice of a horse presupposes specialized knowledge, the choice of a mate can safely be made by instinct, I reply, what is meant by instinct in this connexion?

When my bitch, Sukie, unaided and uninstructed, severs one of her puppies from the placenta by biting through the umbilical cord, she performs this operation by instinct. This instinct might be termed "primary" and is an inborn tendency to react in a way useful to the individual or the species, in response to

¹ Balzac asks: "*Pourquoi un mariage heureux est-il donc si peu fréquent?*" And he replies: "*par la raison qu'il se rencontre peu de gens de génie*" (P.M., p. 89). See also W.S.H., p. 14, where Friedländer says: "Éducation should do away with conventional bias . . . and with the concealment of the fact that really happy marriages are rare."

THE CHOICE OF A MATE

certain stimuli. When, however, she waits to cross a road until I say, "Go!" she is obeying an acquired or "secondary" instinct, implanted in her by training.

Thus, although all instinct is, at bottom, of the same order as a reflex, we must distinguish those reflexes which are conditioned by our nature, as handed down to us by our ancestors, from those which are subsequently conditioned by the disciplines and circumstances of our lives. The first we may call "naturally-conditioned reflexes" (or primary instincts), the second "artificially-conditioned reflexes" (or secondary instincts).

But the proper and automatic working of a reflex, whether naturally- or artificially-conditioned, presupposes an environment similar to that in which the reflex was reared.

A rodent's primary instinct to gnaw cannot function in a glass or granite box. Neither can my bitch's secondary instinct to cross roads only on hearing my word "Go!" function on a moor. And, if she were kept always on a moor, this secondary instinct would certainly be lost.

Among our standardized domestic animals only the naturally-conditioned reflexes are similar; the artificially-conditioned will tend to be dissimilar. For instance, although my bitch, like all bitches, disposes of her offsprings' excreta orally during lactation, only one registered wire-haired bitch in England has the artificially-conditioned reflex to answer to the name of "Sukie".

In modern civilized man, however, at least as far as our present problem, Mating, is concerned, we have a creature in regard to whom primary instinct, secondary instinct and environment are inconstant and incalculable.

It is unlikely that he has more than one, or at most two, overpowering naturally-conditioned reflexes causing him to react sexually in a way advantageous to himself or the species, and he has few artificially-conditioned reflexes adjusted to the same end.

Moreover, his environment cannot possibly be similar to that in which his naturally- or artificially-conditioned sexual reflexes were reared, even if he possessed such uniformly with other men.¹

Modern man, in fact, is a creature differentiated often con-

¹ See E. R. Jaensch's *EIDETIC IMAGERY* (London, 1930, p. 24): "Primitive organisms can always respond to their environmental influences with the same reactions as their ancestors, since these influences remain to a very wide extent constant for them. But for higher organisms, particularly for man, the changing environmental conditions that arise in the course of a generation become an important factor."

MODERN PROFUSION OF TYPES

spicuously from his neighbour by his naturally-conditioned reflexes, few of which he retains in any strength or purity. He is differentiated, even more completely by his artificially-conditioned reflexes. And the environment in which his reflexes are supposed to function is often by no means similar to that in which these reflexes were reared.

In plain English, modern man is unlike his neighbour not only because of his individual blend of different strains and tendencies, but also because of his purely personal disciplines, adaptations and prejudices. Besides which, his reactive tendencies, which are also individual, are met by stimuli to which he was not necessarily reared, either naturally or artificially.

To speak of primary instinct, or a naturally-conditioned reflex, as controlling him in the choice of a mate is, therefore, to suppose a most unlikely state of affairs. He may have, in common with other animals, the pre-vertebral primary instinct which makes one sex turn to the other (the genetic instinct), and there is probably in all sound people too a primary instinct which makes them seek their like. But to claim more would be to misunderstand the nature and function of instinct (primary and secondary) and of environment to-day.

Not only must each individual in our hotch-potch of races and types be controlled by different primary instincts (where such exist) according as he departs morphologically and psychologically from the rest; but he must also be influenced by different artificially-conditioned reflexes according to:—

(a) The unique degree of his personal psycho-physical abnormality.

(b) The unique nature of his personal values, prejudices, tastes.

(c) The extent to which his environment harmonizes or clashes with (a) or (b).

Think of the baffling variety and inequality of these factors, and try to compute the chances that one male has of finding a female differentiated in such a way from the rest as to present to him exactly the stimuli to which his reflexes would have been reared to react among a standardized community and in a stable environment!

Even if we could postulate the existence in one individual of sound primary instincts, how could they prevail against those secondary or acquired instincts which differ so widely in in-

THE CHOICE OF A MATE

dividuals as to make each modern male and female a unique phenomenon from the standpoint of calculable behaviour?

This is the outcome, not only of the anarchy of values and the absence of any standardized taste and judgment, but also of the infinite number of permutations and combinations to which the mixture of races, nationalities, classes, types—aye and diseases, have led.

Truth to tell, it is not unlikely that the very idea of exercising choice at all in mating is the result of the steady increase in individual differentiation. For if standardization of type, values and tastes, existed, and marked differences, whether in stature, beauty, health and psyche, were so rare that a young person blindfolded could be certain of picking out a suitable mate, merely by reaching out to a group of waiting men or girls, as the case might be, choice would be of no consequence whatsoever.¹

Indeed, Professor Richard Wilhelm, who writes with such authority on China, says that owing to "the great similarity of personalities, it does not make much difference to a man which woman he marries, for they are all more or less alike,"² and Crawley mentions similar instances in other parts of the world.³

How different is the position of the modern European!

While, however, the prerequisite of free choice may be differentiation and variety, choice is not simplified by the fact that such variety exists. To assume that it is, would mean that, failing the necessary instincts and the stable environment, sound criteria of choice are to hand and accessible to all. But this is not so, and here we touch on the most defective of all branches of general knowledge. To make a sound choice from the standpoint of health alone to-day, the average lay person's knowledge is wholly inadequate. This is also true of the morphological, psychological and many other standpoints.

The matter is now so extremely complicated that it almost meets the extreme of simplicity possessed by the other state (that of complete standardization), and we may wonder whether the

¹ According to Athenæus (*THE DEIPNOSOPHISTS*, trans. by C. D. Yonge, B.A., London, 1854, Bk. III, Chap II) some such practice existed in Sparta; for he writes: "Hermippus stated . . . that at Lacedæmon all the damsels used to be shut up in a dark room, while a number of unmarried young men were shut up with them, and whichever girl each of the young men caught hold of he led away as his wife."

p. 133.

² C.M.R., p. 295.

FREE CHOICE AND HAPPINESS

principle of no choice at all might not work quite as well to-day as the principle of free choice.

As an alternative this is not so absurd as it seems, seeing that there appears to be no such relation between the amount of free choice exercised and the happiness secured, as would indicate free choice as the method to be preferred.

The Jews, whose marriages so often depend on parental authority, and among whom in Poland, a young man often marries a girl he has never previously seen,¹ divorce each other less often than the Gentiles about them, whose marriages are presumably free.² And even if divorce statistics prove little, it would be hard to maintain that Jewish marriages are less often successful than other marriages.

A careful observer, Walter Heape, says: "I doubt if there are more cases of unhappy marriages in countries where the parents choose their children's mates than in our own country, where we no longer follow that custom."³ While Professor Richard Wilhelm writes: "It cannot be asserted that even the most personal European marriage, based entirely on mutual affection, is any happier or more peaceful than Chinese marriage, which rests on parental authority."⁴

If, however, we appreciate the difficulties of choice at the present day in England, we know that things could hardly be otherwise. For, where ignorance, inexperience and individual caprice combine in selecting from the motley throng of odd

¹ See Joseph Jacobs: *JEWISH STATISTICS* (London, 1891, p. 6). Also Elkan N. Adler: *SOME QUIANT JEWISH CUSTOMS* (London, 1914, p. 8). These cases cannot, of course, cover cousin marriages, which are about 7.52 per cent of Jewish marriages, nor apply to Jews strictly observing the Talmud, which forbids the marrying of a woman without first seeing her. But they prove how little choice is valued in a standardized community.

² I could find only figures for Central Europe between 1862 and 1875, which show divorces in 5.1 per cent of Jewish against 6.1 per cent of Protestant and 5.7 per cent of Catholic marriages. But so many other factors are involved that divorce statistics are not very conclusive. The great recent rise in American and British divorces hardly indicates, however, that extreme freedom of choice in mating makes for happiness.

³ P.F.M., p. 112. See also Flora Annie Steele (*THE MODERN MARRIAGE MARKET*, London, 1898, p. 119), who says of India, where mating is not free: "My personal experience is that, even with polygamy superadded, the percentage of rational happiness derived from wifehood and motherhood is as high in India as it is in England."

⁴ B.M., p. 132. See also Thomas Mann (B.M., p. 258): "To-day 90 per cent of all marriages are unhappy." Dr. A. C. Magian, the distinguished gynaecologist (S.W.P., p. 168), estimates "that 50 per cent of marriages are definitely unsatisfactory from both a sexual and domestic point of view," and believes only 10 per cent of marriages are perfectly happy.

THE CHOICE OF A MATE

people, one individual for a permanent union, how can anyone hope to score any advantage over the method of parental choice, choice by lot, or random selection ?

Many exceptionally wise people have favoured the method of parental choice. Among strict Jews the parents of both parties arrange everything, and the age at which a daughter was and often still is married precludes free choice. The MISHNAH fixes thirteen as the age of puberty for boys, and twelve and a day for girls,¹ and early marriages are enjoined.² The custom, still prevailing in Eastern Europe, of a father-in-law taking his son-in-law into his own house with free board and residence, shows that a husband was not even old enough to be established in life.³ At such ages, young people cannot resist their parents' wishes. Alexander von Horst, however, tells us that parents' wishes were rarely resisted,⁴ and the young bride often saw her husband for the first time under the "huppah".⁵

In regard to Indian marriage, Rabindranath Tagore says definitely that "room cannot be found for the personal wishes of the people concerned";⁶ but again here the practice of betrothing young adolescents makes parental authority supreme.

The "Gandharva" rite of marriage, which springs from choice, is stigmatized by Manu as a "blamable marriage", and the offspring from it are supposed to be undesirable.⁷ The father's authority is supreme in the marriage of his daughter, and only when he fails to find her a husband is she allowed to choose one for herself.⁸ But in that case both daughter and father suffer penalties.⁹

Dr. Hans Licht says of the Greeks that it is improbable that young people saw much of each other before betrothal,¹⁰ while both F. Warre Cornish and Letourneau state that in Greece marriage was settled by the parents of the parties.¹¹

¹ Trans. by H. Danby, D.D. (Oxford, 1933), NIDDAH, V, 6.

² *Ibid.*, p. 34.

³ LA VIE FAMILIALE JUIVE (Brussels, 1922, p. 37).

⁴ *Ibid.*

⁵ B.M., p. 108.

⁶ L.M., III, 32.

⁷ L.M., VIII, 205, and IX, 4, and 88.

⁸ L.M. IX, 90-92, 93.

⁹ S.L.A.G., p. 39.

¹⁰ A COMPANION TO GREEK STUDIES (Cambridge, 1905, p. 519, and Miss Harrison's confirmation in the same vol.) and THE EVOLUTION OF MARRIAGE (London, 1891, p. 195).

COUPLE'S CONSENT REQUIRED

Plutarch says of the Romans that they "married their daughters at the age of twelve, or under,"¹ so that here again, the authority of the *paterfamilias* and the tender age of the maiden must have precluded free choice, although her free consent was insisted on.²

Among the modern Moors, even the girl's consent is not expected, and her parent marries her as he chooses.³

Where great individual differentiation prevails, as it does to-day, parental, which means experienced choice, is probably more often correct than the free choice made by an ignorant youth or maiden. And where there is no great individual differentiation, parental choice cannot be felt as oppressive. In the latter case, we must seek the advantages of the method in economic and social considerations, which older people would judge more wisely than their juniors.

At all events, the prevalence of the method and its duration—for it endured for a long time in England as well—indicate that it worked satisfactorily, and its evanescence in certain parts of Europe may probably be ascribed either to the great increase in individual differentiation, the growth of romanticism (only one soul-mate for every soul), or else to the decline of the genetic powers of the race, or perhaps to all three factors.

Among the communities mentioned, the Jews⁴ and the Romans certainly insisted on the consent of the parties. But if a girl loves and trusts her parents, her consent is no more than a ratification of their choice, and where there is high standardization, at least of health, why should she wish to refuse? Her natural reaction to a man, and his to her, in an environment that has not reached our insane degree of differentiation, if only in morbidity, would necessarily be positive, because one of her oldest naturally-conditioned reflexes (the genetic instinct) would, if she were normally passionate, receive its adequate stimulus from the man, and *vice versa*.⁵

¹ NUMA AND LYCURGUS COMPARED. See also P.L.R., p. 32.

² Dr. James Donaldson: WOMAN: HER POSITION AND INFLUENCE IN ANCIENT GREECE AND ROME AND AMONG THE EARLY CHRISTIANS (London, 1907, p. 114), and Ed. Laboulaye, RECHERCHES SUR LA CONDITION CIVILE ET POLITIQUE DES FEMMES (Paris, 1843, p. 15), and P.L.R., p. 32, where Marquardt says: "It was, however a matter of principle to obtain the consent of all parties concerned—the son's as well as the daughter's—before the marriage was consummated."

³ Westermark: MARRIAGE CEREMONIES IN MOROCCO (London, 1914, pp. 16-18).

⁴ Letourneau (op. cit., p. 189).

⁵ Basil Hall Chamberlain (THINGS JAPANESE, London, 1905, pp. 309-310) says consent "after the mutual seeing" is also expected of both parties in Japan.

THE CHOICE OF A MATE

Moreover, her response would be kept within narrow limits of race and class by artificially-conditioned reflexes in her, and she could not err conspicuously without doing violence to her own feelings.

The machinery in antiquity and the Middle Ages for rearing these reflexes (race and class prejudice) in the whole population was very elaborate, and, as among strict modern Jews and the whites of some States in North America, may still be seen in action. It prevented young people from reacting positively to a member of a foreign people or race, or of a different class, however fine a specimen he or she might be, and thus imposed apparently voluntary limits upon choice, quite apart from parental authority.¹

And these limits, by seeming voluntary, were not felt as harsh or onerous, but were defined by natural and spontaneous feelings which surged up in every heart, in response to the relevant stimulus.

The artificially-conditioned reflexes behind race and class prejudices declined in the ancient world, and to their decline historians like Otto Seeck ascribe the downfall of the civilizations of antiquity.² But they have suffered a similar decline in our own civilization, and to-day, but for middle-class women, who still remain stubbornly class-conscious, both race and class prejudices may be regarded as more or less dead. Prejudice based on purse has perhaps completely superseded both.

The removal of these two negative reactions, by widening the field of choice, has not simplified it, and what with the other doors that have been flung open, a state of anarchy has been reached from which wise choice and matrimony itself cannot help suffering.

The reflex against the foreigner is not perhaps entirely due to artificial-conditioning, although this may strengthen it; for in the lower animals and primitive races of man there are signs indicating that a primary instinct exists against unfamiliarity and strangeness. And in this way Nature avoids the dangers which would follow the failure of like to segregate.

In natural and relatively stable conditions, the struggle for existence or power, rigid adaptation, and the absence of artificial

¹ For ancient Hindu, Egyptian, Jewish, Greek and Roman measures for rearing artificially-conditioned reflexes against race and class mixture, see my DEFENCE OF ARISTOCRACY, Chap. VI. For mediæval English measures see my DEFENCE OF CONSERVATISM, Chaps. III and IV. Regarding Anglo-Saxons, see p. 53 *infra*.

² GESCHICHTE DES UNTERGANGS DER ANTIKEN WELT (1895, I, Chaps. III and IV).

ANIMAL ABERRATIONS

medical aids, tend to create a standardized type. Aberrations are usually eliminated, whether sub-normal or conspicuously super-normal, unless either state means better adaptation.¹ And this process is so rigorous that the young, whether human or animal, set loose to choose, can hardly err.

The tendency of like to attract like, which I shall deal with fully in the sequel, moreover, prevents misalliances of a gross character. It is true that among some animals exceptions to this rule have been observed. I have myself witnessed a male turkey trying to fertilize a domestic hen. I have also noticed strange antics between male dogs and female cats and *vice-versâ*, when bred under one roof. J. C. Huzeau speaks of a much-married drake who nevertheless frequently tried to fertilize a domestic hen, and of a dog who pursued a sow (in season) for hours, without success however.² Darwin records similar instances between blackbirds and thrushes, black grouse and pheasants, and cases of the pairing of distinct species and varieties in domestication—geese, ducks, domestic fowls, etc.; but ascribes these irregularities to the exceptional conditions of the animals at the time, or to “vitiated instincts”.³ Lord Lymington also informs me that game bantam-cocks have been known to try to pair with pigeons on his home-farm near Basingstoke.

A more disturbing example of aberrant sexual choice is given by Rémy de Gourmont, who states that the male rabbit often pursues female hares and wears them out with his libidinous fury, though he knows of no fertilizations from such matings.⁴ Truth to tell, such crosses have been successful, though the first cross, according to Darwin, proved difficult.⁵

Nevertheless, generally speaking, it is true to say that there is a regular proportion between sexual attraction and zoological affinity, i.e. that like attracts like,⁶ and that among the reasons

¹ That sub-normality too may lead to better adaptation was pointed out by Herbert Spencer fifty years ago (ESSAYS: SCIENTIFIC, POLITICAL AND SPECULATIVE, 1901, I, p. 379) and confirmed by J. B. S. Haldane recently in THE CAUSES OF EVOLUTION (London, 1932, pp. 139, 152-154).

² ETUDES SUR LES FACULTÉS MENTALES DES ANIMAUX (Mons, 1872, II, p. 396). He also gives (p. 399) an interesting example of genuine sex-attraction excited in apes and monkeys at the Jardin des Plantes by a girl.

³ V.A.P.U.D., I, p. 245, and D.O.M., pp. 414-416. Darwin also speaks of “several well authenticated cases of the female tiger breeding with the lion” (V.A.P.U.D., II, p. 133), but these, of course, refer to animals in captivity.

⁴ P.L., p. 195.

⁵ V.A.P.U.D., I, p. 109. A. de Quatrefages (THE HUMAN SPECIES, London, 1903, p. 76) mentions the difficulty of successfully crossing the rabbit and hare, and says it can only be done with human interference.

⁶ V.A.P.U.D., II, pp. 80-82, and Quatrefages (op. cit., p. 67).

THE CHOICE OF A MATE

for species keeping to themselves are, (a) fear of the unfamiliar, (b) morphological disparities which often make sexual congress, not to mention fertilization, impossible, and (c) the tendency of species to segregate.

In animals and man in a state of nature, therefore, and often even in civilized man, free choice or random mating can hardly go wrong because (a) the environment presents no aberrant types for selection, or very few; and if it does, (b) there are primary or secondary instincts in the chooser, which cause aberrant types to be rejected.

Now, we know that human beings need a certain mutual attraction to stimulate reactions favourable to successful sexual congress. This is also true of some animals. It might seem, therefore, that where freedom of choice is denied, or is inoperative owing to extreme standardization, this necessary factor for fruitful mating would be absent.

But in conditions of extreme standardization, the girls and men who are confronted for mating can hardly fail to see in each other their racial, æsthetic and psychological affinity, and to love accordingly. And this is bound to be so, because sexual love is more subjective than many imagine.

When both sexes possess normally strong genetic instincts, each has a subjective desire impelling him or her to the other, which disposes one in favour of the other, irrespective of the latter's individual peculiarities (always faint in a standardized community). Thus the personal charm of the sex-object is so much reinforced by the subjective pressure in the prospective mate, that we must imagine sexual attraction and love, not as one stationary thing drawing to itself another by sheer force, but as two objects converging on each other under their own steam, as it were, and on lines or metals already laid down by Nature.

Only a very vain or inexperienced man imagines, if a normal nubile young woman "falls in love" with him, that it is due wholly to his personal attraction, and only a very vain or inexperienced young woman imagines that the attraction is all the other way round. In each case the sexual object is only the stimulus on which a latent force unloads itself.

Propinquity is the circumstance which releases the longing for sexual attachment in each case, *plus* the fact that at the time one happens to be the sexual object willing to respond.

The large proportion of marriages occurring between people

ILLUSIONS OF LOVE

of the same locality,¹ or street,² proves not that such people, in our modern world at least, possess the greatest affinity, but simply that, *ceteris paribus*, all that healthy, vigorous beings require is a suitable stimulus to release their latent desire for attachment, irrespective of the power of attraction.

Thus marked satisfaction over having been fallen in love with is almost always exaggerated except in a person of obviously inferior parts. A man beneath a waterfall might as well flatter himself that he is attracting the downpour, or Victoria Station might as well fancy that it is attracting the trains from Brighton. Gross exaggeration of the attractive power of the sexual object is equally unsound. A train from Brighton might as well rhapsodize about the irresistible attraction of Victoria Station.

Of course, this applies chiefly to people of normal health and appearance. If, however, a decline in genetic power overtakes a people, a more critical choice becomes customary, because coldness requires unusual stimulation.

From the outset, therefore, it is as well to be clear about the fact that, even where free choice is exercised, in the best or worst circumstances, the critical or discriminating faculty exercises a much smaller influence than both parties fondly imagine.³ And this should be made known to healthy young people. For by discounting the native impulse to the sexual object, and the latter's native impulse to oneself, the precise degree of its attraction, and of one's own attractiveness can be more calmly estimated.

The consent which Roman and Jewish legislators insisted on from both parties in a match arranged by parents was merely a means of allowing either party (in the case presumably of a bad biological specimen, selected by the parents for perhaps venal motives) to say whether he or she could release the latent native longing for attachment upon the particular object presented.

Thus, although it is unlikely that no freedom of choice, even where no standardization of type prevails, necessarily leads to

¹ The evidence is overwhelming. But the following was taken by chance from the French ANNUAIRE STATISTIQUE for 1928 : in 1926, of 345,415 marriages, 193,952 were between people of the same commune, and 157,463 between people of different communes. To suppose that the larger figure was due to a greater incidence of objective factors of attraction in the local lovers would, nowadays, be fantastic.

² All who, like myself, have been among the poor of a great city, have noticed this.

³ This explains why one so often sees an attractive girl of ardent sensibilities throwing herself away on an obviously biologically inferior male and *vice versa*.

THE CHOICE OF A MATE

more matrimonial failures than freedom of choice, there is a difference between—

(1) Withholding freedom of choice in a standardized human environment.

(2) Withholding it in an unstandardized human environment.

(3) And withholding it in a human environment such as exists in this country to-day, which is not only highly differentiated and presents strange and aberrant types almost to infinity, but also hardly offers any standard of normality whatsoever, and in which the chooser, in addition to lacking sound primary instincts (reflexes naturally-conditioned) for mating, and subjected to no education in sound prejudice (reflexes artificially-conditioned), is moreover confronted by possible mates in whom ill-health is also a differentiating factor, is himself or herself presumably unsound in some respect, and moreover probably suffers, together with those round about, from a minus of genetic power.¹

(1) In the first, the mutual attraction necessary to happy and fruitful mating may be relied upon to arise, if not spontaneously by mere confrontation, at least in due course, when attraction has warmed to sympathy and devotion ; because a racial, psycho-physical and æsthetic affinity exists between the parties before they meet.

(2) In the second, mutual attraction follows confrontation, provided the consent of the parties is an essential condition of parental choice. Then, as with the Jews, the Romans, the Japanese and the English of the Middle Ages, though differentiation may be so far-reaching that little biological affinity exists between the parties, health and genetic power may be assumed to be good enough to release in each party that lust of attachment which, as we have seen, is not over critical, and tends to explain the mutual attraction, as the result of a number of qualities which really play but a minor part. The importance of consent in such an environment of highly differentiated human individuals lies in the fact that only the parties concerned can tell whether the individual chosen by the parent is an object on which he or she can unload the pent-up force within.

(3) In the third, the situation is more complicated. Not only is consent an essential prerequisite, but, owing to (*a*) the intricate and baffling confusion of shapes, sizes, types and features,

¹ There is much evidence of a decline of genetic power, at least in Anglo-Saxon countries. This will appear in the sequel. The most original writer on this subject is Corrado Gini (P., p. 42).

FREE CHOICE NOW ESSENTIAL

(b) the factor of disease, with the resulting different degrees of abnormality both in the chooser and the chosen, and (c) the comparative weakness of the genetic instincts which may accompany lowered vitality—an optimum of conditions is needed for the genetic power to act at all.

What are these most favourable conditions ?

Absolute freedom of choice, so that many may be reviewed and their least significant as well as their more important features weighed. For, owing to the comparative feebleness of the genetic instincts, the natural movement towards the sexual object is less violent, consequently its alleged attractions are more narrowly scrutinized. This does not mean that there is necessarily greater wisdom in assessing the value of these attractions, because even rigorous criticism may be conducted along false lines. It simply means that a cooler estimate is possible, a more fastidious taste displayed in regard to possibly quite unsound desiderata, and consequently it is less than ever likely that consent will be given to any choice except that exerted by the parties themselves.

In such an environment, therefore, to withhold freedom of choice would mean not only greatly to reduce the number of marriages, but also to cause an enormous amount of misery, much of it imaginary, but misery all the same.

As I have already suggested above, therefore, it seems that, apart from the spread of Liberal ideas and the emancipation of females,¹ freedom of choice probably arose in Western civilization as the outcome of extreme differentiation, and in an age of low genetic power it is a *sine qua non* of fertile mating.

The lack of free choice was certainly felt and, to some extent, allowed for in feudal France and England, when property laws made freedom in this matter precarious. And the evidence of history, biography and fiction shows that, as time went on, this lack came to be regarded as more and more of a hardship. If my surmise is right, this means that mankind had already become highly differentiated in the early Middle Ages.

Few would deny that this state of affairs has since been seriously aggravated. What with the growing complication of life, race-mixture (this difficulty did not exist in mediæval

¹ Or rather of children, from parental authority. For, as I show in another chapter, child-marriages, implying parental choice, prevailed in England for centuries ; and even as late as 1792, so liberal-minded a woman as Mary Woolstonecraft took parental authority in mating for granted, both for girls and young men. See A VINDICATION OF THE RIGHTS OF WOMEN (Dublin, 1793, p. 200).

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England),¹ differentiation in occupations, the increasing interference of medicine and surgery, and the consequent multiplication of unsound stocks, it is at all events unlikely that the variety and confusion of types and degrees of abnormality have not increased since Henry VIII.

If, then, freedom of choice to-day does not appear to lead more frequently to successful marriages than no freedom of choice in a more standardized environment, this must be due, at least partly, to the enormous difficulty of exercising prudent, not to mention, wise, choice where such extreme differentiation prevails, and to the complete ignorance and inexperience with which young people are allowed to meet this difficulty. Because, I repeat, even if it be true that genetic power has declined, and therefore that a cooler, more critical estimate can now be made of the sexual object, it does not follow that this more fastidious scrutiny is conducted along sound lines.

Thus I am led to the conclusion that if freedom of choice is retained in mating—and there is small chance of its being abolished in these emancipated days, even if its abolition were desirable—the young are in dire need of a clear statement of the criteria by which their choice should be directed.

Thus I may formulate my task as follows :—

1. To break down those prejudices (artificially-conditioned reflexes) operating in the direction of unhealthy and unwise choice.
2. To condition new reflexes (prejudices) operating towards healthy and wise choice.
3. To provide precise criteria of choice.
4. To impress on the young mind the effect of subjective sexual forces upon scrutiny and criticism.

No. 3 is by far the most difficult, and I am well aware of the imperfect manner in which I have carried it out. My only defence is to remind the reader of the deplorable state of our knowledge regarding the whole subject of human "points". But, even if I have failed to satisfy those who need every step to be indicated in advance, I hope I have at least met the expectations of the less exacting reader.

The advantages of even such imperfect guidance as I do offer are, I suggest, the following :—

- (a) It places freedom of choice on a surer footing.

¹ See my DEFENCE OF CONSERVATISM, Chaps. III and IV.

OBSTACLES TO SOUND CHOICE

(b) It combines the best element of parental choice (experience) with emancipation from an irksome tutelage.

(c) Although no sensible person would claim that such infallible rules of choice can be given as to make free choice fool-proof, youth can at least be spared the worst consequences of ignorance.

(d) Even if the intellectual equipment regarding human "points" provided in this book is not used for the purpose of mating, it can be turned to advantage in making the reader a more enlightened and, therefore, a more accurate judge of his fellows.

Let none fancy, however, that guidance, no matter how sound, can guarantee "happy" marriages. Even when the wisest discrimination has been exercised, and the utmost allowance made for subjective promptings in choice, marriage remains a supremely difficult relationship. Although we should always keep before us the example of those who have successfully mastered it, we should be foolish if we supposed that the love that endures and deepens with the years can be a more common possession than any other form of greatness.

I cannot keep within the compass of one volume if I deal with such questions as the best mate for a cripple, a diabetic, a sexagenarian, or a blind person. I must make certain assumptions, and shall, therefore, assume that my reader is a healthy, normal person, youthful and nubile if a girl, still young and eligible if a man, and I shall write as if he or she wished to marry a worthy normal partner with whom a life, not of perpetual honeymoons, but of some harvest moons could be lived.

What are the obstacles (some of them in the reader's own mind) which prevent a wise choice to such an end?

I cannot deal with such obvious obstacles as:—

(1) The redundance of women, and the way this forces thousands of girls to put up with a third, fourth or fifth-rate mate.

(2) The general degeneracy of the modern male, and the dilemma of women, who often have to choose between childless celibacy and fertilization by an unworthy mate.

(3) The economic reasons which may make a person enter a misalliance, which eugenically is a crime.

(4) The social reasons leading to the same result.

THE CHOICE OF A MATE

I have dealt with (1) and (2) in other works,¹ and no solution of the problems they suggest would materially modify the rules for sound mating outlined in this book. As to (3) and (4), they would persist, no matter how much conditions in regard to (1) and (2) might improve.²

Turning, therefore, to those obstacles which people can remove in themselves and in the outside world, the first step is to take stock of our own criteria of criticism and selection. What is the precise nature of our own personal foot-rule?

What are the values which, unknown to the modern man and girl, have artificially-conditioned the reflexes that react favourably or unfavourably to other individuals in the outside world?

Do the healthy man and woman approach their fellows with healthy prejudices or not?

As primary instincts, or naturally-conditioned reflexes (except the genetic and the homogamic³) are almost inoperative, the paramount force which, like the wind, invisibly generates movement—in this case towards a sexual object—is chiefly of an artificially-conditioned kind. It is the outcome of prevailing or pre-existing tastes and values.

It is difficult to convince young people of this, because of the unconscious manner in which prevailing values and tastes are absorbed and accepted. Thus they will often defend as jealously as if of their own vintage a valuation or prejudice, the origin of which can very simply be traced to a generation long before they existed.

Hence the struggle when prejudice and the artificially-conditioned reflexes it rears, are attacked. The person whose reflex is attacked always thinks he or she is wholly responsible for the reflex manifested, and that it is, like a nose or an ear, an essential part of his or her nature. This explains the angry defence of it.

Allowing for the vast difference in intellect, and supposing she could talk, the same attitude would be found in my bitch, Sukie. Challenged to explain why she waited for my word "Go!" before crossing the road, she, having forgotten the process of

¹ See W.V. and M.A.I.

² I fully appreciate the lamentable frequency with which desirable girls have silently to resign themselves to third and fourth bests. This repeated martyrdom of modern women, however, can never be relieved until we cultivate higher ideals of health and manliness. But all this I have discussed in other works. I am now concerned, not so much with mistakes that cannot be helped, or that we make knowingly in the choice of a mate, as with those that can be helped and are unwittingly made.

³ That favouring the choice of like.

FALSE CLAIMS TO ORIGINALITY

training, would scoff at the question, and protest that it was her nature, that it was she, Sukie, her personality and peculiarity, that made her do it.

For instance, despite all their boasted emancipation from their elders, it would be most difficult to persuade many young people to-day that their conviction regarding the desirability of "a sense of humour" was not a piece of their own vintage, and was not a truth arrived at by their own free perception.

And this is true of most prejudices and reactions due in them to their British, modern, post-War, Class and Christian prejudices.

This makes discussions about taste and prejudice (particularly with people who are not widely read or very conscious) exceedingly difficult. Because, even when people are reasonable enough to admit that their reactions may be due to prejudices acquired from prevailing values, they are often disinclined to believe that the acceptance of new values will lead them to react in exactly the same "inevitable" manner, though to different things.

Most people imagine, for instance, that civilized man has an innate feeling for what is termed the "picturesque". And yet, if they were familiar with their de Quincey,¹ and had read Mahaffy² and J. A. Symonds,³ they would know that taste veered in favour of the picturesque in nature at a very definite period in European history, and that it was then something quite fresh and new. The modern generation, however, reacts with secondary instincts (artificially-conditioned reflexes) to the picturesque, and thinks its taste for the latter is of its own vintage.

The same remarks apply to the admiration and love of mountain scenery. Friedländer⁴ shows that the birth of this sentiment occurred in modern Europe somewhere in the eighteenth century, and he is confirmed by W. H. Riehl.⁵ Gibbon gives us almost the precise date of the birth; for, whilst apologizing for having visited only the towns, churches, arsenals, libraries, etc., of Switzerland in 1755, he writes in 1780: "The fashion of climbing the mountains and reviewing the Glaciers had not yet [i.e. in

¹ COLLECTED WORKS OF THOMAS DE QUINCEY (London, A. and C. Black), VI, p. 290.

² WHAT HAVE THE GREEKS DONE FOR CIVILIZATION? (London, 1909, p. 11).

³ STUDIES OF THE GREEK POETS, II, p. 257.

⁴ UEBER DIE ENTSTEHUNG UND ENTWICKLUNG DES GEFÜHLS FÜR DAS ROMANTISCHE IN DER NATUR (Leipzig, 1873, pp. 4, 10).

⁵ CULTURSTUDIEN AUS DREI JAHRHUNDERTEN (Stuttgart, 1859, p. 57).

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1755] been introduced by foreign travellers who seek the sublime beauties of Nature."¹

Thus, although the modern European began to see beauty in mountains owing to a new valuation created chiefly by Romantics of the eighteenth century, above all Rousseau, the average young person of to-day thinks and feels as if the admiration of mountain scenery were the most eternal of human sentiments.²

The changes of taste relating to the human body will be dealt with later; but these examples may suffice to show how often the taste and choice which seems the most necessary expression of our being, is really only an artificially-conditioned reflex, due to a fashion of the day, and, consequently, that changes of fashion generally alter our artificially-conditioned reflexes. The docile manner in which women change their taste in clothes, and show genuine horror at the fashions of a previous decade, is a case in point.

Why is all this important?—Because many of the artificially-conditioned reflexes of to-day are unhealthy and unsound, and since they must be superseded if choice in mating is to be wholesome, it is important for the reader to see that, no matter how spontaneous and deep they appear to be, they are neither necessary nor natural nor particularly sound, and that healthier reflexes can and must take their place.

The process of substitution is not easy. If, however, we are healthy, it is not our deepest nature, but only the surface that has been affected.

Let us, therefore, take stock of our criteria of choice and of the values controlling them.

What are these values?—Largely the product of the philosophic and religious thought of Europe during the last two thousand five hundred years.

How do they condition unhealthy reflexes?—In manifold ways.

If modern man feels no horror at the spectacle of degeneracy and disease, if he can be thoroughly ill and yet thoroughly respectable; if he can be the victim of a foul disease and yet remain one of the "best people", it is because of these values.

If modern man thinks the physiologically botched can speak words of wisdom, and tolerates a load of taxation which to a

¹ MEMOIRS OF MY LIFE AND WRITINGS (Oxford, 1907, pp. 76-77).

² For a fuller discussion of this, see my NIETZSCHE AND ART (London, 1911, Lecture II, Part III).

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large extent sacrifices the sound and desirable, and prevents them from multiplying, in order to keep and support, in asylums, and palatial homes for mental defectives, incurables, and cripples, a mass of human rubbish, it is because of these values.

Furthermore, if modern people tend to undervalue fundamental desiderata in their fellows or mates—good natural teeth, good eyesight,¹ sweet breath, sexual vigour and constitutional stamina and savouriness—in favour of alleged precious mental gifts, such as cleverness, a sense of humour, broadmindedness, or whatever fashion extols; if they are not shocked by ugliness or asymmetry, but, like the lovers in Lord Lytton's novel, *PILGRIMS ON THE RHINE*, or Maggie in *THE MILL ON THE FLOSS*, are able to love the morbid and deformed, and to despise a creature like Alda in Charlotte Yonge's *PILLARS OF THE HOUSE*, who takes a sound attitude of dislike towards her idiot brother, Theodore,² it is wholly and exclusively due to these values.

Turning to sex, if modern people are fanatically convinced that botanical sexuality is more beautiful and above all more mentionable than human sexuality; if every middle-class matron to-day would execrate Rodin for challenging this one-sided concentration on botanical sexuality in his "Iris", and condemn the Greeks for having allowed their unspoiled virgins (the *Canephoræ*) openly to carry an effigy of the male organ of generation at certain festivals, while she will bury her nose self-righteously in a rose—if these sentiments seem natural and inevitable to-day, it is wholly and demonstrably due to these values.

And many other examples could be given.

Whence do these values hail?

Although they are not wholly Christian, Christianity has been their chief purveyor and inculcator. By zealously garnering most of the morbid, fœtid and decrepit elements in antiquity, Christianity has been a sort of cold-storage depot for almost every decomposed vestige of the ancient world, and has thus doled out from its refrigerators to every generation the worst by-products of Pagan decay.

It seems not to be widely enough known that every essential

¹ Thus the manager of one big stores told a newspaper correspondent that "horn-rimmed glasses often enhance a girl's appearance" (Daily Press, 1.8.27).

² Charlotte Yonge means Alda to be condemned for this attitude. (See Chaps. XVI and XIX especially), and, in a boat accident, Felix, the eldest brother and mainstay of the family, devotes his first efforts at rescue to Theodore, the idiot, and Cherry, the lame sister.

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position of Christianity was first discovered and conquered by the thinkers of Greece—Dualism, the Immortality of the Soul, the alleged superiority of the Soul over the Body, and the Soul's supposed Independence of the Body.

It would take too long, under the guidance of a scholar like Rhode, to trace the evolution of these ideas from primitive animism ; but suffice it to say that it was not until the decadence of ancient Greece that these four positions, as we know them, were fully outlined ; and Plato, under the influence of Socrates, was the first philosophically to insist on the fundamental independence of body and soul, and to formulate the theory of psycho-physical dualism.

Meanwhile, amid much that was still healthy in Greek culture, there had developed a tendency to exalt the soul at the expense of the body. This position was assumed with great force by Xenophanes in the late sixth century B.C., but he never succeeded in getting the dangerous doctrine across.

This task was left to Socrates, who was admirably fitted to accomplish it.

In a culture which, in spite of much unhealthy speculation about the two-fold aspects of man, in spite of universal homosexuality, feminism and general disintegration, was still healthy enough to value man as a whole, and unable to separate beautiful looks from a beautiful character—he who was *kalos* was necessarily *agathos*, hence the expression *kalos k'agathos*, beautiful, therefore good—there appeared a man who, besides being endowed with little of the current health, besides being steeped in the most morbid elements of Greek life and thought (he had been the male prostitute of Archelaus, wherein he did not differ much from his contemporaries), possessed two qualifications which eminently fitted him to popularize the four positions described above.

He was of low origin, and he was the most repulsive man of his Age. This man was Socrates.

In a beautiful city of beauty-worshippers, he, therefore, found himself at a terrible disadvantage. Judged by the healthiest values of his Age, he was bound to stand at the very bottom of the scale.

Unfortunately for mankind, he had a very shrewd mind. He would have made a first-class journalist, an ideal writer of best-sellers. And he determined to get himself across, i.e. to create values by which he himself and his type could be regarded as desirable.

SOCRATES AND CHRISTIANITY

How could he do this?—Only by transvaluing existing values, *by assuring the Greeks that there was no essential connexion between a man's visible and invisible aspects.*

And this he proceeded to do. It was the old hoax of the fox that had lost its tail. But he got away with it. True, he succeeded only with a dolt like Xenophon, and a middle-class Liberal like Plato; but he did succeed. And although the best of his contemporaries condemned him to death for it, his two apprentices most unfortunately survived him, and constituted the channel through which we became contaminated by this monster's unscrupulous bluff to save his self-esteem.

He admitted at his trial that he had spent his whole life teaching men to prize the soul above the body.¹ True, in Plato's SYMPOSIUM he first speaks of beauty more or less in the orthodox Greek style, and refers to it as "accordant with the divine", whilst ugliness "is discordant with whatever is divine."² But this is a mere concession to his listeners; for, in a later passage, he produces his own pet doctrine and argues persuasively that the beauty of the body is but a slight affair, and that man's highest achievement is to set a higher value on the beauty of the soul.³ His bosom friend, Alcibiades, at the same banquet, declared that Socrates despised a man's beauty more than anything,⁴ and to this same friend Socrates declared that the only true lover is he who loves the soul; to love a person's soul is to love him for his own sake, and not for his bodily beauty which is not himself.⁵

The logical consequence of this attitude was, of course, to make Socrates no longer despicable. But it had other consequences, which Socrates himself did not fail to see. It made bodily defects respectable. It made disease almost a distinction. And, indeed, Socrates said as much. He declared to Glaucon: "If there be any merely bodily defect in another, we will be patient of it and will love the same."⁶

These notes were later taken up by Christianity and sustained in all octaves, until the whole of Europe rang with them. And it is more or less true to say that Christianity is merely Platonism for the mob.⁷

¹ THE APOLOGY (Trans. by F. J. Church, 30, A. and B.).

² Trans. by W. R. M. Lamb, 206, D.

³ *Ibid.*, 210, B. & C.

⁴ *Ibid.*, 216, B.D. & E.

⁵ ALCIBIADES, I (trans. by Jowett, 131).

⁶ REPUBLIC (trans. by Jowett, III, 402).

⁷ The idea that the most characteristic doctrines of Socrates formed the chief planks in the Christian platform is, of course, not merely my own. It is found in

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Thenceforth man's visible aspect, his body, became vile and despicable, and his invisible aspect the only exalted and valuable part of him. Henceforward, a pure soul was to justify even foul breath, and a sound biological attitude towards men became no longer possible.

A cripple, a hunchback, a person with any deformity or stigma of degeneracy, became as desirable as a normal man, because it could be argued on Socratic lines that his blemish, his stigma was not "himself" (whatever that meant!) and that his real self was hidden, and redeemed everything.

In vain did the saner people of all civilizations protest, as even science is protesting now, that to divide up man in this way, and to lay all the stress on his soul, was a gross misinterpretation of the truth. Too many outcasts and toads saw their advantage in this Socratic hoax to relinquish it.

"The body is dead because of sin, but the Spirit is life because of righteousness. . . . If through the spirit ye do mortify the deeds of the body, ye shall live. . . . They that are Christ's have crucified the flesh with the affections and lusts."¹

Thus cried Paul, the Socratic body-hater, and thus did contempt of the body become a household value in Europe. Everybody began to believe the lie that "beauty is only skin deep"; it has artificially-conditioned a number of unwholesome reflexes in modern man, and the young of to-day who go forth to choose a mate should beware of these reflexes.

Although the only sane course is to value man biologically and æsthetically as well as morally, through Socrates a wholly biological and æsthetic standard was converted into a wholly moral method of valuing him.

most authorities on Christianity and on Socrates. See Justin Martyr's *Apology*, where the constant implication is that Socrates and his like were Christians before Christ. See the *Stromateis*, by Clement of Alexandria. See Dr. C. E. Robinson in *Everyday Life in Ancient Greece*, who says: "The creed of the Christian Church was formulated in terms drawn from the Greek philosophers." See Marsilio Ficino, who, in 1476, writing on Christianity, said: "the life of Socrates is a continual symbol of the life of Jesus," so that "the doctrines of the one are identical with those of the other." See Coleridge's *Table Talk* (1830), and his remark to Crabb Robinson to the effect that "Jesus was a Platonic philosopher." Above all, see Professor A. E. Taylor, the great authority on Socrates, who says: "Socrates created the intellectual and moral tradition by which Europe has ever since existed. . . . It was Socrates who . . . created the conception of the *soul* which has ever since dominated European thinking. . . . The direct influence, indeed, which has done most to make the doctrine of Socrates familiar to ourselves is that of Christianity" (*Socrates*, London, 1932, pp. 132-133).

¹ Rom. viii. 6-13; Gal. v. 24; Col. iii. 5.

PITY : GOOD AND BAD

Thus to-day, a girl from any class, but particularly from the uneducated class (now thoroughly saturated with Christian values, although but rarely Church-going) advised by an anti-Socratic, like myself, to refrain from marrying a physiologically botched man, replies instantly : " Oh, poor chap, he can't help it ! "

Presumably a man can help being a thief, a seducer, a murderer. But he cannot help being a congenital degenerate. Therefore, since no moral stigma attaches to congenital degeneracy, no stigma whatever attaches to it. It is washed out because it cannot form the subject of an indictment.

This shows how the purely moral valuation promotes degeneracy and disease. For, in assessing the value of a mate, the modern person is prepared to forgive stigmata which are nobody's fault, and quite forgets that in thus soft-heartedly forgiving, he or she is cruelly foisting an undesirable parent on his or her offspring.

Add to this Christian pity, which is quite indiscriminate and makes people react with love and charity to all who suffer, irrespective of their value to posterity, and you have a combination of evils which makes complete degeneracy a calculable certainty.

In any relation Christian pity is sentimental self-indulgence, but in mating it is criminal self-indulgence.

This does not mean that as an emotion pity should be suppressed altogether. The Church tried to malign Nietzsche by falsely interpreting him as having made this claim. It simply means that it should be differently conditioned from the way Christianity has conditioned it.

It should not be indiscriminate and uncontrolled. It should not be turned chiefly towards human rubbish. And it should not be self-indulgent.

The quality of pity should be measured according to the worth to humanity and posterity of the creature pitied.

The farmer cares not a rap for the " rights " of weeds, or whether they can help being weeds. He pities the nobler plant in its struggle against the ignoble, and refuses to sacrifice the former to the latter.

Every sixpence paid by a desirable couple in taxation and rates for the upkeep of human rubbish is a sacrifice of the greater to the less, and if such a desirable couple curtail their family to meet national expenditure for degenerates, we plainly kill the best to save the worst.

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Nobody can deny that this is happening in over-Christianized England.

But at least we must free the choice of a mate from these artificially-conditioned Christian reflexes, bred in the fœtid atmosphere of Europe for the last two thousand years.

To the male, uncontrolled Christian pity is particularly dangerous, because it often lends an extra fillip to his instinctive lust to protect and succour the female. Thus it may, and unfortunately often does, make the frail, delicate, sickly female more alluring, because she makes a heightened appeal to male strength.

To the female, uncontrolled Christian pity is also dangerous, because it may, and often does, alas! stimulate the maternal instincts in her, and delude her into supposing that the increase in emotion thus generated is really an increase in love.

I have found this disastrously common among many fine working girls, and it seems to me as if the Eugenic Society were merely beating the air so long as, in its fight against dysgenic mating, it cautiously refrains from a frontal attack upon Christian and Socratic values, and the unhealthy reflexes that proceed from them.¹

True, one does not gain popularity by assuming this attitude. But I am writing a book for the guidance of young people in mating, and I cannot, therefore, honestly observe the caution observed by the Eugenic Society.

* * * * *

In regard to the sexual instinct itself, young people should also be on their guard against the artificially-conditioned reflexes of Christian sex-phobia.

Many English divines and Christian apologists, taking advantage of an uninformed gallery, have tried to defend Christianity against this charge. But their attempt is neither disingenuous nor candid; for sex-phobia, the loathing of sex, its joys, and everything connected with it, is fundamental in Christianity, and the charge is so fair and deserved that nothing could be more unconvincing than the struggles of the more rabid Christians to rebut it.²

¹ I again remind the reader that people who display this uncontrolled Christian pity to-day are by no means necessarily church-goers or believers in the dogmata of Christianity. These values have become part of the being of modern people, whether they are conscious of it or not, and even so-called atheists and agnostics are infected with them, as the case of Thomas Huxley proved.

² The testimony from scholars and thinkers is overwhelming. See, for instance, the evidence collected from various sources in M.A.I., Chap. X. See Heine (H.S.W., Vol.

CHRISTIAN SEX-PHOBIA

A typical example is Christopher Dawson's vain attempt to champion Christianity against Bertrand Russell.¹ Not once does he repudiate the charge of sex-phobia to the satisfaction of any intelligent man.

Another is Mr. G. W. Coutts's effort to scout the whole issue by concentrating on the actual words of Jesus.²

Seeing that there is, according to Professor Guignebert, not a shred of evidence to prove that Jesus ever said anything he is alleged to have said,³ that Christianity is and must be a matter of interpretation, and that, therefore, we are primarily concerned with what Christianity means as interpreted through the ages by the Churches, it is rather fatuous to refer to the *ipsissima verba* of Jesus, in the hope that we shall be induced to accept Mr. Coutts's private impression of what Christianity means.

My time is better occupied in warning youth against the sex-phobia bred in them by a religion one of whose earliest founders said: "It is good for a man not to touch a woman,"⁴—"it is good for a man to remain a virgin",⁵ and "he who gives a woman in marriage does well, but he who gives her not in marriage does better";⁶ a religion which made fish suitable food for fast-days and holidays because fish were supposed to be free from the taint polluting all animals that copulate (*quae copulatione generantur*); a religion, in fact, which so much encouraged total sexual abstinence that surgeons were once besieged in order to perform the operation of castration among the faithful, and Origen himself, one of the leading Fathers of the Church, emasculated himself for Christ's sake. It was only when, faced with the extinction of its congregation, Christianity saw the need of forbidding these extreme measures, that a less rabid sex-phobia began to prevail. But it is dishonest to claim that a fundamentally friendly attitude to sex therefore supervened in the Church. For as late as the Council of Trent (1545-1563), which conditioned the whole future of the Catholic Church, virginity and celibacy were still set above matrimony.⁷

VII, p. 70), Nietzsche's *DER ANTICHRIST*, Lecky's *HISTORY OF EUROPEAN MORALS*, Dr. Esther Harding's *THE WAY OF ALL WOMEN* (London, 1933, pp. 222-223), René Guyon (S.L.S.E., pp. 123-124), J. F. Nisbet (M.H., p. 48), Dr. R. Briffault (*MO.*, III, pp. 252 sq. and 372 sq.), Ploss and Bartels (*D.W.*, III, pp. 273-274), Iwan Bloch (*D.P.*, p. 616), etc.

¹ *CHRISTIANITY AND SEX* (London, 1930).

² *THE CHURCH AND THE SEX QUESTION* (London, 1926).

³ *LE CHRISTIANISME ANTIQUE* (Paris, 1921, Chap. I).

⁴ *I COR.* vii. 1.

⁵ *Ibid.*, 26.

⁶ *Ibid.*, 32.

⁷ See my *M.A.I.*, p. 293.

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Nor did Protestantism alter the position. On the contrary, it consolidated it. Martin Luther himself said: "Had God consulted me in the matter [of human procreation], I should have advised him to continue the generation of the species by fashioning them of clay in the way Adam was fashioned."¹ This is typical. Almost the whole of nineteenth-century England thought as Luther thought.

And yet your Couttses, your Dawsons, your Dean Inges and Dr. Alingtons, driven into a corner by the New Psychology, and by people like myself, who, at great personal loss, have spared no pains to reveal to their contemporaries the dangerous side of Christianity, now begin to retort, none too convincingly, that Christianity is not sex-phobic.

I can quote Jesus too, if Mr. Coutts insists on referring to him. Jesus said: "There be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake."² How could he have admitted such a possibility, if the two ideas had not been connected in his mind? This is assuming, of course, that he ever said anything of the sort. But that proviso applies to everything he is alleged to have said in the Gospels.

Mr. Coutts tries to get round this and says it does not mean what it reads as meaning. But whom are we to consider the greater authority—Mr. Coutts or St. Cyprian, one of the most illustrious bishops of the Church and also one of its martyrs, who uses this very text from Matthew xix in order to support his plea for celibacy and rigid continency?³

I cannot go into the whole evidence again, it is massive and overwhelming. I can but refer to my *MAN: AN INDICTMENT*, where the reader will find all the facts and references he may need to satisfy him that Christianity is, and always has been, sex-phobic.

It is all the more surprising, therefore, to find in a book recently written by Dr. Cyril Alington, late Head Master of Eton, and sponsored by Dean Inge, another attempt at rebutting this charge of sex-phobia, which I and a handful of other reformers have not ceased to hurl at Christianity.

Dean Inge speaks highly of the book in his Introduction, and says that Dr. Alington "has answered the popular arguments

¹ *TABLE TALK OR FAMILIAR DISCOURSE* (trans. by W. Hazlitt, London, 1848, DCCLII, p. 307).

² *MATTHEW* xix. 12.

³ *TREATISES OF ST. CYPRIAN ON THE DRESS OF VIRGINS* (trans. by Rev. Ch. Thornton, p. 118).

CHRISTIAN SEX-PHOBIA

against Christianity . . . in a way which should give the objector food for thought.”¹

I have never shared the popular regard for Dean Inge's intellect, but, even so, was astonished that this extremely shallow book could satisfy him.

Dr. Alington makes one reply to my charge. He says : “ There is no doubt that there was a period when Christian teachers gave a prominence to the question which seems to us exaggerated, nor that they lent themselves to her heresy that sex was in itself an unclean subject. It is as obvious that they do not take this latter view to-day as it is . . . etc.”²

And again : “ No sane Christian to-day shares the horror of any sexual relationship which once drove thousands from the world.”

So that in reply to my charge that Christianity has polluted the very spring of life by its disgusting sex-phobia, Dr. Alington says, in effect : “ Nonsense ! That is old fashioned ! Modern Christianity takes a wholly different attitude.” And he shrewdly but very misleadingly sums up his denial by saying : “ No sane Christian to-day shares the horror of any sexual relationship,” etc.

I propose to demonstrate the disingenuousness and lack of candour in this reply by merely asking the question : “ How long is it since this alleged change took place ? And on whose authority was it made ? ”

For, if we turn to the reports about missionaries now preaching and spreading the same creed as that defended by your Alingtons, Inges, Couttses and Dawsons, we find that whatever changes may have come over Christianity in England, engaged in a life and death struggle with critics like myself, we certainly do not find that Christian missionaries sent out from England have got hold of them. They still teach the innocent savage to be ashamed of the organs presumably given him by the Christian god for the purpose of procreation. They still teach the native women of Africa, Melanesia, Polynesia, to cover up the breasts presumably given them by the Christian god to suckle their offspring. “ *Couvrez ce sein que je ne saurais voir. Cela fait venir de coupables pensées !* ” And they carry on their teaching so consistently that their insistence on concealing the nakedness of the savage even of the tropics, and the disease it causes, are constantly mentioned

¹ THE FOOL HATH SAID (London, 1933, p. vi).

² Op. cit., pp. 124-125.

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as the chief cause of degeneracy and depopulation in certain areas.¹

Most travellers condemn Christian missions on this score ; but evidence is not always easy to find, as in England, owing to the influence of the Church on the Universities and the Press, it is impossible for a man who exposes the shameful side of Christianity to get fair treatment.

We accordingly invite Dr. Alington and his sponsor to explain how they can candidly claim that sex-phobia is really *vieux jeu* in Christianity.

But the more important question is, how does Christian sex-phobia influence youth unsoundly in the choice of a mate ?

In the first place, by a persistent adverse selection against people normally sexed, it has produced a people largely deficient in genetic instincts,² and has thus substantially reduced human happiness.

Secondly, by making youth ashamed of their own sexual promptings (hence the enormous amount of repression, nervous debility, and auto-eroticism), it has also made them apprehensive of marked signs of sexuality in the sexual object, so that in England and countries like it, the asexual type, male and female, has come to be regarded as the desirable type.

Recently, this influence has led to a tendency in men to seek the "boyish" or "infantile" girl, with a minimum of sexual development,³ and a tendency in girls to select the meek, rather soft and gentle type of youth.

¹ See particularly N.E. (pp. 6, 51, 52) where Bryk condemns the missionaries for clothing the African native and refers to the Baganda women converts being taught that it is offensive to expose their breasts. See also John R. Baker (DEPOPULATION IN ESPIRITA SANTO, NEW HEBRIDES, Journ. Roy. Anthro. Inst., VIII, p. 79); ESSAYS ON THE DEPOPULATION OF MELANESIA (Cambridge, 1922), by the Rev. W. J. Durrad (pp. 8, 9, 10). On p. 9, he says: "In the encouragement of the wearing of clothes we are not the only offenders. The Presbyterian missionaries with far less excuse . . . have taught their converts to dress in European clothes." And see Felix Speiser's essay in the same volume (p. 31). By far the most stirring and convincing account of the sex-phobia of Christianity as now preached outside England is to be found in William Albert Robinson's DEEP WATER AND SHOAL (London, 1932, especially Chap. XVIII), because, in this book, the reader will find the opinions of a recent, wholly unbiased traveller, whose very simplicity and moderation make his charges of sex-phobia against the missionaries all the more formidable. At any rate all this evidence shows to what shifts Dr. Alington and his sponsor are driven in defending Christianity before an uninformed gallery at home.

² P., where Gini finds this especially in Anglo-Saxon countries. See also S.L.S.E., p. 124, and HYMEN, OR THE FUTURE OF MARRIAGE, by Dr. Norman Haire (London, 1927, pp. 20-21).

³ See Part II, Chap. III, *infra*. See also most modern novels ; for instance, Rose Macaulay's DANGEROUS AGES, where the desirable heroine is described as follows :

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In men it also leads to a preference for the girl "who has no nonsense about her", i.e. who can stand an unlimited amount of the stimulation of male companionship without becoming inflamed. This means that she is probably below par sexually. In girls it also leads to a preference for the male who "does not remind them that they are women", or, as I recently heard a misguided girl declare, "who does not look upon me as a woman."

This means an oblique bias in favour of low sexuality in mating, which necessarily causes great unhappiness in marriage, quite apart from its deleterious affect on the race.

The same bias also creates a phobia against beauty; because, since sexual intercourse with a healthy, good-looking specimen is, of course, known to be more enjoyable than with an ugly, unhealthy specimen, it is felt to be more sinful. Hence the slanders flung at beauty by all Christian fanatics!¹

Listen to one of the fathers of English Puritanism inveighing against physical beauty!

"The Graces of the Minde and the Soul . . . this is the only comliness and Beautie, which makes us Beautiful, and Resplendent in the Sight of God, of men and Angels," it is "the only culture and Beautie which the Lord respects."²

"A studious . . . and eager Affection of Beautie . . . must needs be sinful and abominable . . . because it proceeds most commonly from an Adulterous, unchast, and lustful Hart."³

"Those who have continent and chaste affections," Prynne continues, "as they deeme this corporall and outside Beautie a needlesse and superfluous thing . . . they would rather obscure

"There was a look of immaculate sexless purity about Gerda, she might have stood for the angel Gabriel, wide-eyed and young and grave." See also *THREE CAME UNARMED*, by E. Arnot Robinson (London, 1933), where the heroine is described thus: "In Nonie, narrow of hip and thigh and light of build, Nature had for once forgotten to over-emphasize the utilitarian design of the normal female figure. . . . But Nonie's body was exquisite enough to be judged fairly outside the canons of sex. . . . Such loveliness does not depend on suitability for any particular function." Elsewhere Nonie's figure is said to be glorious "as that of a young athlete's". For a full appreciation of all the popular errors in this portrayal see Part II, Chap. III, *infra*, where other examples are given, particularly pp. 373-374.

¹ We must always bear in mind that what most disturbs the sleep of the Christian sex-phobic is the thought that his neighbour may be having a good time sexually. He covers this envy up by pretending that he is anxious only to suppress "excessive" sexual indulgence. But those who know him, appreciate that he does not possess that love of humanity which makes a man solicitous about another's health. What he cannot endure is that another is having pleasure. See on this point, S.L.S.E. p. 123.

² Prynne's *UNLOVELINESSE OF LOVELOCKS* (1628, p. 51).

³ *Ibid.*, pp. 55, 56. See also pp. 182-184 *infra*.

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and neglect and quite deface their naturall Beauties, by inflicting wounds and scarres upon their faces, to make them more deformed, for feare lest others should be infatuated and insnared with them.”¹

The attitude behind these passages has coloured our culture much more than most people recognize, and owing, as we shall see, to the profound relation between beauty and health, and between beauty and desirable qualities of body and mind, it represents a dangerous perversion of the truth.

Thirdly, Christian sex-phobia has so poisoned the art of life that for the first time in history a generation of men has arisen which, by its lack of sex-mastery, has weaned woman from her primary and fundamental pastime. Getting no “kick” out of sex (a fact they will admit in private), they naturally turn to other interests.

Fourthly, in Anglo-Saxon countries, which have suffered most from Christianity, there has been no attempt to organize suitable conditions to enable young men of all classes to enjoy safe sex-experience before marriage.² Most young men consequently postpone their first normal hetero-sexual intercourse much too long, sometimes until marriage.

This has a threefold effect.

(a) It rears monsters who may be guaranteed to alienate the most passionate girl from sex after their first twenty-four hours of clumsy, ignorant experimentation upon her. In fact, it makes sexual congress as unattractive as the most rabid Puritan could wish to have it.

(b) It leads to an enormous amount of auto-eroticism, which again causes much matrimonial misery. For the girl, who gets one of these chaste young men, usually marries an habitual masturbator.³

(c) It makes healthy young men too eager in love, so that they grossly exaggerate the desirability of a particular sexual object.

¹ *Ibid.*, p. 57.

² See W.V., p. 172.

³ See S.E., pp. 156-157, where Prof. Michels says: “We have to ask ourselves, when the interests of a pure young girl have to be considered, whether a man who has had a tender and passionate love experience is not after all preferable to the habitual masturbator . . . it must honestly be recognized that sexually abstinent young men, as they present themselves to-day, cannot offer to girls any guarantee of a happy marriage. . . . Generally speaking, the men who remain chaste are men of little worth.” See also M.M. and M.A.R. (pp. 458-459, and 496). See also TAL. (Qiddusin, 29b), where Rabbi Hisda declares that “he who is 20 years old and unmarried [without heterosexual experience is implied] lives in sin.”

PRE-NUPTIAL INTERCOURSE

Horrified by his choice, and unable to see the girl through the sex-starved man's transfiguring glasses, his friends and relatives exclaim, "Love is indeed blind!" But this is ignorance. It is not love, but lack of love, that is blind.

Tumescence is blind, especially when it has not been relieved except guiltily for years and years.

This, of course, leads to a good deal of dysgenic and ill-assorted mating.

The boy thinks the girl a goddess. But he is not really sane. The subjective momentum in him, driving him to the sexual object, is so powerful, that those about him, not suffering from his unrelieved tumescence, cannot understand his mania, and are not surprised when later on he comes round to their adverse view of the girl.¹ But this, of course, means a disastrous marriage.

Now normal pre-nuptial intercourse would obviously remove this evil; but it is important to insist that such sexual experience should not destroy the fillip that desire for a particular girl, chosen with greater sanity, gives to ambition in young men.² And it should not jeopardize their health.

What about girls?

In a young nubile female, inexperienced in sex, there is no such thing as chronic mechanical tension aching for relief.³ There is a subjective momentum towards the male, but it becomes rather less than more discriminate with sexual intercourse. Indeed, the danger with the female is that the first sexual experience with an undesirable and unequal mate may increase rather than lessen her attachment. Besides which, when once the process of procreation is engaged, the instinct is gratified.⁴

Thus Arno Gasberg said: "Woman does not love as we do. Her inclinations prove that inasmuch as a father is necessary for

¹ The classical example of the changed view that comes over a sex-starved man who achieves detumescence with a girl he has transfigured is, of course, to be found in 2 SAMUEL xiii. 4, 14, and 15, which describes how Amnon ached with love for Tamar, and how, when he had lain with her he hated her more than he had loved her previously.

² For a detailed discussion of this, see my NIGHT HOERS, pp. 205-207.

³ See S.P.W., p. 70: "The average healthy and unattached adult woman, who is a virgin and has not been addicted to perverse habits can scarcely be said to suffer much from definite sexual desire. That is to say, she does not usually experience an uncontrollable desire for coitus." See also p. 71.

⁴ Schopenhauer understood this. He says (W.W.V., II, Chap. 44): "The love of the man declines noticeably from the moment he gratifies his desire. That of the woman, on the contrary, increases from that moment."

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her child, it is not so overwhelmingly important if it is this man or that man."¹

Provided he is competent sexually, the man in possession, no matter what he is like otherwise, enjoys a wonderful advantage with a young inexperienced woman.

Many authorities take the view that the unspoilt girl's impulse to the male, unlike his to her, is not a conscious desire for sexual gratification.

Count Keyserling says, "Only in exceptional cases does a woman's passionate nature awaken itself."² Havelock Ellis says: "The sexual impulse of woman shows great external passivity. It is more complicated, less readily arises spontaneously, more frequently needs external stimuli."³ Rémy de Gourmont declares that "*La femelle dort jusqu'au moment où le mâle la réveille*";⁴ while Dr. Fritz Lenz says: "Fortunately the innocent and immaculate maiden does not as a rule suffer from [sexual] abstinence . . . the majority of sexually untouched girls do not experience any direct sexual longing."⁵ According to Dr. L. Löwenfeld, "the lack of sexual impulse persists in girls for an indeterminate time even after puberty, as long as they remain free from all experience of sexual stimulation."⁶ And Dr. Herbert says: "Women being more passive in their sex lives, bear sexual abstinence on the whole much more easily, especially if the sex passion has not been roused in them by actual experience."⁷

The girl's desire for the male is, therefore, different from his for her. His is a conscious hunger for sexual relief, and in cases of long abstinence, it blots out all considerations of taste and caution. Hers is less conscious, and not necessarily aware of the nature of the relief sought. Thus it is more easily educated prior to sexual experience, more amenable to wise criteria of choice,⁸

¹ A SURVEY OF THE WOMAN PROBLEM, by Rose Mayreder (London, 1913, p. 160). P.F.M., p. 75: "Sexual passion in a man tends to be an end in itself, while in a normal woman it is really only a means to an end."

² B.M., p. 39.

³ S.P.S., III, p. 255.

⁴ P.L., p. 10.

⁵ M.A.R., pp. 458-483.

⁶ S.L.W., p. 174.

⁷ AN INTRODUCTION TO THE PHYSIOLOGY AND PSYCHOLOGY OF SEX (London, 1917, p. 117), also p. 126: "With women the problem of abstinence is, on the whole, less urgent, as their sex passion, if not prematurely aroused, awakens much later, and is even then generally not quite so volcanic."

⁸ Hence some authorities think women have a more objective judgment of men than *vice-versa*. Prof. Holle, for instance, says: "Woman thinks more biologically [in mating] for the simple reason that she is closer to nature" (W.S.H., p. 90).

THE FEMALE SEXUAL IMPULSE

and more capable, from the standpoint of consciousness, of temporising.¹

Thus, in the male, sexual experience prior to choice is a *sine qua non* of sobriety and wisdom in selection. In the female sexual experience only tends to increase attachment—hence the sometimes staggering contentment of superior women with inferior males.²

This is not to say that women are less sensual or less able to enjoy sexual intercourse than men, although these conclusions have been quite unjustifiably drawn by many from the circumstance that the unspoilt virgin does not consciously pursue the male for sexual relief.³ Woman is normally just as sexual as man—often, in my opinion, more so. She is just as able to enjoy her sex experience and no less seriously injured than he is by a long wait after puberty before normal functioning begins.

That great authority, Dr. E. H. Kisch, sums the matter up very well by saying: "According to the general opinion, the sexual impulse is not so strongly developed in women as it is in men. . . . I do not believe this view of the slight intensity of the sexual impulse in women in general is well grounded, and can admit only this much, that in adolescent girls who are inexperienced in sexual matters, the sexual impulse is less perfect than in youths of the same age who have undergone sexual enlightenment. From the moment when the woman also has been fully enlightened as to sexual affairs, and has actually experienced sexual excitement, her impulse towards intimate physical contact and towards copulation is just as powerful as that of man."⁴

While unspoilt, therefore, the virgin is more easily educated in choice than the sex-starved male. The chief factor that blinds

Ludwig Klages (*DIE GRUNDLAGE DER CHARAKTERKUNDE*, Leipzig, 1928, p. 89) says: "Contrary to a very widespread prejudice, woman, at least in her judgment of persons, is usually more objective than man."

¹ S.P.W., p. 106: "In the young girl the cerebral sex-centre is more or less dormant unless it has been unnaturally stimulated."

² Hence the view of some thinkers that women are indifferent to male beauty. See L.M., IX, 14: "Women do not care for beauty . . . it is enough that he is a man, they give themselves to the handsome and the ugly." See also C. Lombroso and G. Ferrero (*LA FEMME CRIMINELLE ET LA PROSTITUÉE*, Paris, 1896, p. 121): "*En général la beauté et l'intelligence la laissent indifférente.*" See pp. 170-171, *infra*.

³ P.F.M., p. 82. Hegar, Litzmann and P. Müller make the same mistake. See also Dr. Harry Campbell (*DIFFERENCES IN THE NERVOUS ORGANISATION OF MAN AND WOMAN*. London, 1891, pp. 209-210): "The sexual instinct is very much less intense in woman than in man." See Part II, Chap. III *infra*.

⁴ S.L.W., p. 168.

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her to wise native promptings in mating is excessive vanity. This is, of course, additional to the other factors already ascribed to morbid current values.

If she is very vain, the first unworthy male, by abolishing her self-doubts, will so much elate her, that she runs the risk of regarding him as just as "perfect" as the sex-starved man regards the inferior girl.

This does not mean that excessive vanity may not act similarly with men. But whereas a girl without undue vanity and inferiority feelings (they always go together) will be more sober in choice than the sex-starved male, the male, in order to be sober in choice must be free from both undue vanity, inferiority feelings *and* chronic tumescence.

It is now necessary to deal with one other aspect of Christian influence on human life. I refer to the doctrine of selfishness and unselfishness, especially in so far as it may lead a person to suppose he or she can be loved for his or her "self" as that bluffer Socrates put it, or "unselfishly".

From the very beginning it would be well for all young people to recognize that on this question of unselfishness and selfishness and the praise and blame commonly accorded to each, Christian teaching is psychologically false. Owing to its early appeal to the pariah and the outcast,¹ this religion constantly reveals a psychology framed more on demagogic appeal than actual fact. The very command, "Love one another!" like the Mosaic command, "Honour thy father and thy mother", is based on a misunderstanding of normal mental processes.

Love and honour are not voluntary; they are a natural, inevitable and quite involuntary reaction to the lovableness and honourableness of the object, whether neighbour or parent.

No command can make one love anyone who is not lovable.² "Seek neighbours that are loveable so that you may inevitably love them", would have been more sensible. "Love one another!" is shallow and reveals a poor, almost benighted grasp of human psychology.

You might just as well say, "Admire one another", or "Esteem one another". These reactions depend on certain

¹ For data supporting this, see my *WHO IS TO BE MASTER OF THE WORLD?* (London, 1909).

² *TWO GENTLEMEN OF VERONA*, V, 2. "Love will not be spurred to what it loathes."

“ SELFISHNESS ”

qualities in the other, and cannot be auto-generated in response to a command even from a god.¹

The same remarks apply to the Mosaic “ Honour thy father and thy mother ! ” The proper command would have been : “ Parents, make yourselves honourable in the sight of your children ! ”

Even as a child I knew that any honour I paid to my parents was purely reactive. Thus very early I appreciated the fact that in supposing love and honour to be voluntary, the Christian saviour and his putative father had gone astray. Evidently psychological insight is not a strong point with the holy family.

I was not surprised, therefore, when later on I found further errors in Christian psychology.

I take it that all intellectually honest persons know that in everything they do, they act either under compulsion, from inclination, or from self-interest. There is no such thing as a consistent course of so-called “ unselfish ” conduct that is not pursued for some kind of self-gratification. Charity is the most transparent of these.²

Everybody, therefore, is consistently “ selfish ”. The wise, however, are “ enlightened egoists ”, i.e. they are “ selfish ” only up to the point when self ceases to be best served by “ selfishness ”, as, for instance, in their relationship to immediate dependents who can minister to their happiness, in their relationship to menials, retainers, and friends, all of whom may make life happy or the reverse, for a central figure. And the unwise are “ unenlightened egoists ”, i.e. they carry “ selfishness ” to a point which turns their environment against them, so that, in the end, “ self ” gets badly served and is made unhappy as the result of “ selfishness ”.

The mistake is to suppose that the “ enlightened egoist ” is “ unselfish ”, and that the “ unenlightened egoist ” is “ selfish ”. Both are “ selfish ”—if the word has any meaning at all, but whereas the former is so with intelligence, the latter is so as a dolt and dullard.

Or consistent “ unselfish ” behaviour may be the outcome of abnormal congenital impulses—masochism, for instance. But

¹ See that great psychologist Stendhal (D.A., p. 12): “ *L'amour est comme la fièvre, il naît et s'éteint sans que la volonté y ait la moindre part.* ”

² Those who would understand its true nature, especially when it comes prominently before the public in gifts to hospitals, good works, etc., should observe how constantly “ charitable ” people behave with the utmost meanness and callousness to relatives and friends, gifts to whom have no chance of becoming generally known.

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even in this case, it is self-gratification. Or it may be a person's only ladder to power or conspicuousness in a small circle, or his means of reducing his environment to submission by giving it a guilty conscience (this is very common).

Truth to tell, however, it is life's chief charm and beauty that the acts which constitute the greatest benefit to all—the work of the good artist, the good legislator, the good actor, the good inventor—are unquestionably “selfish”. They please the performer before the beneficiary.

Beside them, the acts of the officious spinster, who bustles interferingly about her parish, killing time by trying to stamp her importance on the minds of her neighbours, are wholly fatuous; yet *these* are called “unselfish”.

This disposes of the antithesis. Now let us examine certain particular aspects of it.

In the home “selfish” means merely not doing what the person who uses the word wishes you to do, and “unselfish” means doing that same thing. Women are the chief abusers of these terms, and when they are dealing with a man who believes that “selfish” and “unselfish” mean something more than I have stated, they usually get their own way.

In the religious sense “selfish” means that you do not covet the Church's approval of how you live or the way you spend your money, i.e. that you regard yourself as the best judge of how your power should be exercised.

In the social sense, “selfish” means that you are not constantly fretting about what your neighbour thinks of you, or trying to seduce him to a good opinion of you. This offends the neighbour. If he is middle-class, the worst insult he will hurl at you is to call you “selfish”. Because, unconsciously, what the neighbour likes best is the “vain” person who does worry about what others think of him. Such a man is not “selfish”.

The terms are thus a sort of impolite sham, based on unsound psychology, and bear no relation to reality.

The beauty of Life and Nature is that all the most useful, vital, and important actions are so-called “selfish” actions. A so-called “unselfish” action (if it were possible at all) could not be relied on; because what ensures the punctual performance of the “selfish” act is that the performer wishes to perform it, and to take risks to perform it. Schopenhauer was shrewd enough to see this.¹

¹ W.W.V., Chap. 44.

SUPPOSED FEMALE ALTRUISM

The verdict of Life and Nature is, therefore, against the so-called "unselfish" action. Nature has made all the actions on which her economy depends "selfish" actions.

People, like Spencer, who see altruism in a mother's care for her young, are self-deceivers, and betray the century of their origin by propagating such errors.¹

To see altruism or "unselfishness" in the exercise of a function for which a creature is equipped from head to foot, and who realizes her life-destiny, who secures her health and normal life-processes by having and suckling young, is almost as sensible as to see altruism in sweating, growing hair, or eating.

Even the fact that many women now lose their lives and suffer the tortures of the damned in childbirth does not make motherhood an altruistic undertaking. The breakdown or morbidity of a "selfish" function does not make it an "unselfish" function.

The whole idea is, therefore, the most arrant nonsense, and based upon a foolish masculine view of womanhood. It was, however, largely reinforced as a superstition by the belief current in the eighteenth and nineteenth centuries that women not only derived no pleasure from sex,² but also that if they did, it was not decent or politic to admit it.

Fichte, one of the most influential exponents of these ideas, writing about the end of the eighteenth century, said :

"Only one sex is active in procreation. The other, however, is simply passive.³ . . . It is, therefore, not unreasonable for the first sex [the male] to be bent on gratifying their sexual instinct . . . ; but it is absolutely unreasonable for the second sex to be bent on gratifying their sexual instinct, because that would mean that they were making suffering an object to be striven after.⁴ . . . Man can without loss of dignity, acknowledge his sexual instinct and seek its gratification. . . . But woman may not so acknowledge her sexual needs."⁵

Scores of minor voices intoned the same chant, and the belief that the female sex-cycle is one long trial in "unselfishness" endures in thousands of unenlightened minds to this day.

¹ See B.M., p. 33, where Keyserling, who is often tiresomely early Victorian, says: "Woman" is the primarily altruistic element in humanity." Such a phrase is meaningless; but it betrays a prejudice and a generation.

² This led many thinkers, including Lecky, to regard woman as the virtuous and moral sex. For, if you believed motherhood was self-sacrifice, it must be "unselfish" and therefore virtuous.

³ SÄMTLICHE WERKE (Berlin, 1845, II, Sect. 2, p. 329).

⁴ *Ibid.*, I, Sect. 2, p. 307.

⁵ *Ibid.*, p. 309.

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When, however, we come to the love relationship, which is our chief concern here, "selfishness" and "selfishness" alone is not only the rule, but is insisted upon.

Tell your girl you proposed, not because you wanted her badly, or because it pleased you to have her, or because you thought your happiness would be best served by her, but because you loved her "unselfishly" and for her own sake, i.e. you did not yourself want her a bit, but merely wished to rescue her from her typing, or from her preposterous mother, or from her lonely back room. Tell her this, and see what she will say!

Imagine too a girl saying that she accepted you, not because she wanted you badly, or because she thought she would be happy with you, but because she thought you needed a house-keeper and a companion, and that she was prepared to sacrifice her taste and instincts in order to marry you. You would think her either gratuitously offensive, or else a liar.

Thus "unselfishness" cannot be made to find a place in this connexion any more than elsewhere. And beware of the lover, male or female, who prates about it. Give him or her a wide berth.

A girl wishes the man to want her "selfishly"; otherwise his attentions are an insult.

A man also wishes to be wanted because his girl thinks she will be happier with him than with another. Any other basis for a girl's attachment is an affront.

The beauty and magic of the sexual relationship lies precisely in the fact that each party gratifies the other by pursuing purely "selfish" aims. And the moment this changes to "unselfishness" the relationship is on the rocks. It means that the parties have ceased to inspire sufficient attachment in each other to make a small or great service a pleasure and a gratification of desire.

Most acquaintances of my generation know that for years I nursed my mother in illness. With pleasure I performed the most menial services for her. But let those who suppose that I was for one moment "unselfish" in that period, go to some training school in elementary psychology!

Thus the whole antithesis "selfish" and "unselfish", which springs from Christian ethics, and on which Christianity lays so much stress, is seen to be a huge bluff. Desirable as the demise of Christianity may be, it is even more desirable that this abortive offshoot of hers should pre-decease her. Only then will human relationships become crisp, clear-cut and clean.¹

¹ When, later on, I discuss the desirable character in a mate, the reader will not,

BREACH-OF-PROMISE ACTIONS

Finally reference must be made to a certain English legal provision and its bearing upon the choice of a mate.

Most civilizations seem to have provided for a period during which each party to a marriage contract could take careful measure of the other and determine whether the other could be tolerated as a permanent mate. But in England a legal process, differing in certain particulars from any other system of law, defeats the object of this probationary period. I refer to actions for breach of promise.

Since every available means should be used to find out as much as possible about the mate, a period of engagement seems admirably suited to provide the necessary opportunities for mutual trial and scrutiny.

If, however, at the end of such a period it is impossible, without the risk of an expensive lawsuit and possibly heavy damages, to come to the negative of the only two conclusions which lend some sense to the interval after betrothal, and if it is safe only to confirm the choice made before opportunities for close acquaintance and scrutiny occur, the engagement period becomes merely a fruitless, formal delay of marriage.

To reply that young people should know their own minds before they become engaged, is to forget that in a well-ordered household they are not allowed private and constant association with each other and each other's families before the engagement.

In the working classes, where the "walking out" period provides for intensive mutual scrutiny, breach of promise actions are rare. But in the middle-classes the engagement period really provides the first chance of becoming better acquainted.

In France and Germany, where breach of promise has not the consequences it may have in England, a foolish convention makes it almost as difficult to break off an engagement. This is the stigma which is supposed to attach to the parties, or to one of the parties, concerned.

In a book of remarkable essays, from which I shall often quote, no less than four contributors—Professor Friedländer, Dr. Fricke, Dr. Lorentzen and Dr. Julius Kleeberg—independently call attention to this, plead for a more rational attitude to broken engagements, and cogently argue that the utility of engagements

in view of the above, expect me to join in the popular parrot cry in favour of "unselfish" love, or of "unselfishness" in the spouse. And I hope that my failure to allude to such spurious desiderata will not be felt as a serious lack.

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is wholly forfeited unless they may be broken with impunity.¹

An action would seem to lie if a girl is jilted after an unduly long engagement, running into three or four years ; because in that case her chances may be ruined. But even if this is conceded, a time limit should be set, and a part of the engagement period, say a year or perhaps nine months, should still be struck off as necessary probation. And it should be impossible to sue for damages if the breach occurs within that period. This would amount merely to modifying the present Common Law procedure so as to make only such breaches as occur after nine months actionable—surely a modification with which few would wish to quarrel.

Naturally, if a girl has been seduced under a promise of marriage, damages and heavy damages would be only fair, no matter how long the engagement had lasted. But that either party (usually the man nowadays)² should, after a necessary and approved period of probation, be liable to pay heavy damages if he or she changes an earlier opinion, is little less than insane, and makes engagements a farce.

We shall see in the sequel how much there is to find out and to learn about the mate and the stock and family history of the mate, for which the period of engagement provides the only opportunity. To attempt to cull some of this information if the intentions, at least of the man, were not serious, would be a piece of impertinence.

There can be little doubt—I have a few cases in mind as I write—that many an unwise union is consummated against the better judgment of one of the parties as the result of this ridiculous legal machinery, and the sooner it is repealed or modified the better it will be for English life.

¹ W.S.H., pp. 20, 51, 61 and 98. See also an eloquent plea for better opportunities of mutual study and scrutiny before actual engagement, in *WOMAN IN TRANSITION*, by Annette M. B. Meakin (London, 1907, pp. 52-53).

² The law allows for compensation to either sex, and as late as 1689 a man was awarded £400 damages for breach of promise (*LORD RAYMOND'S REPORTS OF KING'S BENCH*, I. p. 386), a sum equal to £1000 in modern currency. But nowadays, with the gynomania of judges, juries and the Press, such an award would be impossible, and it is only the woman who can hope to get damages in a breach action.

CHAPTER II

THE MORE FUNDAMENTAL DESIDERATA

1. *Consanguinity*

IN the choice of a mate, one of the first questions that arises is, Shall my mate be like me or unlike?

In this and the ensuing chapter I am going to oppose the modern, democratic and, I think, unhealthy doctrine of the desirability of the marriage of "opposites", and argue in favour of the marriage of similar, or like people. This will necessitate entering into the whole question of consanguinity.

Let the matter be reviewed for a moment in an unlearned, chatty manner.

What do we actually find lovers doing when they first wish to convince each other that they love, without, however uttering, the fatal words?

Do they not subject each other to a most searching examination regarding all their habits of mind and body, from the literature each favours, to the kind of food each prefers?

"Oh, you like that?—So do I!"

This is the incessant joyous refrain of the first ardent conversations, when each is secretly longing to tell the other that love has already been kindled.

"How funny that you should like eating the rind of oranges! So do I!—How strange! You like the *Sankhayana-Brahmanas*? So do I! How funny that you should always have stood up for vulgar old Clacton-on-Sea! I have always loved it!"—etc.

We have all held such conversations. We have all lied unscrupulously in trying to keep the two tastes absolutely identical. And we have all glowed when, at the end of the catechism, it became abundantly clear to both that there was not a single point, except perhaps the best material for knickers, on which we differed.

What does this mean? It is very deep and very unconscious; because everybody does it. Even those do it who consciously protest that they believe in marrying one's opposite.

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Does it mean that there is a primitive instinct in men, as there is in animals, to choose their like, and to rejoice when their like has been found?

And does not all this catechizing about tastes indicate that there is also a desire to make certain that the instinct has been gratified?

Readers may object that it is a matter of pure caution to determine the tastes of a person with whom you may have to live. But it is much more than that. It is not an examination for discovering the tastes of the prospective partner. This is merely incidental. It is the expression of a desire to demonstrate that, no matter what the prospective partner's tastes are, one shares them with him or her. It is not an inquiry in which tastes are approved or disapproved, but in which the similarity of tastes, alone, is approved. It is the outcome of an unconscious, not a conscious, motive. Because very often, I repeat, he who indulges in such a fire of cross-questioning will in the next breath consciously and foolishly declare that he disbelieves in the desirability of similar tastes in spouses, and thinks life would be very dull if everybody thought alike, and so on—in fact, the customary twaddle of democratic, disputatious and restless social conditions.

I take it that this fire of cross-questioning, with the joy that follows every proof of similarity, is an indication that beneath the unhealthy democratic veneer there is a natural impulse, which we possess in common with the animals, to pursue our like. And that even when we have been misguided enough to choose a mate that is unlike, we try, at least in the spirit, to establish identity of tastes and a common matrix.¹

Now let us probe a little more deeply into the matter while still avoiding biology, anthropology and statistics.

¹ The ancient Greeks evidently took it for granted that mating is with like and not unlike; for in Homer (*ODYSSEY*, XVII, 218) we read: "Heaven ever bringeth like and like together." See also Agathon's speech in Plato's *SYMPOSIUM* (195 B.), where he says: "Like to like as the proverb says." This is probably the idea behind Ovid's advice in *ARTIS AMATORIA* (II, 199, 200), although he gives no reason for it. Addressing men regarding their behaviour to their mistresses, he says: "Blame if she blames; approve whatever she approves. Affirm what she affirms and deny what she denies." See too Dr. Esther Harding (op. cit., p. 148) where, of a young couple, she says: "The assumption that they think alike in all questions matters relatively little here, for the ideas and attitudes of both are as yet hardly formed." Yes, but what is important is that the assumption is made. See also Roswell H. Johnson (Lecturer in Eugenics at Pittsburgh University) in *E.R.* (XIV, p. 258) on *MATE SELECTION*, in which he takes the view that mating is usually of like to like.

WHY DISSIMILARS MATE

What is the innermost conviction of a man or a girl who says that one must choose one's opposite?

If the statement is deliberate, and not said for a joke, or by way of thoughtlessly repeating a popular tag, does it not indicate a desire for correction? I mean for the correction of one's stock or individual qualities, whether physical or psychological? And when there is a desire for correction may there not be self-contempt, inferiority-feelings—in fact, doubts as to one's general desirability?

A creature proud of his stock's desirable acquired characteristics does not seek an opposite, a correction, which, in his children, would nullify or adulterate the object of his pride. Why should he? In fact, as we shall soon see, there appears to be an instinct implanted in all sound animals and races of men to segregate and hold themselves aloof the moment they have distinguished themselves from the rest by any acquisition.

Only the unsound, the self-despising, have the instinct to seek correction or modification in marriage. Hence, possibly, the popularity of the idea of dissimilars mating in degenerate times.¹ Those people, too, who feel that they are much removed from the mean of their stock, or their nation, and are conscious of being odd, will tend to look for means of modifying their eccentricities in their children by the choice of a mate who displays characteristics unlike their own.²

The sound, average person, however, tends to seek his like, and to shun his opposite, not merely out of instinct, but consciously, out of a desire to preserve his stock's achievements in quality. He seeks his like, moreover, because if he is an intelligent observer of his fellows, he knows that there are reasons enough for discord in marriage, without multiplying them unduly by the selection of a mate who, by morphology and temperament (which means, by insuperable and unmodifiable fundamentals), must disagree with him in hundreds of things.

Those who, in this connexion, argue that life is made interesting by disagreements, are romantics without any knowledge of the fierce light which intimacy sheds on the smallest divergence from

¹ See Dr. J. A. M. Périer. (*Mémoires de la Soc. d'Anthropologie de Paris*. 1860-1863. I, p. 215). "*Cette théorie de la diversité des époux qui s'adapte si bien aux prédispositions morbides, nous semble donc trouver là seulement son application.*"

² See B.M., p. 317, where Ernst Kretschmer says: "Among a mixed material of sound human beings, marriages of contrast are decidedly more frequent, generally speaking, than those of similarity. The more extreme, the more one-sided, the temperaments are, the more strongly do they prefer marriages of contrast."

THE CHOICE OF A MATE

the life-partner, and of the exasperation that such divergences are wont to cause.

Married life is not parliamentary life. It is not an institution for diverting the nation with its quarrels. Debates and differences of opinion, especially those based on psycho-physical differences, do not, as a rule, lead to much entertainment or jollity in married life. It is important, therefore, apart from any biological reasons which may be adduced hereafter, and merely for the sake of peace and the durability of the mutual affection, to choose one's like in mating, unpopular though the doctrine may seem in these anarchical and democratic days.¹

Aristotle seems to have argued in favour of this view, because his only objection to incestuous marriages appears to have been that in them the love between the partners is likely to be excessive.² He apparently thought that similarity, which is, of course, more easily found between partners who are closely related, is conducive to greater love than dissimilarity.

The great modern authorities on genetics, Dr. Fritz Lenz and Professor Hermann Lundborg, both seem to argue that the marriage of one's like is advisable, and the latter quotes E. A. Theilhaber with approval when he ascribes the known comparative sterility of mixed Christian and Jew marriages to the ultimate impermanence of sympathy between unlike people.³ The former explicitly says: "The marriages of people with pronounced differences of nature, culture and outlook, are not in the long run happy. . . . There is probably much to be said for the fact that feats of genius may result from the tension created by the discord resulting from mixed breeding; but, as a rule, the disadvantages outweigh the advantages in the results of mixed breeding, and the condition of the offspring is more often than not unfortunate."⁴

It is true that in the latter part of this paragraph Dr. Lenz is

¹ See Dr. S. Courtenay Beale: *W.W.*, p. 35: "It is sometimes contended that people of opposite temperaments ought to marry . . . but we strongly doubt the soundness of the advice. For it is not a case of blending or balancing, but of harmonising; and two totally dissimilar temperaments will produce not harmony but discord."

² See Moyse Amyraut: *Considérations sur les droits par lesquels la nature reigle les mariages* (Saumur, 1648, p. 223). I was unable to find Aristotle's own words, but as Amyraut is otherwise reliable, they probably exist. There is a passage in *THE POLITICS* (II, iv) which, at a pinch, might fit the meaning. But I may have missed a more explicit statement.

³ See *R.B.M.*, p. 128.

⁴ *M.A.R.*, pp. 503, 506.

ADVOCATES OF HOMOGAMY

referring to race mixtures or the mingling of markedly different stocks or types. But, as we shall soon see, differences of temperament and of so-called "mind" are inseparable from morphological differences, even within the same race; which means that differences between types must also produce disharmony.

Much in the same spirit, Dr. Périer, writing between 1860 and 1863, said: "We believe that, on the whole, except in the case of aberrations, there exists in the various branches of the human race a sort of instinctive aversion to matings between very different types."¹

In the little symposium on *WHOM SHOULD ONE MARRY?* six contributors refer to this question of similarity and dissimilarity of mates, and of these, three take the modern, popular and democratic view, which was also Plato's view,² that mates should be unlike. The first of these, Dr. W. Hagen, recommends the marriage of people of different characters and types, though he admits that this makes the relationship more difficult; for, he says, "There will remain on either side a residuum of the personality which the other will never be able wholly to understand."³ Dr. Felix Hipert recommends a difference of temperament and character in the married, and the avoidance of too great similarity.⁴ He gives, however, no convincing reason for this view.

Dr. Lorentzen, as I shall show in a moment, seems to take my view, for he not only recommends the choice of a girl of the same class as the man, but also seems to have observed marked similarities between all couples, young and old. He appears, therefore, to think that it is a law of Nature that like should choose like.⁵

Two contributors, Herr von Schiber-Burkhardtsberg and Dr. Eisenlohr, both advise a spouse from the same class or caste as the suitor.⁶ Although this does not by any means guarantee similarity of type or temperament, it is an admission that similarity of a sort is required, more particularly as Eisenlohr is not in

¹ Op. cit., p. 216. See also Count Arthur de Gobineau, p. 103 *infra*.

² *THE LAWS* (trans. by Jowett, Oxford, 773). But Plato evidently believed, as most thinkers do, that like attracts like in the normal; for he says: "For somehow everyone is by nature prone to that which is likest to himself." Then, however, he advises marriage with opposites, whether in wealth or nature, in order to equalize things. See also footnote p. 44 *supra*.

³ W.S.H., p. 28. See also p. 29.

⁴ *Ibid.*, pp. 36-37.

⁵ *Ibid.*, p. 58.

⁶ *Ibid.*, pp. 66 and 85.

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favour of the contrasts so much belauded in novels and romances, and believes that, in practical life, the more points the spouses can possibly have in common, the happier they are likely to be, far happier than as the result of the most interesting stimulations arising out of different views.¹

Dr. Fritz Kauffmann recommends the marriage of persons of the same economic and social status,² which is at least a step in the same direction.

According to Havelock Ellis, Leonardo da Vinci believed that parity and not disparity was attractive, and the celebrated sexologist argues that, at least in pigmentation and stature, like attracts like.³

Arguing against the belief that married couples, as the result of the unconscious imitation of each other's expression, grow alike, Hermann Fol, in a small statistical survey of married people made in 1891, found "that couples tend to unite in accordance with the law of like to like, and not as a result of their dissimilarities, and that, consequently, the resemblances between aged married couples are not acquired as a result of conjugal life."⁴

Dr. Magnus Hirschfeld, who conducted a similar inquiry among only 50 married couples, found that similarity proved an attraction in regard to 182 characters, and dissimilarity in regard to 168 characters.⁵

Dr. Lorenzen says definitely: "It has always struck me how fantastically alike in expression and bearing married couples are, not merely the old ones . . . but also the young ones."⁶

Karl Pearson found a distinct likeness between the husbands and wives of two groups of 1000 and of 774 respectively, in regard to stature and eye-colour, and his tables show an undoubted tendency for like to marry like.⁷ "So far," he says, "I have only measured two characters, stature and eye-colour, yet in both

¹ *Ibid.*, p. 85.

² *Ibid.*, p. 88.

³ S.P.S., IV, pp. 196-198. See also M.H., pp. 177-178: "It is not a fact that snub noses seek to combine with aquiline, that tall men prefer short women, or that women of delicate sentiment are specially attracted by ignorant and boorish but vigorous men. . . . A good-looking man is not impelled to throw himself away upon an ugly woman; his inclination is to seek a partner as good or better than himself."

⁴ LA RESEMBLANCE ENTRE LES EPOUX (Rev. Scientifique, Paris, XLVII, p. 49).

⁵ G.K., II, pp. 42-43.

⁶ W.S.H., p. 58.

⁷ G.S., pp. 429, 431, 436.

HOMOGAMY THE IDEAL

there is a quite sensible tendency of like to mate with like. . . . Now these results are very striking ; for two quite different groups of husbands and wives and for two very distinct characters, stature and eye-colour, we have found quite sensible measures of homogamy. We cannot doubt in the face of this that like actually tends to mate with like in the case of man."

Commenting on these findings, Dr. J. B. Rice says :¹ " This is opposed to the popular belief that men and women are attracted to their opposites, but a moment's reflection will verify from personal experience the conclusions of Pearson. Indeed, this is probably the reason for the belief that husband and wife grow to resemble one another. They were probably much alike in the beginning."

Kretschmer, on the other hand, who regards the marriage of opposites with favour, found that out of 100 marriages, 63 were of "predominantly dissimilar" people, 13 of predominantly similar, and 24 of people "about equally similar and dissimilar."²

These observations, however, whether of Lorentzen, Karl Pearson, Nisbet, or Kretschmer, whatever else they may indicate, constitute no argument either for or against the marriage of opposites ; because we are not so much concerned here with what is actually taking place to-day in our corrupt and very largely sick populations, highly differentiated and suffering under the appalling confusion of types and races described in Chapter I, as with what should be the practice both eugenically and hedonistically of couples who are now anxious to do the right thing. And the facts I shall adduce below in establishing my case in favour of consanguinity, leave little room for doubt that the ideal match, for both health and happiness, is that of like with like.

Paul Popenoe, summing up his own examination of the problem, writes : " Stating the results in the broadest possible way, it may be said that people tend to marry for unlikeness in sexual traits, and likeness in other traits. . . . Whatever the cause may be, it has been found beyond all doubt that, even in the most trivial details, husband and wife resemble each other, on the average, much more than would be possible if men and women married at random. They are indeed about as much alike as first cousins, or an uncle and a niece."³

¹ R.H., p. 262.

² B.M., pp. 312-313.

³ M.M., pp. 38-40.

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On the whole, therefore, it seems probable that the fundamental instinct of man is to mate with his like, no matter how much the modern democratic and anarchical bias in favour of "opposites" and "dissimilar mates" may have influenced the civilized world.¹

Before entering more deeply into this question, however, a word must be said about the attitude of persons afflicted with some visible congenital blemish.

According to the learned authors of *HUMAN HEREDITY*² "persons afflicted with congenital mutilation or malformation will usually mate with persons similarly afflicted, or with persons who are mentally below par." Such people, however, are sufficiently exceptional for it to be hazardous to draw inferences from their behaviour. A person with a visible congenital blemish may feel that he has a right only to another blemished person, although nowadays, unfortunately, there is no reason why he should feel this; for, as I have already shown, he has only to make it plain (if his congenital blemish does not do so) that he "can't help it", in order almost to compel the sentimental female, bred on modern morality, to accept him. But there is no doubt that the more noble among visibly congenitally blemished people would hesitate to propose to or to accept anyone but their like, "for", as the authors of *HUMAN HEREDITY* add, "those who are sound in mind and body will not accept them as life-partners."³

Later on in the same work, Dr. Fritz Lenz, alone, maintains that "an individual suffering from a hereditary illness or anomaly seldom mates with a person suffering from the same illness or anomaly."⁴

This appears incompatible with the paragraph previously quoted. But whereas congenital mutilations or malformations are usually visible, hereditary illnesses or anomalies are not necessarily so. I take it, therefore, that Dr. Lenz means that people who are aware of being victims of the latter deliberately

¹ See p. 90, note 1, where the great genealogist, O. Lorentz, is quoted as saying: "Love prospers best where ancestors are reduced and where there is equality of rank and birth." His expression is *AHNENVERLUST*, which must mean "reduction of ancestors by mating consanguineously." He thinks that the attraction of like to like is on the whole irrepressible in man.

² *B.F.L.*, p. 461.

³ Unfortunately, I repeat, this is by no means always true. Where modern sentimentality and the purely moral estimate of man are both strong, such obstacles count for nothing. It would be better if they did.

⁴ *Ibid.*, p. 513.

HEREDITY AND CONSANGUINITY

try to avoid as partners people with similar taints. This may be true. In any case it is not desirable ; because it is in the interest of humanity that morbidity should be canalized. But if it is true, I suggest that it is only so of a certain cultivated class, and of the latter only among those who are health-conscious.¹

Turning now to the more difficult, but cognate, question, whether, from the deeper standpoints of biology, anthropology and eugenics, it is better for mates to be similar or dissimilar, we are confronted with the problems of heredity and consanguinity and cannot circumvent them.

Seeing that biologically the mate most likely to resemble a man or a woman is one from the same family—either sister or brother, aunt or uncle, niece or nephew, mother or father, or, at least, first cousin, it behoves us to investigate the whole problem of consanguinity, and from our findings determine the precise genetic importance, if any, of likeness in mating. Incidentally, the investigation may provide us with a deeper warrant for our thesis that the mating of the similar is preferable to the mating of the dissimilar.

I have made it sufficiently plain in the previous chapter that I see neither help nor any relation to reality in the arbitrary elevation of mind above body, or in the separation of the two. I have shown that this arbitrary differentiation popularized chiefly by that monster magician, Socrates, to save his own self-esteem, besides being worthless as a contribution to knowledge is actually an obstacle in the way of a clear understanding of man.²

Unfortunately, however, it still governs the lay world. And, although one or two scientific men, like Dr. Draper, of America, and Sir Charles Sherrington over here, seem to be shaking themselves free from it, it still also governs science to a very great extent.

At all events I have found it helpful and more wholesome, to abandon this Socratic magic altogether, and when, therefore,

¹ It was hardly true even of the cultivated classes early last century, otherwise it is impossible to account for such a plot as that in Lytton's *PILGRIMS ON THE RHINE*, published in 1834.

² Apparently Socrates always lied quite unscrupulously in order to save his self-esteem. For instance, in trying to excuse his blunder in marrying the virago Xanthippe, he had the effrontery to say he had chosen her so that her bad temper might inure him to all sorts of people. (Xenophon : *SYMPOSIUM*, II, 1c.) Diogenes Laertius makes him excuse himself for Xanthippe on the score that she made him better able to cope with the rest of the world. (*LIVES OF EMINENT PHILOSOPHERS*, Book II, 37.)

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I contemplate any great work of man, I regard it as the product of the man as a whole, not merely of his *invisible* side. If, therefore, he happens to be botched or bungled, I expect to find his botchedness reflected in his work, as it always is. If I see conflict and disorder in his creation, I look for conflict and disorder in his whole being, not only in his so-called "mind".

Contemplating the problems of health and culture on this non-magic basis, I find, *a priori*, that culture, in so far as it is social harmony and order, healthy and enduring, must be the product of an ordered, harmonious, healthy man.

And if I turn my eyes from the social chaos of to-day, back to the origins of the most harmonious and healthiest cultures, I suspect without inquiry that the people who created these cultures must have been unlike us at least in this that they were harmoniously constituted and vigorously healthy.

They were beautiful, harmonious, and wholesome, consequently their creations could not help being beautiful, harmonious and wholesome.

Turning now from these *a priori* conclusions to facts, what do we find?

We find not only that these early cultures were actually very harmonious, but also that their vigour and power must have been very great; for our culture owes what little beauty, harmony and health it possesses entirely to them.

A further interesting fact is that all these cultures arose in naturally or artificially confined areas, where broadmindedness, the universal brotherhood of mankind, internationalism, the love of one's neighbour, and other forms of claptrap were quite unknown.

We find these cultures originally in islands like Crete and Japan, peninsulas like India, Greece and Italy, naturally enclosed areas like Peru, Mesopotamia and Egypt, and artificially enclosed areas like China and ancient Palestine.¹

Furthermore, we know that where intercourse with the outside world, with the neighbour, is checked, the secluded people are condemned to inbreeding and very often close inbreeding, that is to say, at any rate, to a form of mating which brings like to like.

In the only cultures that have left a permanent mark on the world, we find, however, not merely inbreeding but also a strong

¹ As far as I am aware Reibmayr was the first to call attention to this interesting fact (D.E.T.G., I, p. 9).

THE SEGREGATING INSTINCT

conscious tendency to keep apart, to segregate. And this caused, in addition to a frontier of prejudice and suspicion between the secluded nation and the world outside, a series of frontiers within the nation itself, dividing off classes and castes. So that within the inbred mass smaller inbred classes were formed.

This was so among the Egyptians, the Jews, the Hindus and the Peruvians. In all these cases it was an unconscious instinct to separate, or a conscious pride of race and caste, that caused the segregation.¹

The same seems to have been true of the ancient inhabitants of these islands and their Germanic invaders. Thus, speaking of the fact that the Saxon invaders of Britain brought their wives and families over with them, Stubbs says: "The wives and families were necessary to the comfort and continued existence of the settlements. It was not only that the attitude of the Britons forbade intermarriages; the Saxons, as all testimony has shown, declined the *connubium* of foreign races."²

It would seem as if men who have acquired a set of peculiar qualities possess an instinct to keep aloof from anyone who can adulterate these qualities. I could quote many facts to prove that animals have a similar instinct, but will content myself with only a few from Darwin.

Darwin tells us that "the alco dog of Mexico dislikes dogs of other breeds; and the hairless dog of Paraguay mixes less readily with the European races than the latter do with each other. . . . In Paraguay the horses have much freedom and . . . the native horses of the same colour and size prefer associating with each other, and . . . the horses imported from Entre Rios and Banda Oriental into Paraguay likewise prefer associating together. In Circassia . . . horses of three sub-races whilst living a free life, almost always refuse to mingle and cross, and will even attack one another.

"In a district stocked with heavy Lincolnshire and light Norfolk sheep, both kinds, though bred together, when turned out, in a short space of time separate to a sheep . . . the two

¹ For a detailed account, with documentation, of measures taken by the Egyptians, Jews and Hindus to keep themselves pure and free from any mixture of foreign blood, see my DEFENCE OF ARISTOCRACY, Chap. VII.

² THE CONSTITUTIONAL HISTORY OF ENGLAND (Oxford, 1897, p. 69), also p. 46, where, quoting Rudolf, author of the TRANSLATIO SANCTI ALEXANDRI, Stubbs says of the Saxons of the early Frank Empire: "They scarcely ever allow themselves to be infected by any marriages with other or inferior races, and they try to keep their nationality apart and unlike any other. Hence the universal prevalence of one physical type." See also op. cit., p. 18 for purity of Germanic races.

THE CHOICE OF A MATE

kinds keep themselves as distinct as rooks and pigeons. . . . On one of the Faroe Islands, not more than half a mile in diameter, the half-wild native black sheep are said not to have readily mixed with the imported white sheep. It is a more curious fact that the semi-monstrous ancon sheep of modern origin have been observed to keep together, separating themselves from the rest of the flock when put into enclosures with other sheep. With respect to fallow deer . . . the dark and pale coloured herds, which have long been kept together in the Forest of Dean, in High Meadow Woods, and in the New Forest, have never been known to mingle."¹

Darwin gives numerous similar facts about geese, cattle, monkeys and other animals.

In healthy cultivated man, this instinct is so pronounced as to be a matter of almost common knowledge.² Even among primitive peoples it has been noticed by scores of observers.

Lotsy and Goddiju, for instance, say of the Bushmen of Kalahari: "Their women were not at all flattered by the attentions of their Bechuana lords. Instead of an honour, they looked upon intercourse with anyone not of their tribe, no matter how superior, as a degradation."³

Pastor Mojola Agbebi, Director of the Niger Delta Mission, says: "No un-Europeanized native of tropical Africa seeks intermarriage with white people. Commercial intercourse and other unavoidable contact with white people may lead to a progeny of mixed blood, but no Tropical African pure and simple is inclined to marry a European or appreciates mixed marriages. . . . The unsophisticated African entertains aversion to white people."⁴

F. L. Hoffman also refers to the reluctance of different peoples to intermarry, and says: "An interesting instance is presented in the case of the Ainos of Japan, who are a distinct race from the Japanese, and who, after centuries of close association, are

¹ V.A.P.U.D., II, pp. 80, 81.

² See two notes on previous page.

³ GENETICA, 1928. (HYBRIDISATION AMONG HUMAN RACES IN SOUTH AFRICA, pp. 146-147.) Also Otto von Kotzebue: A NEW VOYAGE ROUND THE WORLD (London, 1830, I, p. 125), who says of the alleged mixing of the Tahitians and the Jeris on Tahiti: "The pride of the Jeris keeps them aloof from any such connexions, which, had they subsisted, must have long since destroyed the broad and acknowledged line of distinction."

⁴ PAPERS ON INTER-RACIAL PROBLEMS (Ed. by G. Spiller, 1911. The West African Problem, p. 344).

THE SEGREGATING INSTINCT

as distinct in their character and habits of life as if they had never come in contact with the superior race of Japanese."¹

Dr. H. Berkusky, referring to the laws against mixed breeding among savages, says that formerly a Zulu girl who had intercourse with a white man was killed by her own people, together with her child. The cross-bred child was also killed among the Pilagoi and Mahave Indians, while among the Orang-Laût of the Malacca Peninsula, all half-breeds are segregated, and a woman who mixes her blood is ostracized. Among the Inois of Annam, and the Karagasses of Southern Siberia, all girls who mix their blood are punished.² Hrdlicka tells us that when infanticide does occur among the Indians, the child "is of mixed blood."³

Professor Nieuwenhuis tells us that intermarriage between the tribes of Central Borneo, although not prohibited, "occurs so rarely that the Taman-Dajak and Kajan-Dajak have lived over a hundred years close to one another without mixing."⁴

Among other instances, Darwin says that even among the degraded Australian blacks, half-castes were killed, which indicates that there was a strong bias against mixing.⁵

Among the peoples principally responsible for our civilization, the Egyptians, the Jews, the Greeks and the Saxons, the abhorrence of the stranger was so great that in some cases their very word for stranger was a term of opprobrium.⁶ And each of these peoples was not only inbred, but also incestuous.

¹ RACE TRAITS AND TENDENCIES OF THE AMERICAN NEGRO (New York, 1896, pp. 195-196). Also N.E., p. 115, where Bryk says: "In his race consciousness, the Black is extremely exclusive. This exclusiveness may go so far that a woman who has relations with a man of another race becomes the object of the most bitter persecution at the hands of her own people. . . . The very fact that a woman loves a man of another race lands her in the most tragic conflicts."

² DIE SEXUELLE MORAL DER NATURVÖLKER (ZEITSCHRIFT FÜR SOCIAL WISSENSCHAFT, 12 Jahrgang, Heft 12, p. 726).

³ PHYSIOLOGICAL AND MEDICAL OBSERVATIONS AMONG THE INDIANS OF S.W. U.S.A. AND NORTHERN MEXICO, p. 166.

⁴ B.M., p. 74.

⁵ D.O.M., p. 170. Also Westermarck, THE HISTORY OF HUMAN MARRIAGE (I, pp. 39-41), where, among many other instances, the author says of the people of Lapland: "Marriages between Lapps and Swedes very rarely occur, being looked upon as dishonourable by both peoples; they are equally uncommon between Lapps and Norwegians, and it hardly ever happens that a Lapp marries a Russian." Regarding scarcity of offspring between English and Australian natives, despite extensive relations, see THE PHENOMENA OF HYBRIDITY IN THE GENUS HOMO, by Dr. P. Broca (London, 1864, pp. 47-60), who denies that hybrids were killed.

⁶ The Egyptians called all foreigners "impure Gentiles" (Herodotus, II, 158, and Wilkinson: THE MANNERS AND CUSTOMS OF THE ANCIENT EGYPTIANS,

THE CHOICE OF A MATE

Can there possibly be any connexion between these sets of facts—that these peoples created our civilization, that they lived in enclosed areas, that they were closely inbred and incestuous, and that they were vigorously healthy and harmonious enough for their creations in culture to have indelibly stamped the whole of the modern world?

There is at present much prejudice against consanguineous and particularly against incestuous matings. Is it possible that like other superstitions, like the ascription of disease to some invading microbe and the belief in the superiority of the soul over the body, it is based merely on ancient magic?

If the modern prejudice against consanguinity and incest is part of the old magic stock-in-trade, it is important to get rid of it, because the vital question of the mating of like or unlike is involved, and because the people responsible for civilizing the world were probably greater than a people like ourselves who have left no stone unturned in order to decivilize it.

How does modern science regard inbreeding and incest?

I may say, straight away, that much as I was jeered at ten years ago for publicly advocating as a eugenic measure the repeal of our laws against incest, to-day I find almost the whole of authoritative science on my side.

If, however, the science of the past had done what it always should do, and had compared its own findings with the tastes and traditions of the greatest cultures of antiquity, it would necessarily have hesitated before supporting magic and religion; because history and anthropology confirmed the advocates of inbreeding.

Darwin, the greatest biologist of what will probably be known as the darkest age of English history, the nineteenth century, succumbed to the influence of his democratic and magic-ridden environment. One can see his great intellect battling with his emotional bias in favour of the sloppy errors of his day, and the fact that in the end it was defeated has left a blemish on the one great thing the nineteenth century attempted.

For, although he collected a mass of evidence pointing to the

London, 1878, I, p. 264). The Hebrews called the rest of mankind *Goyim*, and the Greek *barbaros* = not Greek, implied inferiority. After the Persian War it came to mean outlandish, brutal, rude. The word "was used of all defects which the Greeks thought foreign to themselves and natural to other nations." (Liddell and Scott: Article, *barbaros*.)

THE LAWS OF BREEDING

good results of inbreeding, and knew much of the historical and anthropological evidence I shall lay before you, yet he concluded his careful investigation with a verdict against inbreeding and incest.

Breeding is the process of producing a new individual by the conjunction of two germ cells, male and female.

In random-bred human stocks, like the stocks forming the populations of modern civilized countries, among which anybody may marry anybody except a close relative, and among which even cousin matings are comparatively rare, the hereditary equipment (germ-plasm) of each party to every mating is different. Each contains factors, genes, or developmental determiners of a kind not contained in the other. Each, therefore, has psychophysical potentialities of a different type, with different qualities and accomplishments from the other. Each also has different morbidity-determining factors or genes. But it should be noted that in random-bred stocks, morbidity-determining factors tend to be spread so widely over the population that it is quite possible for each party to the mating, although quite unrelated, to possess one, two or more morbidity-determining factors in common. That is to say, that although, as a rule, the Miss Smith who marries the Mr. Brown brings him a tendency to a number of diseases with which he may not be tainted—say, diabetes, Bright's disease, and myopia, while he brings her a tendency to say, phthisis, hepatic insufficiency and gout—so that their offspring have only 50 per cent of all six diseases, it may happen nowadays, with disease as widespread as it is, that Miss Smith, though quite unrelated to Mr. Brown, brings him urticaria, gall-bladder disease and varicose veins, while he brings her hypothyroidism, varicose veins and myopia. So that although they hand on to their offspring only 50 per cent of the four diseases not common to both of them, they hand on 100 per cent of varicose veins.

When a male and a female from different families in such random-bred stocks are joined together in marriage, we may picture the process of the conjunction of their two germ-cells as an intermingling of portions of the supplies of wools from two different wool-shops, each supply containing the wools of different colours, qualities and strength. And, as in random-bred stocks there is always latent in the germ-plasm of both parties much that is deleterious,¹ we must imagine some of the wools from each shop as being diseased, infected and unsound.

¹ A. D. Buchanan Smith, M.A.M.Sc., *INBREEDING IN CATTLE AND HORSES* (E.R., VIII, No. 3, p. 195). "There is latent in the germ-plasm of all random-bred stock much that is deleterious and only waiting its opportunity for expression."

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Keeping to the analogy, which seems to be helpful, the reader will see that, although the probability is that the wools parcelled together at haphazard from each shop will be different in colour quality, strength and morbidity, there is a possible chance that the shops may contain several similar wools, and that some of these similar wools may come together in the same parcel.

If six parcels are made up from wools taken at haphazard from Shop I and Shop II, the chances are that most of the parcels will be inharmonious and discordant in themselves, and also disparate from one another, because we have seen that the supplies of wool in each shop are similar only in regard to a few wools. But it is also possible that one or perhaps two out of the parcels may by chance contain wools which are common to both shops. In which case, despite the haphazard blending, and the different supplies in each shop, a parcel will be produced which will be oddly harmonious, and more attractive than the other parcels. If, however, the similar wools which come together in a parcel happen to be the diseased, infected, or unsound wools in each shop, the parcel will be unlike the other parcels in view of its extreme morbidity.

As the coming together of similar wools from each shop in haphazard parcelling (random-breeding) is much less common than the joining of dissimilar wools, we must regard the production of a harmonious or of an extremely morbid parcel as less frequent in haphazard parcelling, than the production of a discordant or inharmonious parcel. For what usually happens is that when morbid wools from each shop come together they are morbid in a different way, so that not 100 per cent of one kind, but 50 per cent of two or more kinds of morbidity appears in each parcel.

It should, however, be remembered that when hundreds of thousands of such parcels with only 50 per cent of various kinds of morbidity are annually sent out into the world, the world gradually gets stocked with parcels containing latent morbidity, and that if these parcels are combined to produce fresh parcels, the 50 per cent may easily be made up to 100 per cent.¹

If we imagine the six parcels as children of the same parents, we can now understand how, in the same family, in a random-

¹ See Dr. F. A. E. Crew (*M.L.*, p. 388): "It is not known how widespread such recessive genes [determiners of morbidity in this context] are, but the fact that defective individuals appear in certain communities may be interpreted as meaning that individuals carrying the same gene have at last mated."

RESULTS OF RANDOM BREEDING

bred stock, one child will be extremely harmonious and better looking than its brothers and sisters, or even than either of its parents, another child quite unattractive, and another child, or two, delicate or actually diseased.

There is no space to enter into the question of dominants and recessives,¹ except to say that, if in some section of each of the six parcels of wool, some colour, or other quality, dominates over others so as to supersede without destroying them, the reader will perceive what happens when a dominant—say, brown—occurs. In that case the parcel, in one of its sections, will appear all brown. But the blue and red in that section are not destroyed. They are merely recessive. And if the parcel containing dominant brown is used for a further series of parcels, the blue and red will reappear in the section concerned.

Thus a child in a family of six, both parents of which have brown eyes, may have blue eyes. On enquiry, however, it will be found that blue was a recessive factor in each or one of the parents, each or one of them having had parents or grandparents with blue eyes.

In this way recessive morbid factors also pass from one generation to another, unobserved, unmanifested; but they suddenly turn up and cause consternation to those concerned.

Thus mixed breeding in random-bred stocks such as those composing the populations of modern civilized countries, has three principal results:—

(1) It may, by a stroke of pure luck, produce a new individual who is harmonious and symmetrical, with bodily parts proportionately correlated, and who is free from morbid factors, or possesses them only in innocuous, fractional proportions, or as recessives.

(2) It may, and usually does, produce an individual who is inharmonious and discordant, that is to say, who presents an asymmetrical whole, with bodily parts disproportionately correlated, and who has some morbid traits sufficiently pronounced to be displayed.

(3) And, by the same chance conjunction which produced (1) it may produce an unlucky individual, with a grave state of disharmony, showing itself in ugliness, mal-co-ordination and

¹ In a book intended for the ordinary reader, it was not thought necessary to give more than a popular summary of the facts about breeding, or to enter narrowly into Mendel's laws. These can be studied in easily accessible popular works, and I recommend Dr. Crew's HEREDITY, or Dr. J. B. Rice's RACIAL HYGIENE.

THE CHOICE OF A MATE

dysfunction, and with an acutely grave correlation of morbid factors.

Even the lucky individual, however, who looks healthy, sound, and handsome in a random-bred stock, bears in his hereditary equipment the deleterious elements common to his parental stocks, which produced his less fortunate brothers. This explains why, in a random-bred stock, children are often so unaccountably inferior, and sometimes so unaccountably superior to their parents. In fact it explains all the anomalies which the opponents of the hereditary principle habitually advance as arguments against it, and which are thus seen to be no arguments against it at all.

There is, therefore, no certainty of reckoning with random-bred stocks, and it is all-important to remember that in such stocks, in which the germ-plasm (i.e. the hereditary equipment of the stock) is not stabilized, it is not safe to judge by appearances, especially in the case of an individual who is an exception, as regards vigour, beauty, or intelligence, in his stock or family.¹

This is, of course, also true of the so-called geniuses that sometimes arise in mixed random-bred stocks. They too are just lucky strokes which it would be ridiculous to hope to see repeated, for how could they breed true? The fact that Marcus Aurelius and Napoleon had no geniuses as sons is thus seen to be (quite apart from the mate in each case, who may have been unsuitable) no argument against, but rather in favour of, the hereditary principle.²

Now what happens if we inbreed from stocks hitherto random-bred?

If instead of taking a male and a female from different families in a mixed random-bred stock, we take, say, brother and sister, mother and son, or father and daughter, we may picture the conjunction of their two germ-cells as an intermingling of portions of a supply of wool from only one shop; and we must imagine the supply of wools in the one shop as being divided into two halves, one half on one side of the shop and one half on the other; and each half of the stock as containing wools represented in the other half.

¹ H., p. 63: "Another lesson that is to be learned from the facts of inheritance is that appearance alone is not a reliable guide to breeding ability and that a more certain method . . . is the progeny test." I think if Dr. Crew had inserted the words "in random-bred stocks", after the word "alone" he would have been more correct.

² See *infra*, p. 113 *et seq.*

PURIFICATION BY INBREEDING

If, therefore, six parcels of wool are now made up of wools drawn in equal parts from both sides of the shop, it is obvious that the chances of similar wools coming together in one parcel are now much higher than in the case of the two separate shops previously considered. And this will be true not only of wools similar for good qualities and colour, but also for wools similar for morbid or lethal qualities. The more morbid or lethal wools there are in the shop, the higher will be the proportion of parcels with morbid elements. Moreover, as in this higher proportion the parcels are likely to have high percentages of morbidity, they will display acute degenerative signs. Either they will be so bad as to make it impossible to prepare a second series of fresh parcels from them, or if they are just sound enough for this to be done, the probability is that this third series of parcels will be too bad any longer to serve as stock for a further series of parcels.

Thus a rapid elimination of the unsound and morbid parcels takes place,¹ and the stock of wools, though very much reduced, is speedily cleansed of morbid elements.²

Meanwhile, some highly harmonious parcels will have been produced, from which a further series of harmonious parcels can be combined and recombined. This process will tend to increase; for, as fast as the morbid elements concentrate in particular parcels and are sacrificed, the morbid wools available for fresh parcels are naturally reduced until they completely disappear.

Pari passu with this process of eliminating morbidity, all the parcels in the second, third and fourth series have, in this arrangement and quality of wools quickly become more and more alike, so that at every reshuffle it is more easy to stake on the product of any two parcels being like its parent parcels.³ The parcels, in fact, become "homozygous" (i.e. having a like hereditary equipment), and can be relied upon to produce parcels like themselves. In a word, they breed true.⁴ They are, therefore, in many important respects, quite unlike the parcels made up

¹ B.F.L., p. 109. "Inbreeding and reproduction from individuals who are closely akin favours the mendelising out of recessive developmental defects."

² O.I.I.M., p. 97. "Inbreeding will purify a stock, but the process may be expensive." See also H., p. 61: "Inbreeding thus purifies a stock."

³ H., p. 65: "Inbreeding leads to a rapid increase in homozygosity, and when this state is reached, stability and uniformity will be reached."

⁴ H., p. 66: "Such individuals as have been made homozygous for the desirable characters will be far more valuable material in the hands of the breeder than the stock with which he started, for, in virtue of their hereditary constitution, they must now breed true for this character."

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from the two different shops first considered, which in the language of genetics are called "heterozygous" (i.e. having different hereditary equipment), and it is essential to remember that this unlikeness is above all noticeable in the absence of recessive or any other kind of deleterious factors, which have all been mendelized out. As humans, they would therefore have become homozygous and stabilized, and we could begin to calculate with a considerable amount of certainty upon their offspring.¹

If then we continue to inbreed from them, we may do so quite safely, because the chances of morbid or lethal factors coming together in the offspring in any high percentage have now been removed. The stock is in fact pure and will breed true.²

Beauty is likely to have increased, because, as we shall see presently, it is largely dependent on harmony; health is likely to have increased, because, in addition to the elimination of morbidity-determining factors, dysfunction, as we shall also see, will have been avoided by an increased correlation between the parts of the body; and appearance will become reliable as a measure of hereditary potentialities in germ-plasm, because the germ-plasm of the stock will have become stabilized.

Thus, although in the early stages of close inbreeding from a stock hitherto random-bred, a great number of casualties are produced by concentrating the deleterious factors in the stock, it should not be forgotten that a parallel concentration of the finer qualities of the stock takes place in other individuals, and that when once the deleterious factors have been mendelized out, the stock is purified; whereas in cross, or out-breeding, if a rapid production of casualties is avoided, it is only by covering up morbid factors and spreading them further afield.

It is now established, in fact, that consanguinity in itself is not a bar to mating.³ If inbreeding results in disappointment it is not the method of mating that has created the taints revealed.

¹ Buchanan Smith (op. cit., p. 194). "The primary effect of inbreeding is merely the creation of homozygosity . . . inbreeding *per se* is merely the stabilisation of the germ plasm."

² R.H., p. 157. "Where no morbid variations exist, as in the case of old well-adapted families which for several generations have been clear of defect, consanguineous marriages may be practised with no bad effect. Indeed they tend to accumulate homogeneous determiners in the germ-plasm, and so families which are thoroughly healthy in all their members may practise consanguinity with advantage since each new union will result in the accumulation of favourable combinations."

³ H., p. 66.

INBREEDING IN PLANTS

The taints have merely been revealed owing to the concentration that occurs in inbreeding.¹

This, roughly, is what science has to say about the two methods of breeding.²

It was all perfectly plain and could have been inferred sixty years ago from the facts of animal and human life.

What about the actual practice of Nature and the breeder of animals?

In the first place, we know that "the closest inbreeding occurs in plants, in which the egg-cells are fertilized by pollen cells produced by the same individual."³

The common blue violet,⁴ garden beans, the many species of the small evening primrose, are examples of such plants. While "the small-flowered *Oenotheres* are much more widespread in their wild condition in N. America than the large-flowered forms which are open pollinated, and hence have greater chances for crossing. The former have been more successful in an evolutionary way, despite their self-pollination."⁵ Darwin tells us, "there exist, however, some plants which, under their natural conditions appear to be always self-fertilized, such as the Bee Ophrys (*Ophrys apifera*) and a few other Orchids; yet these plants exhibit the plainest adaptations for cross-fertilization. Again, some few plants are believed to produce only closed flowers, called cleistogene, which cannot possibly be crossed."⁶

"Self-pollination is also the rule in wheat, oats, and the majority of the other cereal crops," says Professor Castle, "the most important economically of cultivated plants."⁷

And the process cannot be attended by any recognizable ill-effects, otherwise these plants would not be with us to-day.

¹ O.I.I.M., p. 97. "Inbreeding is only disastrous if the ingredients of disaster are already in the stock."

² There was no need to burden these pages with a more elaborate statement. Those who feel the need of the latter are referred to the literature quoted in this and the following chapter.

³ W. E. Castle: GENETICS AND EUGENICS (Camb., Mass., 1916, p. 219).

⁴ R.H., p. 52. "There are plants which are definitely arranged so as to prevent cross-pollination and to make self-pollination not only possible, but certain. The common blue violet is such a plant, and there are many others."

⁵ H.E., p. 206.

⁶ V.A.P.U.D., II, p. 69. The fact that the species to which Bee Ophrys belongs is one in which self-fertilization prevails, and is of a very prolific character, seems incompatible with the belief that self-fertilization is an unnatural or vicious form of propagation. (See William Adam, FORTNIGHTLY REVIEW, No. 12, Nov. 1st, 1865, p. 723.)

⁷ Op. cit., p. 220.

THE CHOICE OF A MATE

Turning now to animals, we find in them no instinctive safeguard against incestuous mating.¹ If there is any instinct at all, it is, as Ernest Crawley hints, one that directs the animal to the closest consanguineous matings.²

As Dr. Briffault tells us, "reproduction without any regard to relationship takes place habitually in animal species, such as rats, rabbits, and other rodents, which by their fertility and vitality have become obnoxious as vermin."³

On the authority of P. L. Sclater and O. Thomas, Brehm-Strassen and D. C. F. Macdonald and others, he also says that many animals appear to propagate exclusively by what we should term the closest incestuous unions. "Thus the African reedbuck usually brings forth two young at a birth, a male and a female; these, when they become mature, pair with one another, and the race is thus perpetuated by the union of brothers and sisters. The same appears to be true of most of the smaller species of antelopes. It is also the invariable rule among red-deer."⁴

"At Fitzroy (Falkland Isles), near Mare and Island harbours, is . . . a herd of guanaco," Mr. Huth tells us, "numbering some twenty individuals, all sprung from a couple brought over as a present to the governor." Given to a Captain Packe, he "removed them to the neighbourhood of Fitzroy, where through necessarily breeding in-and-in, they have thriven and multiplied."⁵

The herds of magnificent cattle in the Falkland Isles are all descended from a few introduced there from La Plata about a hundred and thirty years ago, and Darwin tells us they have been noticed to break up into smaller herds of different colours, which breed at different times of the year, and thus intensify the in-and-inbreeding out of which the whole herd originally sprang.⁶

After enumerating a number of cases of close consanguineous mating in cattle, sheep, and antelopes, Darwin says: "Almost all the animals as yet mentioned are gregarious, and the males most frequently pair with their own daughters, for they expel the young males as well as all intruders, until forced by old age and loss of strength to yield to some stronger male."⁷

¹ R.H., p. 153. "Animals have no instincts tending to prevent inbreeding."

² C.M.R., p. 412.

³ MO., I, p. 204.

⁴ MO., I, p. 205.

⁵ THE MARRIAGE OF NEAR KIN (2nd Ed., 1887, p. 265).

⁶ V.A.P.U.D., II, p. 80. Also p. 99, where, of the deer in English parks, Darwin says: "Mr. Shirley, who has carefully studied the management of deer, admits that in some parks there was no admittance of foreign blood from a time beyond the memory of man."

⁷ *Ibid.*, p. 102.

INBREEDING AMONG ANIMALS

I am giving only the briefest selection of examples from authoritative investigators ; but it would be easy to extend it considerably. Exigencies of space forbid more than a mere reference to such races of animals as the ponies of Shetland, the cattle of Guernsey and Jersey, the goats of Angora, and various breeds of dogs which, as Dr. C. Kronacher points out, have for a more or less long period of time been driven to the closest consanguineous unions and survived them without deleterious effects.¹

According to A. C. Brehm,² the nature of the troop or horde among monkeys makes constant matings between the head of the horde and his daughters, sisters and other close relatives, wholly inevitable ; in fact, among all polygamous animals, whether gorilla, wild boar, or elephant, the leading male must enjoy the favours of his daughters, granddaughters and great-granddaughters, as long as he is able to keep other males away. Nor, as Mr. Huth points out, does the incest cease, when the old male is at last turned out ; because the first in the field will most probably be his own sons or grandsons.³

A new and recently authenticated case of naturally determined incest was discovered by the British Museum Expedition to the Gobi Desert in 1929, when a bird, the *Eoornis Pteroveloxy Gobiensis* was found, which hatches twins at birth, a male and a female, and these same individuals later mate and are monogamous.⁴

We also know of the rabbits of Australia, the pigs of New Zealand, and the cattle of South America—all offspring of a few individuals let loose on the soil. According to W. Hornady, a classical example of a huge stock of animals bred from only three ancestors is afforded by the red deer of New Zealand. The original three specimens were introduced from England in 1864, and only ten years ago the herd numbered five thousand. Yet they show no signs of disease, but are indeed superior in vigour and constitution to the original parent stock.⁵

¹ DER HEUTIGE STAND DER INZUCHTFRAGE (ZEITSCHRIFT FÜR TIERZÜCHTUNG UND ZÜCHTUNGSBIOLOGIE, Band II, Heft I, Berlin, Sept., 1924, p. 3).

² THIERLEBEN (1876, I, p. 48). Brehm, it should be remembered, actually kept monkeys.

³ Op. cit., pp. 9-10.

⁴ QUARTERLY REVIEW OF BIOLOGY. See also Dr. Emile Laurent : MARIAGES CONSANGUINS ET DÉGÉNÉRESCENCES (Paris, 1895, p. 19), for a remarkable instance of close inbreeding of sheep in the flock at Mauchamp in Le Cher, which was wholly successful.

⁵ Kronacher (op. cit., p. 4).

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Most of these facts were known to Darwin, and one or two have actually been taken from him.

And what do experienced breeders do?

Here the evidence conclusively points to the best results being obtained from the closest inbreeding.

But, just as in Nature, natural selection eliminates individuals which are the outcome of two polluted streams becoming confluent in consanguineous unions, so the wise breeder, who imitates Nature's way, carefully weeds out unhappy specimens and carries on his inbreeding with constant selection.

For as we have seen, if morbid or deleterious factors still exist in a stock's germ-plasm, and they come together from both parents in incestuous breeding, then, instead of a confluence of two pure streams, leading to enhanced health, beauty and vigour, a confluence of impure streams occurs, which, of course, results in a stream doubly contaminated.

It is, however, remarkable that, owing to the ethico-theological superstition against inbreeding and incest, bad and ignorant breeders have until recently always ascribed to close inbreeding *per se*, and not to the pollution of the confluent streams, the bad results of their methods—so much so, indeed, that not only Darwin, who consulted many such ignorant breeders, but also countless other authorities, take it for granted that inbreeding in itself must be bad, particularly as it was forbidden by the table of affinities.

Settegast in 1868 in Germany took an even stronger stand than Darwin against inbreeding, with the result, as Kronacher shows, that for several decades nobody ever accomplished anything notable in the breeding of cattle or horses in Germany.¹ And it was only when Dr. de Chapeaurouge reversed Settegast's theological prejudices that Germany began once again to produce reputable strains of animals.

Paying no heed to the theorists, however, knowledgeable breeders all over the world have from time immemorial always practised inbreeding, accompanied by careful selection.

"One of the stock arguments used against inbreeding," says C. A. House, "is that under its influence stamina deteriorates. It is not so; nowhere is stamina required more than in the Homing Pigeon, and in no branch of the Fancy is in-breeding more practically and closely followed than in dealing with homing pigeons."²

¹ Op. cit., pp. 1-2.

² INBREEDING (London, 1920, p. 6).

CULTIVATED STOCKS INBRED

As long ago as 1825, Mr. N. H. Smith, a famous breeder, long resident among the Arabs, wrote: "I cannot say how often an incestuous breed may be carried on before degeneracy occurs, as I am not aware of that being the case in any instance, and experience is in favour of breeding from son and mother, father and daughter."¹

And it is this incestuous stock that has given our racehorses some of their finest qualities.

The Clydesdale breed of horses, as Mr. A. Calder shows, is also closely inbred. Their homozygosity "relative to the condition existing in the foundation stock, has been increased by 6.2 per cent due to inbreeding alone."² And Mr. House says: "From 80 to 90 per cent of the horses registered in recent volumes of the Shire Stud Book go back within half-a-dozen generations in direct line to three stallions living from thirty to forty years ago. These are Lincolnshire Lad, William the Conqueror and Matchless."³

Writing of the famous royal Austrian breed of horses at Kladrub, Kronacher says: "They have been more or less closely inbred for about a century, and in spite of what many have said they display no signs either of physiological or morphological degeneration."⁴

Among dog-breeders, Dr. de Chapeaurouge produced a closely inbred stock of pugs with complete success.⁵ N. H. Gentry reports from America a successfully inbred stock of Berkshire pigs, while a Dutch landowner recently reared a stock of middle white breed without any evil effects from one imported boar and two sows.⁶ Dr. Kronacher himself, starting with one male and three females (a mother and two daughters) bred a stock of ordinary goats in and in for eight generations, with no loss of size, physical development, milking capacity, or vitality. Indeed, their fertility tended to increase. And he declares that in this case he practised no selection whatsoever.⁷

¹ Huth (op. cit., p. 266).

² THE ROLE OF INBREEDING IN THE DEVELOPMENT OF THE CLYDESDALE BREED OF HORSES (Proc. of the Royal Soc. of Edinburgh, XLVII, 1927, p. 139).

³ *Ibid.*, p. 24.

⁴ Op. cit., p. 3.

⁵ *Ibid.*, p. 4.

⁶ *Ibid.*, p. 2.

⁷ *Ibid.*, pp. 5, 10, and 21. Kronacher explains his success with goats as follows (p. 21): *Bei den Ziegen handelte es sich um einen aus zwei nicht weit von einander entfernten Geböften in etwas abgelegender Gegend entnommenen Stamm ganz gewöhnlicher, gebörnter Landziegen. In solchen Verhältnissen ist und war die Inzucht meist seit langem etwas*

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Scores of other cases could be quoted of sheep, rabbits, canaries, poultry¹ and other animals. But in cattle the success of close inbreeding has been so startling that Darwin felt compelled to suggest that some exception to Nature's law against incest must have been made in their favour!²

Prejudice could hardly go further!

"Could I give my readers," says Mr. House, "a few pedigrees of Jersey cattle, they would be astounded to find how closely inbred are all the great milking families. Yet we are told inbreeding causes loss of stamina. If it were so, the Jersey cattle as a distinct breed would have been wiped out long ago, for no fresh blood is ever introduced into the island of Jersey. The reason why?—To keep the breed pure and free from any alien taint."³

All successful breeders of Hereford cattle have also been advocates of this system. The famous cow Restless came of the most persistent inbreeding. The bull Bolingbroke, with his half-sister Phœnix, produced the bull Favourite. Favourite with his mother produced the cow Young Phœnix, a celebrated animal. With his daughter, Favourite then produced the famous bull Comet. He was thereupon put to his daughter's daughter, and again to his daughter's daughter's daughter. The produce of this last union had 93.75 per cent of Favourite's blood in her, and was put to the bull Wellington, who had 61.5 per cent of Favourite's blood. This union produced Clarissa, an admirable cow, who with the bull Lancaster, who had 68.75 per cent of Favourite's blood in his veins, produced the celebrated cow Restless.⁴

Gewöhnliches und der Bock wurde vielfach aus der Nachzucht im Stalle des Bockhalters selbst entnommen." Thus the deleterious elements in the germ-plasm of this goat family were probably mendelized out before the experiment started.

¹ Mr. Thomas Nesbit, of North Broomhill, Northumberland, writes to me about the fighting cocks his father once bred, as follows: "These fanciers, such as father, did not believe in out-crossing. The Americans, in contrast to this old English idea, believed in out-crossing. Father's experience is that the best you can do for the game bird breed is to bring it back to its own blood. In cases where you have an out-cross—i.e. two unrelated strains of pure breed breeding—father believes in putting the young cock back to his mother, or the full sisters to the mother. The hens of such breeding he recommends to be put back to the father or the full brothers of the father. This is, of course, only providing the breed is pure . . . inbreeding must be free from taint of any kind. When taint is known to exist you further intensify it by inbreeding." (July 30th, 1933.)

² V.A.P.U.D., p. 102.

³ Op. cit., p. 26.

⁴ House (op. cit., p. 27). See also M.O.C., p. 464.

EXPERIMENTAL INBREEDING

Such was the practice of Nature and experienced breeders when Darwin wrote the first authoritative book on breeding. And yet, so great was the ethico-religious bias at the time, that although he recognized crossing as a cause of degeneracy, he, together with other honest men, like Weissmann, Crampe, Ritzema Bos, Fabre and von Gaiata, concluded that too close consanguinity must be bad in itself, and lead to weakness, sterility and greater susceptibility to disease.

Overlooking much of what experienced breeders did and said, and all the historical and anthropological evidence available at that time, these scientists seemed not only to have been blinded to everything by the cases in which inbreeding with tainted stocks had, of course, led to bad results, but also performed experiments of their own which, astonishing as it may seem, without exception proved that inbreeding was harmful.

These experiments ended about 1900. They closed, as it were, the Dark Age of English history, and left Darwin's findings confirmed. These were:—

(a) That the consequences of close inbreeding are, as is generally believed, loss of size, constitutional vigour and fertility.

(b) That it is a great law of Nature that the crossing of animals and plants not closely related is highly beneficial and even necessary.¹

More recently, however, these conclusions began to be doubted. The work was taken up afresh, and in 1916 Professor Castle published the results of his experiments.

With his pupils he had successfully bred a small fly, *Drosophila*, brother and sister for 59 generations in succession, "without obtaining any diminution in either the vigour or the fecundity of the race."²

¹ An able writer on MARRIAGES AND CONSANGUINITY in the WESTMINSTER REVIEW (July, 1863) called Darwin's attention to the inconsistencies in this conclusion. Darwin wrote THE VARIOUS CONTRIVANCES BY WHICH ORCHIDS ARE FERTILIZED BY INSECTS in order to substantiate conclusion (b); but as the able WESTMINSTER REVIEW writer points out (p. 105): "When we come to look into the argument more closely, the first tincture of distrust is imparted to our minds by the fact that, after all, it is but an argument from final causes," etc. He then suggests an alternative theory which would equally account for Darwin's facts, and points out that Darwin's inferences are from the exception, not the rule. The article should be read *in extenso*, especially the facts of Hallett's inbreeding with wheat for five generations. "The length of the ears was doubled, their contents nearly trebled, and the tillering power of the seed increased fourfold" (p. 107) In the 2nd Ed. of Darwin's ORCHIDS (1877) there is no satisfactory reply to this WESTMINSTER REVIEW article.

² Castle (op. cit., 221).

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Moenkhaus inbred the same species for 75 generations, crossing brother and sister, "and found that the fertility could be either increased or decreased by selection. He got no bad results."¹ Hyde and Schultze achieved similar results with mice. Coperman and his assistants also obtained similar results with mice. Castle worked with rats, and Popenoe with guinea-pigs, and both reported complete freedom from any evil effects of inbreeding *per se*.²

Dr. H. D. King, in America, experimented with white rats, mating brother and sister successively for 25 generations, and among the offspring of this inbred stock, rats were obtained which proved actually superior to the stock rats from which they had started. The males were 15 per cent heavier, and the females 3 per cent, while the fertility was nearly 8 per cent higher.³ In the seventh generation of this incestuously inbred stock the largest albino rat ever bred was obtained.⁴

Commenting on these experiments, Dr. Rice says: "[These] results lead to the very definite suspicion that the earlier investigators unconsciously selected animals in such a way as to lead to the diminished fertility or vitality, or else were using defective strains for their experiment."⁵

What then is the position now?

"If undesirable characters are shown after inbreeding," say E. M. East and D. F. Jones, "it is only because they already existed in the stock. . . . If evil is brought to light, inbreeding is no more to be blamed than the detective who unearths a crime. Instead of being condemned it should be commended."⁶

"The records of the breeds of domesticated animals," says Dr. Crew, of Edinburgh, "show that close inbreeding of sound stock, if associated with intelligent elimination of the weakly and abnormal, can be practised for many generations without any undesirable consequences. They show, in fact, that some degree

¹ R.H., p. 153. See also Federley, *DAS INZUCHTPROBLEM* (Berlin, 1927, p. 13).

² Federley (pp. 13, 14).

³ *Ibid.* (pp. 9, 10). Castle (p. 221).

⁴ Kronacher (op. cit., p. 5), who points out that Dr. King started experimenting with rats slightly sub-normal in size.

⁵ R.H., pp. 153-154, and O.I.L.M., p. 94, where Crew says almost the same thing, and concludes that the deleterious results of the previous work "must not be ascribed to the system of mating employed, but to other causes."

⁶ *INBREEDING AND OUTBREEDING* (London, 1919, p. 139). See also R.H., p. 156. "The type of defect is not determined by the inbreeding, but rather by the inherent defect of the original germ-plasm which has been allowed to come out when inbreeding has been practised."

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of 'narrow' breeding is essential for progressive and permanent improvement leading to the production of a uniform and true-breeding stock."¹

"Continued crossing," says Professor Castle, "only tends to hide inherent defects, not to exterminate them; and inbreeding only tends to bring them to the surface, not to create them."²

"If inbreeding exposes the undesirable," says Dr. Crew, "it equally thoroughly emphasizes the desirable, and the desirable will breed true when complete homozygosis in respect of the characters is obtained."³

"The healthy offspring of parents who are related have therefore far better hereditary prospects," says Dr. Fritz Lenz, "than the offspring of unrelated parents. There is no such thing as degeneracy, in the sense of a sudden and new appearance of morbid hereditary tendencies, due to inbreeding."⁴

"*En réalité,*" le Gendre concludes, "*la consanguinité exalte les tares héréditaires, mais ne les crée pas.*"⁵

All inbreeding, however, to be successful, must be attended with the most ruthless selection.

In G. M. Rommel's experiment, for instance, thirty-three pairs of guinea-pigs were taken at haphazard and inbred. Pronounced defects in the form of infertility and decline in vigour became apparent in the resulting stocks, although the various families differed in this respect. At all events, in the twentieth generation of brother and sister matings, only sixteen of the thirty-three families survived; but these were superior to the original stock.⁶

As a free-lance scientist of long standing in this matter, I therefore suggest the following provisional description of the effects of inbreeding and out- or cross-breeding respectively:—

Inbreeding canalizes and isolates health and other desirable qualities, just as it canalizes and isolates ill-health and other undesirable qualities. It stabilizes the germ-plasm, and this causes hereditary factors to be calculable. It therefore makes appearance

¹ O.I.M., p. 93.

² Op. cit., p. 224.

³ O.I.M., p. 99.

⁴ M.A.R., p. 471. See also M.O.C., p. 465.

⁵ R.H., p. 156. See also p. 154. And also Crew (H., p. 65), "It is now established that the effects of inbreeding depend not upon any pernicious attribute of this system of mating, but upon the hereditary conditions of the individuals involved."

⁶ Kronacher (op. cit., p. 5).

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a guide to the individual's hereditary equipment. That it acts as a purifier of a stock or family is implicit in the opening sentence.

Out- or cross-breeding conceals and therefore spreads ill-health and all qualities, desirable or undesirable, diluting and mixing them. It thus contaminates desirable stocks, but also tends to improve poor and degenerate stocks at the expense of sound stocks. As it renders the germ-plasm unstable it makes all calculations of hereditary factors impossible, and turns appearance simply into a snare and a mask.

All these conclusions apply equally to Man and beast ; but I shall now deal especially with the historical aspects of inbreeding in so far as Man is concerned.

I need not repeat what I said at the opening about Reibmayr's claims regarding the segregating instincts of cultivated human stocks. What interests us more now is to see how far these endogamic instincts led, in the peoples to whom we owe civilization, to intensive inbreeding within certain groups.

In ancient Egypt, in addition to the national endogamy, which forbade mixing with the foreigner, incestuous unions prevailed both among the common people and among the ruler groups.

Diodorus tells us, "It was a law . . . in Egypt, against the custom of all other nations, that brothers and sisters might marry with one another."¹

Philo, who was himself a native of Alexandria, writes : "The lawgiver of the Egyptians, ridiculing, etc. . . . and permitting men fearlessly and with impunity to marry all their sisters, whether by both parents, or by one. . . ."²

G. Maspero, in the *ANNUAIRE DE L'ÉCOLE PRATIQUE DES HAUTES ÉTUDES*, says of the ancient Egyptians : "Marriage between brother and sister was the marriage most in vogue, and it acquired an odour of the utmost sanctity when the brother and sister contracting it were themselves born of a brother and sister who were likewise the issue of a union the same as theirs."³

The same author, in his translation of an ancient Egyptian papyrus, shows that even among the common people the custom

¹ HISTORICAL LIBRARY, I, ii. (Trans. by G. Booth. London, 1700.)

² A TREATISE ON THOSE SPECIAL LAWS WHICH ARE REFERABLE TO TWO COMMANDMENTS IN THE DECALOGUE, the 6th and 7th. (Trans. by C. D. Yonge, M.A. London, 1855, III, c. IV.)

³ JOURN. OF HELLENIC STUDIES, VIII, p. 244. (Miss R. E. White on Woman in Ptolemaic Egypt.)

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must have been prevalent, and in his foot-note to the relevant passage, repeats in other words what I have quoted above.¹

Sir Marc Armand Ruffer, C.M.G., mentions the Amherst papyrus as being also a proof of brother and sister marriages among the common people in ancient Egypt, and maintains quite correctly that this custom lasted into late Roman times, seeing that in the reign of the Emperor Commodus two-thirds of the citizens of Arsinoë were said to have married their sisters.² Dr. J. Nietzold certainly supports the view that such marriages were common in Ptolemaic and Roman times,³ while J. G. Wilkinson makes it plain that these incestuous marriages were by no means confined to the ruling dynasties.⁴ And Sir James Frazer, who may be relied upon to have sifted the evidence carefully, says: "The evidence of legal documents, including marriage contracts, tends to prove that such unions were the rule, not the exception, in Egypt. . . . Nor did the principle apply only to gods and kings. The common people acted on it in their daily life."⁵

Commenting on these facts, Sir Armand Ruffer says: "As consanguineous unions were so common, the evil results should have been numerous and have attracted popular notice. Yet, as far as I know, no such observations are recorded in Egyptian literature."⁶

With regard to the Pharaohs, the facts are more generally known, and have been so for some time. It is indeed established that from the earliest times they married their sisters if they could. Speaking of the wife of the Pharaoh, G. Maspero says:—

"She was only rarely a stranger. Almost invariably she was a princess born in the purple, a daughter of Ra, and as often as possible the Pharaoh's sister, who . . . more than anyone else

¹ LES CONTES POPULAIRES DE L'EGYPTE ANCIENNE (4th Ed., Paris, 1911, p.129). The passage reads: "*Aburi, notre fille, aime Nenoferkephthah, son frère aîné: marions les ensemble comme c'est la coutume.*"

² ON THE PHYSICAL EFFECTS OF CONSANGUINEOUS MARRIAGES IN THE ROYAL FAMILIES OF EGYPT. (Proc. of the Roy. Soc. of Med., 1919. XII. Supplement SECT. HISTORY OF MEDICINE, p. 148).

³ DIE EHE IN AEGYPTEN ZUR PTOLEMÄISCH-RÖMISCHEN ZEIT (Leipzig, 1903, p. 12). On marriage of brother and sister: "*Letzteres war eine alte Landessitte . . . offenbar sah man die Geschwisterhebe als das natürlichste und Vernünftigste an.*"

⁴ Op. cit., I, p. 319. In III, p. 113, the author speaks of "a custom prevalent in Egypt from the earliest to the latest period, which permitted brothers and sisters to marry. . . . Many individuals even among the priesthood of early Pharaonic periods, are found, from the sculptures of Thebes, to have married their sisters."

⁵ ADONIS, ATTIS, OSIRIS (London, 1914, II, pp. 214-215).

⁶ Op. cit., p. 148.

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on earth was qualified to share her brother's couch and throne."¹

Thus as early as the fourth dynasty, Queen Mirisônkhôu, wife of Khephren, was the daughter of Kheops, and thus the sister of her husband.² Kings married their sisters in the XIIth, XIIIth and XVIIth dynasties, and in the glorious XVIIIth dynasty, seven of the rulers married their sisters or brothers (one ruler was a female, as we shall see); in the XIXth all but three did so, in the XXth every king did so, and in the XXIst consanguineous marriages were common.

Now I have so constantly found, both in the lecture hall and elsewhere, that thoughtful and otherwise quite honest people are prepared solemnly to declare, for no reason whatsoever, except perhaps the customary ethico-theological prejudice against incest, that all this incestuous mating led to degeneracy in the Pharaohs, that, at the risk of burdening these pages unduly, I feel I must offer an elaborate contradiction of this allegation.

The contradiction should be quite unnecessary. Because, as I have pointed out, if you study the glories of Egypt's thousands of years of civilization,³ and grasp that she and probably she alone (certainly she alone according to the diffusionists)⁴ was responsible for everything that we have ever known or seen as culture and civilization, how could she possibly have had as rulers a series of families who were not exceptionally wise, tasteful, and above all creative? And how could these rulers themselves have succeeded in inspiring any but a great people? And yet, as we have seen, both rulers and people were almost entirely incestuous.

Let me, however, under the guidance of Breasted and Sir Armand Ruffer,⁵ examine the monarchs of two dynasties—the XVIIIth and the Ptolemaic.

The first King of what the well-known Orientalist, Reginald Stuart Poole, calls the "glorious XVIIIth Dynasty"⁶ was

¹ HISTOIRE ANCIENNE DES PEUPLES DE L'ORIENT CLASSIQUE (Paris, 1895, I, p. 270).

² *Ibid.*

³ Predynastic Egypt, it should be remembered, was flourishing in 4500 B.C. The introduction of the calendar, when the year of 365 days was fixed, took place in 4241 B.C. (the earliest fixed date in history!)—an indication of the degree of civilization already achieved in those early days. See J. H. Breasted, Ph.D., A HISTORY OF THE ANCIENT EGYPTIANS (London, 1908).

⁴ See G. Elliot Smith's IN THE BEGINNING (London, 1932), which gives a brief and able outline of the diffusionist's standpoint.

⁵ Sir Armand Ruffer prefaces his analysis of the two dynasties in question as follows: "In what follows we shall select for illustration only those families the physical and mental characters of the individuals of which are known." (Op. cit., p. 148).

⁶ E.B. (11th Ed. Art. EGYPT, p. 83).

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Ahmose I, who was the grandson of Tetishera and her brother, and the son of Aahotep and her brother. Thus he was himself the outcome of two incestuous unions, and no one knows how many more. We are, in fact, compelled on the grounds of the biological findings outlined above, to presume that Tetishera and her brother must themselves have come from an inbred stock¹ from which all deleterious factors had already been mendelized out, otherwise we cannot account for the soundness of Ahmose I.

Now what does history say of this product of two incestuous unions? The first task of the XVIIIth Dynasty, says Reginald Stuart Poole, "was to crush the Hyksos power in the north-east of the Delta; this was fully accomplished by its founder Ahmosi." Then follows a long record of Ahmose's other feats, which anyone can read for himself.²

Of this Pharaoh, Breasted says: "Out of the chaos which the rule of foreign lords had produced, the new state and new conditions slowly emerged as Ahmose I gradually gained leisure from his arduous wars. . . . We find Ahmose I therefore in his twenty-second year undertaking the repair and equipment of the temples. His greatest work, however, remains the XVIIIth Dynasty itself, for whose brilliant career his own achievements had laid so firm a foundation."³

Now Ahmose married his sister or half-sister, Nefertari, and by her had a son, Amenhotep I, who was thus the third product of known successive incestuous unions.

He too was a great conqueror, as R. S. Poole and Breasted both acknowledge, and fought successfully in Lybia and Ethiopia.⁴ He married his sister, Aahotep II, by whom he had a daughter, Aahmes. Sir Armand tells us that "her portrait adorns the walls of the temple of Deir-el-Bahari, and without doubt her expression is fascinating; the features are refined, and it would be difficult to find a nobler countenance than that of this queen, the descendant of incestuous marriages of great-grandparents, grandparents and parents."⁵

Now Aahmes married her half-brother, Thutmose I, the son of Amenhotep I by a slave called Senseneb. And "it is to him," says Breasted, "that Egypt owed the conquest of Upper Nubia,

¹ The fact that they were Egyptians is in favour of this conclusion in any case.

² *Ibid.*

³ *Op. cit.*, p. 205.

⁴ Works already quoted.

⁵ *Op. cit.*, p. 152.

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over 400 miles beyond the old frontier of the Middle Kingdom, to Napata at the foot of the 4th cataract, where the southern frontier remained for nearly 800 years."¹

By Aahmes, Thutmose I, himself the fourth product of successive incestuous unions, had a brilliant daughter, Hatshepsut, who became the glorious Queen Hatshepsut I, who "cultivated the arts of peace", and who "while she lived . . . secured the devotion of her servants and held all ambition in check."² She married her half-brother, Thutmose II, the son of Thutmose I and a woman of semi-royal lineage, called Mutnefert. The couple had a daughter, Merytra Hatshepsut, who married Thutmose III, son of Thutmose II and Asab.

Thus Thutmose III was the seventh ruler of the dynasty, and the sixth in a continuously incestuous line, and yet he was certainly the greatest king of the dynasty, and perhaps the strongest ruler in Egyptian history.

R. S. Poole speaks of his "immense energy", and after enumerating his various feats, says: "He was the greatest Pharaoh of the New Empire, if not in all Egyptian history."³

Breasted's eulogy of him, alone, covers a whole page and more of his history, and cannot be quoted here, except curtailed.

"His character," says Breasted, "stands forth with more of colour and individuality than that of any king of early Egypt, except Ikhnaton. We see the man of a tireless energy unknown to any Pharaoh before or since; the man of versatility designing exquisite vases in a moment of leisure; the lynx-eyed administrator, who launched his armies upon Asia with one hand and with the other crushed the extortionate tax-gatherer; the astute politician of many a court crisis, and the first great military strategist of the early east . . . reminds us of an Alexander or a Napoleon. . . ." And so on.⁴

Now Thutmose III married his half-sister Merytra Hatshepsut, and by her had as son Amenotep II, the last distinguished monarch of the Dynasty, and, curiously enough—or, as I should say, naturally enough—the last to be born of an incestuous mating.

He led his armies with success into Syria,⁵ and, according to

¹ Op. cit., p. 208. See also E.B., where Poole gives eighteen lines of eulogy of Thutmose I and his glorious deeds.

² Poole (op. cit.). But her whole record should be read.

³ *Ibid.*, pp. 83-84.

⁴ Op. cit., pp. 241-242.

⁵ Poole (op. cit.).

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Sir Armand Ruffer, "his physical strength was extraordinary and he claimed that no one could bend his bow."¹

He married Tiaa, who was unrelated to him, and had as son Thutmose IV; the latter married Mutemuya, who was unrelated to him, and had as son Amenhotep III; the latter married Tiy, who was unrelated to him, and had as son Amenhotep IV (Ikhnaton); the latter had daughters only by a wife unrelated to him, and he was followed by two sons-in-law, Sakere and Tutenkhamen, who ruled for a short while only; and an adherent named Eye or Ay, closed the dynasty.

Now, none of these later rulers was at all distinguished, with the exception of Ikhnaton, who was so chiefly as a religious reformer. On the other hand, the others were by no means nonentities, and although no longer the issue of incestuous unions, we must remember that they were directly descended from a closely inbred line. It is, however, interesting to see how the dynasty tails off more or less insignificantly the moment incest ceases.

Sir Armand Ruffer's comment on the whole dynasty is as follows: "There is no evidence to show that idiocy, deaf-mutism, or other diseases generally attributed to consanguineous marriages, ever occurred among the members of this dynasty, and as far as can be ascertained from mummified bodies, masks and statues, the features of both men and women were fine, distinguished and handsome. . . . The result of this inquiry is that a royal family, in which consanguineous marriage was the rule, produced nine distinguished rulers. . . . There is no evidence that the physical characteristics or mental power of the family were unfavourably influenced by the repeated consanguineous marriages."²

The Ptolemies, however, are the object of the most passionate charges usually made on the score of incest. And if we do not remember that moral indignation is here the chief motive power, we too are apt to become passionate in rebutting them.

One of the principal claims of the modern middle-class historian or student is that the incestuous practices of the Ptolemies must have led to degeneration,³ otherwise how can we account for their terrible immorality?

¹ Op cit., p. 158. See also Breasted (p. 247): "Physically he was a very powerful man, and claims in his inscriptions that no man could draw his bow."

² Op. cit., pp. 165-167. See also Breasted (op. cit., p. 19) for a high tribute to the Pharaohs of the XVIIIth Dynasty.

³ Even Poole makes this error, although he should have known that, if incestuous practices led to degeneracy, the whole of Egypt must have sunk into the lowest depths of decay centuries before the Ptolemies were heard of.

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There is so much error and latter-day ignorance and prejudice in this kind of claim that it is difficult to deal with it.

In the first place, it is essential to banish from one's mind all idea of any necessary connexion between immorality and degeneracy. Even the most enlightened members of the Eugenic Society are much too prone to assume this "necessary" connexion, and much erratic and dangerous eugenism is talked on that account.

Immorality may or may not be connected with degeneracy, and usually is not. In any case, immorality associated with degeneracy is usually of the least formidable and least dangerous kind and may generally be ignored.

It is not every burglar who is a degenerate, and those who are, are easily disposed of. The most dangerous kind of burglar, as the Rev. Thomas Holmes has clearly shown, is not the man who breaks into a house because he must have food for his starving wife and children, whom he is too degenerate to support; it is the man who, having no taste for the effeminate callings open to a full-grown and able-bodied man in our grossly over-urbanized and safe civilization, insists on pursuing a calling in which he can find danger, risks and the vicissitudes of the chase or of war.¹ But he is not a degenerate!

And yet the middle-class legislator or eugenist, from the safety-first environment of his or her drawing-room, is inclined to ascribe all crime to degeneracy. This savours rather of moral indignation masquerading as science.

Henry VIII was not a degenerate. Charles II was not a degenerate. The Borgias were not degenerates. Horatio Bottomley was not a degenerate.² If immorality were always a proof of degeneracy, there is hardly a character in the whole of the magnificent Italian Renaissance who would have escaped the charge Mr. Poole makes against the Ptolemies.

That is why it may be dangerous to have Puritans on the Council of the Eugenics Society—people who are all too ready

¹ PICTURES AND PROBLEMS FROM LONDON POLICE COURTS (London, 1900), particularly pp. 212-213. See also Byron, who, in a letter to Mr. Murray (26.8.1821), said: "All the other professions [except highway robbery] are at present so ungentlemanly by the conduct of those who follow them, that open robbery is the only fair resource left to a man of any principles; it is even honest in comparison, by being undisguised." See also pp. 230-231 *infra*.

² Having seen him and heard him I should be much surprised to learn there was anything degenerate in the man. But this did not prevent me from disliking him.

INCEST OF THE PTOLEMIES

to advocate "the sterilization of criminals". This would too often mean getting rid of some of our best stocks.

When, therefore, the average middle-class male or female writes as Mr. Poole writes in the *ENCYCLOPÆDIA BRITANNICA*, or rises in the body of a lecture hall, to point out to me and my audience that the Ptolemies were immoral because they were degenerate, and that they were degenerate because they were incestuous, my heart always sinks before the task of exposing the mass of error involved in such a statement.

Of the Ptolemies, Ptolemy II was the first to marry his sister, but the marriage was without issue. It was by his wife Arsinoë II that he had Ptolemy III Euergetes. Ptolemy III married his sister and cousin, Berenice, and their son, Ptolemy IV, was thus the first fruit of incest in the line. Ptolemy IV married his sister, Arsinoë III, by whom he had Ptolemy V, who was thus the second monarch to be the issue of incest. Ptolemy V married Cleopatra I, with whom he was hardly connected, and had Ptolemy VI. The latter married his sister, Cleopatra II. He was succeeded by his brother, Ptolemy VII, who married his sister, Ptolemy VI's widow, by whom he had a son who ultimately murdered him. But it was by his second marriage to his niece, Cleopatra IV, the daughter of his brother and sister, that he had Ptolemy VIII and IX. Thus both Ptolemy VIII and IX, in addition to coming from closely inbred stock, were themselves the fruit of incest. By his second wife, Selene, his sister, Ptolemy VIII had two children, but they never came to the throne. Ptolemy IX, on the other hand, by his first wife, had Ptolemy X. With him the direct male line of the Ptolemies became extinct, and the throne fell to Ptolemy XI, Auletes, who was an illegitimate son of Ptolemy VIII, and it was he who became the father of the famous Cleopatra, the last reigning member of the family.

It is neither desirable nor possible to deny that the majority of these rulers were debauchees. But that they were degenerates, in the sense of being physiologically and morphologically below normal, is, I believe, false. We must remember that if they were connected with Egypt in her decline, this was inevitable from the nature of the case. They were a race of foreign rulers imposed on Egypt by conquest. They would hardly have been there had Egypt not started decaying before the inception of their dynasty. She had endured over four thousand years, and, through the increasing miscegenation of her people, her institutions were tottering. Her people were as debauched

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as the Ptolemies themselves, who only followed the general trend. But from this to argue that they were degenerates is a far cry, and one that no record of history anywhere justifies. Indeed, Cleopatra, who captured the affections of the greatest man of her time, and then succeeded in capturing one of his three distinguished successors, was a degenerate neither in looks nor wits. This daughter of a brother and sister, great-granddaughter of another brother and sister, and a great-great-granddaughter of Berenice, who was both cousin and sister to her husband might, as Mr. Huth remarks, "with advantage compare in astuteness to Catherine of France."¹

"The Ptolemies born from consanguineous unions were neither better nor worse," says Sir Armand Ruffer, "than the first four kings of the same family issued from non-consanguineous marriages, and had the same general characteristics. Their conduct of foreign affairs and of internal administration, was in every way remarkable and energetic. They were not unpopular in their capital, and the Alexandrians rallied round their rulers when the Romans entered Egypt and resisted the foreigner. . . . Their standard of morality was certainly not lower than that of their fellow townsmen. . . . The children from these incestuous marriages displayed no lack of mental energy. Both men and women were equally strong, capable, intelligent and wicked."²

Prejudiced people, incapable of imagining the marvellous health that can be secured by four thousand years of the closest inbreeding, have said that after this long period Egypt came to an unhappy end through her incestuous practices. But the truth is that she declined only when her endogamic fences broke down and when the world about her had so far changed that she was confronted by forces, like Alexander, for instance, with which she was not equipped to cope.

Nor was Egypt an isolated case of endogamy and incestuous inbreeding in the East. Persia too was strictly endogamic; she

¹ Op. cit., p. 37. Also B.F.L., p. 484: "In the few instances among human beings where inbreeding is known to have continued for many generations, as in the Ptolemies and in the ruling house of the Incas of Peru, no injurious consequences have been detected."

² Op. cit., p. 189. Also p. 190. Of Cleopatra, Sir Armand says (p. 185): "Certainly the audacity, cleverness and resources of the Egyptian Queen, the last offspring of many incestuous marriages, compel our admiration, and had not Cæsar's murder put an end to her ambitions, she might have become the empress of the world! She was musical, artistic, and encouraged science; her good spirits were proverbial. She was considered a very fine linguist."

INCEST AMONG THE PERSIANS

had an incestuous royal house, and the Magian aristocracy married their mothers.

Herodotus writes as if Cambyses (reigned 528 to 521 B.C.) had been the first to introduce incest into Persia. Referring to his murder of his sister and wife in Egypt, Herodotus writes:—

“She was his full sister, the daughter of both his father and his mother. . . . It was not the custom of the Persians, before his time, to marry their sisters. . . . Cambyses, therefore, married the object of his love [Atossa], and no long time afterwards he took to wife another sister. It was the younger of these who went with him into Egypt and there suffered death at his hands.”¹

Ctesias, however, a contemporary of Herodotus, who lived for many years in Persia as private physician to King Artaxerxes Mnemon, and who wrote a history of Persia to correct the erroneous notions about that country which were current in Greece, seems to have spoken of incest in Persia as an established and general custom. His history has been lost, but the ancient writers had access to it, and Tertullian, on the authority of Ctesias, mentions the incestuous practices of the Persians in two separate works,² and does not limit these practices to any particular class.

Quintus Curtius, in his biography of Alexander the Great, also speaks of incestuous marriages at least among the Bactrians, a subject people of the Persians,³ and Strabo assures us that the Persian Magi married their mothers.⁴ Diodorus tells us that the Carian Satrap Mausolus married his sister Artemisia;⁵ Philo confirms Strabo,⁶ while Clement of Alexandria declares, on the authority of Xanthus, an older historian than Herodotus, that the Magians cohabited with mothers and daughters, and that it was lawful to cohabit with sisters.⁷ Josephus also tells us that

¹ THE HISTORY (trans. by George Rawlinson, London, 1910, III, 31-32).

² THE WRITINGS OF QUINTUS, SEPTIMUS, FLOR. TERTULLIANUS (trans. by Dr. Holmes) I. TO THE NATIONS, Chap. XVI. Also Vol I APOLOGY, C. 9.

³ HISTOIRE D'ALEXANDRE LE GRAND (trans. by V. Crépin. Paris, 1922, II, Book VIII, Ch. 2. Of the country named Nautaca, author says: “*Le satrape en était Sisimithrès ; il avait eu deux fils de sa propre mère, car chez ce peuple les mères ont le droit de se marier avec leurs fils.*”

⁴ THE GEOGRAPHY (trans. by W. Falconer, M.A., Book XV, Chap. III, para.20).

⁵ Op. cit., XVI, 36.

⁶ Op. cit., III, Ch. III. “For the magistrates of the Persians marry their own mothers, and consider the offspring of such marriages the most noble of men.”

⁷ THE WRITINGS OF CLEMENT OF ALEXANDRIA (trans. by Rev. William Wilson. I. The Instructor. Book I, Chap. VII): “But the children [of the Persians] only learn to use the bow, and on reaching sexual maturity have sexual intercourse with sisters, and mothers, and women, wives and courtesans innumerable.”

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Phraataces married his mother,¹ while we learn from Herodotus that Darius married his niece Phratagune, the daughter of his brother, Artanes.²

It seems likely, therefore, that the story told by Herodotus that Cambyses was the first to introduce incestuous marriages into Persia was legendary, as it could hardly have become such a universally accepted custom in that country so soon after this king's death (521 B.C.), if it had been first introduced by him. Xanthus and Ctesias both speak of it as an established custom in their day which was less than fifty years after the death of Cambyses, and Herodotus is the only author, as far as I have been able to discover, who relates the story of the introduction by Cambyses. If Agathias had access to reliable sources of information (and writing in the sixth century A.D. he probably knew of many documents and histories now lost), he completely disposes of the account given by Herodotus; for he says that the custom of incestuous marriages was introduced into Persia by Zoroaster, that is to say, centuries before Cambyses lived.³

Nor, as Mr. William Adam claims, does ancient history furnish any ground for supposing that the Egyptians and Persians suffered any physical degeneracy from these practices.⁴

According to W. Robertson Smith,⁵ the Phœnicians, and according to Dr. Périer,⁶ the Assyrians, were regularly incestuous, as were also the Scythians and Tatars.⁷

¹ ANTIQUITIES (trans. by W. Whiston, London, 1865, Book XVIII, Chap. II).

² Op. cit., VII, 224. See also St. John Chrysostom, ON THE SECOND EPISTLE OF ST. PAUL THE APOSTLE TO THE CORINTHIANS (Homily VII, Sect. 7). "Then hearest thou not the Persians, and that without any compulsion, have intercourse with their own mothers, and that not one or two individuals, but the whole nation?" (trans. by Rev. J. Ashworth, M.A., 1848).

³ HISTOIRE DE L'EMPEREUR JUSTINIAN (trans. by Cousin, Paris, 1671, Book II, Chap. X), where Agathias says of Persians: "*Ce sont eux qui ont corrompu l'honnêteté des mariages quand ils ont permis que les frères aient épousé leurs sœurs, que les oncles aient pris leurs nièces pour femmes, que les pères soient devenus les maris de leurs filles, etc. . . . Ce sont les Perses de ce temps-ci qui ont négligé, ou plutôt qui ont violé toutes leurs anciennes lois, et qui se sont laissés corrompre par les mœurs des étrangers que Zoroastre a introduites.*" Dr. F. von Spiegel, in his great work, ERANISCHE ALTERTHUMSKUNDE (Leipzig, 1878, III, p. 678), says definitely that the AVESTA ordained the marriage of relatives, and, referring to Herodotus and his statement about Cambyses, claims that "the custom certainly existed already before him."

⁴ Op. cit., No. XIII, Nov. 15, 1865, p. 81.

⁵ KINSHIP AND MARRIAGE IN EARLY ARABIA (Camb. Univ. Press, 1885, p. 163): "Among the Phœnicians, King Tabnith marries his father's daughter Amashtoreth, and at Tyre a man might marry his father's daughter down to the time of Achilles Tattius."

⁶ Op. cit., I, p. 196. "*Les Assyriens épousaient aussi leurs sœurs; et c'est par une sorte de respect religieux, dit-on, et en mémoire de Sémiramis, qu'ils s'unissaient avec leurs mères.*" This is also asserted by Agathias (op. cit., Book and Chap., as before).

⁷ Op. cit., p. 197; also Letourneau (op. cit., p. 66).

INCEST AMONG THE JEWS

According to Robertson Smith, the ancient Arabs also allowed marriages which we should consider incestuous,¹ and Strabo states that they had intercourse with their mothers and sisters.² Robertson Smith declares that "incest existed before and up to Mahommed's time."³ But Dr. Périer⁴ seems to suggest that the Arabs and their kin are still very much inbred,⁵ and he thus accounts for their having, like their horses (also closely inbred, as we have seen), survived to a wonderful extent the rigours of the Crimean War.

Thus the Jews, also an endogamic people, were from the earliest times surrounded by races all mating consanguineously, for the sake of purity. It is highly probable, therefore, that at least the aristocrats among them also practised incest in spite of the table of prohibited degrees.

Abraham certainly married his half-sister, Sarah.⁶ Nahor married his niece, Milcah.⁷ Lot, the sire of the Moabites and Ammonites, mated with his two daughters.⁸ And when, in later years, incest was condemned and dropped, the editors of the Scriptures, evidently shocked by the fact that this sinful stock produced their great King David,⁹ but unable to deny it, because the traditional story was too firmly rooted in the memories of the people, probably invented the details about Lot's daughters having made him drunk before lying with him, thus removing from the story its implied sanction of incest.

But the favour shown by Jehovah to the two tribes, which resulted from this double incest, is hardly consistent with the view that at that time the practice was condemned.

Nor did it cease with Lot and his daughters. It lasted far beyond the days of Moses and Aaron, who were both the fruit of incest,¹⁰ down to David's own time. For we find Amnon, the

¹ Op. cit., p. 163.

² Op. cit., Book XVI, Chap. IV, para. 25.

³ Op. cit., p. 167.

⁴ Op. cit., p. 82. And he adds, of the Algerian Light Infantry, who are mostly Kabyles or Arabs, that they "*ont résisté plus que les soldats des régiments français aux vicissitudes de la campagne de Crimée, et dernièrement aux épreuves de celle d'Italie.*" Lower on the same page he says the same of the Arab horses in the Crimea.

⁵ Robertson Smith seems to think this. See op. cit., p. 163.

⁶ GENESIS XX. 21.

⁷ *Ibid.* xi. 29.

⁸ *Ibid.* xix. 27-28.

⁹ Ruth, the Moabite woman, daughter of Naomi, married Boaz, great-grandfather of David. They had a son Obed, who was father of Jesse, who was father of David. JEWISH ENCYCL., Art. : Moab and Obed.

¹⁰ EXODUS vi. 26.

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son of David, lying with his sister Tamar. Nor when Amnon tries to force her to the act does Tamar protest that it is unthinkable, impossible; but, strangely enough, says: "I pray thee speak unto the King, for he will not withhold me from thee."¹ This seems to indicate that, within the aristocracy, dispensation from the prohibited degrees could be secured from the ruler even at that comparatively late period in Jewish history.

Incestuous marriages are known to have been common in the Siamese aristocracy,² the Burmese, the Cambodians, the Mongols,³ and many other peoples, including the ancient Scandinavians.⁴

In Britain, whose ancient inhabitants, as we have seen, shunned the foreigner as a mate, we find, as late as the fifth century, Vortigern marrying his own daughter. Nor could the practice have been condemned, since the issue of this supposedly sinful union was none other than St. Faustus. According to Strabo, the ancient Irish married without distinction their mothers and sisters,⁵ and it appears that Himneccius vouches for the fact that the ancient Germans used to marry their sisters.⁶ We have already seen above that the ancient Saxons refused to mix their blood with the foreigner, and as we should expect, they were not only endogamic, but even within the nation itself forbade mixed marriages. Thus Stubbs tell us: "The race consists of four ranks of men, the noble, the free, the freedman, and the servi. And it is by law established that no order shall in contracting marriages remove the landmark of its own lot; but noble must marry noble, freeman freewoman, freedman freedwoman, serf handmaiden."⁷

There is very conclusive evidence that the ancient Peruvians were endogamic,⁸ and the proud Incas, refusing to mix their blood, married their sisters.⁹ Gomara, confirming Garcilasso's

¹ 2 SAMUEL xiii. 13. The whole chapter should be read.

² Périer, on the authority of La Loubère (op. cit., p. 218).

³ Huth (op. cit., pp. 74-76). See also Périer (op. cit., p. 218).

⁴ Spencer, SOCIOLOGY, I, 607.

⁵ Op. cit., Book IV, Chap. V, para 4. See also Westermarck (HIST. OF HUMAN MARRIAGE, II, p. 87).

⁶ Huth (op. cit., p. 59), who may be consulted for many other instances.

⁷ Op. cit., p. 46.

⁸ HISTOIRE DES YNCAS ROIS DE PÉROU (trans. of Garcilasso de la Vega by Jean Baudoin. Amsterdam, 1715, I, p. 352). And W. H. Prescott, HISTORY OF THE CONQUEST OF PERU (London, 1878, p. 54).

⁹ GARCILASSO DE LA VEGA (op. cit., pp. 353-354): "*On regardait comme une loi inviolable, depuis le premier Ynca, celle qui portait que l'héritier du Royaume se mariât avec sa soeur aînée, conçu d'un légitime mariage. . . . Mais s'il n'avait point de soeur légitime, il épousait sa plus proche parente de la Tige Royale, soit qu'elle fut sa cousine,*

INCEST IN PERU AND GREECE

account, shows, as one might have expected, that the custom of incestuous marriages was common also, if not actually among the people, at least among the members of the military caste.¹ Prescott speaks of the incest of the Incas as a fact, and regards Gomara's confirmation of Garcilasso de la Vega as important.²

A certain passage in Prescott, however, suggests that in the aloofness and incest of the Incas there was something more than mere pride of position or rank, and that both attitudes were due to a definite racial or caste quality, differentiating them from their subjects, which was kept pure by segregation. For Prescott says: "The crania of the Inca race show a decided superiority over the other races of the land in intellectual power."³

Another people of antiquity who were strictly endogamous, and who forbade mixed marriages of all kinds, were the Greeks. Dr. Licht tells us that nowhere, at any time, "do very severe penalties appear to have existed for incest."⁴ Marriages between brothers and sisters were in older times interdicted, though later they were allowed provided the spouses had different mothers.⁵ In noble and conservative families, however, incestuous marriages probably continued until the fifth century B.C., as the marriage of Cimon and his sister, Elpinike, seems to show.⁶

In spite of what Licht says, this was probably common in earlier times also, as we see not only from the relationship of Zeus and Hera, and Hyperion and Theia (both brother and sister marriages), but also from that passage in Homer, where we find the six sons of Aeolus living in peaceful marriage with their six sisters.⁷

The Spartans apparently were allowed to marry a sister uterine.

So much for the people of antiquity, with whom I have dealt by no means exhaustively.

sa soeur, sa nièce, ou sa tante. . . . Si le Prince n'avait point d'enfants de sa soeur aînée, il épousait la seconde, ou bien la troisième, jusques à ce qu'il en eut."

¹ HISTOIRE GÉNÉRALE DES INDES OCCIDENTALES (trans. of Lopez de Gomara, by M. Fumée Sieur de Marly le Chastel, Paris, 1586, Chap. 124, p. 144. Of the "Orejones", the Peruvian men-at-arms, Gomara says: "*Ceux-cy, qui sont proprement soldats, se marient avec autât de femmes qu'ils veulent, et mesme aucuns se marient avec leurs propres soeurs.*" In Chap. 194, p. 227, he says: "*En matière de mariage, ils n'ont guères d'esgard à la parenté. . . . Ils se marient avec autant de femmes qu'il leur plaisit: quelques Orejons espouzent leurs soeurs.*"

² Op. cit., p. 9, footnote.

³ *Ibid.*, p. 18.

⁴ S.L.A.G., p. 516.

⁵ *Ibid.*

⁶ *Ibid.*

⁷ *Ibid.*, pp. 517-518.

THE CHOICE OF A MATE

It is impossible to enter with any detail into the numerous cases of incestuous practice among uncivilized or semi-civilized peoples ; but the reader will find some thirty of such cases given by Herbert Spencer,¹ Charles Letourneau,² Ploss and Bartels,³ and Briffault⁴ alone. Thus, according to these authors, we find incestuous practices established among the inhabitants of the Antilles, among the Hawaiians, the Kalangs of Java, certain inhabitants of Borneo, the peasants of Archangel, certain tribes in British Central Africa, the people of New Guinea, the Solomon Islands, among the Kadiaks, the Chippewayans, the Karens of Tenassarim, among the Kings and Queens of Cape Gonzalves and Gaboon (Africa), among the barbarous Chechemicas and the Panuchese, the people of Cali, and the Royal Family of the Sandwich Islanders. We also find incestuous practices among the Malagasy, the Veddahs, the inhabitants of Kiwai Island, the Maori, the old inhabitants of the Guatemalas, the Lubus of Sumatra, the Fijians, and the mountaineers of Bootan ; while according to Malinowski,⁵ what we should regard as incest (that is to say, marriage between nephew and aunt) occurs habitually among the Trobriand Islanders, and is held in high approval ; it also occurs between brother and sister (though strongly deprecated) and father and daughter (regarded as extremely bad), while consanguineous marriages (between first cousins) are regarded as highly desirable.⁶

The careful monographs of authorities like Shapiro, Dr. Rodenwaldt, Dr. Fischer and Dr. Voisin, on such closely inbred, though originally partially random-bred, stocks as the Pitcairn Islanders, the Kisar Hybrids, the Bastards of Rehoboth, and the people of the island of Batz, prove these people to be examples of almost contemporary experiments in close consanguineous breeding without harmful results.

Harry L. Shapiro refers again and again to the close inbreeding of the Pitcairn and Norfolk Islanders, "cousins marrying to such an extent that . . . everyone in the island was related."⁷ And yet he reports that there had been no loss of fertility,⁸ or stature,⁹

¹ SOCIOLOGY, I, p. 602 *et seq.*

² D.W., II, p. 229 *et seq.*

³ S.S.N.M., pp. 448, 449, 450.

⁴ Of the first cousins, Malinowski says : "The two are regarded by tradition as specially suited for intercourse and for marriage" (S.S.N.M., p. 450).

⁵ D.M.B., p. 23.

⁶ *Ibid.*, p. 60. If the size of families is decreasing on Norfolk Island "contraction probably plays a part."

⁷ *Ibid.*, p. 23.

⁸ *Op. cit.*, pp. 65-66, etc.

⁹ MO, I, p. 218 *et seq.*

RECENT CASES OF INBREEDING

or of any power to resist disease.¹ On the contrary, all three seem to have been greater than in the parent stocks. "On the whole," he says, "the Pitcairn Islanders were remarkably healthy and free from many of the diseases which ravaged other parts of Polynesia. "And," he adds, "the mortality of the Pitcairn Islanders was very low, even during the worst of the epidemics."² In conclusion, he says, "The close inbreeding which the Norfolk hybrids have practised has not led to physical deterioration."³

When it is remembered that all the inhabitants of Pitcairn Island, and later of Norfolk Island, are descended from an original stock consisting in 1790 of nine English mutineers, six Tahitan men, and fifteen Tahitan women, and that in 1800 all the men were dead except Alexander Smith, afterwards known as John Adams, Shapiro's investigation clearly shows that inbreeding, even of the closest kind, cannot create degeneracy where it does not exist.⁴

Dr. Rodenwaldt, who investigated the Hybrids of Kisar, has written what is probably the most monumental and learned work on a contemporary experiment in human breeding. True, this experiment has been carried on since the seventeenth century. But it still continues; for of their segregation as a people, Dr. Rodenwaldt writes as follows: "The Hybrids of Kisar in this respect too [of further cross-breeding with natives] enjoy a wholly exceptional position. Their isolation and their caste-consciousness were obstacles to further miscegenation."⁵

The principal group which he investigated had thirty-two ancestors, one-third of which were Europeans (Dutch, or else principally German and French), and two-thirds Malayan natives. They were very closely inbred.⁶ But Rodenwaldt found none of

¹ *Ibid.*, pp. 62-63. Here he is confirmed by Henri Neuville, L'ANTROPOLOGIE, XLIII, No. 3-4, p. 275).

² *Ibid.*, pp. 62-63.

³ *Ibid.*, p. 69. The people of Pitcairn and Norfolk Island certainly lose their teeth while still comparatively young; but one of their few ancestors, Edward Young, one of the original mutineers, "was said to have very bad teeth" (p. 61). Neuville, in a further article (*op. cit.*, Nos. 5-6, pp. 488-489) discusses this, but adds nothing material to Shapiro. Miss E. Swanson, however, sheds new light on the question (*B.M.J.*, 10.9.32, p. 576) by pointing out that, at least on Pitcairn, with its lack of cattle, the loss of teeth may be due to "the absence of milk from the diet in early life".

⁴ As regards intelligence, Shapiro says: "Most visitors to Pitcairn have rated the intelligence of the islanders very high" (*D.M.B.*, p. 31; also p. 32). Neuville (*op. cit.*, p. 270) gives 9 Englishmen, 12 Tahitan women, one with a girl eleven months old, and 6 Tahitan men.

⁵ *M.A.K.*, I, p. 52.

⁶ *Ibid.*, p. 108 and elsewhere; but particularly p. 305 *et seq.*

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the alleged evil consequences of close consanguinity among them. "The examination of all the individuals of the Hybrid race we were able to get hold of," he declares, "gave us no grounds for supposing that the race had been weakened by inbreeding."¹ "Both physically and psychologically," he adds, "the race is to be described as thoroughly healthy,"² and he maintains, "we are surely entitled to conclude that men in the past were too hasty in ascribing to the consequences of close consanguinity what were really the results of environmental influences."³

Dr. Eugen Fischer, who investigated the case of the Bastards of Rehoboth, in German S.W. Africa—a hybrid people sprung from the marriage of Boers and Hottentots—leaves us in no doubt about the close inbreeding that has always been practised among them since the group became settled and isolated north of the Kanu Mountains,⁴ but he denies any evil consequences from the practice.⁵

He says, "Fertility has in no wise been lowered. At the very beginning, when the small group of people rapidly spread, there occurred the greatest number of marriages between relatives. But the only cases of infertility or lowered fertility we found were among families in which inbreeding had not occurred."⁶ And he adds: "Thus one may say that, up to the present, the comparatively widespread practice of inbreeding had led to no evil results."⁷

Dr. Auguste Voisin, who in 1865 investigated a closely inbred community on the island of Batz, tells us he wrote the history of every family while seated in the very homes of the people he describes. He saw and examined the children, questioned the mayor, the local priest and the old people of the community, and he declares that he is entitled to say that he has written only of what he saw.⁸

The community of Batz (Loire Inférieure) lives on a peninsula,

¹ M.A.K., p. 311.

² *Ibid.*

³ *Ibid.*, p. 308. For details of highly inbred communities in Germany, see pp. 308-309.

⁴ R.B., pp. 23, 220-221.

⁵ R.B., pp. 220-222.

⁶ *Ibid.*

⁷ R.B., p. 222. On p. 220 he says fifty to seventy-five years ago marriages between brother and sister were frequent.

⁸ CONTRIBUTIONS À L'HISTOIRE DES MARIAGES CONSANGUINS (MEM. DE LA SOC. D'ANTHROPOL. DE PARIS, II, 1865, p. 434).

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cut off in the south by the sea, and in the north by salty marshes, and its members had, at the time of Dr. Voisin's report, very limited intercourse with the rest of the department. Nevertheless, in spite of the close inbreeding to which they were committed, Dr. Voisin found no morphological aberrations among them, no mental disease (idiocy, cretinism), no epilepsy, no deaf-mutism, no albinism, and no pigmentosa retinitis.¹ "Sterility," he says, "is almost unknown; for of the 46 marriages to which I refer, only two are childless (the couples in each case being consanguineous in the third degree). On the contrary the number of children is very high in the other families, seeing that 44 couples had in all 174 children."²

He speaks of the majority of the people as being more than usually intelligent, well built, vigorous and beautiful in old age.³

"My observations all tend to show," he says, "that consanguinity is in no way disastrous when the mated couples are healthy, well-constituted, and contribute no hereditary taint to the marriage."⁴

"There are two children in the *commune* (the hamlet of Trigaté) who are sickly . . . their father and mother were not related. The married couple, Daniel, who are not related, have two inferior children (a boy and a girl). . . . But apart from these exceptions, all the children of the *commune* are strong, well developed, jolly and good looking."⁵

Delage reports the case of Dr. Bourgeois, who wrote a history of his family, which was closely inbred for generations ever since 1729 without any evil effects,⁶ and there are many other records of similar cases,⁷ both in Europe itself, and in other continents. But the above examples must suffice for the present.

¹ *Ibid.*, pp. 434, 436-445.

² *Ibid.*, p. 435.

³ *Ibid.*, pp. 435-444.

⁴ *Ibid.*, p. 435. He adds: "Cancer is unknown in Batz and only one woman is known to be consumptive."

⁵ *Ibid.*, p. 443. Dr. Voisin concludes (p. 447): "*Cette étude m'a laissé convaincu que la consanguinité n'est nullement préjudiciable aux enfants, lorsque le père et la mère n'ont aucune diathèse, aucune maladie héréditaire, sont de belle santé, de forte constitution, dans de bonnes conditions climatiques et hygiéniques, et que, dans ces cas, la consanguinité ne nuit d'aucune façon au produit et à la race, mais au contraire, exalte les qualités, comme elle ferait les défauts et les causes de dégénérescences.*"

⁶ L'HÉRÉDITÉ (2nd Ed., Paris, 1903, p. 269, note).

⁷ See, for instance, R.H., p. 156, MO, I, pp. 217 *et seq.*, and Huth (op. cit., chap. IV). Also E.R., XIV, pp. 131-132, for pedigree of a successfully inbred family, and Dr. E. Laurent (op. cit., pp. 27-28) for consanguineous mating with excellent results in Pouillac, Granville, Arromanches and le Portel.

THE CHOICE OF A MATE

* * * * *

Thus we have seen that man, like the animals, seems to have an instinct impelling him to canalize qualities acquired with pain ; and the natural law appears to be, not as Darwin thought, to have crosses, but to avoid them. We have also seen that it is a mistake to suppose that man suffers any more than the animals do from the closest consanguineous matings, but that, on the contrary, when the original parent stock is healthy, or where all pathological elements have been mendelized out by close and even incestuous inbreeding, no harm but only good arises from the practice.

Hence the great genealogist, O. Lorenz, speaks of an instinct in man to lop his family tree and to reduce his ancestors.¹ Why ?

Because by out-breeding or mixed breeding, both animals and man risk the loss of something conquered, some victory achieved by a particular group.

In proud peoples, irrespective of their degree of civilization,² we therefore find a tendency to endogamy, and within the confines of such endogamous peoples, a select group or class who practise incest.

Even in those tribes and races where incest is condemned by the laws or traditions, we frequently find the rulers or chiefs infringing the prohibited degrees in order to keep their stock pure.³

Nor are the people addicted to these practices said to have been found in a state of degeneration or disease. On the contrary, most travellers comment on their great vigour and beauty. Captain Cook, who first discovered many of the Polynesian peoples, among whom the closest consanguineous matings were practised, constantly praises their fine physique.⁴

¹ R.B.M., p. 53. "*Es gibt ein in der Menschennatur begründetes Bestreben, die Abnahme zu verringern. Das Gesetz der Attraktion des Gleichartigen und ebenbürtigsten wird zuweilen in kleinerem Spielraum verlassen und beseitigt, aber es ist im ganzen unausrottbar ; denn die Liebe gedeiht am besten bei Abnehmerverlust und Ebenbürtigkeit.*"

² Spencer : SOCIOLOGY, I, p. 608. "Nor does the diminution of incestuous connexions preserve a constant ratio to social evolution."

³ S.S.N.M., p. 474. Spencer : SOCIOLOGY, I, p. 606 ; Huth (op. cit., p. 75. See also Chap. II) ; Périer after Loubère (op. cit., p. 218). CAPTAIN COOK'S VOYAGES (ed. W. Anderson, London, p. 22).

⁴ See also Shapiro : THE DISAPPEARING PEOPLES OF THE SOUTH SEAS (Journ. of Amer. Mus. of Nat. History, XXX, p. 253). "The beauty of the Polynesian, his natural physical and social grace, created in the minds of the early navigators an impression of a race favoured by the gods." Darwin, despite his belief in the advantages of cross-breeding, was very fair in confounding the nonsense talked by those who blindly attacked incest. For instance, to those who said the depopula-

OTHER INBRED PEOPLES

“ There is at least one case,” says Ernest Crawley, writing of much later researches, “ of a people living more or less in a state of nature, who actually seem to be physically benefited by inbreeding, namely, certain Fijian stocks, with whom first cousins are required to marry. Sir Basil Thomson has shown that these Fijians are considerably the superiors in all the usual physical tests, of those who forbid cousin marriage.”¹

Pöch also reports the case of a Papuan tribe, the Monumbo, living in primitive conditions on the north coast of New Guinea and consisting of 500 souls, which, although practising the closest inbreeding reveals absolutely no signs of any evil consequences.²

It is impossible that such evidences of the harmless or actually beneficial results of consanguinity in mating should not long ago have imprinted themselves upon men’s minds and led to a strong prejudice in favour of consanguineous unions ; hence probably the enormous numbers of peoples, too numerous to mention, who encourage cousin marriages, from the cultivated and civilized Mahommedans to the Trobriand Islanders.

tion of Melanesia and Polynesia was due to inbreeding, he replied : “ Some writers have suggested that the aborigines of islands have suffered in fertility and health from long continued inter-breeding ; but in the above cases infertility has coincided too closely with the arrival of Europeans for us to admit this explanation ” (D.O.M., pp. 188-189). See also Périer (*op. cit.*, p. 80) for various authorities on the beauty of the Polynesians when first visited.

¹ C.M.R., p. 411.

² R.B., p. 222, and M.A.K., p. 308.

CHAPTER III

THE MORE FUNDAMENTAL DESIDERATA

2. *Consanguinity, (continued.)*

IF all the above is true, why do we now find incest, close consanguineous matings, and sometimes even first cousin marriages generally forbidden?

The Victorian's glib answer to this question was that mankind had a natural horror of doing what is forbidden by Christian law, and that as transgression of this law led to degeneration its divine wisdom was demonstrated.

As a matter of fact the case is just the reverse.

When a race or stock has attained to purity, health, beauty and vigour, it is exogamy and miscegenation that produce degeneration. And when there is impurity, exogamy merely spreads it, and ultimately, after a brief spell of merely apparent improvement, which I shall deal with in a moment, aggravates it.

All through the last eighty or ninety years an animated controversy has raged between the various experts concerned on this very point. On the one hand, men like Count Arthur de Gobineau, Dr. Périer, Dr. Voisin, Delage, de Chapeaurouge, and others abroad, William Adam, Huth, Dr. Gilbert Child and many of the later biologists and anthropologists over here, and Professor Wilkinson in Holland, maintained that since incest brought no harm to pure stocks, and miscegenation was known to damage them, the exogamic laws all over the civilized, and various parts of the uncivilized world, could not possibly owe their origin to deliberate measures against biological degeneracy; while, on the other hand, a large body of scientists, like Dr. Cameron, Devay, Boudin, Darwin, Settegast, and many others, including anthropologists and sociologists like Westermarck, backed by the whole of popular prejudice and tradition in Europe, and arguing chiefly from their knowledge of inbreeding in tainted stocks, protested that since consanguineous matings did bring out disease, that is to say, canalize defects, therefore primitive mankind must have devised exogamy to prevent the supposed evil results of incest.

ORIGIN OF INCEST TABOOS

Comparatively early in the controversy, in 1877, Herbert Spencer, who certainly suffered from few Christian prejudices, issued a warning against ascribing too much biological concern to the instincts of primitive man. He said there was "little warrant . . . for ascribing to primitive instinct the negations of unions between those nearly related."¹

But, on the whole, those who defended as sound the taboos against incest carried on the controversy more as if the taboos were right and had only to be traced to their origin, than as if they were questionable and required justification. It was only when modern biological knowledge discredited the taboos more and more, and endeavours to justify them frequently failed, that ultimately the new position was adopted by such authorities as Crew, Ruggles Gates, Kronacher, Lenz, Rice and many others.

Among the first startling facts that careful investigation brought to light was that, until comparatively recent times, except for a few exceptions revealing no serious biological experience, no tribe or civilization which has forbidden incest, or close consanguineous mating, has ever done so for sound biological reasons, that is to say, out of the genuine knowledge of degeneracy caused by it.

This pointed to the suspicion that no connexion had been observed, either by primitive man, or by past civilized peoples, between the two phenomena, and that, therefore, if primitive and more highly civilized peoples of the past forbade incest and close consanguineous unions, it must have been for other than biological reasons.

Among primitive peoples, the reasons chiefly advanced for prohibiting incest (when it is prohibited) are that it causes epidemics, earthquakes, volcanic eruptions, sterility in animals and women, the failure of crops, floods, death by lightning or in childbed, or through wild beasts. When they believe incest will affect offspring adversely, in a biological sense, they often believe also that it will affect the parents adversely too, a sign that the real grounds of objection cannot be fundamentally biological, based on an experience of cases.²

A very typical case of the irrational prohibition of incest is given by Malinowski. If a Trobriand Islander, he says, be asked what happens to a couple caught in a breach of exogamy, the

¹ SOCIOLOGY, I, p. 607.

² T.E., IV, pp. 157-159. Also PSYCHE'S TASK (London, 1909, pp. 45-67) for an enumeration of examples of this.

THE CHOICE OF A MATE

native replies : " It entails by itself an unpleasant though not necessarily fatal disease. A swelling of the belly heralds the oncoming of this retributive ailment. Soon the skin becomes white, and then breaks out into small sores which grow gradually bigger, while the man falls away in a wasting sickness. A little insect, somewhat like a small spider or a fly, is to be found in such a diseased organism. This insect is spontaneously generated by the actual breach of exogamy."¹

Very often, among primitive people, and, as we have seen, even among civilized people, the prohibition between certain relatives is allowed, while it is disallowed and fiercely reprehended between others. Thus Spencer tells us that whereas the custom of the Veddahs " sanctions the marriage of a man with his younger sister, to marry an elder sister or aunt would, in their estimation, be incestuous, a connexion in every respect as revolting to them as it would be to us."²

The Rev. L. Chalmers too reports that, although among the natives of Kiwai Island, in British New Guinea, the marriages of first cousins or of brothers and sisters are forbidden, a father may marry his daughter.³

Among the Makusai Indians, on the other hand, while the marriage of a niece with her paternal uncle is strictly forbidden, her marriage with her maternal uncle is allowed.⁴

Professor A. W. Nieuwenhuis tells us that among the Batak of Northern Sumatra, men may marry the daughter of their mother's brother, " whereas to marry the daughter of their father's brother is to commit incest."⁵

These facts—and they represent only a select few—suggest that something other than a supposed dread of degeneracy based upon countless observations of the harmful effects of incest must have been the cause of the various prohibitions we find existing against consanguineous matings. As Lord Raglan says : " Where we find people who marry their nieces as a matter of duty, while they regard with horror the idea of marriage with women who are not related to them at all, it is, or should be, sufficiently obvious that their horror of incest is not based on a horror of marriage between relations."⁶

¹ S.S.N.M., p. 424.

² SOCIOLOGY, I, p. 607.

³ NOTES ON THE NATIVES OF KIWAI ISLAND, FLY RIVER (Brit. New Guin.) Journ. of Anthropol. Inst., XXXIII, 1903, p. 124.

⁴ D.W., II, p. 230.

⁵ B.M., p. 69.

⁶ JOCASTA'S CRIME (London, 1933, p. 107).

GREEK VIEWS ON INCEST

Nor were the objections of the civilized people of antiquity to incest any more biological, which seems to show that when they held them, their observations had supplied no biological data in support of them.

Socrates certainly alleged that incest produced defective children, but the dialogue in which this is said shows how much more of a conjecture than a certainty the imputation is, particularly as he restricts the supposed evil results to incest in the direct ascending and descending line.

Hippias and Socrates are discussing marriage between parents and their children, and the question is put by Socrates whether those at the height of maturity have not better seed than those far past it. Hippias agrees they have. Socrates then suggests that those who are not at full maturity have not seed sufficiently energetic, and they ought not to have children.

Thus the objection raised by Socrates against incest seems to be only that it involves a disparity of ages.¹

Plato's mature and only objection to incest appears to have been that it was uncustomary. Arguing with Megillus about relations between parents and children and between brothers and sisters, the Athenian stranger says that the reason why such pleasures are extinguished is "the declaration that they are unholy, hated of God, and most infamous. "And," he continues, "is not the reason of this that no one has ever said the opposite, but everyone from his earliest childhood has heard men speaking in the same manner about them always and everywhere, whether in comedy, or in the graver language of tragedy?" And Megillus agrees.²

In *THE REPUBLIC*, moreover, Plato sees no objection to incest, provided only that "the lot chance to fall that way", and "the Delphian priestess also gives her sanction."³

Aristotle, as we have seen, appears to object to incestuous unions only on the grounds that in them the love between the parties becomes too intense.⁴ Ovid, as I show below, sympathized with this view.

Thus, not one of the three most prominent men of antiquity, who were all abreast of the knowledge of their time, and had

¹ Xenophon's *MEMORABILIA OF SOCRATES*, IV, 20-23 (trans. by Rev. J. S. Watson, London, 1910).

² *THE LAWS*, VIII, 838 (Jowett's trans., 1892, V).

³ V. 461 (trans. by J. L. Davis and D. J. Vaughan).

⁴ See Note 2, p. 46 *supra*.

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opportunities for witnessing the evil effects of close consanguineous unions both abroad and at home (for Athenians were permitted to marry their half-sisters by different mothers, and Spartans their half-sisters by the same mother) had any knowledge of evil resulting from them, and their objections to incest were purely conjectural attempts to account for the laws that had come down to them and, as Plato truthfully says, were merely the outcome of custom.

Zeno (333-261 B.C.), according to Sextus Empiricus, was in favour of incest, and scornfully disposed of the usual objections to it. In a book intended for the general reader it is difficult to give Zeno's line of argument. Suffice it to say that he sees every reason in favour of incest, at least between mother and son, and bases his argument, if Sextus Empiricus reports him correctly, entirely on piety and solicitude.¹

This same author, who flourished about the end of the second century A.D., and who evidently had access to the works of both Zeno and Chrysippus, states that the latter also was in favour of incest, and propounded his views to that effect in his *REPUBLIC*.²

Thus two of the most distinguished thinkers of Hellenistic Greece appear also to have approved of incest and to have known of no biological objections to it.

Ovid, a cultivated and aristocratic Roman (born 43 B.C.), *au fait* with every subject relating to Roman life, and with the authoritative accounts of life elsewhere, shared, with the rest of Rome, a horror of incest; but he is utterly at a loss to account for it. Had the practice been known, either in Rome or elsewhere, to be associated with bad biological effects, Ovid would most certainly have heard of them. Yet, in recounting the story of the incestuous love of Myrrha and her father, Cinyras, which he does very beautifully, he can think of no better reason for the horrible nature of the "crime" than "spiteful laws" made by "human civilization" against "what nature allows".³

"Other animals mate as they will," Ovid declares, "nor is it

¹ Those who cannot read the original will find a good translation in *LES HIPOTIPSES OU INSTITUTIONS PIRRONIENNES DE SEXTUS EMPIRICUS*, Book III, Chap. 24.

² *Ibid.* Chrysippus's own words are said to have been: "*Il me semble que l'on peut aussi régler ces choses, comme elles ont été établies d'une manière qui n'est pas mauvaise chez quelques uns: qu'une mère puisse avoir des enfants de son fils et un père de la fille, et un frère de sa sœur de mère.*" This is confirmed by Diogenes Laertius VII, 188 (trans. by R. D. Hicks. London, 1925).

³ *METAMORPHOSES*, Book X, 329, 330 (trans. by F. J. Miller. London, 1916).

ROMAN VIEWS ON INCEST

thought base for a heifer to endure her sire, nor for his own offspring to be a horse's mate; the goat goes among the flocks which he has fathered, and the very birds conceive from where they were conceived."¹

Thus does Ovid reveal his sense of the quite arbitrary nature of his people's and his ancestors' "horror" of incest. While a few lines later on he even suggests, as Aristotle does, that incestuous love is fiercer than the love between members of different families, because "natural love is increased by the double bond."²

It is not uninteresting also to note that the fruit of the illicit relations between Myrrha and her father is described by Ovid as being an exceptionally beautiful specimen of manhood.³

Plutarch, who flourished in the first century A.D., knows nothing of any biological objection to incest. To the question why people do not marry their near kinswomen, he makes various replies. In one he anticipates Augustine by saying that possibly it is because "they wish to increase by marriage the size of their families and the number of their relations", in another he says that "quarrels take place in marriages between near kin," and in a third he says that marriage with relatives deprives wives of their natural protectors if and when they are ill-treated.⁴

Thus we find two leading Romans, both cultivated and erudite, unable to account, at least biologically, for the incest-phobia.

Tertullian (160-240 A.D.), the most ancient of the Latin Fathers now extant, regards incest, of course, as wholly abhorrent, but he shows that his objections to it cannot be biological, because in a certain curious passage in *AD NATIONES*, he refers to what he regards as a most horrible example of incest—namely, that between a father and a son, that is to say, a homosexual union.⁵ Nowhere does he speak of it as being biologically unsound.

Augustine, the most illustrious of the Latin Fathers (354-430 A.D.) condemned incest for sociological and not for biological reasons, because it heaped up relationships in one person, "while each of the relationships ought to have been held by a

¹ *Ibid.*, 324-329. Incidentally this passage throws interesting light on old Roman breeding practices.

² *Ibid.*, 333.

³ *Ibid.*, 520-524.

⁴ *QUEST. ROM.*, 6 (trans. by H. J. Rose. Oxford, 1924, p. 165a).

⁵ *Op. cit.*, I, Chap. XVI, p. 455.

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seperate individual, so as to bind together by family affection a large number." Properly distributed, these relationships bring about a state of affairs in which "the social bond would not have been tightened to bind a few, but loosened to embrace a large number of relatives."¹

This is almost a complete anticipation of Adler, the twentieth-century psychologist who, scientifically aware (which Augustine was not) of the absence of biological grounds against incest, declares: "Incest falls under the interdict of communal sentiment, since it leads, like the marriage of blood relations, to isolation, and not to that mingling of strains which further the community".²

I cannot, in this chapter, trace the history of the prejudice against incest and close consanguineous marriages in detail up to our own time. I can but give a brief sketch of it.

Huth tells us that he knows of no real scientific objection against the marriage of near kin until Shakespeare's time.³ We certainly find, long after Shakespeare, cultivated and well-informed authors denouncing incest and consanguineous matings for every reason imaginable except a eugenic one.

For instance, as late as 1648, a well-informed and cultivated Frenchman, Moysse Amyraut, in a discussion of consanguinity which occupies the whole of one book⁴—a fact which argues in favour of his having collected all the relevant data and scientific opinion up to his time—comes to very much the same conclusion as Malinowski, who was to write some three hundred years later. He does not mention any biological grounds for man's horror of incest, although he had not Malinowski's reasons for knowing that there were no such grounds, and argues that incest was avoided by mankind chiefly in order to avoid social disorder.

"Thus," he says, "the vicious factor in uncle-niece and aunt-nephew marriages is the violation of paternal authority, in which the uncle and aunt participate to a notable degree; and the vicious factor in brother and sister marriages is the violation of that same authority, of which each party to such marriages bears on his brow the reflexion and image."⁵

Over a hundred years later, in 1786, Dr. John Taylor, whose thorough and learned discourse upon consanguinity has been of

¹ CITY OF GOD, II, Book XV, 16 (trans. by Rev. Marcus Dods. Edinburgh, 1871).

² B.M., p. 366.

³ Op. cit., p. 24.

⁴ See Note 2, p. 46, *supra*.

⁵ Op. cit., p. 268.

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great help to me and who appears to have gone to great pains to inform himself on the subject, ascribes the horror of incest to a natural abhorrence. In his final summing up he says : " It is doubtless a Breach of the *Pudor Naturalis* that God has implanted in every Subject of this relation. The Violence done to Nature, thus made to recoil upon herself, whose Effort and Disposition is to propagate, by Succession, one generation upon another, and not by those We bred, or those that bred Us, gives us the natural Detestation of this abominable mixture. There is again an Abhorrence even in the very Idea, to have the notions of Honour, Awe, Religion, and Duty mix with those of Carnality and Licentiousness."¹

From this it is clear that in the mind of a very learned Englishman, writing on incest and its prohibition for the instruction of others, there was, as late as 1786, no suspicion that there were any biological grounds against it.

How then has the democratic emphasis on the need of miscegenation on biological grounds, backed by pseudo-scientific opinion, and reinforced by the whole weight of popular prejudice, grown out of a mere religious prohibition ?

The history is complicated, but briefly and simply it is more or less as follows :—

At the dawn of our era, the greater part of the civilized world, in which Persia and Egypt had long ceased to be paramount powers, found itself, through Roman ascendancy, in possession of laws favouring exogamy and frowning upon too close endogamy.

These laws, handed down probably from the prehistoric ancestors of those who observed them,² could not have had anything whatsoever to do with biological experiences adverse to incest, but were, there can be little doubt, based to a large extent upon magic. In this I am inclined to agree with Ernest Crawley and Lord Raglan,³ though I admit that such sociological considerations, as we shall see, advanced by various authorities, including Malinowski, may have converted taboos, originally based on magic, into civilized laws.

¹ ELEMENTS OF THE CIVIL LAW (3rd Ed., London, 1786, p. 319).

² T.E., IV, pp. 153-154 : " It appears highly probable that the aversion which most civilized races have entertained to incest or the marriage of near kin has been derived by them through a long series of ages from their savage ancestors."

³ C.M.R., p. 414. " The belief in the injurious results of inbreeding is of religious origin, and parallel to the belief that sickness is due to sin or to violation of taboo." JOCASTA'S CRIME, pp. 113, 124-129, 191.

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Thus, at the dawn of our era, we found ourselves ruled by these exogamic laws, partly Roman and partly Jewish. But at the beginning of our era a new faith came into being which, particularly at its inception and for the first four hundred years of its existence, was so hostile to sex and marriage that one of its leaders and founders, Origen, castrated himself for Christ's sake, and so many followed his example that the Church suddenly found itself compelled to forbid too literal an interpretation of her doctrine.

During this period, with its extreme hostility to sex and every relation of man and woman—a hostility which, as we have seen, went so far as to make fish suitable food for holy and fast days only because fish did not copulate—everything possible was done to make even normal and legitimate marriage as difficult as possible.

Let me quote what a perfectly impartial authority says about the Church's attitude to marriage at this period.

"The ideal of married life was that attributed to Mary and Joseph. Thus Augustine cited this as an example that a true marriage may exist where there is a mutual vow of chastity, and held that the sooner this relation was established the better. Marriage being then an inferior state, to be discouraged rather than the reverse, the tendency was rapidly to narrow the field within which it might be contracted. . . . The marriage of the laity was hampered by the creation of a number of impediments. The few and definite prohibitions of the Roman and of the Jewish law in the matter of marriage between kindred were indefinitely extended, until in 506 the Council of Agde laid it down that any consanguinity or affinity whatever constituted an impediment . . . and, finally, to all this added the impediments created by 'spiritual affinity', i.e. the relations established between baptizer and baptized, confirmer and confirmed, and between god-parents, their god-children, and their god-children's relatives."¹

All this proves not only that no biological motive could have been behind the prohibitions, but also that the Church, without inquiring into the basis of the exogamic laws which she found in existence about her, and, above all, without ever questioning them, gladly accepted them as sacrosanct and eagerly seized every opportunity of adding to them.

Not content with that, however, when ultimately the extreme hostility to marriage abated in deference to the *vis major*, man's

¹ E.B., 11th Ed., XVII, p. 754. See also Lecky's HISTORY OF EUROPEAN MORALS.

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reproductive lust, the Church continued her prohibitions, not because any rational reasons had been found for them,¹ but simply because, in time, her power to grant dispensations for the removal of these impediments became an enormous source of profit.

This, no doubt, is the reason why the prohibitions against consanguinity in marriage came down to us wholly unquestioned, and why they gradually acquired, not only with the populace, but also, as we have seen, with scientific men, the character and authority of divine ordinances, which science was not required to justify, but merely to explain.

Hallam, commenting on the Church's tendency during the Middle Ages to extend and multiply for venal purposes the exogamic prohibitions, says: "One readily apprehends the facilities of abuse to which all this led; and history is full of dissolutions of marriages, obtained by fickle passion or cold-hearted ambition, to which the Church has not scrupled to pander on some suggestion of relationship. It is so difficult to conceive, I do not say any reasoning, but any honest superstition, which could have produced these monstrous regulations, that I was at first inclined to suppose them designed to give, by a side-wind, that facility of divorce which a licentious people demanded, but the Church could not avowedly grant. This refinement would, however, be unsupported by facts. The prohibition is very ancient, and was really derived from the ascetic temper which introduced so many absurdities . . . dispensations have been made more easy, when it was discovered that they might be converted into a source of profit."²

That there was no eugenic motive behind all this must be plain. Nor was even the remote origin and rationale of the exogamic laws she adopted understood by the Church. Seized upon first as an effective means of limiting hateful marriage, and then retained and extended for lucre, even to this day, neither the Catholic nor the Protestant Church regards them as eugenic in their operation, since although they both forbid the marriage of a healthy uncle and niece, and almost evaporate with fury over the marriage of a healthy brother and sister, they, together with their religious competitors, both constantly celebrate red-letter

¹ The fact that the Church, following the law of Rome, forbids the marriage of an adopted child with the parent of the family that has adopted it, even after the adoption has been dissolved, alone shows that no biological precaution is behind the prohibition.

² THE MIDDLE AGES (12th Ed., 1860, II, p. 209).

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days when they marry two cripples, or deaf-mutes, or couples afflicted with hereditary diseases like *retinitis pigmentosa*, congenital cataract, diabetes, or what not, or when they marry two incurables, *provided always they are not related*.

When, however, with the rise of scientific method and the increase of scientific knowledge, together with the steady increase of degeneracy in Europe, through the arrest or partial elimination of natural selection and the general tolerance shown to the physiologically botched of every description, it began to be noticed that consanguineous marriages did indeed lead among the offspring to a higher or more acute incidence of the diseases noticed in the parents; when, moreover, stockbreeders, still unaware of the natural laws, observed that inbreeding in tainted stocks led to disastrous results; then science, religion and popular opinion, arguing backwards from a state of affairs more or less recent, hastily assumed that the prohibited degrees, which still awaited justification, must have been instituted by pre-historic man for eugenic ends. Thus the exogamic laws of the Jews and Romans, handed down to us, first through tribal traditions, secondly through asceticism, and lastly through cupidity, received a higher and quite fictitious scientific sanction, and consanguinity itself (quite apart from any taints in the parents) was believed to be the real cause of any mischief to which inbreeding led.

And we may conclude that, apart from the view of a few enlightened people, who began to make their voices heard from about the fifties of last century, this opinion still prevails.

It is utterly erroneous, and yet it has proved the main support of that democratic policy of miscegenation that has ruled Europe for about two thousand years, and has found its way into popular superstition in the form of such ideas as the necessity for the marriage of opposites, according to which, dark must cross with fair, tall with short, and even sick with sound.

These views, pandering to the self-contempt of the average degenerate, who is proud of nothing connected with himself, naturally led to a stampede in favour of the most extreme miscegenation.

If Europe had only known the truth, it would have seen that, when mankind became largely polluted, the time had come to slacken the laws against consanguineous unions, not to re-sanctify the prohibited degrees with the authority of science. The moment it was observed that evil resulted, even from

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such ordinary consanguineous marriages as those between first cousins, those stocks in which the evils occurred should have been induced to cultivate even closer consanguineous unions, not only in order to canalize the pollution, but also to exterminate it.

It was only slowly and timidly that the perplexity arising from the unexplained and unjustified laws and customs preventing consanguineous marriages began to express itself in Europe against this democratic wave in favour of random breeding.

Among the pioneers of the movement opposing these unjustified laws and customs, who championed the view that it was a mistake to regard consanguinity *per se* as the cause of the mischief when disaster followed inbreeding, were such men as Count Arthur de Gobineau (1854), Dr. Bourgeois (1879), Dr. Périer (1860), Gilbert Child (1862), Dr. Auguste Voisin (1865), William Adam (1865) and Henry Huth (1876). The first, Count Arthur de Gobineau, very far from supposing, as many did in his day, and many still do, that in man there was an instinct to cross, declared: "I think I am right in concluding . . . that the human race in all its branches has a secret repulsion from the crossing of blood, a repulsion which, in many of the branches is invincible, and in others is only conquered to a slight extent."¹ In the preface to the second edition of his book, he wrote in 1882: "At one time . . . the prejudice against marriages of kinsfolk was so great that it was a question whether they should be allowed the sanction of the law at all. To marry a first cousin, one was told, practically meant inflicting deafness and other hereditary diseases on the children in advance. No one seemed to recollect that the generations preceding our own, which were greatly given to these marriages, knew nothing of the maladies that were supposed to follow them. . . . These certain and indisputable facts convinced nobody; for everyone, whether he liked it or not, was busy pushing the claims of a fantastic Liberalism that had no love for cloistral exclusiveness and opposed all purity of blood."²

Dr. Bourgeois then published what Delage calls "a thorough and exhaustive study" of his own family, descended from a consanguineous marriage in 1729. Out of 91 marriages in 130 years, 68 had been consanguineous, 16 of which had been

¹ THE INEQUALITY OF HUMAN RACES (London, 1915, p. 29).

² *Ibid.*, p. 22.

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cases of accumulated consanguinity ; while “ in the 23 marriages which were not consanguineous the death rate of children above seven years of age had been 15 per cent, although it had been only 12 per cent in the consanguineous marriages.”¹

Dr. Périer, whom I have already quoted, concluded his learned essay on Consanguinity as follows : “ It is true that, in the old days, consanguineous marriages were regarded as disastrous and strongly to be reprobated ; but unless we are much mistaken, it is especially in this quarter that certain ignorant prejudices have retained most power.”²

Dr. Gilbert Child concluded “ that close inbreeding is not, *per se*, contrary to any law of nature. That unless parents are themselves diseased close inbreeding does not tend to develop disease in their progeny.” And, in anticipation of some of the most important discoveries of recent times, he said that marriages of blood relations “ have a tendency to strengthen and develop in the offspring individual peculiarities of the parties, both mental and physical, *whether morbid or otherwise* ;³ and therefore in practice often do induce degeneration.”⁴

Dr. Auguste Voisin wrote in almost exactly the same terms ;⁵ William Adam said : “ the alleged natural law prohibiting marriage in the direct line between ascendants and descendants *ad infinitum* is purely imaginary. There is not a particle of evidence adduced or adducible in its support. It is an established notion, but as far as I can perceive or judge, a baseless figment.”⁶ Then at a loss to find any biological grounds accounting for the alleged “ horror of incest ”, he proceeded to explain it as the outcome of the laws relating to property, which, he thought, could not tolerate the confusion which would arise out of close consanguineous marriages.⁷

Huth, who was one of the first to devote a whole book to the subject, concluded : “ We have seen that there is no natural horror of incest, and that many peoples have practised and habitually practise it ; while, on the other hand, we have seen that, whatever may be the reason of certain prohibitions that exist, they are certainly not due to any conscious or unconscious experience of any evil results.”⁸

But these writers made hardly any impression. Medical and

¹ Op. cit., p. 269, footnote.

² The italics are mine. A.M.L.

³ See pp. 88-89 *supra*.

⁷ *Ibid.*, pp. 84-88.

² Op. cit., p. 215.

⁴ M.O.C. p. 465.

⁵ Op. cit., p. 75 (Nov. 15, 1865).

⁸ Op. cit., p. 338.

DARWIN ON INCEST TABOOS

kindred scientific books continued to take it for granted that "inbreeding must be bad *per se*", and when such authorities as Darwin, Weissmann, Crampe, Ritzema Bos, Fabre and Von Gaiata threw their weight on the side of European tradition and the accepted morality, there seemed to be no doubt that the prohibited degrees must have some biological foundation which primitive man's instincts, or observation, or both, had recorded in various taboos.

Although this meant overlooking much of the historical and anthropological evidence, it was a step which presented but few difficulties to the leaders of science in the nineteenth century.¹ Darwin easily disposed of the argument brought forward by William Adams regarding the origin of the incest ban in the institution of property,² and himself set the seal of authority on the belief that close consanguinity in mating was in itself deleterious.

I have already described how ultimately, through the weight of recent scientific opinion, Darwin's views were overthrown. But their overthrow did not make the origin of the taboos relating to incestuous matings any clearer. These still required to be justified and explained, and if, as now seemed plain, biological grounds could not possibly have been their basis, what was?

Ever since it became really doubtful that any instinct existed in man or beast against incestuous matings, a lively controversy has raged around this point, and many different views have been advanced to account, no longer with the help of fancied biological reasons, for the origin of the taboos.

Darwin thought that "although there seems to be no strong inherited feeling in mankind against incest, it seems possible that men during primitive times may have been more excited by strange females than by those with whom they habitually lived. . . . If any such feeling formerly existed in men, this would have led to a preference for marriages beyond the nearest kin. . . . etc."³

Another of Darwin's theories bearing on the origin of incest

¹ It seems always to be difficult for scientists, despite their supposed "objectivity", to overcome the influence of remote savage magic and superstition, so that this attitude of nineteenth-century scientists is not at all surprising. A recent example of the same stubborn survival of magic and superstition in medicine is the prevailing belief among medical men that diseases, septic conditions, and epidemics can be due to germs.

² V.A.P.U.D., II, p. 103.

³ *Ibid.*, pp. 103-104.

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taboos was that of the jealousy of all male quadrupeds and their tendency to keep the females to themselves, thus compelling younger males to exogamic practices.¹

Walter Heape and Dr. Westermarck more or less favoured Darwin's first theory regarding the greater attractiveness of strange females.

Dr. Westermarck, believing that "consanguineous marriages are in some way or other detrimental to the species", a guess that only those people who cultivated and acted upon a horror of such marriages survived, and thus, through Natural Selection "a sentiment would be developed which would be powerful enough, as a rule, to prevent injurious unions. Of course it would display itself, not as an innate aversion to sexual connexions with near relatives as such, but as an aversion on the part of individuals to unions with others with whom they live."²

McLennan, one of the first to try to explain exogamy scientifically, and the inventor of the term, argued that it was a scarcity of women that had obliged men to go outside their own group for wives, and so gradually established a prejudice in favour of foreign women. This became so strong that in time men were strictly forbidden to marry women of their own group. Another authority, Professor E. Durkheim, derived exogamy from a religious sentiment based on the occult or magical virtue which savages attribute to blood, above all to the menstuous blood of women. But deflowering meant the shedding of blood, and, if it was that of a relative, it was in some way a desecration of one's own godhead.

L. H. Morgan, on the other hand, argues that exogamy was first introduced to break up promiscuity and prevent especially the marriage of brothers and sisters. But he does not give any reason why it should have been necessary to do this.

Sir James Frazer ably disposes of all these arguments except the last,³ and, after admitting that the abhorrence of incest could not have arisen in any observation of its dire effects,⁴ attempts

¹ D.O.M., p. 590.

² ORIGIN AND DEVELOPMENT OF MORAL IDEAS (London, 1917, pp. 368-371). Walter Heape, in a letter to Sir James Frazer (1909) assumes that inbreeding is injurious *per se*. But in SEX ANTAGONISM (London, 1913, pp. 36-72) he supports Darwin's view that exogamy arose in the greater sex stimulation of the stranger. See also T.E., IV, p. 163.

³ T.E., IV, pp. 75-120.

⁴ *Ibid.*, p. 155: "The idea that the abhorrence of incest originally sprang from an observation of its injurious affects on the offspring may be safely dismissed as baseless."

FREUD ON INCEST

to answer the question left unanswered by Morgan by stating that the original ground for prohibiting incest must have been some sort of superstition. "What that superstition precisely was, in other words, what exact harm was supposed to be done by incest to the persons immediately concerned, I am unable to guess. Thus the ultimate origin of exogamy, and with it of the law of incest—since exogamy was devised to prevent incest—remains a problem nearly as dark as ever. All that seems fairly probable is that both of them originated in a savage superstition to which we have lost the clue."¹

Such was the position in 1910 after no less an authority than Sir James Frazer had examined the problem of incest prohibitions in all its bearings, and it is more or less Ernest Crawley's and Lord Raglan's position,² except that the latter does undertake to offer a clue regarding the kind of savage superstition in which the incest taboos probably originated.

What interests us particularly, however, is the fact that here we have the views of at least two modern scientific experts to the effect that a world-wide and, in civilized countries, very rigid set of laws against close consanguineous mating was originally based solely on savage magic and superstition.

Certain later contributions to the subject have, however, to some extent modified this position.

Thus Freud, on the grounds of his psychological researches, argues not only that incestuous desires are natural to all human beings, throughout their lives, and therefore that Westermarck and those who claim that men feel an instinctive aversion towards those with whom they live, must be wrong, but also that man's feelings towards incest are to be explained on the hypothesis of a primeval crime.³

Dr. Malinowski, however, examining the whole question afresh, in the light of psycho-analysis, comes to the conclusion that very early in the history of human society it must have been perceived that incest was incompatible with the family, and since the family was most important for order and the promotion of culture, incest had to be suppressed. He accepts Freud's contribution in so far as it postulates a universal inclination in man to incest, but cannot therefore accept Freud's explanation of the origin of the prohibitions.

¹ *Ibid.*, IV, p. 165.

² C.M.R., Chap. XVII. JOCASTA'S CRIME.

³ TOTEM AND TABOO. (London, 1919, pp. 28-29 and 206).

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“ We find,” he says, “ in all societies that the strongest barrier and the most fundamental prohibitions are those against incest. This we shall explain, not by any hypothesis about a primitive act of legislation nor by any assumption of special aversion to sexual intercourse with inmates of the same household, but as the result of two phenomena which spring up under culture. In the first place under the mechanisms which constitute the human family serious temptations arise. In the second place, side by side with the sex temptations, specific perils come into being for family life, due to the existence of incestuous tendencies. On the first point, therefore, we have to agree with Freud and disagree with the well-known theory of Westermarck, who assumes an innate disinclination to mate between members of the same household.”¹

And further: “ Incest must be forbidden because, if our analysis of the family and its rôle in the formation of culture be correct, incest is incompatible with the establishment of the first foundation of culture. In any type of civilization in which custom, morals and law would allow incest, the family could not continue to exist. . . . The alternative type of culture under which incest is excluded is the only one consistent with the existence of social organization and culture.”²

This seems to be but a more modern and more scientific way of stating Moysse Amyraut's explanation of the reasons for the incest prohibitions,³ and Lord Raglan, stigmatizing it as a reversion to the savage view of social institutions, dismisses it. But while it may be difficult to accept it as wholly adequate, it seems not at all improbable that the incest taboos may originally have arisen in magic, as Sir James Frazer, Ernest Crawley, and Lord Raglan suppose, and have been perpetuated when their sociological effect suited the social taste of certain peoples.

Brenda Seligman traces the history of the incest prohibitions to an attempt at establishing social harmony. And she explains the rule against brother and sister incest as an outcome of the jealousy of the father when he has relinquished his own right over his daughters. “ The parent-child type is the fundamental incest law,” she says, “ but the brother-sister type is an auxiliary to it.”⁴

¹ SEX EXPRESSION IN SAVAGE SOCIETY. (London, 1927, p. 244.)

² *Ibid.*, p. 267. How Malinowski reconciles all this with the fact that the family survived in Egypt, Persia and Peru, in spite of incest, it is difficult to see.

³ See p. 98 *supra*.

⁴ JOURN. OF THE ROY. ANTHROP. INST., LIX, p. 268. The whole essay should

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There is plausibility in this view, although it is not reconcilable with Morgan's view.¹ But the same objection applies to it as to Malinowski's explanation—namely, that it argues too much sociological prescience in the savage. It still seems to me that magic as a basis, with sociological advantages to certain people only as the cause of ultimate fixation, is the more probable explanation of the incest prohibitions; though what the nature of the magic was, it is now impossible to conjecture. Lord Raglan's contribution is interesting, but it remains, as he himself more or less acknowledges, an ingenious guess.

This does not pretend to be more than the briefest sketch of the controversy. But, for the purposes of this work it was not so necessary for me to give a complete record of all the different points of view, which can be found elsewhere, as to show that modern anthropological science has at all events abandoned any attempt at explaining the remote and traditional laws against incest, as due to any observation of its injurious effects on the offspring.

Before turning to the one question which, from the standpoint of this book, is the most important—the relation of consanguineous unions to eugenics, and drawing my conclusions, I must first clear up certain difficulties.

(1) In certain quarters it is held that people who live under the same roof and are brought up together have no incestuous desires towards each other, and therefore that, whether incest is biologically right or wrong, it is in any case "unnatural" and opposed to human instincts.

(2) Certain breeders of livestock and others have claimed that cross-breeding increases vigour, size, etc.

(3) Others claim that races which are the result of a cross, or several crosses, are superior to purer races.

be read by those interested in the origin of the incest laws. Dr. Briffault (*MO*, I, pp. 250-291) opposes Darwin by finding the origin of the incest taboos in the jealousy of the matriarch. Of the transfer of the son's attachment to another woman, he says: "It meant the loss of the influence which the mother seeks to retain. . . . And since in the primitive group there is no object to which the young male . . . can turn except his sisters, it is any disposition to such a relationship that will draw upon it the full force of the mother's opposition" (p. 253). "Her instincts would equally oppose relations between fathers and daughters" (p. 258).

¹ T.E., IV, p. 108.

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(4) It is claimed that the ruling families and aristocracies of Europe have degenerated through inbreeding.

I shall take these objections in the order in which I have stated them.

(1) Westermarck, as we have already seen,¹ believed that people feel an aversion "to unions with others with whom they live."

Havelock Ellis also holds this view. He says: "Between those who have been brought up together from childhood all the sensory stimuli of vision, hearing, and touch have been dulled by use, trained to the calm level of affection, and deprived of the potency to arouse the erethistic excitement which produces sexual tumescence."²

Others, less authoritative, take this standpoint, and it is widely adopted by the middle classes of all civilized countries, whose newspapers, as a rule, rigorously shield them from all disturbing data, whether culled from their working-classes at home or primitive peoples abroad, calculated to indicate the frequency of incestuous unions or of incestuous temptations between house-mates.

In all this strong and honest conviction regarding the supposed indifference of house-mates, subjective feelings doubtless play a very important part. The individual is apt to proceed from the conscious thought, "I could never have married my brother", or, "I could never have married my sister", to the generalization, "nobody can marry a close relative", thus forgetting all the powerful repressions imposed in very early childhood by over rigid sex-phobia and incest-phobia (particularly rigid in European middle-class communities) which have left no memory of the potent incestuous temptations and sentiments of early life, but only their corresponding neuroses and phobias.

Freud, for instance, flatly denies this alleged indifference between house-mates. He says: "Psycho-analysis has taught us that the first object selection of the boy is of an incestuous nature, and that it is directed to the forbidden objects, the mother and the sister."³

Furthermore, he states "that the experiences of psycho-analysis make the assumption of such an innate aversion to incestuous relations altogether impossible. They have taught, on the

¹ See p. 106 *supra*.

² S.P.S., IV, p. 205.

³ TOTEM AND TABOO, p. 28.

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contrary, that the first sexual impulses of the young are regularly of an incestuous nature, and that such repressed impulses play a rôle which can hardly be overestimated as the motive power of later neuroses."¹

I need hardly remind the reader of the weighty support given to this point of view by Dr. Malinowski's acceptance of it.² Brenda Seligman also disagrees with Westermarck's standpoint.³ And Sir James Frazer, arguing against this same standpoint, says : " We may safely affirm that if the deep horror which Dr. Westermarck assumes as the ultimate origin of exogamy ever existed, it no longer exists at the present day."⁴

Moreover, if we suppose the feeling of indifference or of instinctive aversion alleged by Havelock Ellis and Westermarck to exist between house-mates—why the laws ?

" It is not easy," says Sir James Frazer, " to see why any deep human instinct should need to be reinforced by law. There is no law commanding men to eat and drink, or forbidding them to put their hands in the fire. Men eat and drink and keep their hands out of the fire instinctively for fear of natural, not legal penalties, which would be entailed by violence done to these instincts. The law only forbids men to do what their instincts incline them to do ; what nature herself prohibits and punishes, it would be superfluous for the law to prohibit and punish. Accordingly we may always safely assume that crimes forbidden by law are crimes which many men have a natural propensity to commit. If there were no such propensity there would be no such crimes, and if no such crimes were committed, what need to forbid them ? Instead of assuming, therefore, from the legal prohibitions of incest that there is a natural aversion to incest, we ought rather to assume that there is a natural instinct in favour of it, and that if the law represses it, as it represses other natural instincts, it does so because civilized men have come to the conclusion that the satisfaction of these natural instincts is detrimental to the general interests of society."⁵

This seems to me completely to dispose of those who like Havelock Ellis and Westermarck argue that propinquity destroys sexual desire or stimulation, and we are forced to conclude with Ernest Crawley that " if, then, there is an instinct against inbreeding, it stultifies itself in a very curious way. . . . It would

¹ *Ibid.*, p. 206.

² *Op. cit.*, p. 245.

³ *Ibid.*, pp. 97-98.

² See p. 107 *supra*.

⁴ T.E., IV, p. 97.

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be more correct to say that there is an instinct for in-breeding, which is checked by human religious ideas."¹

George Meredith, no mean psychologist, actually believed propinquity to be the foundation of sexual love, and declared that had Prince Ferdinand of Naples left Miranda much longer on the island with Caliban, she would perforce have married the brute as the result of propinquity.² I have myself given some curious statistics to the same effect in a previous chapter,³ while Paul Popenoe believes that "love is to a large extent a matter of propinquity".⁴

Certainly with women propinquity seems more of a stimulus than a bar to sexual love, and it still remains to be proved that it is not so with men.

Besides, little of what Havelock Ellis and Westermarck allege can possibly apply to fathers; because the desire, whether conscious or unconscious, of the father for his grown-up daughter or daughters, is such a constant element in every-day life, particularly in England, that everybody, one would suppose, must have knowledge of it. Occasionally a play like Besier's *THE BARRETT'S OF WIMPOLE STREET* calls the attention of the public to an extreme case of unconscious parent-child incest-temptation,⁵ but there can hardly be an observant married man in England who has not encountered much the same attitude of unreasoning opposition in his father-in-law, more especially if he happened to select a favourite daughter for his wife.

I say "particularly in England", because, at least in the middle classes here, this phenomenon is extremely common. What the cause can be I cannot discuss in great detail. The principal cause is, of course, the universal tendency to incest, which in the middle classes remains a temptation to which no one ever yields. But, apart from this, it may be due to sex-starvation in the middle-aged male, whose wife has long ceased to "tempt" him, and whose morals (unlike the male continental's) restrain him from affairs with strange young women of his daughters' ages. Or it may be due to some extent to the daughters themselves, who,

¹ C.M.R., p. 412.

² See EVAN HARRINGTON, Chap. XXIX. See also Flora Annie Steele (op. cit., p. 115).

³ See Notes on p. 13 *supra*.

⁴ M.M., p. 42.

⁵ In 1921-1922 I wrote a novel, *THE GODDESS THAT GREW UP*, dealing with this theme, and its publication in 1922 brought me a number of letters from spinners, saying they now understood their father's irrational and stubborn opposition to their engagement—a fact which had remained a mystery to them until then.

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bred in the usual sex-phobia of bourgeois England, tend to "spiritual" comradeship with their father, in which much coquetry and flirtatiousness play a part otherwise reserved for strange men.

A third possibility may be that it is due to the influence of the right disparity of ages. Owing to the ridiculous notions current in England concerning the correct relative ages of spouses, and to the tendency to postpone the marriage of a girl until she is far over twenty—she ought rarely to be more than eighteen when she marries¹—girls after puberty are forced much more than is necessary, to adapt their adult female lives to that of a male, their father, who, on Aristotelian principles, at least, is almost the ideal mate for them as regards age. A man between eighteen and twenty-five is much too young to be a good partner, whether intellectual or otherwise, to a girl of eighteen. The girl feels this and is therefore more attracted to men of her father's age. And yet all the traditions and customs of her country restrict her to the men not more than six or seven years her senior at the outside.

(2) The increased vigour and size which are alleged to result from crossing two different breeds or races is not an imagined phenomenon, although its interpretation may have led to a good deal of error and to much over-estimation, particularly in the popular mind, of the advantages of miscegenation.

The first knowledge civilized mankind had of this phenomenon was probably in the ancient myths of the Greek and Semitic peoples.

It will be remembered that the union of Ouranos, who was of the race of the gods, with Ge, the Earth (a cross which probably took place, though, as I have shown elsewhere,² it was really between a conquering and a defeated people) produced a race of Titans or giants; while at the beginning of Semitic mythology, when "the sons of the gods saw the daughters of men that they were fair . . . there were giants in the earth in those days. . . ."³

A similar production of giants from a cross is recorded in the myth of the migration of Odin, after which there was a great mingling of the people.⁴

¹ See Part III, Chap. II *infra* on this point.

² MAN'S DESCENT FROM THE GODS (London, 1921, Chap. II).

³ GEN. vi. 2-4.

⁴ See the HERVARASAGA.

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These are probably mythological accounts of historical facts recording a biological phenomenon much exploited by butchers and others, according to which a mingling of breeds or races produces increased size and vigour, or what is commonly known as *heterosis*.

Darwin, writing in 1875, said: "The good effects of a cross between almost any two breeds is at once shown by the great size and vigour of the offspring. . . . Such crossed animals are, of course, of no value to the breeder; but they have been raised during many years in several parts of England to be slaughtered . . . at fat-cattle shows a separate class has been formed for their reception. The best fat ox at the great show at Islington in 1862 was a crossed animal."¹ Darwin gives similar facts relating to sheep,² and quotes Mr. Crate (who five times won the annual gold medal of the Smithfield Club Show for the best pen of pigs) who said: "Crosses answer well for profit to the farmer, as you get more constitution and quicker growth; but for me, who sell a great number of pigs for breeding purposes, I find it will not do, as it requires many years to get anything like purity of blood again."³

This heterosis, which is usually confined to the first generation, must be understood as a kind of spontaneous reaction in the progeny to the mingling of two hitherto inbred stocks or individuals. It offers no guarantee of the persistence in the blended stock of the favourable characters it produces,⁴ and it must not be supposed that it is a phenomenon which can be expected of random bred stocks.

To argue on the basis of this phenomenon of heterosis that crossing is therefore desirable for the random-bred "biological proletariat" of modern England and modern Europe, is nonsense, and no arguments in favour of miscegenation or against

¹ V.A.P.U.D., II, p. 97.

² *Ibid.*, II, p. 99.

³ *Ibid.*, II, p. 102. Darwin also gives instances of heterosis in plants and trees. See especially *ibid.*, p. 111. See also H.E., pp. 205-206, and 230-232.

⁴ When I say "favourable characters", the term should be understood to mean chiefly "increased size". And if increased size is always to be regarded as an improvement, this result may usually be reckoned on from the crossing of inbred stocks. The fact, however, that scientists are not agreed as to the undoubted advantage of this increased size is shown by Dr. J. A. Mjoen, the famous Scandinavian biologist, who, in writing of human hybrids, says: "When some scientists are inclined to think that many hybrids represented a good human type, we must not forget that they consider the large size of the hybrid as a symptom of health, strength and vigour. I have tried to show that this symptom is treacherous." (E.R., Vol. XIV, April, 1922. HARMONIC AND UNHARMONIC CROSSINGS, p. 38.)

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inbreeding, which turn on this phenomenon are worth considering from the standpoint of eugenics.

Thus Ruggles Gates says : "The hybrid vigour, or heterosis arising from crossing, both in plants and animals, is confined very largely, or in some cases entirely, to the first hybrid generation."¹

Dr. Crew says, "Hybrid vigour, or heterosis, is based in heterozygosity," and he emphasizes these points in regard to it :—

Hybrid vigour "is the peculiar property of the first cross. For its production it is necessary that the parental individuals shall be pure-bred and themselves as fine specimens of their breed or herd as may be. Without the pure-bred, there cannot be the cross-bred of any worth. The first cross, deliberately bred for a definite commercial purpose, must not be used for further breeding."²

It may not be strictly accurate to say that the greater size or vigour, or any other intensified character, obtained by crossing, is confined wholly to the crossed generation, because cases are known of a continuation of the advantage in a modified form in subsequent generations. Thus Shapiro, in his study of the Pitcairn and Norfolk Islanders who were, as the reader will recall, the result of a cross between Tahitan women and Englishmen, says : "It is clear . . . that the average stature of the Norfolk men surpasses that of the parent stocks, English and Tahitan. . . . This increase of height among the hybrids is due to heterosis. The Norfolk Islanders, modern descendants of the Pitcairn Islanders, have a mean stature which is reduced from that of the F₁ generation [first crossed generation], but which is still greater than that of the parent stocks."³

On the other hand, Dr. Rodenwaldt, in a careful study of the Hybrids of Kisar, says they show no signs of any heterosis,⁴ though we should remember that he is dealing with very late descendants of parental stocks which he can describe only conjecturally. According to Corrado Gini, the results of crosses

¹ H.E., p. 206.

² H., pp. 69-70. See also Lundborg's description of heterosis in regard to human beings (R.B.M., p. 59).

³ D.B.M., p. 33. The same writer has also recently spoken of "some evidence of hybrid vigour" in the cross between Hawaiians and North Europeans. Taking average height of former as 171.3 cm. and of latter as 172 cm., he found the hybrids' mean stature 173.5. But he records this only of F₁ generation. (See NATURAL HISTORY JOURN. OF AMER. MUS. OF NAT. HIST., XXXI, 1931, p. 47). I remind the reader that the Hawaiians before their contact with Europeans were a highly inbred race.

⁴ M.A.K., p. 127.

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between Europeans and Australians are unfavourable in the first generation.¹

Thus in at least two carefully observed peoples, who are the result of a cross, we find one with a slight permanent increase of stature, and the other with no noticeable heterosis whatsoever.

Professor Lundborg, however, claims a good deal of recent heterosis among Europeans through mixing. He says that latterly there has occurred an increase in their mean height due to heterozygosity,² and elsewhere he seems to speak of this increase as a permanent acquisition.³ He says it is probably due to the improved means of communication, which have dispersed inbred stocks from their backwaters.⁴ He even suggests that the superior height of urban over rural populations in Sweden may be due to heterosis as the result of greater mixing in the towns than in the country.⁵

Even, however, if a permanent slight increase of height could be definitely traced to mixing, this evidence of enduring heterosis would have little bearing on the problem of modern genetics and the choice of a mate, as it confronts the present-day populations of Europe. Because we must bear in mind that in the example vouched for by Shapiro we are concerned with a cross in which one parent stock (the Tahitans) was certainly inbred, while in the doubtful examples claimed by Lundborg, he too speaks of a dispersal of *inbred* stocks through improved communication.

Nevertheless, where inbred stocks still exist, as they undoubtedly do in Europe, crosses consummated with them might still be expected to produce heterosis, though it is well to remember that this would probably be merely ephemeral, its actual value, according to Mjoen, doubtful, and the places and occasions where such crosses can be made grow every day more rare.⁶

It is possibly the ephemerality of spontaneous and apparent improvements of this sort that explains much of the disappointment which follows on the choice of an exceptionally fine-

¹ P., p. 127. See also end of Note 5, p. 55 *supra*.

² H.R., p. 83.

³ R.B.M., p. 67.

⁴ *Ibid.*, p. 68.

⁵ *Ibid.*, p. 69. See also Dr. J. A. Mjoen (op. cit., p. 38): "It is a fact that during the last decades the unfortunate mingling of races has increased to an enormous degree as the result of philanthropic measures of migration." See also his article, VOLK UND RASSE (p. 76), quoted in Note 6, p. 125 *infra*.

⁶ In his articles in VOLK UND RASSE (p. 74 of 2nd article) Mjoen suggests that heterosis may be due to an anomaly of the endocrine glands following miscegenation. (For description of articles see Note 6, p. 125 *infra*.)

HYBRIDISM AND GENIUS

looking creature as a mate, and it may also explain the frequently observed phenomenon of the non-recurrence of genius in certain families.

I mean by this that though in families in which genius has been latent or recessive in the parental stock (in the case of Bach, Darwin, Pitt and many others) the production of a great man may not be ascribed to heterosis, on the other hand, in families like those of Marcus Aurelius and Napoleon it certainly seems as if it might be so ascribed. Because, while in the first cases the elements productive of great men were present, if only the happy combination and permutation of the stock qualities happened to occur, in the latter, where there appears to be no reason to suspect superlative qualities in the stock, a suddenly heightened degree of intellectual ability may have been the result of crossing.

My examples may not be fortunate. But I think it is probably sound to assume two possible causes of great ability in a man :—

(a) The sudden combination of the best elements in two stocks both possessing elements of high ability.

(b) The spontaneous production of high ability through heterosis.

Though even in the latter case the parental stocks would have to be good average, or above average, and inbred.

I feel, therefore, inclined to agree with Kretschmer, who suggests that heterosis (*Luxurieren*) accounts for genius,¹ and to some extent with Dr. Brunold Springer, who claims that all genius and all creators of culture are of mixed blood.² But I deny that heterosis and mixed blood accounts for all genius. It accounts only for those geniuses who have been, as it were, bolts from the blue.³ And, in any case, the present trend of biological practice in humanity cannot possibly promise the production of a continued crop of such geniuses; because, since heterosis is a phenomenon of crosses between inbred stocks, the widely established practice of random breeding must put an end to it.

Thus the phenomenon of heterosis cannot be used as an argument against inbreeding, or in favour of mixed breeding, since whatever advantages may be obtained by the phenomenon,

¹ G.M., pp. 70, 71, 103, 104.

² DIE BLUTMISCHUNG ALS GRUNDSATZ DES LEBENS.

³ Kretschmer admits another origin of genius besides heterosis. G.M., p. 24, he speaks of that concentration of musical or other qualities through inbreeding occurring in Bach, Goethe, Hölderlin, Uhland, Schelling, etc. See also G.M., pp. 63-64. In Galton's HEREDITARY GENIUS there is also a mass of evidence testifying to an origin of genius other than heterosis.

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it is essentially one dependent on pre-existing close consanguinity. It can, therefore, hardly concern the random-bred biological proletariat of modern Europe, and to conjure them to continue their random-breeding in the hope of achieving any of the advantages connected with heterosis would, of course, be highly unscientific.¹ From the success obtained by breeders of live-stock, who have crossed two inbred strains for the meat market, however, there has spread abroad, particularly among the populace, the belief that crossing is good *per se*; and it is this unfounded and ignorant prejudice that it is important to undermine in a sound treatise on mating.

(3) Those who claim that races which are the result of a cross, or of several crosses, are usually superior, belong also to that section of the modern world which, obsessed with the error that inbreeding is *per se* deleterious, imprudently assume that out or mixed breeding must necessarily be advantageous.

Truth to tell, however, as we have seen, there is no essential virtue about out or mixed breeding. Those desirable qualities not already present in the parental stocks are not likely to be created by any amount of crossing or re-crossing, while those that are there are only likely to be attenuated and diluted. Even when heterosis produces favourable qualities, we must remember that these are not spontaneously created by the mere act of crossing two inbred stocks alone. They are but intensifications of pre-existing qualities.²

Nobody would claim that the incessant crossing between innumerable races that has been going on in the Levant,³ or in South America, ever since the ancient Greeks and the ancient Peruvians ceased to exist, has produced stocks anything like as desirable as these two inbred peoples. Nobody would claim that modern North America, with its hotch-potch of races, is superior to ancient inbred Egypt. Nor would anybody in his senses ever expect anything like the greatness from the United States that Egypt is known to have achieved.

There cannot, therefore, be any virtue in crossing *per se*, and those who claim that there is speak without authority and in contradiction of the assembled facts.

The example frequently advanced in lecture halls by people

¹ For suggested causes of favourable characters in heterosis, see H., p. 69, also p. 143 *infra* for further remarks on this point.

² See p. 115 *supra*.

³ For a condemnation of the Levantines, see Nilsen, quoted by Lundborg, R.B.M., p. 163.

THE ENGLISH PEOPLE

usually more full-throated than well-informed, is that of England. They say, here is a great nation, if not the greatest that has ever been, and it is the product not of one, but of several and continued mixtures.

To such people, the best reply is to urge them to study their subject.

As a matter of fact, there was not anything like the amount of crossing they allege in the production of the English people as it existed up to the middle of the seventeenth century ; though what has happened since, in the period which I regard as one of decline, and have shown to be so.¹ it is, of course, impossible to describe.

The earliest inhabitants of Britain,² who have survived to our time, were probably a people of Basque and early Mediterranean type, white-skinned but swarthy, like the darkest Italians and Spaniards, and many of their descendants can be recognized in Great Britain to-day. They spread over the whole island and all over Ireland, and outlived to a great extent the subsequent Celtic and Celtic-Aryan invasions.

The people who made these invasions came in successive waves, sometimes at long intervals, and ultimately drove the Euskarians or Basques from certain parts of the island, without, however, annihilating them.

Who were these invaders ?

The first were known by the somewhat fanciful name of Aryans—a fair-skinned, yellow-haired and blue-eyed folk, who had moved westward from their home in eastern or central Europe, and had reached the western borders of the continent as a conquering and superior race, establishing themselves over the whole of what is now France, Spain and the Low Countries as a rough aristocracy among the defeated, servile early inhabitants. Only in the most completely conquered areas, however, did they ever form the principal part of the population, and when they reached Britain they had so far improved their armaments as to be able to over-run the island fairly quickly. In the south they settled in large numbers—hence the fact that the Romans found a tall, fair-haired, light-skinned race when they landed—but in the west and north more sparsely. In certain

¹ See my DEFENCE OF ARISTOCRACY, Chaps. IV and V.

² I apologize for entering into this matter, even quite briefly, at this point; but those persons must be held to blame who ignorantly spread the democratic prejudice in favour of mixed breeding by repeatedly ascribing England's greatness to her alleged highly cross-bred stocks.

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parts of Wales and Scotland, indeed, the Mediterraneans actually remained masters ; but almost everywhere else they mingled with these Aryan-Celts and learnt their language, and it was this compound mass of pure Celts, mixed Celt-Mediterranean and pure Mediterranean that is ordinarily designated as "Celtic", when compared with the Teutonic English, or later Celts, who came to England several centuries afterwards.

The Roman occupation, which was little more than a military garrisoning of the country, left little impression on this compound of two races. Besides, most of the legionaries in Britain were, in any case, Gauls, Spaniards, Germans or Low Dutch, that is to say, themselves a mixture of Euskarian and Celtic elements.¹

After the Romans, however, a series of invasions followed, although from the standpoint of the island's ethnological composition, these successive raids hardly altered the position one iota. The English and Saxons were what Ripley calls Teutonic, or late Celts.² They were Low Dutch pirates of the same stock as the original invaders of Britain. Opinions differ as to whether they killed off all the Britons. But it seems most unlikely that they did, and the only change they made was to turn the balance in certain parts against the Mediterranean proportion in the nation. The Northmen (Scandinavians), Jutes, and Danes, were of the same stock as the English and Saxons, speaking dialects of the same Celtic tongue, though hailing from different parts of the continent, slightly or very far north of the homes of the English and Saxons. And the Normans or Norsemen, who constituted the second large contribution of Scandinavian blood to the Mediterranean-Teutonic amalgam, were essentially of the same stock as the preceding invaders.³ They were the same as the Danes who had colonized western England, though perhaps largely intermixed with Mediterranean elements in Gaul, and having forgotten both their original Teutonic tongue and their laws. So far as the proportions of the dark and fair races are concerned, however, the Normans left Britain much as it was before.

¹ R.E., p. 311, where Ripley says: "When they [the Romans] abandoned the islands they left them racially as they were before." Most authorities concur.

² *Ibid.*, p. 121.

³ Of the invasions, Stubbs says (op. cit., I, p. 11): "Not only were all the successive invasions of Britain . . . conducted by nations of common extraction, but with the exception of the ecclesiastical influence, no foreign interference that was not German in origin was admitted at all." See also R.E., p. 311 for confirmation.

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This is necessarily but a very brief and sketchy account; but it is substantially sound, and suffices to show that the story of the alleged great mixture of races in the composition of the English of the Middle Ages is pure myth, and that at most we must reckon with a mixture of Mediterranean and Teutonic-Celt, which was never complete, which was probably never anything but local, and which, throughout the Middle Ages and up to Cromwell's time (that is to say, for 365 years), was left to inbreed on this island (Ireland having been left chiefly Mediterranean), and thus to become, at least in certain districts, a homogeneous type.

Both Mediterranean and Teutonic-Celts were of a high type. Both were certainly closely inbred at the time of their union,¹ and the first offspring of their mixture were not improbably examples of heterosis, some of the advantages of which may, in an attenuated form, have become perpetuated in posterity.

But to say of the English that they are more mixed in blood than either the Italians, the French, or Germans, and to ascribe their superiority to this fact, is simply untrue.² The English originally arose from a mixture of at most two races.³ Their insular position forced endogamy upon them—an advantage France and Germany never had—and their great culture at the end of the sixteenth and seventeenth centuries was the outcome of a long period of inbreeding (enforced partly by their geographical position and partly by their own laws)⁴ imposed upon the original stocks forming their ancestral races.

England's greatness since the seventeenth century has been due

¹ Authorities for this have already been given. But, as to Germans, Tacitus is interesting, as he seems to have known that inbreeding produced homogeneity. GERMANIA, IV: "In the peoples of Germany there has been given to the world a race untainted by inter-marriage with other races, a peculiar people and pure . . . whence it comes that their physique, in spite of their vast numbers, is identical; fierce blue eyes, red hair, tall frames, etc." (trans. by M. Hutton. London, 1914).

² Gobineau knew this and ascribed England's conservatism to the homogeneity and purity of the English race (op. cit., p. 42).

³ To show how ill-informed they are who claim that England's greatness is due to the mixture of races, there is strong authoritative support for the view that, until the seventeenth century, the English were chiefly of one race. For, if Sergi is right in his view that the fair or Teutonic race is but a modified variant of the original dark Mediterranean race, and Ripley is right in arguing that, of the three races of Europe—Teutonic, Alpine and Mediterranean—England is wholly free of the second, then the two points of view taken together point to the English having been derived from two different stocks of the Mediterranean race—the fair Teutons and the dark Mediterraneans. See Prof. Sergi's *THE MEDITERRANEAN RACE* (London, 1901) and Ripley: R.E., p. 365.

⁴ For these laws, see my *DEFENCE OF CONSERVATISM*, Chap. V.

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to her drawing, ethnologically, upon the capital of that marvellous period during which she isolated herself, avoided miscegenation, and grew homogeneous and harmonious; and her wave of decline started about a hundred and sixty years ago, when the momentum of her advancement was still powerful enough to carry her to her zenith in the late nineteenth century. The wholesale miscegenation which started chiefly in Cromwell's time, had so far altered the fibre of the nation that, in 1770, she already began making mistake after mistake, both in her domestic, her colonial and her foreign policy, so that by the time Queen Victoria celebrated her Diamond Jubilee in 1897 the zenith had been reached and the life of the country and the Empire was full of tendencies of decline.¹

Thus although, as we shall see, the crossing of races normally produces disharmony and conflict, and therefore chaos and strife in the life of a nation; if the races are not too disparate, and the period of disturbed equilibrium and conflict can be safely overcome and followed by a long period of inbreeding and rigorous selection, during which homozygosity or psycho-physical harmony and beauty may be restored, *and provided also that the stocks crossed are of a high quality*, there is no reason why the cross should not bring about desirable results.

This, however, is very far from constituting a plea in favour of indiscriminate, continuous and universal miscegenation such as is commonly advanced by ill-informed, sentimental and thoroughly Christian people in public assemblies. For in the minds of such people there is no knowledge of the problems involved, but only a democratic, unreasoning and ignorant prejudice in favour of random and mixed breeding as such.

Speaking generally, Dr. Rice says: "The mixing of divers races of human beings is practically always to be regarded with regret. It is often said that by such mixtures superior races may be developed, and they cite the case of animal breeders who cross their stock to get better combinations; but practical breeders do not think of crossing two pure breeds unless they are prepared to stand by for a long time and exercise a very rapid selection of offspring."²

In his monograph on race mixture, Dr. Lundborg says that

¹ For an expert's views on miscegenation in England during the last few centuries, see Note 2, p. 142 *infra*.

² R.H., p. 308. See also p. 311. Corrado Gini also recommends rigorous selection if a cross is to be successful (P., p. 96). See also W.S.H., pp. 40, 44, 51, 81, and 91, for five separate authoritative opinions against the mixing of races.

CROSS-BRED RACES

“ crosses between closely related races is generally successful both physically and psychologically, but the mixing of races only remotely related usually produces the most unfavourable results.”¹ He insists, however, as most authorities do, on a long period of segregation and inbreeding after the cross, in order to produce the required homozygosity and homogeneity, which are the prerequisites of psycho-physical harmony and hence of health and high achievement, and he approves of J. P. Lotsy and W. A. Goddijn, the explorers, who say: “ By segregation of hybrids new races arise.”²

Lundborg also quotes England and Japan as examples of this, as does also Dr. Reibmayr.³

As I have already shown, even if England had the crossed races, she enjoyed subsequent segregation and inbreeding, both as the result of her geographical position and her wise laws. Moreover, the condition insisted upon by Rice and others—rigorous selection—certainly played a part in producing mediæval England, because until quite recently nothing like the medical and charitable interferences with Natural Selection ever existed.

Although the original stocks were not so desirable as in Japan and England, there also appears to have been a happy blend of races in Chile, resulting in comparative homogeneity and harmony. Thus J. P. Lotsy and W. A. Goddijn quote R. C. Haines as affirming “ that in Chile a national type has been formed from the mixture of Spaniards and Indians with ‘ almost no reversion ’ to the parent races ”,⁴ while reports are also favourable of the cross between English and Maori and German and Samoan.⁵

Shapiro, too, claims much the same of the Pitcairn and Norfolk Islanders. He says, there is “ less variability among the Norfolk Islanders than among their parent stocks ”, and he adds, “ this unexpected homogeneity of the hybrids contrasted with the English and Tahitans, may be explained by the long-continued and extensive inbreeding among the islanders.”⁶

¹ R.B.M., pp. 165 and 167.

² R.B.M., p. 57.

³ R.B.M., p. 153, and D.E.T.G., p. 9. Corrado Gini (P., p. 135) also takes this standpoint.

⁴ GENETICA, 1928. Hybridization Among Human Races in S. Africa, p. 139, foot-note.

⁵ R.B.M., p. 160.

⁶ D.M.B., pp. 58 and 68. On p. 58, Shapiro says: “ Normally low-standard deviations are associated with racially pure strains. The homogeneity of the Norfolk Islanders may be explained by the fact that they have been, since the inception of the colony, inbreeding very closely. In one individual the genealogy showed that for a possibility of four white great-great-grandparents, there was only one—Fletcher Christian.”

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But this happy result is not always achieved. Some still deny that it is possible, and that even in England and Japan no homogeneous race has ever been produced from the original cross. It may be true of England that no such homogeneity or harmonious blending has occurred as that claimed for the Norfolk Islanders. But it is very doubtful whether the English were ever so highly inbred or were ever subject to such rigorous selection.

Thus even Lundborg, who admits the possibility of a new race formation through crossing in some cases, says "As a rule, however, neither a new race is formed, nor does either parent race become resuscitated; but, even in the course of centuries, there results only a mixed population, which displays the most varied combinations of the characters belonging to the parent stocks."¹

Dr. Eugen Fischer, in his exhaustive study of the Bastards of Reheboth, concludes: "Thus we have described a mixture of races, or rather a mixture of race characters, but no mixed or blended race." Then he adds: "We have thus been unable to advance any proof of the existence of a genuine bastard race."² And, if we glance at the nineteen portraits of typical Reheboth hybrids at the end of his book, their terrifying ugliness and asymmetry confirms his words. Every line in those hideous features speaks of discord and conflict, and this in spite of the close inbreeding these people have practised. Thus it would seem as if widely divergent races can never blend, and the emphatic views against such unions becomes intelligible.

Ruggles Gate, for instance, says: "As regards world eugenics, then, it would appear that intermixture of unrelated races is from every point of view, undesirable, at least as regards combinations involving one primitive and one advanced race." And he adds, "It is therefore clear that miscegenation between, for example, the white races and African races—which for ages have been undergoing separate evolution, which must have been at very different rates, assuming that both are descendants from the same original stock—is wholly undesirable from a eugenic or any other reasonable point of view."³ Earlier in the same work, he says:

¹ R.B.M., p. 167. See also p. 45.

² R.B., p. 223. See also p. 225. See also R.E.W., p. 85, where the slowness of modification and complete blending is insisted on.

³ H.I.M., pp. 335-336. See also Dr. Fritz Lenz. (B.F.L., p. 692), and J. W. Gregory: *THE MENACE OF COLOUR* (London, 1925, pp. 225-242), where there is a judicial summing up of the evidence for and against miscegenation, with a conclusion against the practice.

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“ In the new countries, such as North and South America, and parts of Africa, the cross-bred races which have sprung up through miscegenation between Europeans and more primitive peoples are at a disadvantage from every point of view.”¹

This verdict is supported by the bulk of expert testimony. Lundborg, for instance, quoting E. A. Ross (in *SOUTH OF PANAMA*) condemns the mulattos, the mestis (Indian + European) and the Zambos (negro + Indian) as being inferior to their parent stocks in physical strength, resistance to disease, intellect and longevity.² Quoting Gregory (*THE MAN OF COLOUR*) he writes : “ The hybrids between people in very different grades of culture such as the ‘ Cape Boys ’, though they have been very useful in subordinate services, are rather a warning than an encouragement to the miscegenation of distant races.” And he also condemns the mestis (hybrids) of Kisar, the Eurasians,³ and the crosses between white and negro and Indian and negro in South America.⁴

Again in 1921 he declared himself convinced that miscegenation increased the disposition to tuberculosis, at least in Sweden.⁵ But this means simply that it lowers resistance.

The same charge is made by Dr. Jean Baptiste de Lacerda in his remarks on the crosses between Portuguese and negroes, although he is inclined to plead race equality. “ As a rule,” he says, “ they are not muscular . . . they seem to have little power of resistance.”⁶

Dr. Livingstone seems to have had some experience of this

¹ H.I.M., p. 329. See also B.F.L., where, of crossing widely divergent stocks, it is said : “ The whole mechanism of nuclear division and cell division, and above all that of the reduction division, is disturbed and the two different sections of the nucleus are not properly adapted each to the other.”

² R.B.M., p. 159.

³ See also S.R.C. (A. P. Pillay, p. 85), where a similar condemnation will be found.

⁴ R.B.M., p. 160.

⁵ H.R., p. 78 and elsewhere. R.B.M., p. 120. See, too, Mjoen : E.R., April, 1922, p. 38.

⁶ *PAPERS ON INTER-RACIAL PROBLEMS*, Ed. by G. Spiller (London, 1911, p. 30). Also Spencer (P.B., p. 399), who as early as 1854 suspected that crossing lowered stamina. “ Is it not a fact,” he asks, “ that the pure-breeds are harder than the mixed ones ? Are not the mixed ones, though superior in size, less capable of resisting unfavourable influences—extremes of temperature, bad food, etc. ? And is not the like true of mankind ? ” Also Mjoen (*RASSENKREUZUNG BEIM MENSCHEN*, in *VOLK UND RASSE*, July, 1928, p. 170), who says the military authorities of Norway have repeatedly declared that the mixed population of northern Norway (hybrids of Norwegians and Lapps) provides on the whole few desirable recruits. In *VOLK UND RASSE* of April, 1929, p. 74, he says he found tuberculosis and diabetes more prevalent among hybrid stocks than in the rest of the population.

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phenomenon in Africa, although he did not know its genetic significance. He writes: "A certain loathsome disease which decimates the North American Indians, and threatens extirpation to the South Sea Islanders, dies out in the interior of Africa without the aid of medicine. . . . It seems incapable of permanence in any form in persons of pure African blood anywhere in the centre of the country. In persons of mixed blood it is otherwise; and the virulence of the secondary symptoms seemed to be, in all the cases that came under my care, in exact proportion to the greater or less amount of European blood in the patient. Among the Coramas and Griquas of mixed blood it produces the same ravages as in Europe; among half-blood Portuguese it is equally frightful in its inroads on the system; but in the pure negro of the central parts it is quite incapable of permanence."¹

Corrado Gini, on the authority of Mjoen, also claims that the cross-breeds of Norwegian and Eskimos are unfavourable, and inferior to both parents.² "The crossing of certain races," he says elsewhere in the same work, "produces particularly unfavourable offspring. This is believed to be specially true of the mixture of whites and negroes as shown by experiences in Portuguese Africa and America."³

On the other hand, Dr. Eugen Fischer and Dr. Rodenwaldt both report no increased susceptibility to infectious diseases in their hybrids than in the respective parent stocks.⁴ This may be due either to more rigorous natural selection,⁵ or to ideal conditions. Lundborg, commenting on this fact, says: "If the Reheboth Bastards and Kisar Hybrids do not appear more susceptible to infectious diseases than their parent stocks, this is probably due to the fact that their populations live under exceptionally favourable external conditions."⁶

F. L. Hoffman, who collected a quantity of data on the crossing of negro and white, and negro and other races, quotes a letter from Dr. Rogers, dated 1895, about a settlement of thirty fine, full-blooded Dahomeyans near Mobile, Ala. as follows:—

. . . "The offspring of those who had married native-born coloured persons exhibited characteristics of an inferior physique

¹ MISSIONARY TRAVELS AND RESEARCHES IN S. AFRICA (London, 1857, p. 128). Also N.E., p. 124, where Bryk says much the same of the E. African negro, in whom, he declares, syphilis usually stops at the primary stage.

² P., p. 127.

³ P., p. 100.

⁴ R.B., pp. 177-222, and M.A.K., p. 311.

⁵ Both authors admit that rigorous selection did take place.

⁶ R.B.M., p. 121.

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to those of the original Africans and they do not enjoy good health.”¹

Mr. Hoffman himself says : “ It may be said, only with emphasis, that the cross-bred of white man and coloured woman is, as a rule, a product inferior to both parents, physically and morally.”² And he adds : “ It has been stated by Nott and proved by subsequent experience that the mulatto is in every way the inferior of the black, and of all races the one possessed of the least vital force.”³

He then adduces the evidence of various doctors given in the report of the Provost-Marshal General.

H. B. Hubbard, M.D., said : “ Although I have known some muscular and healthy mulattoes, I am convinced that, as a general rule, any considerable admixture of white blood deteriorates the physique and impairs the powers of endurance.”⁴

Dr. McKnight said : “ I believe a genuine black far superior in physical endurance to the mulatto or yellow negro.”⁵

J. H. Mears, M.D., said : “ The majority of those rejected [for the Army] are of northern birth and generally mulattoes.”⁶

L. M. Whitby, M.D., said : “ The conviction arising from an examination of a few hundred shades of colour is that the negro proper is well adapted for military service, but that the mulatto and all varieties of mixture of black and white have degenerated physically.”⁷

R. H. Smith, M.D., said : “ In this country the mixture [of the coloured] with the whites contributes greatly to lower the health and the stamina.”⁸

Referring to some anthropometric data collected by Dr. Gould, Hoffman says : “ On the basis of these observations, the conclusion is warranted that the mixed race is physically the inferior of the white and pure black, and as a result of this inferior degree of vital power we meet with a lesser degree of resistance to disease and death.”⁹

Thus Dr. Lenz informs us that in twenty-eight States of the

¹ RACE TRAITS AND TENDENCIES OF THE AMERICAN NEGRO (New York, 1896, pp. 177-178).

² *Ibid.*, p. 180.

³ *Ibid.*, p. 182.

⁴ *Ibid.*

⁵ *Ibid.*

⁶ *Ibid.*

⁷ *Ibid.*, p. 183.

⁸ *Ibid.*, p. 182-183. See also D.M., p. 14. “ The suggestion that mixed races develop susceptibility of which pure types are incapable appears frequently in the history of epidemic diseases.”

⁹ *Op. cit.*, p. 184. See also B.F.L., p. 177, for confirmation.

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U.S.A. marriages between whites and coloured races are forbidden by law, and he approves of this legislation.¹

But, if the mixing of two races is precarious and leads to doubtful and frequently disastrous results, how much more so is the mixing of several?

“The mixing of all possible unlike races,” says Dr. Lundborg, “results on the whole in very inferior offspring. As the result of multifarious miscegenation there arises in the metropolises of the world a biological proletariat, particularly in the lowest classes.”² And later on he says: “A general mixture would certainly result for the whole of mankind in a fateful downfall of the highest culture races and all their achievements.”³

Writing of the Win Tribe of mongrel Virginians, composed of a mixture of English, Indian and Negro, A. E. Estabrook and Ivan E. McDougle speak of them as “not a very edifying example either of a miscegenated or of a highly inbred stock. . . . The whole Win tribe is below the average, mentally and socially. They are lacking in academic ability, industrious to a very limited degree and capable of taking little training. . . .”⁴

Thus, in this case, despite close inbreeding, no good results have been obtained owing to the inferior elements in the mixture, and probably also owing to its complexity. And the same is reported by Lundborg of the gipsies. The gipsies are inbred, but started as an inferior stock, and, cross only with inferior individuals in the countries through which they wander.⁵

In accordance with our previous claims, there is no need to add that the crossing of races destroys character and spiritual qualities, because these go with the physical attributes and are inseparably bound up with them. If there is conflict and discord in the latter, there must also be in the former. But every authority, from Darwin to Ruggles Gates argues that crossing is injurious to character, and we shall see from what follows that this result is inevitable.⁶

What, then, from the standpoint of the future, is there to be said for the crossing of races? It would appear as if there were very little. The three conditions of a successful blend—segregation, inbreeding, and selection—have, as we have seen, not

¹ M.A.R., p. 303.

² R.B.M., p. 146.

³ R.B.M., p. 166.

⁴ MONGREL VIRGINIANS. The Win Tribe (Baltimore, 1926, p. 199).

⁵ R.B.M., pp. 153-154.

⁶ Havelock Ellis also seems to think that even modern man instinctively dislikes the mixing of races. (S.P.S., IV, p. 176): “It is difficult to be sexually attracted by persons who are fundamentally unlike ourselves in racial constitution.”

SUPERIOR ADAPTATION OF HYBRIDS

always been successful, even after many generations, in producing a harmonious and homogeneous blend. And what hope have we of these three conditions ever again being imposed for eugenic purposes?

There are possibly only two arguments that can be brought forward in favour of race-crossing.

(a) It means for the inferior race an elevation in the hierarchy of human races. But it should be remembered that this is at the expense of the higher race.

(b) It may lead to superior adaptation in certain circumstances.

Thus, Corrado Gini says mulattoes are more resistant to certain diseases and tropical climates than the whites.¹ Dr. Eugen Fischer has shown that the Hottentot blood in the Bastards of Rehoboth has led to satisfactory adaptation to African conditions.² Shapiro also claims superior adaptation for the Norfolk Islanders.³ Hoffman also claims that intellectually (though not morally) the mulatto is the superior of the pure black.⁴ While Dr. Jean Baptiste, who has not much good to say of the cross between Portuguese and negroes, admits that "they are physically and intellectually well above the level of the blacks, who were an ethnical element in their production."⁵

Professor East Finch also claims greater intellectual gifts for the mulatto than for the negro.⁶

Except for certain physical advantages in the tropics and elsewhere, however, in all the cases of superior adaptation mentioned, the advantages gained by crossing have been at the expense of the superior race. And even in respect to the physical advantages secured, it may be questioned whether the gain of local superior adaptation is worth the sacrifice.

Seeing that the mixing of races is only an extreme case of the

¹ P., p. 131. See also Darwin on the mulatto's immunity to yellow fever in tropical America. (D.O.M., p. 193.)

² R.B., p. 177.

³ D.M.B., p. 69. See also A.H.E., p. 32, where Dr. Beddoe suggests that the cross of the French-Canadians of Quebec with Red Indian blood "brings their constitution into better harmony with the climate," and may account for their having multiplied from a few thousand to a million in a century.

⁴ Op. cit., p. 184. Against this, however, see Davenport's tests (H.I.M., p. 354), which pointed the other way.

⁵ PAPERS ON INTER-RACIAL PROBLEMS, p. 380.

⁶ *Ibid.*, p. 111. Also, H.I.M., p. 354. See also P.S.M., where Macdonald, p. 37, forms an unfavourable view of light-brown and yellow-skinned girls in "public" schools in America. Ed. Byron Reuter, on the other hand, in RACE MIXTURE (New York, 1931) is convinced that the mulatto is superior to the negro. See J.A.M.A., 25.4.31.

THE CHOICE OF A MATE

marriage of unlike or dissimilar people, and that it is therefore out-breeding or exogamy in its worst form, everything that can be said on the score of discord, conflict, and an inharmonious psycho-physical constitution, against the marriage of dissimilars, applies with even greater force to the mixing of races ; while, in addition, there is the element of the degradation, or sacrifice, of the higher race.

On the whole, therefore, we may conclude, with the best authorities, that the mixing of races is, from the standpoint of the superior, certainly to be avoided, and that, since it is too late now deliberately to select two closely allied races and breed from them under conditions of segregation, inbreeding and selection (as it was possible thousands of years ago) in the hope of producing any desirable new race, the whole question whether races should be crossed seems to be for ever closed and settled in the negative for the superior races at least, no matter how much the inferior may try to convince them of the contrary. And further confirmation of this point has yet to come in the sequel.

(4) Those who claim that the ruling families and aristocracies of Europe have degenerated through inbreeding, can find an exhaustive reply to their claims in my *DEFENCE OF ARISTOCRACY*. But briefly the position is this. While I make no endeavour to vindicate the Bourbons, the Spanish Habsburgs, the Braganzas, the House of Osman, or the later Stuarts, I nevertheless can regard no reference to them as relevant as an argument against inbreeding, unless those who advance them to this end can show that these royal houses did not fail to observe any of the rules which are essential to the preservation of a character or type.

As Dr. Rice points out, "certain of the royal families are very much inbred, and since there are definitely defective strains in them, the effect is bad."¹

Now no amount of inbreeding with defective strains can possibly produce any desirable result, unless it is attended by the most rigorous selection both of mates and offspring. But when has there been any such attempt at selection? The ancient Israelites certainly practised selection more than once in their aristocracy, but no European royal family has ever done so to my knowledge.

Nor is it possible in royal families to exercise any choice of mates along eugenic as opposed to political lines. When, for instance, Henry IV of France married into the Medici family, he

¹ R.H., p. 156.

DYSGENIC ROYAL MARRIAGES

did not even do so out of any love for Marie, and certainly never considered her suitability as a dam for his royal line. He happened to be largely indebted to the Florentine magnates, and it was thought politically and financially expedient for him to marry into the family. There was no other motive or interest. It was thus a sordid question of French embarrassment that was responsible for ultimately introducing the strain of a usurious and upstart family into the English royal line.

And such reasons have always prevailed over eugenic reasons in the marriages of royalty.

But although there always has been and still is some excuse for royalty if they do not mate eugenically—because they are bound to consider political reasons—there can be no such excuse for the aristocracy and the people.

Take, for instance, the marriage of Louis XIV of France! For reasons of state, he sacrificed his first deep and romantic love for Marie Mancini, who appears to have been both healthy and brilliant, in order to suit the diplomatic schemes of Cardinal Mazarin by marrying an ugly, rather stupid and unhealthy Spanish woman, the Infanta Maria Theresa. Her two brothers were so puny and sickly that nobody expected them to live, while she herself was undersized, anything but robust, and so nearly incapable of ensuring the royal line that five out of the six children she bore Louis XIV died in their infancy. Louis XIV, who is described as a “healthy young fellow”, and as “tall and strong and masculine in stature”¹ could hardly have been responsible for this lack of stamina in his offspring, but he was prevented from choosing a better mate.

Nor was Louis XV's marriage any more eugenic. There were ninety-nine candidates for the king's hand. Ultimately this number was reduced to five, two of whom were daughters of the Prince of Wales. But the matter was decided neither by Louis XV's taste, nor any knowledge of sound genetics. It was decided by a chapter of accidents, among which the Protestant faith of the English princesses, George I's dislike of a possible union between one of them and Louis, and a violent quarrel between Madame de Prie and Mademoiselle de Vermandois (one of the candidates) played a prominent part. At all events the motives which ultimately led Louis XV's advisers to

¹ THE NATIONAL HISTORY OF FRANCE (THE SEVENTEENTH CENTURY, by J Boulenger, London, 1920 pp. 168-174).

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select Marie Leszcynska of Poland, were certainly not eugenic.¹

To argue of a class like royalty, therefore, that they often show signs of degeneracy because they are inbred, as if inbreeding *per se* were the cause of the mischief, may reveal a certain skill in appealing to the democratic emotions of a public audience ; but it assuredly makes no serious contribution to the science of biology, or of human genetics.

But the argument against inbreeding, based on the alleged degeneracy of the aristocracy is not very much more sound ; for, quite apart from the fact that eugenic motives and caution have always failed and still fail to play a part in the mating both of aristocrat and mob in Christian Europe, the repeated and very numerous additions to the peerage within comparatively recent times would have sufficed to prevent anything in the nature of too close inbreeding, as can easily be seen from the following brief summary :—

Not more than 29 temporal peers received Writs of Summons to the first Parliament of Henry VII ; Henry VIII never summoned more than 51, and, at the death of Queen Elizabeth this number had increased to 59. James I created 62 ; Charles I, 59 ; Charles II, 64, and James II, 8. Thus, at the end of the Stuart line, the peerage should have numbered 252, but during the Stuart reigns 99 peerages became extinct, so that at the Revolution of 1688 the peerage stood at about 150. William III and Queen Anne increased this further to 168, and the first two kings of the House of Hanover continuing to make additions to the peerage, brought it in 1760 up to 174.

Then places in Parliament began to be bought outright. Men holding seats were bribed with money, knighthoods, baronetcies or peerages to give them to a certain party, and altogether from 1760 to 1820 no less than 388 creations were made.

William Pitt, the younger, was a principal offender here, and if the prestige of our aristocracy considerably declined during the nineteenth century, he is largely to blame. Referring to his creations, Green says : “ The whole character of the House of Lords was changed. Up to this time it had been a small assembly of great nobles, bound together by family or party ties into a distinct power in the state. From this time it became the strong-

¹ Similar examples could be taken from all the Courts of Europe. Charles I's marriage with Henrietta was no more eugenic than was his father's with Anne of Denmark. Religion in both cases, and the fate of the Orkneys in one, loomed more prominently than taste or sound principles in mating.

THE LORDS AND INBREEDING

hold of property, the representative of the great estates and great fortunes.”¹

Speaking of this class of peer, Lecky says : “ They were nearly all men of strong Tory opinions promoted for political services, the vast majority of them were men of no real distinction ; and they at once changed the political tendencies and greatly lowered the intellectual level of the assembly to which they were raised.”²

Now even if inbreeding had had time to work its worst evils among the descendants of these peers, which it certainly had not, what in any case could have been expected from the progeny of these men who had flooded the Upper House ? The law of heredity does not work miracles. It cannot turn sows ears into silk purses. And if by 1820 there was already some outcry against the hereditary chamber, let us be quite satisfied that it was not provoked by any degeneration supposed to have been caused by the close intermarriage of these eighteenth- and nineteenth-century peers. If you have bad material to start with, it is nonsense, and, before ignorant audiences, actually dishonest, to ascribe to the hereditary principle or to inbreeding an evil which no authority now claims either can create.

Seeing that in 1860, a century after the accession of George III, no more than 98 of the odd 450 peers could claim an earlier creation than the reign of that monarch, it would be more just and historically more correct to say that the incompetence and general lack of ruler ability which characterize the House of Lords, are due to the method of selection rather than to the hereditary principle, or to inbreeding.

When we bear in mind that since 1760 over six hundred new peers, that is to say, more than nine-tenths of the whole House, and since 1820, at least three-quarters of the total number of peers have been created, the hereditary character of the peerage acquires a different aspect, and if incompetence and misrule have characterized the Upper House, they must surely be traced to another source than too close inbreeding.

* * * * *

What do inbreeding and cross- or out-breeding mean respectively to the health of a people ?

I cannot now add much to what has already been said on character and will power in the section on miscegenation above. But the evidence in favour of inbreeding here is enormous.

¹ A SHORT HISTORY OF THE ENGLISH PEOPLE (1891, p. 816).

² HISTORY OF ENGLAND IN THE EIGHTEENTH CENTURY, V, p. 293.

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Even Darwin, influenced though he was by theology, maintained with many other experts, that out-breeding, or miscegenation ruins character. And in so doing he was only preserving a tradition of the oldest antiquity. In the sixth century B.C. Theognis of Megara had said: "Our fellow citizens' blood is degenerate, seeing that the bad and the good are mixing."¹ And to Theognis of Megara "good" and "bad" were meant to include mental and physical characters. Many centuries later Constantine VII, of Rome, in cautioning his son against mingling his blood with that of the princes of the north, said, among other things: "A just regard to the purity of descent preserves the harmony of public and private life; but the mixture of foreign blood is the fruitful source of disorder and discord."² While at the end of the nineteenth century, Reibmayr maintained, "that the root of national character resides in the mass of the people, and in the individual peculiarities fixed and become hereditary in it through generations. That is why inbred people have character, and why half-castes or hybrids are notoriously characterless."³

Even Dr. Springer, who is such an ardent advocate of mixed breeding, is forced to admit, when discussing Sombart's statement that certain crossed stocks have not the spiritual balance of pure races, that this "is not quite untrue", though he adds, in order to save his theory, "but nothing was ever created by spiritual balance."⁴

He has evidently forgotten the fact reiterated with such emphasis by Reibmayr, that all culture has been created by endogamous people—that is to say, people with the "spiritual balance" which he acknowledges is a property of the inbred.

If, however, we have ceased to separate the psychological from the physiological, and we know that out- or cross-breeding produces physiological discord, the inference that it also produces mental conflict, and therefore unstable or unbalanced character, is obvious.

Character is based on instinct and long racial habituation. Now

¹ FRAGMENTS, 183-192.

² Gibbon's *DECLINE AND FALL* (1898, VI, p. 86). See also, *supra*, pp. 52, 53 and 55 for references to Egyptians, Jews and Greeks.

³ I.U.V., p. 37. See also p. 73: "It is more difficult for an exogamic than for an endogamic people to rear a leading caste possessed of pronounced character, and that is why such people are never able to play a prominent part in the history of human civilizations, so long as they remain faithful to the custom of exogamy."

⁴ S.R.C., p. 481.

CROSS-BREEDING AND REVERSION

cross- or out-breeding destroys instinct by mixing two or more social memories in one individual, and it destroys mental harmony by combining in him emotional and other reflexes which may be and often are conflicting.

In this sense, the extreme random breeding of to-day is probably not unconnected with the increase in mental instability and possibly too with the increase in insanity and mental defectiveness.¹

To concentrate upon the effects of miscegenation on the constitution, however, the chief of these are :—

(a) Degeneracy, by inducing reversion.

(b) Dysfunction and disease, by the production of individuals who are inharmonious—whose bodies are discordant jumbles of unrelated parts from various unlike stocks.

(c) Increase of national morbidity, owing to the fact that there is no canalization of disease, none of health, and that deleterious factors are spread even among sound stocks.

I will now examine these effects in their order.

(a) Darwin and others have shown that out-breeding leads to reversion in many different species—in pigeons, ducks, horses, rabbits, cattle, pigs, etc.—and that the crossing of cultivated stocks invariably produces throw-backs to a stage much earlier in the history of the race.²

His experiments with pigeons are classical, and I will concentrate on these. He took a male Nun (white, with the head, tail, and primary wing feathers black), a breed established as long ago as 1600, and crossed him with a female red common Tumbler, which variety generally breeds true. “Thus neither parent had a trace of blue plumage, or of bars on the wing and tail.”³ He reared several young from this cross, and all of them had characters of the wild rock pigeon, the common ancestor of all pigeons. They had blue in their plumage, of which there was no trace in the parent stocks, and one or two had other primitive colourings or markings. He obtained similar reversionary characters from crossing male black Barbs with female red Spots, snow-white Fantails with Trumpeters, and so on, and he came to the conclusion that “the act of crossing in itself gives an

¹ See Mjoen (E.R., April, 1922, pp. 36–38). On p. 38 he says of the hybrid between Lapp and Norwegian: “The main feature of this type was an unbalanced mind.” Also Dr. H. Hoffman (K.U.C. p. 71.) for similar views.

² V.A.P.U.D., II, Chap. XIII. Also Archdall Reid: THE PRINCIPLES OF HEREDITY (London, 1906, pp. 69–75).

³ V.A.P.U.D., p. 207.

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impulse towards reversion."¹ Summing up, he says: "All that can be said is that an inherent tendency to reversion is evolved through some disturbance in the organism caused by the act of crossing."

A. D. Darbishire has more recently achieved similar results and came to similar conclusions. He experimented with peas, fowls and mice, and his work on the latter is fully reported.² Mating the Japanese waltzing mouse with the albino, he obtained by the first cross a hybrid which he describes as follows: "The coat is dark grizzly grey, hardly distinguishable from that of the house mouse, and the eyes are jet black." Now both the albino and the Japanese waltzing mouse have pink eyes. The albino has no pigment at all, and the Japanese waltzing mouse "is coloured exactly like the albino except that it possesses patches of fawn-yellow fur on its shoulders and haunches."³ Reciprocal crosses were identical.

These facts are very important, and since they point to a phenomenon that has been observed in numerous other species, it seems justifiable to assume that in cases of confused heritage there is a tendency for the offspring to throw back to a remote common ancestor of both parents, which of course means degeneracy, that is to say, returning to a stage from which evolution had already elevated a species.⁴

Probably much light is shed on modern man by this phenomenon. It may account for innumerable regrettable characters in his constitution; for to-day we are not only breeding with the utmost confusion, but actually crossing races which have been apart much longer than the Fantail pigeon has, say, from the Runt or Barb.

Such and similar facts reminded Darwin "of the statements so frequently made by travellers in all parts of the world, on the degraded state and savage disposition of crossed races of men." And he added that from them "we may perhaps infer that the degraded state of so many half-castes is in part due to reversion to a primitive and savage condition, induced by the act of cross-

¹ V.A.P.U.F., II, p. 13.

² BREEDING AND THE MENDELIAN DISCOVERY (London, 1911, Chaps. VI, VIII and XIV).

³ *Ibid.*, p. 73.

⁴ Darbishire ascribed this reversion "to the reunion in one individual of two characters, the simultaneous presence of both of which is necessary for the existence of the ancestral character" (*ibid.*, pp. 117 and 231). See, however, Archdall Reid op. cit., p. 87, who says: "All the phenomena of reversion are explained by failure of recapitulation." See also same work, p. 73, footnote.

HYBRIDISM AND ILL-HEALTH

ing, even if mainly due to the unfavourable moral conditions under which they are generally reared.”¹

The facts and arguments advanced above, in the section on the crossing of races, receive fresh confirmation from this phenomenon of reversion through cross-breeding, and it is not improbable that much of the ancient prejudice against miscegenation was based upon observations which, although they led to no body of scientific knowledge about genetics, pointed to some such consequences of mixed breeding as Darwin discovered. It is, therefore, not uninteresting to turn back to the attitude of savages and of the ancients towards miscegenation described above, and to consider it afresh in the light of modern discoveries.

(b) The fact that out- and cross-breeding must lead to ill-health, often of the most obscure and undiagnosable kind, by producing discordant individuals; or, to put it with the utmost moderation, the fact that miscegenation and random breeding cannot lead to such perfect health as inbreeding and incest, has not yet been recognized by medicine, but it soon must be. And here I suggest that, owing to the enormous amount of fresh light which the facts I am about to adduce shed on the etiology of dysfunction, this section of these two chapters on inbreeding is probably the most important, and the one which most amply repays the pains and sometimes tiresome elaborateness with which I have had to lay the whole case before the reader.

It is hardly deniable that any intelligent man, facing the facts, could have come *a priori* to the conclusion science is reaching to-day. For, if breeding is the conjunction of two germ-cells, and their production of a new individual is the intermingling of two sets of stock qualities, then it would seem elementary to conclude that, if harmony and beauty are to result, the offspring should come from parents who, apart from sexual differences, are not too different as regards their stock qualities. In other words, seeing that each of the two germ-cells, male and female, contain developmental factors, or genes, which determine the constitution and character of the future offspring, these developmental factors, or genes, which Federley picturesquely calls “the bricks” of which the individual is built, coming from the two parents, cannot be too much alike if perfect harmony and beauty are to result.

Otherwise, as seems obvious, there must arise something

¹ V.A.P.U.D., II, p. 21.

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inharmonious and in conflict with itself, both in the morphological and psychological sense. For the mixing of different or disparate developmental factors means, besides the confusion of bodily organs, the confusion of such bodily parts as ganglia and other nerve centres, so as to cause a disturbance or mixing-up of racial memories.

The ancients knew this. And if we have had to wait until the last decade for science to tell it to us again, it is because science, owing to its democratic and fool-proof method, has to wait until it can present knowledge in such a form as to convince the meanest intelligence, before it can issue any fiat whatsoever.¹

How does modern science confirm what the wise ancients knew, and what any intelligent man, free from Christian, or any other form of magic, knows about breeding ?

Modern science tells us definitely and emphatically that, since the relative size of the different parts of the body in different people varies to an appreciable extent, and since parts of the body can be and are inherited from each parent independently, so that a man can get his teeth from one parent and his jaw from another, and so on,² marked differences of type or race, or build, or looks, between parents must lead to disharmony in their offspring, often of a serious nature.

“The fact that there are inherent differences in the size of organs and parts is of profound significance,” says Dr. Crew, “when it is remembered that it involves the inevitable sequel that racial and other crossings can lead to serious disharmony.”³

“It follows from Mendel’s laws,” says Lundborg, “that in the crossing of races, it is not the whole combination of characters (genotype), whether of the father or the mother, that is inherited, but rather, that every character, more or less, is inherited independently.”⁴

Exactly eighty years ago Herbert Spencer wrote as follows on this very point : “An unmixed constitution is one in which all the organs are exactly fitted to each other—are perfectly balanced :

¹ See H., p. 60 : “In science the personal factor counts for very little, for its facts are such as can be verified by anybody amenable to reason.”

² Prosper Lucas seems to have known this as far back as 1847, for he said (see M.H., pp. 119 and 124) : “No individual . . . can be said to bear in his organisation or in his mode of life the stamp of one of his parents alone. In one part of his system the mother, in another the father, predominates. . . . A father may transmit to a child the brain, and the mother the stomach, one the heart, the other the liver, one the kidneys, the other the bladder, and so on.”

³ O.I.I.M., p. 125.

⁴ R.B.M., p. 36.

DISHARMONY OF HYBRIDS

the system as a whole is in stable equilibrium. A mixed constitution, on the contrary, being made up of organs belonging to separate sets, cannot have them in exact fitness—cannot have them perfectly balanced; and a system in comparatively unstable equilibrium results . . . the offspring of two organisms not identical in constitution is a heterogeneous mixture of the two, and not a homogeneous mean between them.”¹

This has been the subject of comment among the field ethnologists. Dr. Eugen Fischer noticed the phenomenon in his Bastards of Reheboth, and declared he could find no correlation of the racial characters inherited.”²

Dr. Rodenwaldt, though he found some correlation, noticed the same phenomenon in his Hybrids of Kisar,³ of which more anon.

Miss Fleming found that in mixed crosses between negro men and white women in England, there were cases of negro skin combined with flaxen hair, or negro colouring with black woolly hair and very white scalp. In other cases the eyes and lips were English, the hair dark, scalp very light, and the skin colour a rich brownish red. Thus she found characters of eye, skin, hair and lips inherited with some degree of independence.⁴

Lundborg tells us that the chin is probably inherited independently of the parts constituting the angle of the jaw. He also assures us that there are at least four different parts of the nose which can be inherited independently.⁵

Speaking of the crossing of races, Ruggles Gates says: “Physical disharmonies result, such as the fitting of large teeth into small jaws, or serious malocclusion of the upper and lower jaw;⁶ or, as Davenport points out, large men with small internal organs or inadequate circulatory systems, or other disharmonies which tax the adjustability of the organism and may lead to early death.

¹ P.B., pp. 397, 398. See also a most interesting letter written by Spencer to Kentaro Keneko in 1892, telling him whether the Japanese should be allowed to intermarry with foreigners (D. Duncan's LIFE AND LETTERS OF HERBERT SPENCER, London, 1908, p. 322). “It should be positively forbidden,” writes Spencer, “. . . there arises an incalculable mixture of traits, and what may be called a chaotic constitution.” The whole letter (a long one) should be read.

² R.B., p. 233.

³ M.A.K., p. 333. Also p. 405: “It has been proved, or shown as probable, that man's racial characters are inherited independently.”

⁴ H.I.M., p. 356. See also D.C.S.R., p. 98, where Dr. Talbot gives numerous examples of characters independently inherited in offspring of negro-Portuguese-Indian parents.

⁵ R.B.M., p. 90.

⁶ Dr. Talbot records this in fact in 1898. See D.C.S.R., pp. 249-250.

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It is questionable even if marriage between north and south-eastern European races are always wholly desirable in their results."¹

Thus, breeding from parents who are dissimilar in other respects besides sex, is like making up a machine with spare parts derived at random from different-patterned machines. So that when parents display marked disparities in build, size, constitution, habits and general appearance, all kinds of disharmonies may occur in their offspring—too small or too large a heart for the size of the body, too small or too large a liver for the size of the other abdominal viscera, too small or too large a stomach, and so on *ad infinitum*.

In his study of the Hybrids of Kisar, Dr. Rodenwaldt even found that their legs and arms were being inherited independently of their trunks, and of each other—a condition which, as he says, "if it happened to a quadruped, might make the animal non-viable."²

Long before these facts were known to me, I had decided, on the score of the independent inheritance of teeth and jaws alone, that results equally serious in other parts of the body must inevitably follow miscegenation, and my friends, including the Editor of this series, are aware that I was constantly emphasizing the need of seeking the etiology of much modern disability and debility in the sub-acute manifestations of these physical disharmonies. Now, however, that these facts have become definitely established, it is impossible to escape the conclusion that an enormous amount of modern disease and of obscure and chronic dysfunction must be due to disharmony of this nature, which is never suspected except when it presents itself to the naked eye in the form of a marked disproportion between the jaw and teeth; while it also accounts for that notorious lowered

¹ H.I.M., p. 329. Castle appears to question Davenport's conclusions (H.E., p. 29); but the confirmation they have received from independent investigators such as Rodenwaldt, Darbishire and Fleming, incline one to believe they are right. Ruggles Gates, for instance, says: "A child may happen to inherit all the relatively long or short segment lengths of its two parents, and may thus be taller or shorter than either parent. Thus uniformity is not to be expected in marriage between tall and short people." (H.E., p. 29.) See also Darbishire (op. cit., pp. 88 and 244 *et seq.*).

² M.A.K., p. 334. See also Darbishire (op. cit., p. 88), who found a mouse's colour and nature of movements inherited independently. See also a monstrous experiment reported by J. F. Nisbet (M.H., p. 124), in which, in a cross between a bull and a mare, the muzzle, tongue and spleen and eyes of the bull, and the teeth, stomach, womb and viscera of the horse, were independently inherited. See also Mjoen for disharmonies in rabbit cross-breeds (E.R., April, 1922, p. 36).

HYBRIDISM AND DISEASE

resistance of mongrels, of which evidence has been adduced above.

The fact that certain well-known and acute diseases or disabilities are definitely traceable to disproportions of this nature should suffice to convince us that less obvious and less acute cases cannot fail to be the cause of much discomfort, debility and unhappiness.

For instance, in Hirschprung's disease, which leads to stubborn constipation, and other disorders of the abdomen, "the colon is of abnormally large calibre", and "there is from earliest childhood a tendency to the accumulation of great masses of fæces in the large gut."¹ In congenital dislocation of the hip, there is a disproportion between the ball of the femur and the socket in the pelvis. And it is interesting to note that as regards this disease, the Norwegian anthropologist, H. Bryn, "has drawn attention to evidence showing that it is especially common in areas where there is an unusually intense mingling of races."²

Sir Arthur Keith says that we must regard myopia "as a structural disharmony",³ which, though he does not actually say so, is probably due to miscegenation; while another affection of the eyes, known as heterochromia, in which one eye is brown and the other bluish grey, and which is also in all probability due to miscegenation, is not unattended with pathological symptoms.⁴

Dr. Kathleen Vaughan, discussing maternal morbidity, places among the first of the three things "that really cause difficult childbirth"—the shape of the pelvis brim, now oval but normally round, to fit the child's head."⁵ And Dr. F. G. Crookshank, commenting on these remarks of Dr. Vaughan's, writes: "Disharmony between the maternal pelvis and the foetal head is sometimes . . . due to conflict between 'paternal' and 'maternal' strains . . . human beings can roughly be divided into long-headed and short-headed types, and there are pelvic forms corresponding to these. So if a mother who, although English, is yet slightly mongoloid with a round head and a round pelvis,

¹ B.F.L., p. 377.

² *Ibid.*, p. 296.

³ THE NATURE OF MAN'S STRUCTURAL IMPERFECTIONS (NATURE, 12.12.1925, p. 867). Mjoen in his first VOLK UND RASSE article, p. 171, makes the same claim, and adds (p. 173): "These abnormalities . . . provoke the suspicion that other organs or parts thereof in the mongrel may show disproportions and disharmonies in size and functional capacity, which, though they may not be apparent, may have serious consequences in the creature's life."

⁴ B.F.L., p. 227.

⁵ B.M.J., 22.10.32.

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tries to give birth to the long-headed son of a Scottish and dolichocephalic father, difficulty will occur.”¹

This point of view seems to have been held, before the correspondence quoted above took place, by the celebrated gynaecologist, Dr. G. Fitzgibbon, who is reported to have written that “little more than one per cent of cases of fœto-pelvic disproportion are due to pelvic deformity, and that fewer than 20 per cent present even mild indications of a rachitic diathesis; the remainder are normal, healthy women in whom the disproportion is only an accident connected with a particular confinement. *The increased incidence of fœto-pelvic disproportion during the past two generations may be traced to increased facilities of transport, with intermarriage of different physical stocks.*”²

Dr. Fritz Lenz, discussing the same problem, says: “Speaking generally, the shape and size of the maternal pelvis and the shape and size of the infantile head are mutually adapted. The obvious result of this will be that in mixed populations difficult labour from maladaptation in this respect will be peculiarly apt to arise. My own experience has taught me that when Swiss bovines, which are slender, wild-coloured animals, are crossed with stout black-and-white Dutch or East Frisian bovines, difficult labour is much commoner than in either of the parental races.”³

There are, of course, other causes which also contribute their share to the difficulties of childbirth among civilized women, and the great mortality of mothers, and I have myself called attention to some of them;⁴ but the only cause relevant here, which no doubt plays a considerable part, is that suggested above.

Lundborg is convinced that miscegenation produces changes in the constitution as the result of a disequilibrium of the nervous systems and the endocrine balance, and he says: “This manifests itself in different ways, for instance, among other things, hypo-

¹ *Ibid.*, 5.11.32.

² B.M.J., 8.3.30. (The italics are mine. A.M.L.) As to increased facilities for transport and miscegenation, see p. 116 *supra*. See also Dr. H. J. Fleure (R.E.E., p. 19): “Not only as between English and Irish, or English or Welsh, but as between English and French, or English and German, there has further been enough intermarriage in our country in recent centuries, and especially the last eighty years, to suggest care and reserve in discussions on origins and breeds.”

³ B.F.L., p. 404. See also Berkusky (op. cit., p. 726), who says the negro prohibition of intercourse between their women and whites may have arisen from the difficulties and dangers experienced by negroesses, owing to their relatively narrow pelvis, in bearing children to white men.

⁴ *LYSISTRATA* (London, 1924).

HYBRIDISM AND CANCER

or hyper-function of one or other of the glands is induced, or polyglandular changes occur.”¹

And he even throws some light upon the phenomenon known as “heterosis” discussed above.² For he says: “As a consequence of the disturbance of the endocrine system, there occur alterations in growth.” And further, in the same connexion: “I come to the conclusion that miscegenation, in addition to many other effects on the offspring, often causes an increase in height.”³

As regards the actual disabilities and diseases resulting from the disharmony caused by miscegenation, however, it is probable that modern medicine is only on the fringe of a whole field of new discoveries. For it is impossible to compute how much of modern subacute and chronic dysfunction and degeneracy may be due to the same cause, owing to our rooted bias in favour of mixed and random breeding.⁴

I have long been suggesting to friends in private that even the recent noticeable increase in cancer all over the civilized world may not be unrelated to the excessive crossing and re-crossing of types and stocks which improved means of transport and communication has, as we have seen, brought about.

For when it is remembered that cancer tissue is composed of cells alike in type to those of embryonic tissue—so much so, indeed, that long ago Cohnheim suggested that cancer was due to “embryonic rests”; and when it is also remembered that nature has a tendency to revert when she is confused by marked or excessive crossing of divergent types, how can we dismiss the idea that cancer may be due partly to a cell reversion brought about by miscegenation? Mr. Lockart-Mummery’s recent conclusion that the increase of cancer is due to civilized man’s having

¹ H.R., p. 79. See also R.B.M., p. 53: “In . . . comparatively pure-bred individuals there appears as a rule a sort of equilibrium between the endocrine glands, a sort of harmonious co-operation, which manifests itself in a harmonious development of the bodily and spiritual characters. But in crosses and mongrels this equilibrium is disturbed—hence probably the physical and psychological disharmonies so frequently produced in bastards.”

² See pp. 113–118 *supra*.

³ H.R., pp. 80–82.

⁴ See D.E.T.G., p. 324. “I understand by degeneration an acquired and hereditary disturbance of the harmony (correlation) between the individual organs in the plant or animal body, i.e. a departure from these characters necessary for the stability of the individual, the family, the caste, or the nation.” Also Mjoen (VOLK UND RASSE, 2nd Art., p. 74), who says that even the frequency of diabetes in Lapp and Norwegian hybrids may be due to the bastard’s inheriting his pancreas from the smaller race, in which case it could not adequately perform its function in the larger body of the hybrid, especially if heterosis occurred as well.

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suffered “ a diminution in the natural stability of his cell nuclei ”, brings strong support to my view of one of the causes of cancer, which, as my friends know, I have long been expounding.¹

We need but little imagination to see how far our laws against incest and close consanguinity in mating have probably driven us from that superb health which is harmony and correlation in body and mind, and a new light is thrown not only on modern man’s chronic physical morbidity, but also on his perpetual and innumerable mental conflicts, his restlessness, and his increasing mental instability.

“ A hybridized people,” says Davenport, “ will tend to be restless, dissatisfied, ineffective ; the high death rate in middle life may be due to bodily maladjustments, and much of the crime and insanity to the inheritance of badly adjusted mental and temperamental differences.”²

Lundborg, speaking of mongrel humans, and referring to what I have described above as the confusion of racial memories and emotional reflexes in such people, says, quoting Nilson : “ No definite line points the way for them, they waver between disconnected and hereditary tendencies.”³

Even in the realm of æsthetics and physical beauty, mixed and cross-breeding cannot fail to have the direst effects ; for since, as we have seen, parts of the face and body can be and are inherited independently, it seems inconceivable that, except for a miracle of good fortune, anyone with a symmetrical or good-looking face and body should ever be produced in our random-bred population to-day. I have spoken of the terrifying ugliness of the Reheboth Bastards, and below I quote what three experts on genetics have to say regarding the question of crossing in relation to beauty :—

“ Inasmuch as the separate characters that combine to make up a physiognomy are capable of being separately inherited,” say Doctors Fischer, Baur, and Lenz, “ so that they may be either transmitted as a whole from one parental side, or can appear as a mingling derived from both sides, we have the possibility of the production of what strikes us as a racially harmonious type or of what seems to be an unbeautiful and dis-

¹ See also Hastings Gilford, F.R.C.S. *THE CANCER PROBLEM AND ITS SOLUTION* (London 1934).

² H.E., p. 236.

³ R.B.M., p. 163. The Romans regarded hybrids as wanting in sense. In Martial, for instance (VIII, 22), “ hybrid ” is a synonym for “ fool ”, the meaning being, a man must be a hybrid, i.e. a fool, to mistake ordinary pork for boar’s flesh.

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harmonious countenance. Often enough when we encounter someone in whom a particular element of the face strikes us as uncongenial, observation of this person's parents or grandparents will show that into the racially harmonious face proper to one parental strain there has been introduced a trait peculiar to the other parental strain. For instance, a man whose face is too long and narrow may have inherited a small snub nose from the maternal side; or a girl with a small rounded face may have it disfigured by a nose that is far too large, which she has inherited from her father."¹

But it will be argued that, in Europe, we have no mingling of races such as that which immigration has caused in America, and which was the subject of Davenport's study. In enumerating the three kinds of crossing, however, Ruggles Gates describes the first kind as that which takes place between individuals of the same race "who usually differ from each other in many minor characters and are also themselves heterozygous for many factor differences."²

Although, therefore, to-day in England and Europe we may be no longer concerned with actual races, but only with populations; within these populations the utmost confusion of types prevails. There is complete confusion of sizes, shapes and symmetries. As I have shown in Chapter I, individual differentiation has reached extreme limits. And since this differentiation of types is often as marked and as fundamental as it is between races—Kretschmer thinks it possible that races may tend to run to certain types³—everything that has been said regarding the crossing of races applies almost with equal force to the crossing and mixing of types. It is not surprising, therefore, that this "biological proletariat", forbidden incest, and led by magic prejudice to avoid even cousin marriages, produces generation after generation of people who suffer not only from complete unattractiveness or actual ugliness, but also from all the other consequences of mental and bodily disharmony.

True, Rodenwaldt discovered that bounds appeared to be set to the independent inheritance of psycho-physical characters. He

¹ B.F.L., p. 162.

² H.I.M., p. 329.

³ G.M., pp. 80-81. Ripley's findings (R.E., pp. 121-123) seem to confirm this. On the other hand Weidenreich shows cogently (R.U.K., pp. 62-63) that the same types run through all races. He does, however, conclude (p. 64) that certain races may show a stronger tendency than others to produce a particular constitutional type.

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says that he was led by his studies of the Hybrids of Kisar to ask the question whether a limit did not exist to the characters which are uncorrelated in crossing, and to the characters which remained correlated in crossing.¹

But while we must conclude that certain psycho-physical characters are, as a rule, handed on in groups² which prevent a too-frequent occurrence of lethal combinations of independently inherited characters, even on Dr. Rodenwaldt's own showing, an uncommon number of psycho-physical characters are actually inherited independently and can, therefore, combine in the child of disparate parents to produce all kinds of mental and physical maladjustments—a fact, as we have seen, overwhelmingly confirmed by Dr. Fritz Lenz, Dr. Lundborg, Dr. Eugen Fischer, Ruggles-Gates and others.

Moreover, as Dr. Rodenwaldt says: "Even if it be probable that there is no splitting-up of character correlations [character linkage groups] which are vital, and that even between different complexes and their characters correlation is sustained in crossing, this does not mean that a higher correlation of bodily parts would not bring about an improved constitution and greater psycho-physical efficiency."³

(c) A third reason why mixed and cross-breeding must be deleterious, and therefore unfavourable to the health of a nation, is that they disseminate and conceal taints. They do not rid a stock of deleterious factors, they merely hand them on in the dark. Darbishire's experiments have clearly shown that a recessive gene, although it may be associated with its dominant allelomorph for generations and made inactive, is not influenced by this long association, and loses none of its effectiveness.⁴

So that random and mixed breeding merely cover up morbid tracks. And, in a biological proletariat like the population of modern England, in which most stocks possess the utmost variety of morbid factors,⁵ mixed breeding merely hides and

¹ M.A.K., p. 333.

² See H., pp. 30-31: "There is a certain number of character linkage groups, and it has been shown that this number is the same as that of the chromosomes in the gamete. The members of the different character linkage groups assort independently in accordance with Mendel's second law, while the members of one and the same linkage group, on the other hand, remained linked in inheritance." (Mendel's second law is concerned with the independent association of developmental factors.)

³ M.A.K., p. 413.

⁴ Op. cit., p. 244 *et seq.*

⁵ See Lenz: M.A.R., p. 470. It is true he refers to Germany; but the late war showed that morbidity in the population is by no means less in England than on

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disguises taints until the cumulative effect of concealment produces total degeneracy or lethal disease.

All the trumped-up advantages secured by a healthy man's being forced by law to avoid a close consanguineous union, and to strike a fifty-fifty bargain with a contaminated girl, giving her children the chance of 50 per cent of his health, against the chance of 50 per cent of her diabetes, myopia and hepatic insufficiency, are thus seen to be merely illusory, and the principle by which such a union is enforced is one of universal discord and pollution.

As Professor Castle says : " Continued crossing only tends to hide inherent defects, not to exterminate them, and inbreeding only tends to bring them to the surface, not to create them."¹

I therefore suggest that to-day we are not only in need of a purification of our stocks, otherwise such a body as the Eugenic Society would hardly have any *raison-d'être*, but also that by prolonging our present method of random and mixed breeding, we are now merely living on and consuming the health capital still represented by our uncontaminated stocks.

But even this policy of persistently drawing 50 per cent of the blood of our healthy stocks into the contaminated pool from which each new generation springs, is not and cannot be successful, seeing that degeneracy is showing no signs of abating but rather the reverse.²

We are therefore living in a fool's paradise.

While there is yet time we must canalize our healthy strains and canalize our polluted ones. And, if we cannot compel the unhealthy not to breed, and cannot guarantee to the healthy spouses worthy of them, let us at least encourage both sorts to marry their like, or else compel them to do so.

As Dr. Fritz Lenz says : " Really healthy and efficient families are too valuable to be mixed with the sick and morbid ; they ought, therefore, as far as possible, to intermarry among themselves, as ought also the less desirable."³

The simplest way to effect this eugenic and constructive form

of the Continent. In fact, if we are to believe Mr. Lloyd George, who was then Prime Minister, it was very much worse. See also M.L., p. 404 : " Most deleterious characters are recessive in nature ; there are thus about ten times as many carriers of defects as there are defectives."

¹ Op. cit., p. 224.

² Those who doubt this should read Sir George Newman's latest report on THE HEALTH OF THE SCHOOL CHILD (Nov., 1933. H.M. Stationery Office). Formidable as this document is, however, as evidence of racial decline, it is only one among hundreds of similar documents. See my MAN : AN INDICTMENT (London, 1927), also Note I p. 144.

³ M.A.R., p. 476.

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of mating is not to found research councils and wait patiently until endless experiments at last provide the criteria for sound assortive mating—for this may last so long that, at the end of the work, the nation may be too degenerate to wish to avail itself of them.

The simplest, most natural and most effective way, I suggest, is to break down the barriers now preventing the mating of close relatives, to make it plain to all that these barriers, like many more beliefs in this alleged scientific age, are based on magic, and to spread a new feeling and a new prejudice through the world, which will be against the marriage of unlike or unrelated people.

This would have the immediate effect of canalizing desirability and undesirability, and would straightway separate the sheep from the goats.

True, the morbidity and deaths among unsound and polluted stocks would be heavy, and it would require the utmost courage to pursue the policy. But English people do not usually lack the courage to pursue the things they desire. The question really is, do they genuinely desire health and sanity? Or are they already too completely debilitated to care?

Between 1925 and 1930, 29,132 people were killed in England and Wales by motor vehicles of all kinds. 5,319 of these were children under ten.¹

In spite of this high and utterly futile death-rate from cars, there is no national protest. Why? Because English people wish to have cars and are brave and determined enough to see 30,000 other people *unselectively* sacrificed in five years in order to get what they wish.

Are they, however, prepared to sacrifice *constructively* and usefully many more people than they now sacrifice unselectively and uselessly to the internal combustion engine? It is doubtful.

If, however, they do desire health and sanity much more than cars, here would be a rapid means of securing both, though, as Dr. Crew says, it would be expensive.²

There is no reason to suppose, however, that it would necessarily be an expensive experiment in the healthy stocks. For the investigations of G. H. Darwin, Anstie, A. H. Huth and others into the results of first-cousin marriages, even among our random-bred, contaminated stocks, revealed a surprisingly low incidence of morbidity. In fact, G. H. Darwin found that the

¹ In the last fifteen years 75,000 people have been killed by motor vehicles.

² O.I.I.M., p. 97. "Inbreeding will purify a stock, but the process may be most expensive."

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percentage of offspring from cousin marriages to be found in asylums is no greater than the percentage of offspring from non-related persons, and, as regards fertility, he found that the balance was slightly in favour of cousin marriages.¹

Truth to tell, however, while, from the point of view of sound eugenic policy, close consanguineous and even incestuous mating might immediately be encouraged among tainted and morbid stocks, so that disease and deleterious hereditary factors should become canalized and eliminated as soon as possible, it is neither practicable nor advisable to resort to the closest consanguinity in mating sound stocks, because of the danger of too rapidly isolating uniform strains with a too-limited set of desirable qualities in them.² In the case of really sound stocks, therefore, it would probably be advisable to be content, for a few generations at least, with using pressure only to obtain as many first-cousin marriages as possible. Speaking of these, Dr. Feldman says: "If there is any particularly valuable hereditary quality in the cousins, the marriage between them should intensify that quality in their offspring."³

But for both schemes, a new and very much enlightened attitude will have to be adopted by modern mankind, and much latter-day magic will have to be abandoned. For it is unlikely that a scheme of canalization both of disease and of health could ever be practicable unless accompanied by rigorous artificial selection and legalized infanticide.⁴

¹See a paper read before the Statistical Society, 16.3.1875, on MARRIAGES BETWEEN FIRST COUSINS AND THEIR EFFECTS. The general conclusion on p. 172 is that "there is no evidence whatever of any evil results occurring to the offspring in consequence of the cousinship of the parents." See also R.H., p. 156. See also the AMERICAN JOURNAL OF INSANITY (1869-1870) with its report of a committee appointed in 1869 by the New York State Medical Society to investigate the influence of consanguineous marriages upon offspring. The conclusion is that when a family is free from degenerate taint, marriage among relatives does not reduce the chances of healthy progeny.

²Selection can only act formatively on a stock that is still heterozygous for many of its characters. When once homozygosity has been achieved "further selection is without avail" (H., p. 62). And Dr. Crew adds: "the effectiveness of selection depends on the presence of inborn variability" (H., p. 63). See also Kronacher (op. cit., pp. 45-47), who deals carefully with the danger of concentrating too rapidly to the point of uniformity.

³T.J.C., p. 29. See also p. 75: "From a purely biological standpoint, there can be no reason for interdicting the marriage of the closest relatives." In Germany the law allows special dispensation (obtained from the Catholic or Evangelical authorities) for the marriage of uncle and niece; and in France, article 163 of the Civil Code allows an appeal to the President of the Republic for marriages between uncles and nieces and aunts and nephews.

⁴See Kronacher (op. cit., p. 43). "Inbreeding can only produce the expected successful results if attended by rigorous selection."

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Ten years ago, before many of the facts I have dealt with in these two chapters were even known to me, I read a paper before the British Society for the Study of Sex Psychology, in which I answered affirmatively the question, "Would a revival of incest . . . be beneficial to mankind?"¹

I was, of course, jeered at. But it may be interesting to quote what an eminent biologist has said on this very point.

Writing in 1927, two years after the paper in question, Professor Crew, of Edinburgh, said: "Inbreeding is only disastrous if the ingredients of disaster are already in the stock. Inbreeding will purify a stock, but the process may be most expensive. . . . *It would seem to be a fact, sufficiently secure for the foundation of sociological practice, that incest between individuals of undoubtedly sound stock is a sound biological proposition.*"²

But it may be a long time before mankind, in these democratic times, so hopelessly under the sway of savage magic, will see the wisdom of this course.

Meanwhile, perhaps, the reader will have seen enough and thought enough to appreciate that it was not perhaps pure coincidence that those people whose greatness and beauty enabled them to wrest the first triumphs of culture and civilization from the rude conditions of savage life, were peoples whose will and natural conditions committed them to the closest and most continuous inbreeding, and whose taste and instincts furthermore led them to form separate groups and castes which were given to the closest incestuous matings.

We of a later and degenerate Age can know nothing of their great health and vigour, neither can we imagine the extent of their beauty, will, and character. But, although these things are now inconceivable to us, this does not mean that they are also inaccessible; for we have their practice and their experience to guide us, and if we choose to follow them, all these great achievements may be ours once more.

Against such a lesson from history, quite apart from biological considerations, it ought to be beneath our dignity any longer to allow magic, superstition and effeminate sentimentality to prevail.

¹ This was on March 12th, 1925, though in my DEFENCE OF ARISTOCRACY (1915) I had already expressed views favourable to inbreeding.

² O.I.I.M., pp. 97-100. (The italics are mine. A.M.L.). See also P.B.R.B., p. 74: "For the welfare of the race, therefore, like should be encouraged to mate with like."

CHAPTER IV

THE MORE FUNDAMENTAL DESIDERATA

3. *Beauty and Ugliness (Generally Considered)*

I CLOSED the last chapter with general conclusions as they affect national policy. I have now to state how the findings of the last two chapters affect the individual in the choice of a mate.

Some readers may think I have gone to unnecessarily great pains in order to establish the case in favour of inbreeding and incest. When, however, they appreciate the momentousness of the conclusions I am now enabled to draw, and which had to be drawn with certainty before I could continue my task, they will agree that the undertaking was both necessary and justified in a book of this nature.

The conclusions from Chapters II and III which affect the individual are :—

(1) That no argument can be derived from either history, anthropology, or biology, in favour of the marriage of dissimilar or unlike mates ; consequently that all the popular tags and superstitions recommending this practice are due to modern degenerate notions and the democratic bias against blood, tradition and family pride.¹

All people should, therefore, try as far as possible to select their like in mating. This is an instinctive impulse in both normal men and animals, but in modern man it has become corrupted through sickness and false doctrine.

Strictly speaking, my book might and should end here. For the precept, "Marry your like !" seems all-sufficient, and there can be nothing to add.

The precept, as it stands, however, is not clear or fool-proof. In the first place, because in the highly differentiated stocks of modern Europe and America, "like" must remain an elastic term capable of only approximate application even among

¹ See R.H., pp. 23-24, where Rice speaks in warm support of pride in family and its importance.

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members of the same family (where, owing to heterozygosity, great morphological divergence occurs between brothers and sisters); secondly, because "like" in mating may and should mean a general likeness of type, class, traditions, and race, without, however, precluding the pursuit of an ideal within those limitations; and, thirdly, because so much ignorance prevails even among enlightened people (particularly the young) concerning human morphology and psychology, that a careful summary of what is known about these matters (which alas! is all too little), cannot fail to be of service to those who, while convinced of the soundness of my first precept, may be ill-informed regarding human points.

Furthermore, as ignorance concerning human points may, and undoubtedly does, extend so far as to make people to-day unaware of their own position in the scale of desirability, a detailed discourse on human morphology may remove many of the obstacles to that precise knowledge of self, which is an essential prerequisite of choosing one's like.

(2) That there is no valid biological or eugenic argument against the marriage of near relatives. If there is any sense (only from the sentimental standpoint) in forbidding such marriages, it is confined wholly to unsound stocks. On the other hand, although, by prohibited degrees, to force such stocks to marry outside their own families with sound, strange stocks may be the saving of the progeny of their marriages, this, as we have seen, *is at the expense of sound stocks*; because such mixed marriages of sound and unsound merely spread and conceal taints without getting rid of them, and therefore pollute sound stocks. So that in ultimate analysis, the law of exogamy is a means of sacrificing the sound to the unsound.

It should be everybody's aim, therefore, especially if he or she is sound, to marry as close a relative as possible. As, however, for the moment, the laws and prejudice prevent the choice of any one nearer than a first cousin, it should be a sacred rule in healthy stocks (until the laws are altered) to marry at least a cousin (preferable a first cousin), or failing that, to seek out a mate who individually, and in his or her stock, is as like oneself as possible.

The corollary to this is, that any member of an unsound stock who refuses to marry a relative and attempts to marry into a sound family, should be regarded as a conspirator, trying to undermine that family's soundness.

(3) We have seen regarding human appearance :—

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(a) That it is most important and reveals a good deal about the individual and his value, both physically and mentally. As this is contrary to the notions now popular in Europe and America, which are derived from Socratic sophistry, to the effect that "appearances are deceptive", and "handsome is as handsome does", and "beauty is only skin deep", etc., it is a most important conclusion, which will be elaborated in a moment.

(b) That ugliness or disharmony and asymmetry is a bad sign, and is to be considered as a warning against mating. It is so frequently the result of constitutional disharmony or degeneration, as to make it unsafe to believe, even when evidence to this effect is to hand, that the ugly person is really an exception to the rule. Even the ugly or asymmetrical member of a stock, otherwise consisting of good-looking people, is likely to be the result of disharmony of inherited characters, and *as this disharmony is not necessarily confined to the features of the face, such ugly or asymmetrical people are to be regarded as disharmonious throughout, and therefore discarded.*

No argument about their possessing beautiful souls, or about their ugliness or asymmetry not being their fault, should prevail against this rule.

(c) That beauty, apart from the reason to be adduced in the elaboration of this section below, must, in any case, be sought and pursued in the choice of a mate, because as we have seen, harmony, both physical and psychical, is impossible without it. But, to escape the danger mentioned under (d) an individual's beauty should be checked and, as it were, verified, by a reference to that individual's stock. It is essential, therefore, even when dealing with a beautiful person as a possible mate, to find out about his or her family, and to see as many of his or her relatives as are accessible.

(d) That looks, however beautiful, are not in themselves a sufficient guarantee of desirability—the reason being that, in the permutations and combinations of the developmental factors, a good-looking person may be just a "lucky stroke" in an undesirable stock; that is to say, despite his or her prepossessing exterior, he or she may come from undesirable stock, and therefore bear in his or her germ-plasm undesirable recessive genes. Hence the wise Norwegian proverb: "*Never marry a girl who is the only beauty in her family.*"

Having found a beautiful person as a likely mate, it is therefore

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essential to know the stock of that good-looking person before choosing the latter as a mate.

(4) We have also come to most important conclusions regarding mind and character, and all that has been said about physical beauty applies with equal force to psychological desirability.

(5) We have seen regarding health :—

(a) That the appearance of health, and even a good bill of health, in the individual, are no guarantee of that individual's real soundness. He or she may be merely a lucky combination of the stock's developmental factors, and may conceal recessive determiners of morbidity. *It is essential, therefore, even when dealing with an apparently wholly healthy person, to find out as much as possible concerning the family history, collaterals, etc.*

(b) That health must be sought and pursued in the choice of a mate, because happiness is impossible without it. The real devil in this world is not the embodiment of "sin", but the embodiment of disease. No condonation of "sin", no excuses for "sin", can possibly do a hundredth part of the harm that condonations of sickness and excuses for disease can do and have done.

Now these are momentous conclusions, without which it would have been impossible to proceed, and which could not have been drawn with authority had I dealt less fully with the subject of the last two chapters.

I shall now deal with the conclusions more fully.

Conclusion 1 has been dealt with so exhaustively in the two previous chapters, that there is little more to be said about it. It is now established that, from every point of view, whether eugenic or hedonistic, national or domestic, political or private, it is best for all people to marry their like.

This might well be extended to the like not merely racially and biologically, but also socially and vocationally—an extension of the idea not merely accepted but also, as we have seen, practised among all endogamic peoples, even the English during the Middle Ages, and largely practised in all civilized countries to this day. In fact, in the modern world, it is the last remaining trace we possess of bygone endogamy.

The principle involved is, that one knows one's own class, and therefore that one's criteria of criticism apply best to people

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of one's own standing and social circle. Outside that, one is in the dark and may be misled or deceived; for the social and vocational stranger is judged according to the wrong standards.

The Jews of the past, apparently anxious to secure a proper attitude of reverence in their wives, believed in going down a social step to choose a wife; and the Talmudic passage to this effect has been put into rhyme by the Rev. I. Myers as follows:—

“ Step down in life¹
To take a wife;
One step ascend
To choose a friend.”

But, whatever may be said in favour of this practice in patriarchal communities, in modern civilized societies it would seem to be a golden rule to select a mate from one's own class, quite apart from the fact that all people will more easily find their psycho-physical like in their own class.²

Conclusion 2 has been sufficiently substantiated in the two preceding chapters and there is little to add.

With the inferiority feelings that have spread over civilized mankind through biological unsoundness, it will be difficult for vast numbers to-day to control or check the humble impulse they feel “ to get away from themselves ”, or “ to correct themselves ” by seeking an opposite in mating. These inclinations, which probably arise from faint semi-conscious nausea over self in the comparatively sound, and from pronounced disgust with self in the very unsound, must, however, be checked. Among the former (the sound) they should be regarded as a menace to their soundness, and among the latter (the unsound) as a menace to the sound.

Conclusion 3, which requires elaboration, will now be more narrowly considered, with special reference to sub-divisions *a*, *b*, *c*, and *d*.

(*a*) The doctrine which, as we shall see, was prevalent among ancient civilized peoples that the appearance of a man, the *visible* parts of him, are important as indications of his value whether as a possible sire, a friend, a mate, or what not, received a heavy blow when Socrates deluded his world, and Christianity deluded later generations, into believing that the body was of no con-

¹ T.J.C., p. 26.

² See W.S.H., pp. 58 and 88, where two of the contributors support this view. See also S.H.I.M., p. 176 for a similar view.

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sequence.¹ With the aid of modern science, we are only now recovering from this blow, although, in regard to the intimate connexion between external appearance and personal value, the wise men of all ages have been opposed to Socrates and Christianity.

One of the first to oppose the Socratic doctrine of the negligible character of the visible man was Aristotle, who says: "An animal is never so generated as to have the form of one animal and the soul of another; but it has always the body and soul of the same animal; so that a particular disposition must necessarily follow a particular body. Further still, those who are skilled in the nature of other animals are able from the form [of the body] to survey in each [the passions of the soul]. In this way, he who is skilled in horses, surveys horses, and hunters dogs. But if these things are true (and they are always true), there will be an art of physiognomy."²

The belief in the use of physiognomy as a guide to character and personal value was held right through classical antiquity in spite of Socrates; and the Roman writers, Suetonius, Juvenal and Pliny were familiar with it. Even the Christian Fathers attached importance to it, and, of most men of independent thought since, it may fairly be said that there is hardly one who has not believed in a certain correlation between physical or outward form and physiological and psychological worth.

The sixteenth century produced a crop of writers on the subject; and names as famous as Bulwer, Lavater³ and Franz occur in the seventeenth and eighteenth centuries.

Owing, however, to the association of physiognomy, as an art, with fraud and quackery, its study must have been greatly discouraged; and, as the imperfect discoveries of science throughout the seventeenth, eighteenth and early nineteenth centuries seemed to supply no knock-out blow to the Socratic

¹ Socrates is certainly said to have predicted the promotion of Alcibiades from his appearance (PLUTARCH'S LIVES: ALCIBIADES) and Apuleius (DE DOGMATA PLATONIS, Book I, Chap. I. Trans. by G. Burges, 1859) also reports that he perceived Plato's ability when the latter was a child. Olympiodorus, in his life of Plato, confirms this. But his doctrine of the paramount importance of the invisible in man, and his tell-tale remark on physiognomy, when he bade a man speak that he might see him (Apuleius: FLORIDA II, Bohn trans.) show that he did not really believe in what he read from the body, and could not rely on his vision in judging men.

² ON PHYSIOGNOMY (trans. by T. Taylor, London, 1812, Chap I).

³ Lavater himself (1741-1801) quotes with approval Christian v. Wolff (1679-1754), C. F. Gellert (1715-1769), J. G. Sulzer (1720-1779) and J. G. Herder (1744-1803). See ESSAYS ON PHYSIOGNOMY (trans. by Thom. Holcroft, 17th Ed., pp. 24-30).

LAWS AGAINST PHYSIOGNOMY

and Christian belief that the external man was unimportant and that a pure soul could redeem any amount of physical monstrousness (no matter how foul), physiognomy, or the science of "human points", became discredited. This did not, however, prevent animal breeders and trainers from clinging rigidly to a belief in the importance of animal "points", and the science of animal physiognomy thus continued to flourish down to the present day, and it is both elaborate and rich in reliable data, while human physiognomy has centuries of lee-way to make up.

As early as 1598, by an Act of Elizabeth (39, c. 4), "all persons fayning to have knowledge of Phisiognomie" were liable to be publicly whipped. This was more or less confirmed by 13 Anne, c. 26, and again by 17 George II, c. 5, though the Vagrancy Act of 1824, which re-enacts the latter, specifies only palmistry.

Such acts, though they doubtless suppressed much fraud and quackery, were not calculated to encourage the scientific study of physiognomy, at least in England, and that probably accounts for the hesitating manner in which a profound student of humanity like Shakespeare refers to human features as a guide to character and personal worth.

In two plays he seems to endorse the view that sound inferences can be drawn from the reading of a face, and in two others he denies it.¹ This is reminiscent of the author of ECCLESIASTICUS, who first says: "*Commend not a man for his beauty; neither abhor a man for his outward appearance*", which is tantamount to affirming that we cannot infer enough from appearance to warrant a definite attitude; and then says: "A man may be known by his look and one that hath understanding by his countenance when thou meetest him."²

La Bruyère is another who wavers between a denial and a full acceptance of physiognomy. In one chapter he says: "*Il n'y a rien de si délié, de si simple, et de si imperceptible, où il n'entre des manières qui nous décèlent. Un sot ni n'entre, ni ne sort, ni ne s'assied, ni ne se lève, ni ne se tait, ni n'est sur ses jambes, comme un homme d'esprit*"; and in another he says: "*La physiognomie n'est pas*

¹ MACBETH, I, 4. "There's no art to find the mind's construction in the face." And MEASURE FOR MEASURE, III, 2: "O what may man within him hide, though angel on the outward side." Now compare RICHARD III, III, 4: "For by his face straight shall you know his heart," and CORIOLANUS, IV, 5: "I knew by his face that there was something in him." Bacon is less hesitating. He says (OF THE PROFICIENCY AND ADVANCEMENT OF LEARNING, Book II): "For the lineaments of the body do disclose the disposition and inclination of the mind in general."

² Chaps. II, 2 and XIX, 29, respectively.

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une règle qui nous soit donnée pour juger les hommes : elle nous peut servir de conjecture."¹

Lavater, although too subjective to be scientific, is among the first and greatest to insist on the necessary connexion between the visible and the invisible aspects of man.² Schopenhauer also believed the visible to be a reliable guide to the invisible aspects of man. He says : " Every human face is a hieroglyph which can at any rate be deciphered, and the key to which each of us bears complete in himself. As a rule, indeed, a human face speaks more interestingly than the mouth ; for it is the compendium of everything that the mouth can possibly say." Further, he says : " A human face says exactly what the person is, and if it deceives us, that is not its fault but our own."³

Most of the great novelists, including Dickens,⁴ Scott,⁵ and Balzac were believers in physiognomy.

Balzac says⁶ : " The laws of physiognomy are exact, not merely as applied to character, but also in regard to the fatefulness of life. There are such things as prophetic faces."

History has recorded one or two instances of the instinctive and learned use of physiognomical science by people of note. The means employed by Joan of Arc in discovering Charles VII among his courtiers at Chinon, and by Galeazzo Visconti's son (the future first Duke of Milan) in selecting Petrarch from among a number of other visitors and leading him up to his father, were doubtless instinctively physiognomical. But when Philip, Earl of Pembroke, who had great judgment in painting and possessed

¹ L.C. (DU MÉRITE PERSONNEL and DES JUGEMENTS respectively). Bacon said much the same thing about the " motions of the countenance and parts of the body ", and said it before La Bruyère. (See ADVANCEMENT OF LEARNING, Book II.)

² Op. cit. See particularly pp. 13, 14, and 15. " Calm reason revolts at the supposition that Newton or Leibnitz ever could have the countenance and appearance of an idiot " . . . , etc.

³ PP., Vol. II, Chap. XXIX.

⁴ " We are all natural physiognomists, our fault lies in not heeding our instincts, or first impressions sufficiently—by allowing people to come too near to us, by their false actions explaining away their real characters." This is strange confirmation of Schopenhauer, who says (P.P., Chap. XXIX) : " A face gives the right impression the first time. In order to get it purely, objectively and unadulterated, we must not enter into any personal relations with its owner—aye, if possible, the latter should not have spoken." How much more profound Dickens and Schopenhauer here are than old Socrates, with his " Say something, that I may see you " !

⁵ Examples abound. See especially IVANHOE, Chap. VII, with its analysis of Prince John.

⁶ UNE TÉNÉBREUSE AFFAIRE, Chap. I. See also LE COUSIN PONS, Chap. XIII. Byron also believed in physiognomy. E. J. Trelawny reports him as saying : " I always watch the lips and the mouth : they tell what the tongue and eyes try to conceal." (RECORDS OF SHELLEY, BYRON AND THE AUTHOR, Chap. XII.)

IGNORANCE OF HUMAN "POINTS"

a valuable collection of portraits, used his skill in reading men's faces in order to advise his sovereign, James I, concerning the characters and dispositions of new ambassadors arriving at Court, he probably acted more or less scientifically, although his natural sagacity appears to have been great. The great Prince of Condé and even Louis XIV might also be mentioned in this connexion, as also the Emperor Hadrian, of whom it is said that he was so proficient a physiognomist that he was able to discern by the countenance whether a witness, summoned to give his testimony upon any doubtful matter, spoke the truth or lied.

But when once we have recognized the soundness of Aristotle's position, as stated above, and appreciated the inevitable interdependence of body and mind and the consequent oneness of the invisible and the visible man¹—i.e. when once we have called the ingenious bluff of Socrates, we must conclude with Schopenhauer that, if we go wrong in reading character and personality from externals, it is not that the externals lie, but that we ourselves are inefficient or untutored in the reading of the signs.

It is, of course, true that the long neglect in Christian countries of human "points" and the strong prejudice of Socratic and Christian tradition (backed by all the unpleasant-looking people on earth)² against judging men by their visible aspects, have—apart from legislation—impaired all native human skill and knowledge regarding physiognomy, so that only the very few are now able to rely even on their instinctive reactions in this matter. But this, again, does not mean that the knowledge is not there to be learnt, or that there is no such things as a correlation between appearance and inner nature. It merely means that, owing to a false philosophic and religious doctrine, widely circulated, greatly welcome to a vast number of people, and almost universally held until a century ago, mankind in civilized countries has neglected to learn or elaborate the alphabet of that mute language which is personal appearance.³

Nevertheless, widely as the belief is still held among thousands of ignorant and pious people that appearance counts for nothing,

¹ A position which modern science is rapidly establishing. Dr. Draper does not speak of man as body and mind. He calls man a "psysome" (D.M., p. 147). See also Sir C. Sherrington: *THE INTEGRATIVE ACTION OF THE NERVOUS SYSTEM* (Yale Univ. Press, 1926, p. 387).

² Who, in random-bred populations, are always bound to be plentiful.

³ Only in vitally important services (the Navy, Diplomacy and certain Colleges) does a candidate for election still have to be passed as desirable apart from his academic achievements and health. Physiognomical criteria are a dead letter almost everywhere else, and people are wholly dependent on references and credentials.

THE CHOICE OF A MATE

even those who hold it most rigidly constantly betray in their unguarded daily routine that, deep down they have an instinctive belief in the correlation of the visible and the invisible man. For instance, the average Puritan, who would indignantly deny the claims of physiognomists like Aristotle, Lavater, and Schopenhauer, would think it quite natural for his daughter, on returning from a dance, to declare that she had fallen in love at first sight. Nor would he scruple, on inspecting the young man on the following Sunday, to say that he did not like the "look" of him at all. And yet his daughter only fell in love by impressions entirely physiognomical, and he himself judges the young man adversely along entirely similar lines.

As a rule, therefore, it will be found that what undermines modern people's faith in physiognomy is not the unreliability of the sign language of the art, but their own complete ignorance of this language, associated, as it often is, with a Socratic prejudice against such sign-language in general.

It was not, however, until a scientific investigation on modern and objective lines was begun, that any hope could be entertained of establishing authoritative rules of physiognomy, and for this investigation, which is still (compared with other sciences) in its infancy, mankind is indebted to such thinkers as Sir Charles Bell (1806), Herbert Spencer (1854), Darwin (1872), Mantegazza (1890) and the modern school of human morphologists, including Dr. Ernst Kretschmer, Dr. MacAuliffe, Dr. George Draper, Dr. Louis Berman, Professor Achille de Giovanni, and a man who claims to have preceded all of the latter class, Karl Huter—all of whom have written between 1890 and the present day.

It is to be hoped that the discoveries of these men may re-educate Christian populations in the long-lost art of physiognomy; and, although many of the conclusions so far reached may be tentative and transitory, the advances made in the last forty years have been enormous.

Perhaps the most powerful, convincing and lucid statement of the scientific case in favour of physiognomy as a guide to character and disposition is the comparatively early contribution of Herbert Spencer in his memorable essay on PERSONAL BEAUTY, published in 1854. It is, of course, impossible to reproduce it *in extenso*, but it is so valuable that everybody should read it. As I have said before, Spencer had few Socratic, and hardly any Christian prejudices, and this freedom from shackles which hamper the thinking of most people on this subject, enabled him to open

MODERN PHYSIOGNOMISTS

the whole controversy between modern science and Christianity on the subject of human morphology with wonderful skill and persuasiveness.

He shows conclusively that character and appearance must be related, and with his customary clarity adduces numerous examples "in which the connexion between organic ugliness and mental inferiority, and the converse connexion between organic beauty and comparative perfection of mind, are distinctly traceable."¹ But more of Herbert Spencer anon.

Dr. Kretschmer has stated categorically that "In the majority of cases, indeed, on the average . . . the psycho-physical correlation may be clearly and unmistakably recognized. We see a similar correlation between the physical and psychic characteristics in the pathology of the generative glands among castrates and eunuchs." And, further, he states as regards a person's physical nature: "The face is the visiting card of the individual's general constitution."²

Dr. MacAuliffe declares tersely: "*C'est une prédominance physiologique et morphologique qui donne à chacun de nous ses caractères spécifiques,*"³ and in a series of manuals he works out this principle in great detail.

Dr. George Draper, as I have already shown, can draw no distinction between the psyche and the soma (mind and body), and, as we shall see, definitely associates not only different propensities, but also different diseases with specific types and sexes.⁴

Dr. Berman, with some exaggerations which time and further investigation may help to moderate, connects definite types of character and appearance with particular varieties of endocrine balance. Professor Achille de Giovanni works on the basis of Kretschmer and MacAuliffe, while Karl Huter, who claims to have preceded them all, anticipates Kretschmer and MacAuliffe. There are several other minor people, disciples of Kretschmer and MacAuliffe, but none greater.

Dr. Van de Velde who, as a scientific critic, it may be assumed is interpreting the conclusions of the above investigators for his

¹ P.B., p. 389.

² P.C., pp. 38 and 39.

³ T., p. 12. "Each of us derives his specific characteristics from his predominant physiological and morphological traits." See also M.L., p. 313: "All individuals possessing the same genetic contribution, i.e. belonging to the same genotype and having experienced the same history, will exhibit the same characterisation, i.e. will belong to the same phenotype."

⁴ D.M., p. x.

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readers, thus sums up the modern scientific attitude towards human physiognomy and morphology :—

“ The character of the individual is chiefly determined by his or her constitution, and . . . this constitution is also expressed in the physical formation.” A little later on he acknowledges “ the connexion between the character and the formation of the body, in the sense that we can deduce in typical cases from the visible what is probably the nature of the invisible.”¹

Thus we are back at the position of Aristotle and the ancients, though with this difference, that modern discoveries in human physiognomy and morphology are based upon objective rather than subjective data, and are the outcome of a method now approved by international science as the only one capable of yielding practical and reliable results.

In the choice of a mate, therefore, we must act on the assumption that appearance counts for a very great deal, that it is a language that can be read with a certain amount of accuracy, and yields reliable information concerning the invisible qualities behind the visible façade.

But it is of the utmost importance in applying this conclusion in our daily lives, always to bear in mind the consequences of the two rules laid down on pages 60, 71, 72 *supra*, which may now be paraphrased as follows :—

(1) That in an individual who is like the other members of his or her stock, whose stock does not show much variation, and who is therefore not improbably the outcome of inbreeding, *appearance is a very certain guide to character and disposition.*

(2) That in an individual who is unlike the other members of his or her stock, whose stock shows marked variation, and who is therefore not improbably grossly cross-bred, *appearance is not such a very certain and reliable guide to character and disposition.*

The latter rule holds good more particularly when the individual in question is either above or below his stock in appearance.

For example, if in a stock consisting of variously ugly or repulsive people one member is very attractive (a setting we can sum up briefly and graphically by the idea of a Rose among Thorns) a good appearance, because it may conceal all the undesirable qualities of the rest of the stock in a latent form, is not to be

¹ S.H.I.M., pp. 197 and 198. See also La Rochefoucauld (MAXIMES) : *La force et la faiblesse d'esprit sont mal nommées ; elle ne sont, en effet, que la bonne ou la mauvaise disposition des organes du corps.*”

NEW RULES OF SELECTION

trusted. *Ergo*, all Roses among Thorns should be classed rather below the plane which their beauty and character appear to suggest. And since this situation appears in numberless modern novels, it is important to maintain the knowledgeable and critical attitude to the type, because the whole Rose-among-Thorns situation is one which can be misunderstood only in an atmosphere saturated with Socratic and Christian values.¹

On the other hand, in a stock of good-looking and desirable people, if one member is exceptionally unattractive (which is the case of the Black Sheep), his or her unattractive appearance in this situation may obviously conceal, in a latent form, all the desirable qualities visible in the rest of the stock. *Ergo*, all Black Sheep should be classed rather above the plane their appearance and character seem to suggest.

Let all unscrupulous Christian debaters, however, be reminded that if here our conclusion appears to be the same as that recommended by Christian morals, it is not because Christian values assume a biological attitude towards Black Sheep, but simply because in this case, the sentimental attitude happens, by a fluke, to coincide with the biological.

Now this is a principle, and a set of rules, I have not found mentioned, much less, therefore, emphasized, in the works on human morphology and physiognomy referred to above, and its omission in them constitutes a grave blemish.

In all my references to the conclusions reached in these works in the sequel, therefore, the reader is requested to bear in mind the two essential rules outlined above, which, for convenience, we may call the Rose-among-Thorns, and the Black-Sheep rules, otherwise he may go as far astray as the scientists just referred to have frequently done.

The reader now sees the value of having prefaced these chapters on human appearance by the elaborate investigation of Chapters II and III; for it is owing to an inadequate understanding of the laws of breeding, that the average scientific morphologist and physiognomist has hitherto failed to produce the rules above outlined.

¹ In the ancient tale of CINDERELLA, it is significant that Cinderella is always depicted as the only beauty in a group of related ugly females. But the latter are her step-sisters, i.e. not blood-relations, thus her desirability is biologically feasible. Had the story been invented recently, Cinderella would probably have been made the only beauty in a family of blood-relations, and such is the biological unsoundness of modern thinking, that no doubts would have been expressed as to her desirability, although an exception in the stock.

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Truth to tell, in random-bred stocks, all the rules and principles of scientific physiognomy and morphology require much more cautious application than in in-bred or pure stocks. And everything I shall have to say on the lines of Kretschmer's, Berman's or MacAuliffe's discoveries will always be subject to this proviso—that morphology and physiognomy, as guides to mating in random-bred stocks, are much more difficult and complex sciences than in pure and in in-bred stocks.

Conclusion 3 (b). Mankind has always had an instinctive dislike of ugliness, for which science has only recently begun to find a justification.

Whatever insincere highbrows like Socrates and some of the Christian Fathers may have had to say in defence of human ugliness, the people, the common folk, in their instinctive wisdom, have everywhere regarded it as ominous, and observed the invariable habit of depicting their bad men and evil spirits as ugly, and their good men and benign spirits as beautiful. Even now, after two thousand years of Christianity, it is only in middle-class drawing-rooms, saturated with Christian and Puritanical sophistry, that beauty is suspected as a mask for wickedness, and ugliness as a mask for divinity. The people still think that wicked and dangerous people must be ugly and that good and desirable people must be good-looking.

The very fact that the ugly have, until Socratic and Christian times, been at a disadvantage, is perhaps best proved by the Socratic and Christian transvaluations themselves. For there would have been no need of the Socratic bluff about man's invisible side being his most valuable side, had not ugly Socrates and all those like him wished to save their self-esteem.

Deep down in the human ganglia there must very early have been established a profound suspicion of ugliness, owing to the countless examples of physical and mental disharmony with which experience had made mankind familiar, and to the unpleasantnesses humanity had invariably suffered at the hands of disharmonious people. Physical and mental disharmony, as we have seen in Chapters II and III, is, however, associated not merely with temperamental lability and unreliability, but also with di ease and aberrations of all kinds, and above all with ugliness.

Naturally, therefore, the plain, the ugly and the deformed, must, almost from the beginning of human consciousness, have found themselves at a disadvantage; and it is not surprising that,

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at some time or other, an ugly man's insurrection or revolt should have occurred, with the object of changing the situation to the advantage of the ugly. Socrates, with his hoax about the superiority of the invisible side of man, performed the revolutionary feat, and Christianity, by interpreting Socratic values to the mob, made the revolt popular.

The uglification of humanity then began in all earnestness, owing to the fact that the rapid elimination of the ugly, hitherto effected by the difficulty they found in mating, to all intents and purposes ceased; and we have now reached a stage of development when plainness, or actual ugliness, is so common that a beautiful woman and a handsome man are phenomena sufficiently rare to be talked about.

It is not, however, only the Christian and Socratic hoax about the superiority of the soul that has promoted ugliness, but also the very definite hostility to life which is implicit in Socratic and Christian values. As I have shown above (pp. 31-32 *ante*), the Christian regards beauty as dangerous because it is a lure to life and the pleasures of life. A beautiful woman, like a fine man, stimulates the instincts of procreation. Now this is, of course, very wicked, according to Christian notions, seeing that sexual intercourse was the original sin of mankind. The consequence is that, wherever Christianity has prevailed, ugly people have been favoured and regarded as particularly safe and holy, because in them there was no emphatic lure to sin, to life, to procreation. Inevitably, therefore, Christianity was bound to imagine its own highest man, Christ, as ugly, and, as we shall see, it did not scruple to do this.¹ In this way Christianity has exerted a powerful influence in favour of ugliness, and hence in favour of degeneracy and disease.

As there is now no doubt that psycho-physical disharmony and therefore sub-parity is the characteristic of the ugly person, modern science has reached the conclusion that definitely morbid health-readings are to be made from the mere fact of ugliness.

Thus Kretschmer, speaking of various "dysplastic" types, says: "In all these cases the æsthetic valuation 'ugly' coincides with the medico-biological valuation 'abnormal'."²

¹ See pp. 183-184 *infra*.

² B.M., p. 309. "Dysplastic" means, "such forms of growth as vary markedly from the average and commonest form of the type in question" (P.C., p. 65). Kretschmer also says: "The same physical creations which are outside of æsthetic 'good proportions' are also usually physically and spiritually outside the realm of the greatest 'healthiness'" (B.M., p. 309).

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There is also an old German medical proverb which reads : "*Hesslichkeit stellt eine schlechte Prognose vor*,"¹ while Dr. George Draper has this extremely significant passage : " If one notes the general appearance of hospital-ward inmates, the average standard of beauty in the ordinary accepted sense is surprisingly low. It is as though ugliness, being an expression of bad modelling in respect of features and body proportions, expressed in the morphological panel a sort of genetic bungling. In such folk, inadequacies in other phases of the total personality may not unreasonably be expected."²

Long before any approach to certainty had been attained in these matters, Herbert Spencer, in the brilliant essay already quoted, wrote : " The aspects which displease us are the outward correlatives of inward imperfections."³ Here, the intimate correlation now known to exist between the visible and the invisible man, is stated as a fact by Spencer, a conclusion which adds great lustre to the reputation of a man too often foolishly belittled by the pygmies of to-day.

Writing thirty-three years after Spencer, H. T. Finck, in an enlightened work, said : " From the æsthetic point of view, ugliness is disease ",⁴ and in three different passages in his two volumes he lays stress on the fact that owing to the influence of Christianity " physical beauty was looked on as a sinful passion in the Middle Ages."⁵

Many years before the Great War, when these various views on the significance of ugliness were quite unsuspected by me, I was struck, when visiting the asylum of Waldbrühl in Germany and the asylum at Epsom, by the disturbing ugliness of the inmates as a whole. But I appealed in vain to my medical friends for data, if any were known, concerning the relationship between ugliness and insanity.

There is, however, one observation which it is open for anyone to make, and that is to note the consistent association of extreme plainness, merging into disgusting ugliness, with abnormality, among mental defective children. Anyone living near a school or home for mental defectives, who has opportunities for seeing the pupils out for exercise, cannot fail to notice this. And yet, incredible as it may seem, it is an association hardly

¹ " Ugliness makes the prognosis a bad one."

² D.M., p. 59.

³ P.B., p. 393.

⁴ R.L.P.B., II, p. 93.

⁵ R.L.P.B., I, p. 173, and II, pp. 81 and 287.

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commented upon in the literature of psychiatry. This shows to what extent Socratic values have infected modern men, even in science.

In an old work, *SANITY AND INSANITY*, Dr. Mercier certainly refers to the "indisputable fact that the vast majority of idiots and imbeciles are stunted and undersized,"¹ but does not associate ugliness with dementia. Describing the children in reformatories, Dr. E. S. Talbot, writing eight years later, does speak of the boys as being "ugly in feature", and says that they "have, as a rule, repulsive appearances";² but as he is speaking of the criminally weak-minded, and the factor of morality enters as a term into the argument, the statement is not very valuable. Modern people can always be found by the thousand who, owing to their moral indignation, will say even untruthfully of a criminal or immoral person that he or she is ugly; but they are less inclined to be merely truthful regarding the ugliness of the afflicted, whether insane or mentally defective; because, with the latter, the absurd plea, "Oh, it isn't their fault," arises, and seems to justify either a glossing over of their ugly appearance, or else deliberate blindness to it.

Nevertheless, Dr. E. S. Talbot seems to have been unusually vigilant with regard to this question of bodily asymmetry or defect associated with a defective nervous system or low intellectual power. He says: "It is very common to see disordered conditions of the nervous system in children with defective construction of body."³ He also points out that in the degenerate classes "the ears of the same individual differ as much as one inch in height," and that nearly 50 per cent of the criminals of the Elmira and Pontiac Reformatories had arrested development of the upper jaw.⁴ Further, he says: "As excessive asymmetry of the body is one of the most noticeable of the stigmata of degeneracy, it is not astonishing to find that this asymmetry expresses itself both in the position as well as in the size and structure of the eye,"⁵ and "since deformities of the head, face, jaws, nose, antra, vaults, etc., are common in neurotics and

¹ London, 1890, p. 173.

² D.C.S.R., p. 19. See also D.O.M., pp. 35-36 and 601, where Darwin, on the authority of Vogt, etc., says: "Idiots are very often hairy and they are apt to revert in other characters to a lower animal type."

³ D.C.S.R., p. 155. He admits that disordered conditions are also found among the apparently normally constructed, but does not say they are common in the latter.

⁴ *Ibid.*, pp. 183 and 186.

⁵ *Ibid.*, p. 206. See also pp. 213-214, 218, 266, 269, 280-281.

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degenerates stigmata of the carbones must occasionally take place.”¹ There are many data of the same kind in the remaining chapters of the book.

For the sake of the reader who is fresh to the study of the æsthetic values “ugly” and “beautiful,” as they relate to humanity, particularly in mating, it ought, however, to be pointed out that when used inter- racially these words have not only no necessarily æsthetic significance, but also no necessarily morbid or other implication. When a fair young Parisian lady, confronted by a negro waiter, exclaims: “*Dieu qu’il est laid!*” or when a fair Cockney girl, meeting with a Chinaman, mutters under her breath, “Christ! what a clock!” it is surely obvious that the word “ugly” (*implied* in the second remark) can have no æsthetic or morbid implication. It is merely the instinctive reaction of one race to the ideal of another, a reaction by which that ideal is rejected.

It is only when races grow unhealthy, sophisticated, lose their taste, and allow their sound instincts to be corrupted, that the word “ugly” can be used inter- racially (from the mating standpoint) to imply a recognition of morbidity. Otherwise the word used inter- racially means *in extenso* merely this: “You may be sound and all right as a negro or a Chinaman; but to me you are repulsive and therefore to be rejected.”

As we shall see in a moment, every race postulates its own highest examples as the standard of absolute beauty. A race, uncorrupted and sound must, therefore, pronounce the word “ugly” in regard to all other racial standards of beauty (and this it does and always has done), otherwise its mating judgments would amount, in practice, to bringing about the evanescence of its own race—an end which, as we have seen, no healthy race desires.²

Consequently, it is only within the same race that “ugly” should have implications of psycho-physical abnormality and morbidity. Though this too requires some explanation; because “ugly” even within the same race, often acquires peculiar connotations unconnected with morbidity.

For instance, in a mild, urban and rather effeminate culture, the word “ugly” is often carelessly used to reject a person

¹ *Ibid.*, p. 283.

² See Charles Comte: *TRAITÉ DE LÉGISLATION* (Paris, 1835, I, Book III, Chap. IV, pp. 34-44) for interesting examples of the rule that each race imagines its own ideal of beauty as perfection and other ideals as “ugly”.

WRONG USE OF WORD "UGLY"

whose only stigma is that his or her face is more severe, more stern, more ferocious, or more sensual than the average face in the community, without, however, manifesting any signs of that cogenital disproportion, disharmony or asymmetry which indicates biological inferiority, and from which ill-health or a faulty constitution, combined with mental instability, may be inferred.

I have come across so many examples of this that it seems to be worth while to dwell on the matter a moment. "Ugly" used in this way cannot have any implications of morbidity. It is simply an offensive comment on someone unlike the person making it, and is a further indication of the instinctive tendency of like to mate with like.

Ferocity, severity, sternness, or sensuality, are no more necessarily "ugly" than lack of these qualities in a face, provided they are not accompanied by the disproportion and disharmony above described. Evidences of great passion in a person's features also often provoke the comment "ugly" in smug, middle-class folk, whose passions have all been bred out. I have actually come across a mother who, confronted with a picture of unusual passion in the features of one of her daughters (possibly the only one to have collected up in her person all the passion of the rather passionless stock), described this one daughter as "ugly" and the rest as pretty.¹

Here again, "ugly" can have no necessarily morbid connotation. It is simply an ignorant manner of commenting on a personal appearance, which promises to reintroduce into a smug, safety-first home the disturbing element of a great passion.

In the same manner, the inter-class and inter-caste use of the word "ugly" need not necessarily have any morbid implication. When an aristocratic woman calls a coarse ploughboy or a blowsy dairy-maid "ugly," and the latter gazing at the aristocrat and her children, pronounces the same word, it need not have any condemnatory value from the æsthetic or health point of view. What happens is this—the aristocrat, thinking subjectively, says "that ploughboy and that dairy-maid do not comply with my standard of beauty, therefore they are ugly." And the other class thinks the same.

¹ Once at a party in Suffolk, a robust middle-class girl almost apologized to me for her bursting health. Evidently she used the comment "ugly" about herself because of her conspicuous departure from her debilitated and bloodless human environment. See also R.L.P.B., II, p. 80: "A pious dame in Boston seriously meditated the duty of having some of her daughter's sound teeth pulled out, so as to mitigate her sinful beauty."

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To fail to feel sexual stimulation in contemplating even a beauty of another race *or class*, may legitimately provoke the comment "ugly"; but, in such cases, it is important to appreciate the limitations of the word. An aristocrat cannot imagine the amount of coarseness and sensuality a workman may need in his mate to satisfy his sexual desire, neither can a workman imagine what an aristocrat needs.

A good proportion of the alleged "ugly" people of history, who were nevertheless estimable or desirable, probably fall under this head; that is to say, they were classed as ugly by their friends, enemies and biographers, probably because they either departed from a class ideal, without being necessarily morbid or disharmonious beings, or else departed from an ideal of a whole Age by being too fierce, too sensual, too hard or too soft. Lorenzo the Magnificent certainly comes under this head now¹ as did probably Du Guesclin in his day. On the other hand, a really ugly and repulsive man, like Leo X, receives an embellished exterior from his biographers because of the high favour he enjoyed during his lifetime. A more recent, and presumably less-biased writer, however, is able to describe him as follows: "Leo X was of middle height, with a large head, a reddish complexion, and projecting eyes; he was so short-sighted as to be always obliged to use glasses . . . suffered much from a disease that made it unpleasant to approach him . . . and was very corpulent and unable to endure any prolonged fatigue."²

There is another class of so-called "ugly" person, however, who in everyday life or in history should be exonerated of any charge of morbidity or biological inferiority, and that is the person whose "ugliness" is the result of a disfigurement received during his lifetime. A superficial Puritan, like Madame de Sévigné, might inveigh against Pelisson's extreme plainness; but on the whole, healthy, normal women are particularly gifted at seeing behind the mask of mere disfigurement, as is shown by the great love Mirabeau inspired, not only in Sophie, but in other women, although he was alleged to be exceedingly ugly, and suffered from the same accidental disfigurement as Pelisson. Both had had virulent attacks of small-pox, and both had violent and passionate features; but there is no evidence, as far as I can

¹ See Adolf Stahr's withering criticism of his features in FRA GIROLAMO SAVONAROLA, EIN LEBENSBIILD.

² Prof. Pasquale Villari: THE LIFE AND TIMES OF NICCOLO MACHIAVELLI (4th Edit., London, II, p. 235).

WOMEN AND MALE UGLINESS

see, that either had that congenital ugliness which means disharmony and biological inferiority. True, Mirabeau died when he was only forty-two years of age, but his life had been as violently dissipated as his nature was passionate.

These cases furnish yet another reason why the verdict of history concerning so-called "ugly" people should be accepted with caution, particularly when the extreme Christian uses the examples of such historical "monsters" to argue that one may be very "ugly" and yet very desirable.¹

In mating we are not concerned with the superficial disfigurements of a temporary illness, accident or fight, we are chiefly concerned with the "ugliness" indicating some deleterious factors in the germ-plasm, revealed by constitutional and physiological disharmonies in the individual. It is this sort of ugliness alone that cannot and must not be excused; and, left to themselves, and unbiased by unhealthy values, sound women usually detect and reject a mate betraying it.

When, therefore, Caroline Schlegel, in one of her letters, hastily concludes from Sophie's love of Mirabeau that "what women love in men is certainly not beauty," she is writing nonsense. If, as a rule, women fail to be sexually stimulated by the so-called "barber's model" sort of man, it is not because they are insusceptible to masculine beauty, but because such beauty as the barber's model possesses is frequently effeminate, and more rugged and more stern features in the male are often and quite erroneously regarded by an effeminate age as "ugly." To argue from this, however, that women are not concerned with congenital male beauty, denoting biological superiority, is fallacious.² But more of this anon.

Another form of ugliness should be referred to, namely, that which Darwin mentions in his *DESCENT OF MAN*, as "an approach to the structure of the lower animals," and which

¹ See, for instance, the Puritan Emerson, who says (*ESSAY ON BEAUTY*): "Those who have ruled human destinies, like planets, for thousands of years, were not handsome men." He gives no evidence for this wild statement. But it shows the Socratic tendency of his thought. What about Buddha, Mahomet, Confucius?

² See p. 35 *supra*. Schopenhauer too thought women indifferent to male looks, but adds, "they never love an unmanly man" (*W.W.V.*, II, Chap. 44). Weininger, who raided Schopenhauer's works and stole from him his theory of the complete male (M.) and complete female (F.) necessary for "true sexual union" (cf. *S.C.*, p. 29, with *W.W.V.*, II, Chap. 44), also believed women were not attracted by male beauty. Regarding Weininger's lack of originality, see *G.K.*, I, pp. 484-485, where Hirschfeld says Weininger stole his theory from him (Hirschfeld). But Schopenhauer preceded them both.

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Herbert Spencer, in the essay already quoted, describes at length as an approach to inferior races.¹

This type of ugliness, since it denotes, in a superior and cultivated race, a state of reversion and therefore degeneration, is quite rightly rejected in mating. It is frequently seen among very much crossed stocks.

To sum up this section on ugliness, we have seen that there are serious reasons for associating repulsive or plain features (when they are not merely different from either race, class, fashion or type ideals) with biological inferiority. We have also seen that it is important to distinguish the ugliness of an accidental disfigurement from that which is congenital, the former being of a kind that may be safely overlooked, the latter being of a kind that may never be safely overlooked.

The very positive statements regarding the connexion between beauty and health, which we shall be reading in a moment, denote, if we consider their negative implication, that ill-health and ugliness must be related; and, as we have seen, the conclusions of modern science are tending to regard this relation as established.

In mating, therefore, congenitally ugly people should be avoided as biologically inferior, and this rule applies to all such people, although a less severe judgment may perhaps be made in the case of the "Black Sheep" whose whole stock reveals superior and attractive traits. And, seeing that there can be no such thing as biological inferiority without correspondingly objectionable traits in the psyche, ugly people should be avoided also because, as a general rule, they have ugly minds.

Balzac says: "In order to incur the least possible amount of misery in marriage, the twofold prerequisite of success is that the woman should be very gentle and tolerably ugly."²

The great novelist and psychologist is evidently thinking, like a typical Frenchman, chiefly of the dangers of cuckoldom. But, for once, Balzac reveals a lack of penetration. He seems not to have known of the theory of compensation in psychology,³

¹ D.O.M., p. 584 and P.B., pp. 390-391.

² P.M., p. 96.

³ Yet both Bacon and Byron had written about it before him. In his essay on DEFORMITY, Bacon said: "Whosoever hath anything fixed in his person that doth induce contempt, hath also a permanent spur in himself to secure and deliver himself from scorn. Therefore all deformed persons are extreme bold. . . . Also it stirreth in them industry, and especially of this kind, to watch and observe the weakness of others, that they may have something 'to repay'." In Byron's THE DEFORMED TRANSFORMED (Part I, Sc. I) we read:—

RESENTFULNESS OF THE UGLY

of the consequences of resentment, and of inferiority feelings. He did not sufficiently appreciate the fact that the ugly person, by being constantly aware, in spite of Socratic and Christian sophistry, of his or her inferiority, tries constantly to compensate for the defect, and this compensation takes any form and may be, and frequently is, at the expense of the immediate human circle.

“Since I am so ugly,” said Du Guesclin, “it behoves that I be bold.”¹

This is typical.

The inferiority feelings of the ugly person also make him or her resentful, and resentful people are torn by conflicts. They long to “pay some one out” for what they resent, and their attachment to, and dependence upon, those about them often makes it difficult for them to do so. Like the kitten whose tail is pinched by accident, and who turns to bite the guiltless soft cushion at its side, so the resentful person will, if possible, annoy or ill-treat those closest to him or her, simply because they happen to be sentient creatures at hand, and “someone must suffer for what I am suffering.”

If the sentient creatures near at hand happen to be powerful and the resentful person is dependent on them, then someone outside the intimate circle will be selected as a victim, as the “cause” of the resentful person’s misery.

Now this makes ugly people difficult to live with, quite apart from the fact that their congenital ugliness in itself, as we have seen, presupposes mental discord and emotional conflict, hence instability of some kind. They are people not only at war with the world, but also at war with themselves. And Balzac was perfectly aware of the danger of living with people at war with themselves. “It is impossible,” he says, “for a creature per-

“I ask not
For valour, since deformity is daring,
In its essence to o’ertake mankind
By heart and soul, and make itself the equal—
Ay, the superior of the rest. There is
A spur in its halt movements, to become
All that the others cannot, in such things
As still are free to both, to compensate
For stepdame Nature’s avarice at first.”

Alfred Adler could hardly have stated it more plainly!

¹ He was Constable of France and the most famous warrior of the fourteenth century. He is said to have been an object of aversion even to his parents, and to have been brutal and bad-tempered as a child. Queen Philippa of England once met him and commiserated him.

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petually at war with itself, or in conflict with life, to leave others in peace, and not to envy their happiness.”¹ His dictum on marriage with a woman tolerably ugly may thus be regarded as a shallow lapse, and it is flatly contradicted by that other equally great psychologist, Heinrich Heine, who said: “Women are indeed dangerous; but I must say that the beautiful are not nearly as dangerous as the ugly ones.”²

Spiritually too, therefore, the cogenitally ugly are to be avoided in mating, and all those who appear to hold views against this rule by saying, as so many modern people do, “He, or she, is frightfully ugly, but so charming!” are really guilty of a confusion of thought. Having found somebody ugly, who happens to be charming, and being too lazy or ignorant to discover whether this person’s alleged “ugliness” is anything more than a matter of fashion, class difference, or a difference of feeling about sternness, ferocity, passion or sensuality in a face, they too readily use the condemnatory value “ugly,” as if it connoted biological inferiority, and then make a remark which seems to conflict with the rule that “ugly people are undesirable.” The remark does not, however, conflict with any such rule. It is merely a frivolous abuse of a useful word. The particle “but” in the remark reveals the fundamentally sound instinct of the speaker. The word “ugly” is, therefore, simply misapplied, and if the person speaking had been wiser, the remark would have been suppressed and some such thought as the following would have taken its place:—

“At first sight that person struck me as ugly, and therefore undesirable. Closer scrutiny revealed that the ugliness was due simply to an uncustomary amount of severity, passion, sensuality, or what not, in his or her face. Now none of these things are necessarily ‘ugly,’ i.e. biologically inferior, consequently I ought not to have been surprised to find him or her really a charming or desirable person.”

Conclusion 3 (c). Just as there has always been an instinctive dislike of ugliness in humanity, so there has always been an instinctive love and admiration of beauty. And the fact that it has survived to this day in most of us, in spite of Socratic and Christian influence, is the best proof of its original strength.

We are inspired, stimulated—aye, and often shamed by the sight of great human beauty, because perfect harmony and health in another leaves us in no doubt about two things, the superiority

¹ LE CURÉ DE TOURS.

² H.S.W., VII, p. 145.

BEAUTY AND BRAINS

of the beautiful person and our own inferiority, no matter how close we may be to harmony.

The fact that this sense of superiority in another has been a perpetual cause of envy in mankind, particularly among women, probably accounts for much of the slander that has been hurled at human beauty ever since Socratic and Christian influence gave the ugly and the semi-ugly a chance of valuing.

There is, however, another cause behind the slander, and that resides in the beautiful people themselves.

For the last two thousand years and more, living in a human environment growing every century more and more predominantly ugly, the beautiful in Europe have often found things too easy, too smooth. Trading on the profound and ineradicable instinct in mankind, present even in the ugly, though frequently stifled by them, that beauty is a visible sign of general desirability, the fair and the handsome have found in their own appearance a too easily acquired passport into the hearts and good opinion of the majority—a passport not striven for, not paid for and not begged for.¹ Their path has always been strewn with roses, and this tends to make some of them careless about everything except appearance. These elements among the good-looking, by neglecting to cultivate what the ugly cultivate, by allowing to rust what the ugly polish, and by losing what the ugly find, procure for the handsome and the fair a bad name.

When once human life had become a hard struggle, particularly of wits, many of the beautiful were thus handicapped; because, leaning on their beauty, they frequently neglected other, particularly intellectual weapons. Hence the common remark, "So beautiful but so stupid!" which leads scores of superficial people in every European circle to believe that a connexion exists between beauty and stupidity.

But, truth to tell, there is an inconsistency here; for a beautiful face must have good proportions, and since good proportions mean that a face has its quota of breadth and height in the brow (the usual morphological counterpart of a normal intellect), a beautiful face cannot be a stupid face.

The beautiful person thus probably starts with an advantage in brains over the ugly person; but whereas many beauties yield to the temptation to be idle and easy-going, the ugly person, spurred on, as we have seen, by his sense of inferiority, often

¹ In Shakespeare's sense (THE RAPE OF LUCRECE, stanza 5):—
"Beauty itself doth of itself persuade
The eyes of men without an orator."

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overtakes and passes the beauty intellectually, just as the tortoise beats the hare.

Of course, it may and often does happen that a superficial person calls "beautiful" or "handsome" a face which is not well-proportioned or harmonious, and has only a few of the "properties" of beauty—a fair skin, curly hair, good eyes, or what not. In such cases, it may well be that this "pseudo-beauty" is a hopeless fool. But the mistake is not with the theory advanced in this book, but with the superficial person who uses the epithet "beautiful" indiscriminately.

The connexion of beauty with immorality, or wickedness, or slyness, or falsity, as for instance, in Shakespeare's "But there is never a fair woman has a true face,"¹ has, of course, no foundation whatsoever, and is merely part of the consistent slander levelled at the beautiful in our Christian culture.

When we appreciate what beauty is—namely, harmony, sound proportions, and the health that these guarantee—it is impossible to avoid the conclusion that it is the best endowment a human being can receive. And if in our plain and generally ugly communities, a beautiful person finds himself or herself so much the cynosure of all eyes as sometimes to get a swelled head and to neglect other parts of his or her excellent equipment, this is not an argument against the possession of beauty, but against our modern communities, too full of ugly and therefore biologically inferior or degenerate people.

Darwin collected a mass of evidence to show that each race has its own idea of beauty, regards its own best types as the ideal, and condemns all other ideals as ugly. Incidentally Darwin also showed that man usually attaches great importance to beauty, particularly in mating, and as Darwin's examples are drawn chiefly from savage life, we may assume that this is a primitive instinct.²

Havelock Ellis also endorses the view that each race regards its own type as the ideal of beauty, and quotes Humboldt as having said: "Nations attach the idea of beauty to everything

¹ ANTONY AND CLEOPATRA, II, 6.

² D.O.M., pp. 573-585. See also O.S., p. 251. Also p. 168 *supra*. Dr. Briffault (MO., II, pp. 157-160) has many data showing that the savage's regard for beauty in mating often conflicts with economic considerations and yields to them. But he admits (p. 158) that the savage generally prefers "youth and plumpness over emaciation and age" in the female. See also MO., I, p. 143, where he says the savage discriminates for "the physical qualities of youth and beauty, which are, ultimately, expressions of the suitability of the female for the rearing of offspring of the best type."

BEAUTY UNIVERSALLY ADMIRER

which particularly characterises their own physical conformation, their natural physiognomy."¹

We certainly find, whether we examine the history of ancient India, ancient Egypt, or ancient Peru, that these great civilizations have rightly held a beautiful appearance in high esteem.

As we shall see, when I come to discuss the canons of beauty in the human body, not only India and Egypt, but also the ancient Jews, the Greeks and mediæval Europeans, were deeply concerned about this momentous question, and each nation had its own table of values governing taste in regard to human form and mating.

According to an early Peruvian legend, the first Incas who acquired a hold upon the uncivilized population of ancient Peru impressed and awed this subject people by their beauty.² Reibmayr also speaks of the great beauty of the Egyptian aristocracy.³

In the Laws of Manu, the code of the ancient Hindus, we find that a father is commanded to give his daughter to a suitor who is not only of equal caste, but also handsome,⁴ and as it is important that the beauty of a Brahman should be preserved, he is urgently advised to select as wife a beautiful woman,⁵ and to avoid her who "has black hair on her body," or who is "subject to hæmorrhoids, or weakness of digestion, or epilepsy."⁶ Neither must he marry a girl with a "redundant member" nor "one who is sickly."⁷

The Japanese, as their culture reveals, were and are great worshippers of personal beauty, perhaps even greater than any other contemporary people. So far, largely unpolluted by Christianity and Western philosophy, and, it is to be hoped, using Western civilization only to the extent necessary for the technical equipment of their political strength, the Japanese appear to have no degenerate notions about a beautiful soul sanctifying bodily foulness, and have carried the admiration even of artistic beauty to lengths which might be considered exorbitant.⁸

¹ S.P.S., IV, p. 175. See also R.L.P.B., pp. 96-99.

² C. Letourneau: L'EVOLUTION DE L'EDUCATION, p. 196.

³ I.U.V., p. 171.

⁴ L.M., Chap. IX, 88.

⁵ L.M., Chap. III, 60-62. See also R.R., p. 44, where it is stated that "a girl of ugly appearance should not be selected for marriage."

⁶ L.M., Chap. III, 7.

⁷ L.M., Chap. III, 8.

⁸ Okakura-Kakuzo: THE BOOK OF TEA, p. 112.

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Miss A. M. Bacon tells us a young Japanese who is ready to marry asks some married friend to be "on the look-out for a beautiful and accomplished maiden," for him, and according to the same author most elaborate standards of beauty prevail in Japan.¹ "Until a man has made himself beautiful," says Okakura-Kakuzo, moreover, "he has no right to approach beauty."²

Manu also appreciated the importance of beauty as a stimulus to sexual desire (one of the qualities of beauty, by-the-by, which made Christianity condemn it); for he said: "If the wife is not radiant with beauty, she will not attract her husband; but if she has no attractions for him, no children will be born."³

The ancient Jews also held personal beauty in very high esteem, and, as we shall see later, had definite ideas about minima and maxima of height, breadth, pigmentation, etc. They certainly must have cultivated a high standard of beauty among themselves; for, according to the Talmud, the foremost Romans, who believed the appearance of offspring could be influenced favourably by the contemplation of beauty during sexual intercourse, used, in early times, to have "paintings of beautiful faces over their beds, in order that, by looking at them *tempore coeundi*, they might beget beautiful children"; but, after the restoration of the temple, "they caused Jewish youths to be tied to their beds instead, so radiant was their beauty."⁴

This seems to show, not only that the Jews reared unusually beautiful types, but were also renowned among the people of antiquity for doing so.⁵

A curious story is also told of Rabbi Simeon ben Eleazar which, from another angle, points to the exceptionally high esteem in which beauty was held by the ancient Jews. This Rabbi, one of the Talmudic sages who lived about two thousand years ago, actually insulted an ugly man on the grounds of his ugliness alone.⁶ The reader has also only to think of that mar-

¹ JAPANESE GIRLS AND WOMEN (New York, 1891, pp. 58, 59, 70).

² Op. cit., p. 162.

³ L.M., Chap. III, 61.

⁴ T.J.C., p. 11. This is substantially what Dr. Feldman says. It contains, however, a slight discrepancy. The Talmud, as far as I can discover, does not mention "paintings of beautiful faces", but "cameos on signet rings" (see TAL., Gittin, V, vi, p. 375). Dr. Feldman also says the Romans envied the beauty of Jewish youths, and gives Gittin 58a for this. I can find no such passage in 58a, but I may have missed it.

⁵ There is Biblical evidence of this; for Abraham's wife, Sarah, was so beautiful, even at the age of sixty-five, that the Egyptian Pharaoh did all he could to possess her. GENESIS xii. 11-20.

⁶ T.J.C., p. 13. For the official Jewish account of this incident see the JEWISH ENCYCLOPEDIA, II, p. 349.

GREEK REGARD FOR BEAUTY

vellous passage in the Old Testament in which men with any blemish whatsoever are forbidden to approach the altar of the Lord *for fear lest they profane it*.¹

Who, nowadays, would ever dream of withholding access to the altar of a church from persons with physical blemishes, for fear lest they profane it? On the contrary, everything is done to convince the men, women and children with physical blemishes that they above all are entitled to approach the altar and lean on the bosom of the Lord, which has become a sort of lazaretto.

Does this mean that the Lord's taste has deteriorated since the days of the Old Testament heroes, or that the men who invent the Lord afresh in every new era have altered their values and adopted dysgenic standards?

The Greek regard for beauty is notorious. They not only worshipped beauty, but, as their art shows, also produced a very high type of beauty among their own people—a type that has dominated the ideals of Western civilization ever since. They were, moreover, so utterly incapable of separating external or visible beauty from internal or invisible desirability, that their word *καλός* meant beautiful and noble both in the physical and moral sense.² Although Socrates, with his predecessor, Xenophanes, introduced a deteriorated taste in this matter, it must not be supposed that their views easily prevailed. The very fact that Socrates was got rid of for the good of Greece, proves how much his healthier contemporaries detested his outlook; and although, unfortunately, Plato survived to place Socratic bad taste on record, it took some time before the ancient world became corrupted by it. And the fact that until the period of decline the best Greeks could not distinguish a beautiful, from a desirable or “good”, person, shows how absolutely sound their outlook was.

Speaking of the Greek appreciation of physical qualities,

¹ LEVITICUS *xxi.* 16–23.

² Listen to a Christian and even Puritanical writer on this subject! Lecky, in his *HISTORY OF EUROPEAN MORALS* (II, p. 292), says: “In no other period of the world's history was the admiration of beauty in all its forms so passionate or so universal. It coloured the whole moral teaching of the time. . . . It supplied at once the inspiration and the rule of all Greek art. It led the Greek wife to pray, before all other prayers, for the beauty of her children. It surrounded the most beautiful with an aureole of admiring reverence. The courtesan was often the queen of beauty. . . . Praxiteles was accustomed to reproduce the form of Phryne . . . and when she was accused of corrupting the youth of Athens, her advocate, Hyperides, procured her acquittal by suddenly unveiling her charms before the dazzled eyes of the assembled judges.”

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G. Lowes Dickinson, who will perhaps be regarded as a more impartial witness than myself, writes as follows :—

“ ‘ Beautiful and good ’ is their habitual way of describing what we should call a gentleman ; and no expression could better represent what they admired. With ourselves, in spite of our addiction to æsthetics, the body takes a secondary place ; . . . and in our estimate of merit *physical qualities are accorded either none or very small weight*. It was otherwise with the Greeks ; to them a good body was the necessary correlative of a good soul . . . they could scarcely believe in the beauty of the spirit, unless it were reflected in the beauty of the flesh.”¹

This, of course, as we have seen, is the only sound view. But it was abandoned by Socrates and later by Christianity.²

The Romans, as we have already implied, paid great heed to beauty, though their conception of personal beauty was certainly more rugged,³ and less philosophical than that of the Greeks, and the latter days of the Republic distinctly show the morbid influence of Plato and later Greek thought. Cicero, for instance, whose life covers the last years of the Republic, acknowledges this influence. In his letters to his son on Morals and Goodness, he declares he is a follower of Socrates and Plato.⁴ But his appreciation of physical beauty is still fairly sound. He speaks of it as though with a knowledge of its biological foundation, although we cannot suppose that, except instinctively, he had this knowledge. He connects it with that “ harmonious symmetry of the limbs ” which “ engages the attention and delights the eyes, for the very reason that all parts combine in harmony and grace.”⁵

Ovid, who was born in the year Cicero was killed, shows even more strongly the influence of Platonism. His idea of beauty is already confused and uncertain. He acknowledges rather du-

¹ THE GREEK VIEW OF LIFE (2nd Ed., London, 1898, p. 130). The italics are my own. A.M.L.

² See pp. 20-24 *supra*.

³ See P.L.R., p. 598-600, particularly in regard to beards and pate-hair in early Rome and later. Suetonius also shows in AUGUSTUS DEIFIED (LIVES OF THE CÆSARS, Book II, lxxix) that in Rome it was customary for the men to cultivate only the beauty of the soldier, i.e. of a man trained in camp life, otherwise it is difficult to believe that an Emperor could have had ill-kept teeth, as Suetonius says Augustus had.

⁴ DE OFFICIIS, Book I, 2 (trans. by Walter Miller. London, 1913).

⁵ *Ibid.*, I, 98. See also I, 130, where it is interesting to observe that Cicero conjures his son to acquire a good complexion “ so necessary to dignity of mien, through physical exercise.” Thus he admits that in the Rome of his day (therefore certainly earlier) a healthy look was an essential part of male beauty.

ROMAN VIEW OF BEAUTY

biously that desirable character and physical beauty are inseparable, but in the next line becomes as Socratic as Socrates was with Alcibiades, saying: "Love of character is lasting: beauty will be ravaged by age", implying that the invisible part of the personality is the more important.¹ In another work he certainly stresses the importance of examining the features and bodily form of people by daylight,² which is tantamount to emphasizing the value of a good physical appearance, while, further on, he speaks in Ciceronian and military terms of the proper beauty of appearance in men as consisting in a certain *négligé*.³

Still further on, however, he becomes painfully modern English⁴ and reveals how well Stoic doctrines were preparing the way for the acceptance of the teaching of Christianity. And if Anthony Trollope was able to call even Cicero a "Pagan Christian", and Petrarch thought he spoke like a Christian Apostle rather than a Pagan philosopher, we can picture the extent to which late Greek philosophy, started on its downward course by Platonism, constituted the propylæum to the Christian temple.

Nevertheless, that a healthy atmosphere must have prevailed in Rome down to a very late date, is shown by the fact that, according to Suetonius, Augustus "abhorred dwarfs, cripples and everything of that sort, as freaks of nature."⁵

Now Augustus was an exceptionally popular emperor, literally worshipped by those he ruled. It is, therefore, unlikely that his sentiments differed much from his subjects'; and, if he loathed human freaks of nature, cripples and monstrosities, the Romans probably hated them too. The fact that they had certainly done so in the past is proved by the law of the Twelve Tables⁶ which allowed a deformed or crippled child to be killed instantly at birth,⁷ while Dionysus of Halicarnassus mentions a law ascribed to Romulus, according to which, in the year 277 of the Roman State, ill-constituted children could be destroyed after five wit-

¹ DE MEDICAMINE FACIEI LIBER, 44-46.

² ARTIS AMATORLÆ, I, 251-252.

³ *Ibid.*, I, 509-513. See also Martial (X, 12).

⁴ ARTIS AMATORLÆ, II, 113-114.

⁵ Op. cit., Book II, lxxxiii.

⁶ Circa 450 B.C.

⁷ H. Ploss: DAS KIND IN BRAUCH UND SITTE DER VÖLKER (Leipzig, 1911, I, p. 162). See also Fustel de Coulanges: LA CITÉ ANTIQUE (22nd Ed., 1912, p. 99), who says that in Greece and Rome the original right of rejecting a child rested with the father.

THE CHOICE OF A MATE

nesses had declared them to be abnormal.¹ This custom must even have survived Augustus, because Seneca refers to it quite as a matter of course.²

Throughout the Middle Ages, the doctrine of sin, together with the increasing insistence of the Socratic accent on the soul, conspired in two ways to render physical beauty negligible. In the first place, by making the body the source of sin, and therefore the dangerous side of man, mediæval thought did not mind how much the body was vilified and slandered, both, as we shall see, in the graphic arts and sculpture; and, by exalting the soul far above the body, it made beauty of body of no account, in fact, actually a drawback.

From the very earliest times the pronouncements of the Fathers of the Church regarding beauty laid down the principles upon which the whole of mediæval thought on this matter was to be based; and from which also most of popular modern values have been derived. It is, therefore, important to see how the early Christian Fathers reflected and amplified the Socratic bluff.

John Chrysostom, who lived and wrote in the fourth century A.D., said: "Love depends not on beauty."³ And in addition to this positive assertion of the Christian value, he denied that there is any other than spiritual beauty. "For even the bodies of the dropsical shine brightly, and the surface hath nothing offensive."⁴ His whole argument, in fact, supports the Socratic doctrine that "the only true beauty" is the "beauty of the soul".

Augustine, slightly junior to John Chrysostom, also insisted on invisible or spiritual beauty being the real beauty. Thus, in writing of this inward or invisible beauty, he says: "By this beauty, please ye Him, this beauty order ye with care and anxious thought."⁵

St. Cyprian, who flourished in the first half of the third century,

¹ ROMAN ANTIQUITIES (trans. by Ed. Spelman, London, 1758, Book II, XV).

² DE IRA (trans. by T. Lodge, London, 1620, Book I, Chap. XV): "We strangle monstrous Births, we drowne our owne children likewise if they be borne deformed and monsters. It is not an act of wrath but of reason, to separate those things that are useless from those that are healthful and useful." Lodge has "unprofitable" for "inutilia", but surely "useless" is the better word. In the passage, it obviously means what I mean, when I speak of "human rubbish", so dear to the modern man and woman.

³ Op. cit., Homily VII (7).

⁴ *Ibid.*, VII (8).

⁵ On the Good of Widowhood, 23 (trans. by Rev. C. L. Cornish, Oxford, 1847)

UGLINESS OF JESUS

and was one of the most illustrious of the early bishops of the Church, knew very well how profoundly beauty lured to life and sexual desire, and eloquently implored women and girls not to try to make themselves look beautiful and attractive. . . . "The virgin ought to fear to be attractive," he says, "and not invite dangers when she is reserving herself for what is better and divine. . . . It may not be that the virgin should plait her hair for display of beauty, or glory in the flesh and its charms, when her chief contest is against the flesh, and her unwearied striving is to conquer and subdue the body. . . . That improper dress, those immodest ornaments arraign you ; not among the maidens of Christ can you be counted, who are living with the view of attracting love . . . the attractions of figure are fit for none but fallen and shameless women,"¹ and so on for many pages.

But the most significant and self-revelatory of all the Christian utterances on beauty were those of Clement of Alexandria, who flourished at the close of the second and the beginning of the third century A.D., shortly before St. Cyprian. Not content with insisting that "the best beauty is that which is spiritual",² and feeling that it was not Christian enough to say merely, "For in the soul alone are beauty and deformity shown,"³ he took the bold but quite logical step of arguing that, since external beauty meant nothing and that it was just as desirable, in fact more so, to be ugly, the highest and best man, in fact the divine man according to Christian notions, Jesus himself, was actually ugly, and what to-day would be called biologically inferior.

Thus he writes : "And that the Lord Himself was uncromely in aspect, the Spirit testifies by Esaias : 'And we saw Him, and He had no form nor comeliness ; but His form was mean, inferior to men' (Isa. liii. 2, 3). Yet who was more admirable than the Lord ? But it was not the beauty of the flesh visible to the eye."⁴

This was, of course, a death-blow to any high esteem hitherto enjoyed by beauty. The highest hall-mark had been stamped upon ugliness, since Jesus himself was ugly, and the graphic artists of the early Middle Ages, like all the rest of their craft in all times, faithfully expressing current values, therefore proceeded to a steady uglification of Jesus and man.

¹ Op. cit., pp. 119, 122, 123.

² PÆDAGOGUS, Book III, Chap. XI (trans. by Rev. W. Wilson, Edinb., 1847).

³ *Ibid.*, Book II, Chap. XIII.

⁴ *Ibid.*, Book III, Chap. I.

THE CHOICE OF A MATE

“As no historical portrait of Christ was known,” say Woltmann and Woermann,¹ “so artists did not endeavour to construct one, but set themselves to realise his divine nature, and accordingly erected an ideal of a beardless, youthful Saviour, which approaches closely to the kindred type in the classical gods and heroes.”

But this was only short-lived, and very soon, infected by the prevailing values, the painters transformed the type into one more compatible with the Christian outlook. We can watch the process at work. Already in San Paolo fuori-le-mura in Rome, which had been decorated about A.D. 450, Christ appears bearded, ugly and gloomy, and his apostles reflect his appearance and mood.² In the church of San Vitali in Ravenna, of the sixth century, the spirit of the antique had almost passed away;³ in the basilica of San Lorenzo fuori-le-mura the bearded Christ is no longer sublime and dignified, but wan and emaciated,⁴ while in the church of SS. Nazarus and Celsus at Ravenna, a mosaic of the fifth century depicts even the sheep as peevish and gloomy.⁵

Examples could be multiplied almost indefinitely. In fact the early period of mediæval art is well described by Woltmann and Woermann as one in which the classical cast of figure and features gets swallowed up in ugliness.⁶

Thus both values and the expression of them in the graphic and plastic arts, established a strong Socratic prejudice against beauty, and in favour of ugliness, throughout the Middle Ages;⁷ and, in many quarters, this prejudice has prevailed down to our own time, although throughout the whole of these seventeen centuries, the healthy instincts of mankind have waged an incessant struggle against it,⁸ just as they have against the inveterate sex-phobia of Christianity.

¹ HISTORY OF PAINTING, I, p. 156.

² For the material causes of this change of type, see Milman: HISTORY OF LATIN CHRISTIANITY, IX, p. 324.

³ Crowe and Cavalaselle: HISTORY OF PAINTING IN ITALY, I, pp. 24-25.

⁴ Woltmann and Woermann, op. cit., I, p. 185.

⁵ Mosaics of the church of S.S. Cosmos and Damian in the Forum (A.D. 526-530) show the apostles too as beginning to assume the Christian type. Their bodies are becoming longer and uglier. (Woltmann and Woermann, I, p. 171).

⁶ Op. cit., p. 230.

⁷ See R.L.P.B., I, p. 173, and II, pp. 81 and 287. See also R. Maulde de la Clavière: THE WOMEN OF THE RENAISSANCE (London, 1901, p. 201) for a similarly independent view of mediæval hostility to beauty.

⁸ To offer but one example of this, the Queens of England appear to have been chosen for beauty in the Middle Ages. The rhyming chronicler, Hardyng, for instance, speaks of the mission to the Court of Hainault, for Edward III's Queen,

THE RENAISSANCE AND BEAUTY

It was not, however, until the Renaissance that mankind once more (still only timidly in northern countries) openly pursued beauty and advocated it with a clean conscience.

Professor Villari quotes a letter written by Lucrezia Tornabuoni to her husband on the subject of their son, Lorenzo the Magnificent's bride, which is an interesting example of the extent to which southern Renaissance people concentrated on bodily or visible attributes, particularly in matters of mating.

"She is of seemly stature," she writes, "and of fair complexion, and has sweet manners, if less gracious than ours; she has great modesty, and so will soon fall in with our customs. Her hair is not fair, for there is no such thing here [Rome]; her tresses incline to red, and she has great abundance of them. Her visage inclines to be rather round, but it does not displease me. Her throat is well turned, but seems to me somewhat thin. Her bosom we cannot see, for it is here the fashion to wear it covered up, but it appears to be of good quality. Her hand is long and slender, and altogether we rate the maiden much above the common."¹

"But after this minute description of the bride's physique," says Professor Villari, ". . . not a word . . . of her mind, talents, or character."

A modern English mother, writing to her husband on "Derek's" fiancée, would write more in this strain:—

"I like Fiona very much. She's a thoroughly nice girl without any nonsense about her and plenty of common sense. She runs the Girl Guides in her village and is always ready to help in any of the other local shows. In fact she is a most unselfish creature. She has a keen sense of humour too—always such a help in life, and is most tactful and considerate. I think Derek will be very happy with her."

Even the Renaissance period in England does not appear to have introduced such a whole-hearted return to biological values as in Italy. The feeling in this respect remained timid and hesitating, and is nowhere more perfectly expressed than in Edmund Spenser:—

as being in quest of a beauty. And, commenting on the passage, Miss Strickland says: "Personal beauty was considered by our ancestors as a most desirable qualification in a queen-consort. . . . The Queens of England appear with few exceptions to have been the finest women of their time." *LIVES OF THE QUEENS OF ENGLAND* (1868, I, p. 378).

¹ Op. cit., p. 143.

THE CHOICE OF A MATE

“ There,” says the poet, “ where ever that thou dost behold
A comely corpse, with beautie faire endowed,
Know this for certain, that the same doth hold
A beauteous soul, with fair conditions thewed,
Fit to receive the seede of vertue strewed ;
For all that faire is, is by nature good ;
That is a sign to know the gentle blood.”¹

The reader will observe that Spenser says : “ Know this for certain.” Here then is his conviction, backed by instinct and by the clean conscience that the Renaissance gave to all and sundry in the pursuit and exaltation of human beauty. But the Christian atmosphere was still too strong, even for such a lover of beauty as Spenser. The artificially-conditioned Christian reflexes in his own organism were too deeply rooted to allow him to let the position rest at the splendid stanza quoted above, and in two subsequent stanzas he ruins the effect of his first boldly stated conviction.

“ Yet oft it falls ” he proceeds “ that many a gentle mynd
Dwels in deformed Tabernacle drownd,”²

and so on. And in the next stanza but one, he has these truly appalling lines, almost heralding the Prynnes, the Miltons, the Cromwells that are to come :—

“ Natheless the soule is faire and beauteous stille
However fleshes fault it filthy make
For things immortal no corruption take.”³

This flat contradiction of self, within about twenty-five lines is reminiscent of Shakespeare’s similar hesitations already quoted.⁴

Milton, however, does not waver. He throws in the whole weight of his majestic verse on the side of Socrates and Clement of Alexandria, and reveals that there was certainly something more than political sympathies behind his support of the Puritans.

¹ THE POETICAL WORKS OF EDMUND SPENSER (London, 1891, V). An Hymne in Honour of Beautie. 20th stanza.

² *Ibid.*, stanza 21.

³ *Ibid.*, stanza 23.

⁴ In THE PASSIONATE PILGRIM Shakespeare even outstrips Spenser in his Socratic condemnation of beauty. See stanza XIII. True, Shakespeare may never have written this poem, but there are many similar passages in his works. Bacon, who belonged to the same period, shows a confusion and hesitancy equal to Spenser’s. His essay on beauty, for indefiniteness, is the worst of his essays. He clearly flounders between the attitude urged by his soundest instincts, and that suggested by his more recently acquired Christian reflexes. Schiller, as late as 1795, shows the same confusion. See his UEBER ANMUTH UND WÜRDE (Collected Works. Stuttgart, 1837, II, p. 369). See, however, BACON’S ADVANCEMENT OF LEARNING for sounder views on beauty.

SPENCER ON BEAUTY

“For beauty stands,” he says,¹
“In the admiration only of weak minds
Led captive. Cease to admire, and all her plumes
Fall flat and shrink into a trivial toy.”

This was the note struck by Puritanism, and I have already shown the monstrous lengths to which it was carried by the Puritans themselves.

It may be said to have prevailed even until the present day,² and, had it not been for the courage of scientific inquiry, started in this matter most brilliantly by Herbert Spencer, there would be nothing in the outside world even now to help us back to our healthier instincts in regard to human beauty.

Persuaded by false doctrine and our own artificially-conditioned Christian reflexes, we should still be looking for beauty of mind and soul in the foulest envelopes, and scouting human beauty as merely a mask to conceal foulness, or as a lure to the sexual vices.

Herbert Spencer opens his great essay by saying: “It is a common opinion that beauty of character and beauty of aspect are unrelated. I have never been able to reconcile myself to this opinion.”³

He then demonstrates very ingeniously that, since “expression is feature in the making,”⁴ and since definite proportions and types of features are unquestionably associated, both biologically and ethnologically, with certain well-known emotional and intellectual characteristics and habits, the correlation of outward aspect and character must be regarded as established.

The essay should be read in full. It leaves but little chance of escape to the Socratic or Christian sophist, and it concludes with the well-known and oft-quoted line: “The saying that beauty is skin-deep is but a skin-deep saying.”⁵

In the course of the argument Spencer anticipated, as I have shown, much of what has recently been established concerning

¹ PARADISE REGAINED, Book II.

² See a typical outburst on human beauty as late as 1902. “Beauty is a dangerous possession. It is apt to beget vanity, selfishness and wilfulness. Those who have it are often spoiled by doting parents. He gets a poor dowry who gets it all in his bride’s face. It is but skin deep, and, like character, when once lost can never be restored. . . . On the whole, my observations lead me to think that plain women make the best wives.” (THE WIFE TO GET, by G. S. Macdonald, Paisley, 1902, p. 18). See p. 172 *supra*.

³ P.B., p. 387.

⁴ P.B., p. 388. Here Spencer was anticipated by Schiller’s paper on THE CONNECTION BETWEEN MAN’S ANIMAL AND SPIRITUAL NATURE (1780). See op. cit., X, pp. 40-41.

⁵ P.B., p. 394.

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the genesis of beauty in the harmonious and suitable blending of independently inherited bodily parts, when similar and not dissimilar adults are crossed ; and thus he paved the way for the modern scientific morphologist, who, like Kretschmer and his contemporaries, sees a definite correlation between beauty and general desirability.

Emerson, in spite of his many absurdities, and probably prompted chiefly by instinct, also acknowledged that physical harmony and desirability were the basis of beauty of aspect, when he said : " It is the soundness of the bones that ultimates itself in a peach-bloom complexion : health of constitution that makes the sparkle and power of the eye. 'Tis the adjustment of the size and of the joining of the sockets of the skeleton that gives grace of outline and the finer grace of movement."¹

In more or less the same vein, J. F. Nisbet says : " Beauty, practically considered, is nothing but fitness."²

Kisch, the distinguished gynæcologist, writes : " Beauty and health are fundamentally identical ", but adds this doubtful statement : " A human being endowed with beauty is usually also more moral than one devoid of that attribute."³

This sums up the position to which science is tending. It means that after a long aberration which has lasted some two thousand four hundred years, science is at last directing man back to a sound biological attitude towards his own species, just as it has already directed him to a saner attitude towards human and world origins.

Kretschmer, the famous psychiatrist and morphologist, as we have already seen, associates ugliness with general undesirability, which is tantamount to correlating beauty with general desirability. But he also makes an important positive statement about beauty ; for he says : " In the selection of mates a beautiful body promises a slightly increased chance of happiness for the prospective harmony."⁴

In view of the immense difficulties of matrimony, and the fantastic odds against success even with the most favourably conditioned couples, this guarded statement is of great importance.

¹ ESSAY ON BEAUTY.

² M.H., p. 161. Bulwer Lytton also held this view, for he says : " There is more wisdom than common people dream of in our admiration of a fair face." ALICE.

³ S.L.W., p. 269. The morphologists, MacAuliffe and Giovanni, come to the same conclusion. If " moral " is rightly understood here, it is not objectionable.

⁴ B.M., p. 311.

BEAUTY AND GENIUS

Dr. Fritz Lenz is more emphatic. He says : " Physical beauty should not be treated lightly. It points not only to physical as well as psychological health and harmony, but is also a no mean heritage for a daughter."¹

It would be interesting to discover how many among the great legislators and contributors to culture (not scientists, for they are not necessarily concerned with harmony and order) have been good-looking people. Bacon mentions " Augustus Cæsar, Titus Vespasianus, Philip le Bel of France, Edward IV of England, Alcibiades of Athens, Ismael the Sophy of Persia ", and says they " were all high and great spirits, and yet the most beautiful men of their time."² He might have added Alexander, Cleopatra, and her kinswoman Zenobia,³ Mohammed and Cæsar Borgia, and, if writing now, Strafford, Napoleon, Wellington, Stratford de Redcliffe, Goethe, and scores of sculptors and painters, most of whom are mentioned by Vasari.⁴

Thus we must conclude that beauty of the visible person is, as a general rule, a reliable indication of general desirability, and should, therefore, take a prominent place among the desiderata of the mate.

Conclusion 3 (d). This does not absolve us, however, from carefully applying the Black-Sheep and the Rose-among-Thorns rules in the selection of a beautiful mate, or from observing the limitations imposed by race. For although in primitive man the close connexion between beauty and race makes mistakes impossible, civilized man so often extends his notion of beauty outside racial or national ideals, that, as no protective conditioned reflex is present, he requires an intellectual check. But, in this matter, it should suffice for the reader to remember Conclusion 1 above, which, in view of the weighty evidence adduced in support of it, can hardly leave him the desire to err.

A word of caution is, however, necessary in regard to the choice of one's like. Beauty, in the differentiated populations of Europe, has a number of variations, and until values and types

¹ M.A.R., p. 488.

² ESSAY ON BEAUTY.

³ See the high praise of this Queen of Palmyra (A.D. 272) in Gibbon's *DECLINE AND FALL*, II, pp. 20-21. Aurelian had a high opinion of her.

⁴ In Lemonier's *ALFRED STEVENS ET SON OEUVRE*, Aphorism CXXXIX, we read : " The body has its destiny. A botched person has never been a master in the plastic arts." See also P.S.M., p. 34, O.H.R.P., p. 20, and G.M., p. 197, where Kretschmer, speaking of the whole class known as geniuses, says : " dysplastic, abnormally developed physiques are more rare among them [than leptosomes and pyknics] ! "

THE CHOICE OF A MATE

become uniform great variety in beauty is likely to persist—the blond plump beauty, the blond spare beauty, the blond tall, the blond short, and the blond medium beauty, and the corresponding varieties of the dark type with all their permutations and combinations.

To establish a narrow canon of beauty is, therefore, beyond both the scope and requirements of a book of this sort. After all, in the genetic sense, as apart from the characterological and eugenic sense, each man and girl will tend to pursue the type which appears to promise him or her the best sexual adaptation and most sexual happiness—hence Stendhal's perfect definition of beauty: "*La beauté n'est que la promesse du bonheur.*"¹

All that need be added to this excellent principle is (1) that no genetic desire should be obeyed, in the pursuit of a mate, if marked ugliness or asymmetry is present, unless exhaustive inquiries have made it certain that the sexual object pursued happens to be an example of the Black Sheep rule. And (2) that in view of the corruption of instinct and the enormous number of unhealthy artificially-conditioned reflexes in modern people, a conscious pursuit of objective beauty,² as apart from what appears genetically beautiful in Stendhal's sense, or what is merely *beauté du diable* (charm of mere youthfulness) should be cultivated, together with a conscious avoidance of objective ugliness.

As, however, in order to apply the *Black-Sheep* and the *Rose-among-Thorns* rules we must know the stock from which the prospective mate comes, no mate should be decided upon whose stock—parents, brothers and sisters, uncles and aunts and cousins—has not been seen. They should be observed from every possible angle. The importance of discovering their precise rank in the morphological and biological scale is, of course, primary. But they should also be observed with the view of discovering their habits—how they decorate and furnish their homes, how they eat and drink, what they eat and drink, how they sleep, how they agree. Dr. Fritz Lenz says that "family quarrelling is hereditary", and that "even unhappy, and therefore also happy marriages are hereditary."³ And there is much truth in what he

¹ D.A., p. 34.

² By "objective beauty" I mean that beauty which can be demonstrated as such, i.e. harmony, symmetry, savouriness, lustre, and good proportions, and does not reside in the mind of the lover alone. The fact that human beauty, like all beauty, is objective, is vouched for by no less an authority than Havelock Ellis. (S.P.S., IV, p. 153).

³ M.A.R., p. 474.

IMPORTANCE OF STOCK

says. No knowledge that we obtain about the prospective mate can ever be conclusive until we know that mate's stock. But this does not mean that we should not obtain all the information possible about the mate as well. Nor, in these days of freedom, should it be difficult ; for, even if clothes deceive, opportunities for mixed bathing in the summer are quite enough to tell one all one may wish to know about appearance and build, as apart from facial features.¹

Plato was one of the first to emphasize the importance of this. He says : " For people must be acquainted with those into whose families and whom they marry, and with those to whom they give in marriage ; in such matters as far as possible, a man should deem it all important to avoid a mistake, and with this serious purpose let games be instituted in which youths and maidens shall dance together, seeing one another and being seen naked, at a proper age, and on a suitable occasion, not transgressing the rules of modesty."²

Thus, no amount of beauty, however bewildering, in a person should ever absolve us from the duty of learning to know that person's stock, if we are considering him or her as a mate ; for one apparently desirable creature may be a mere happy accident in an otherwise undesirable breed.

Conclusion 4. What has been said regarding beauty covers the question of mind and character, as it is impossible to conceive of a person who is visibly desirable, not being also desirable from the standpoint of character and mind.

This does not mean that such a person may not nowadays be spoiled or corrupted by the anarchy of values and general lack of discipline that prevail. But these are matters of nurture and not nature. In careful hands the effects of nurture will always prove themselves to be superficial and modifiable, whereas nature is unalterable.

Conclusion 5 (a). It is, however, when we bear in mind the significant relationship of beauty (psycho-physical harmony and symmetry) to health that we hold perhaps the strongest argument in its favour. For, without health, none of the other conditions of sound mating, however carefully observed, can possibly secure

¹ It is interesting to note that the Talmud sages did not allow a husband to repudiate his wife for a hidden bodily blemish, unless there was no bathing establishment in the town where they were betrothed. For if there were a bathing establishment " he would always be able to have her seen there by his [female] relatives " before marriage. TAL., Kethuboth, 75B, p. 242.

² THE LAWS (Jowett, VI, 771-772).

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happiness in married life. On this point most recent authorities are unanimously agreed. It is not only a matter of one of the partners becoming, if the other is sickly, a sort of unpaid hospital attendant for life—an occupation which, for anyone who has not a morbid predilection in favour of disease is quite maddening—but we have also to remember the disturbance, the depression and the despair caused in any home by constant illness.

Curiously enough, one of the first of the moderns to emphasize the importance of health in securing happiness was none other than Paley of the EVIDENCES. Writing in 1785, he said: "Health in this sense¹ is the one thing needful. . . . When we are in perfect health and spirits, we feel in ourselves a happiness independent of any particular outward gratification whatever. . . ."²

Paley calls attention to an important point here. The healthy man or woman is contented and serene; neither is constantly tempted to blame or envy his or her human environment when he or she feels wretched. The sick, on the other hand, are very prone, particularly if they are largely unconscious, despite all the reasoning in the world, to envy their human environment and to hold it not altogether blameless for their pain and discomfort. This makes them much more difficult to deal with than healthy people, quite apart from the deadly boredom of illness in the home and its appalling expense, and quite apart too from the psychological conflicts and aberrations which are usually the necessary accompaniment of a sick, inharmonious and ugly body.

Hence Manu's wise words on this matter. "If the wife," he says, "is radiant with beauty, the whole house is bright; but if she is destitute of beauty, all will appear dismal."³

Perhaps also this is why Shakespeare says: "Beauty lives with kindness."⁴ For beauty, being harmony, symmetry and health, is, as we have seen, less likely than ugliness to be associated with unkindness.

In this sense, and in defiance of accepted middle-class morality, it must be pointed out that it is a much greater blessing to live with a "sinful" person than with an unhealthy person; for the true devil in this world is not "sin", but morbidity and ill-health. I have known scores of "sinful" people in my life; but not one of them has shown a hundredth part of that genius for spreading gloom, bitterness and boredom about, which invalids

¹ Meaning "not merely bodily but spiritual"—i.e. "good spirits".

² MORAL PHILOSOPHY, I, Chap. VI, Para. IV.

³ L.M., III, 62.

⁴ TWO GENTLEMEN VERONA, IV, 2.

MEDICAL FOSTERING OF DISEASED

invariably and almost always unconsciously display. That is why all the modern fostering and promoting of disease and debility, through the excessive medical succour of degenerates and sub-normal children and adults, is preparing a regular inferno of irascibility, tedium and unkindness for generations to come.

This concludes the inferences which Chapters II and III have enabled me to draw. More will, however, be said about beauty, health and hereditary disease in the next chapter.

CHAPTER V

THE MORE FUNDAMENTAL DESIDERATA

4. *Beauty and Health*

BUT the beauty which is health and good spirits is not all. There are two other qualities—savouriness and lustre—which I regard as a *sine quâ non* of happy mating as of beauty. Beauty is, however, often thought possible without them, and I have not found the first mentioned in any modern treatises on marriage which I have read.

By the word “savouriness” I mean the quality a Frenchman has in mind when he says of a girl that she is “*jolie à croquer*”, which the Germans describe as “*appetitlich*”, and old Wolfram von Eschenbach called “*küssenlich*” (kissable). I shall try to describe it exactly, because, if the union is to be happy and the sexual experience of each party perfect, it is as essential in the male as in the female.

The first fact about this essential quality is that although the person possessing it may conceivably revolt one by his or her bad temper, lack of humour, or “unsporting” way of looking at life, there is one thing he or she will never revolt one by and that is his or her person. People who have this quality never, under any circumstances, provoke the reaction “nausea” in those who live with them. They are physiologically sweet and clean, even though, as often happens in the working classes, they may have dirty hands or dirty faces.

The second fact about this quality is that, with those who possess it, we never mind how close, how completely contactual our intimacy with them becomes. There is nothing about them that can possibly offend the senses or the taste, however “sinful” they may be; consequently, that completest fusion which love desires and enjoys becomes possible and ecstatic with such people.

In my previous works on sex, I have given the word “savouriness” to this quality, and, as I can find no better, I propose to use it here.

SAVOURINESS

In my *LYSISTRATA*, I refer to it as follows :—

“ In the deepest and most rapturous transports of love, where a large proportion of the ecstasy depends upon the bodily savouriness and sweetness of the couple involved, natural and normal physiological equipment is of paramount importance. A clean mouth, full of natural teeth, firmly set in unimpaired gums ; a clean fresh tongue, not even slightly furred by incipient chronic indigestion ; a sweet breath, and the natural fragrance of a healthily functioning body !—who knows love as Nature intended him to know it, if he has not known these things ? ”

Now happy marriage involves the most intimate contact, the most unreserved physical abandonment of two human beings. But all close contact between two bodies, all acts in which the bared mucous membrane of the mouth, as in passionate kissing, or of other parts of the body, as in coitus, is surrendered and exposed to another's flesh, must, if they are to be wholly pleasant and free from anxiety feelings or nausea, be accompanied by an assurance, gained from the experience of the senses, that the partner is wholly savoury.

I am not arguing that sexual relations cannot be, or are not, constantly enjoyed among latter-day humans without this factor of “ savouriness ” in one or in both partners (it is better for mutual toleration when both fail to have it than when one does). All I insist upon is this—that in order that the sexual life may be supremely enjoyable, and, above all, in order that the joy may endure, it is most important that there should be nothing, not even the smallest trace of unsavouriness present. For, although it may possibly be overlooked at first, it is bound to be noticed sooner or later, and by causing faint or serious nausea, to hasten the ultimate surfeit or disgust that ends in estrangement.

All of us who have used our eyes and noses know what Talleyrand meant when he cynically described marriage as “ *Deux mauvaises humeurs pendant le jour, et deux mauvaises odeurs pendant la nuit* ” ; but it is not everybody who knows that if we are to experience the ritual of the erotic kiss, described as desirable in the *ANANGA-RANGA*,¹ or by Sheik Nefzaiu,² or by a modern medical man like Dr. Van de Velde,³ it is essential that extreme savouriness of the mouth, at least, should be characteristic of both partners.

¹ A.R., Chap. IX. See also the seven different uses of the teeth in the same book.

² *LE LIVRE DE L'AMOUR DE L'ORIENT* (Paris, 1922, Chap. V).

³ I.M., pp. 151-155.

THE CHOICE OF A MATE

Turning to other parts of the body, the fierce and self-revelatory contact of love may be, and, in the end always is, disturbed if one of the partners habitually suffers from hyperidrosis, and has moist or perspiring hands or feet or face,¹ or always exudes an unpleasant odour from the body or only from the axillary hair² (much more common than many suppose), or has fœtid or foul breath,³ or chronic pimples, or any chronic sore, or inflammation, such as conjunctivitis, pyorrhœa alveolaris, nasal catarrh, or, in the female alone, leucorrhœa.

It may be objected that the presence of health and beauty would *per se* exclude such defects. It is true that they should. But, unfortunately, among modern, civilized people, standards are often so low, that a person will be deemed healthy, simply because he or she does not happen for some time to have been under a doctor. A person is often regarded as "normal" to-day, when he or she has false teeth, wears glasses, is not free from unpleasant odours, and when his or her tongue is constantly furred.

That is why it is all important specially to insist on this quality which I call "savouriness", over and above what is accepted as, or what medical men call, "normal health and beauty", otherwise the two latter qualities may easily be imagined as having been secured without the former.

Nor do we find this quality of "savouriness" omitted from the catalogue of desiderata in ancient religions and canons of beauty. On the contrary, it is the subject of constant attention.

The Southern Slavs, for instance, quite rightly place foul breath among the obstacles to marriage.⁴

Among the ancient Jews "foul odour from the mouth, excessive perspiration and an unpleasant rough voice" were among the 145 defects disqualifying a woman from marriage.⁵ For the

¹ Dr. H. H. Mosher's recent researches into the constituents of human perspiration support the average person's strong dislike of it in another, because sweat (qualitatively) has been "found similar to urine in composition." J.A.M.A., 20.5.33, p. 1602.

² S.P.S., IV, pp. 6-61: "The sweat-glands are larger in Europeans than in the Japanese, among whom a strong personal odour is so uncommon that 'armpit stink' is a disqualification for the army."

³ Chewing tobacco, heavy smoking, drinking, or even gum-chewing, may thus be condemned for lovers with ardent sensibilities. Unfortunately, this also applies to the healthy practice of eating onions and garlic. My own investigations in Provence and Italy, however, point to the conclusion that when both partners eat onions and garlic, as they should, the aroma is not noticed. Martial (XIII, 18) says bluntly: "Whenever you have eaten leeks, give kisses with a shut mouth."

⁴ D.W., II, p. 229.

⁵ T.J.C., p. 44.

DANGER OF UNSAVOURINESS

Talmudic sages argued very reasonably that whereas "a priest could rid his person of perspiration by means of spirits of wine and take pepper in his mouth against halitosis, and still perform his duties as a minister, a wife could not thus overcome these defects in herself."¹

The Talmudic sages also carefully enumerated various physical and vocational conditions which might make a husband unsavoury to his wife and entitle her to force him to release her. Thus they said, if a man suffered from scabs,² or polypus (causing an evil smell from the nose), or were a scavenger (a collector of dog-dung), or a copper-smelter, or a tanner, he might be compelled to release his wife, even if she knew of his condition or occupation before marriage; because "she thought she could put up with it, and ultimately came to the conclusion that she could not."³

This reason for justifying the enforcement of divorce upon the man in such circumstances is singularly wise and humane, because it takes account of the point I made above, that, even if an unsavoury feature may at first be overlooked, it is almost always detected and disliked in the long run.

The old Romans seem also to have been aware of the danger of the unsavoury factor in mating, for, addressing men, Ovid says: "Let your teeth be clear of rust. . . . Do not let your nails project, and let them be free of dirt. . . . Let not the breath of your mouth be sour and unpleasing, nor let the lord and master of the herd offend the nose."⁴ And to women he says: "Why should I enjoin that no laziness leave the teeth to darken and that hands should be washed with water in the morning?"⁵ He also recommends lovers who wish to be cured of love to dwell on their mate's bodily blemishes,⁶ and even goes so far as to hint that they may subject themselves to the most "unsavoury" experience of all in order to overcome their love.⁷

These passages can leave no one in any doubt that Ovid at

¹ TAL., Kethuboth 75a.

² The German word is GRINDBEHAFETER, which, I take it, means a sufferer from scabs. Van de Velde says one of the four grounds entitling a Moslem woman to divorce is "when her husband is an Akbar, i.e. when he suffers from bad breath, or purulent rhinitis, or ozœna (stink-nose)." I.M., p. 27.

³ TAL., Kethuboth, 77a.

⁴ ARTIS AMATORLÆ (trans. as before), Book I, 515-522.

⁵ *Ibid.*, Book III, 197-198.

⁶ REMEDIORUM AMORIS 417.

⁷ *Ibid.*, 437-438. I must leave the reader who does not know this passage to imagine what Ovid actually recommends.

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least was well aware of the damaging effect of unsavouriness on love.

One of the reasons given by Manu why a man of a higher caste should not drink the moisture of a Sudra woman's lips is that her breath is tainted,¹ and in the enumeration of the desirable wife's characteristics, the ANANGA-RANGA mentions clean teeth.² Manu also condemns marriage with a girl with "red eyes", by which he appears to mean "conjunctivitis".³ This, again, he does obviously because of the "unsavouriness" of such a condition.

There can be little doubt that, in all the instances given, the object of the warnings or prohibitions against unsavoury features in the mate was, on the one hand, to avoid that too rapid wearing down of desire, ending in total aversion, which unsavouriness causes, and, on the other, to secure to the mates that ecstatic joy in physical union which is possible only in the case of two thoroughly savoury people.⁴ I have no doubt myself that even the custom of shaving the body which prevailed among the ancient Egyptians, the Greeks, the orientals of the past and of to-day, and the Europeans of the sixteenth century,⁵ had a similar object in view. For, in hot climates especially, and where bathing facilities are not easily accessible, the hair on the various parts of the body may become offensive in a very short space of time.

There is a strong feeling, especially among most young women,

¹ L.M., III, 19.

² A.R., Chap. VIII.

³ L.M., III, 8.

⁴ Balzac appears to have known the danger of unsavouriness in marriage; for he mentions a divorce in the Abergavenny family, in which a valet testified to the fact that the Countess A. had felt such repugnance towards anything belonging to the Earl, that he had often seen her burn little scraps of paper touched by the Earl while in her room. (P.M., p. 388.)

⁵ The canon in modern sculpture and painting forbidding the representation of pubic hair in the female is wholly due to the ancient Greek's dislike of pubic hair in woman, although he liked it in man. The custom was for women to pull out this hair or singe it, using a lamp or hot ashes for the purpose. *LYSISTRATA* 827 (trans. by Ch. Zévort, Paris) certainly suggests that a lamp was commonly used. *CÆSAR'S DE BELLO GALLICO* (trans. by H. S. Edwards, London, 1917, V, 4) tells us that the Britons shaved "every part of their body save the head and upper lip." There is evidence of the removal of pubic hair by women, at least in France, in the sixteenth century, in *MOYEN DE PARVENIR*, Chap. XLII. Regarding this custom in Samoa, see Dr. A. Krämer: *DIE SAMOA INSELN*, II, p. 63; and among the negroes N.E., p. 22. As to Egypt, see G. Rawlinson's trans. of Herodotus (II, 37) with footnote, and Wilkinson (op. cit., II, p. 331). Other peoples besides the Greeks represented the female in sculpture bereft of pubic hair. See, for instance, the marvellous statuettes of 3000 B.C. discovered in ancient Harappa, India. As regards ancient Jews, see TAL. MOED QATAN 9b.

SAVOURY MEN

regarding this quality of savouriness, and I have heard it called by all kinds of different names. Most girls say they like such-and-such a man because he looks "clean". By this they do not necessarily mean "cleansed of dirt", but naturally clean, i.e. "savoury". Some girls say they like a man who looks "fresh and sweet". Again they are not thinking of any glucose quality, but of the aspect of newly cut or newly sawn wood, i.e. "savouriness".

Katharine B. Davis speaks of a woman who liked a man for his "clean appearance",¹ and I do not doubt that this girl too was thinking of what I call "savouriness".

Many girls have told me that for this reason they avoid dark men. They think fair men look "cleaner", meaning "more savoury".

This may account for the fact stated but not completely explained by Havelock Ellis that the majority of husbands are fair.² He says this is due to the possession by fair men in a higher degree than by dark men of the qualities that insure success in life.

But surely the factor of savouriness also plays a part here, even if the greater certainty of finding it in the fair man may be wholly imaginary.

Be this as it may, the importance of insisting on savouriness in the mate cannot be too strongly emphasized, and it has long been a source of astonishment to me that nobody besides myself appears, in the modern literature on sex and marriage, to have called attention to this essential accompaniment of health and beauty.³

With regard to the second additional and essential attribute of beauty, which I and others have called "lustre," it is a quality partaking both of fire and brilliance. It vanishes in middle age, it vanishes even from young people with ill-health, and it is absent from young people whose constitutions, diet, general living conditions or spirits are poor. It is a sort of *plus* of life. In animals we call it "good fettle," while in human beings it is felt as an internal ardour or glow which somehow penetrates to the surface and emits a radiance. It is not only a *plus* of life, it is also a *plus* of beauty. It makes even men and girls who are

¹ F.I.L.T., p. 33.

² S.P.S., IV, p. 203.

³ For further details see my W.V., pp. 87-88. For extreme care of the body and teeth, and their cleanliness in negroes, see N.E., pp. 37, 38.

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not great beauties attractive. It varnishes even the plainest portrait, and where an architectonic basis of objective beauty is present it makes it bewildering. It is a certificate of health and sound constitution ; but its presence should not be confused as it frequently is by the superficial, with a merely febrile condition. A closer scrutiny of a face which is really only febrile will always reveal signs of fatigue, ill-health or emaciation. And yet it seems to me probable that the error of reading " febrility " as " lustre " is often perpetrated and accounts for the frequent occurrence of matches either between consumptives, or between sound people and consumptives.

Thus we have seen that beauty, if it is to be the object of the best and safest choice in marriage, must have two essential accompaniments—savouriness and lustre. And since objective beauty should imply health, harmony and symmetry, we have a group of qualities associated with the highest beauty which provides the optimum of conditions for a sound and happy mating.

In relation to sex attraction and mating, however, the health, harmony, symmetry, savouriness and lustre, which combine to produce the total effect of beauty, must not be thought of as apart from youth, particularly in the female. Also, whereas there can be no real beauty without these five qualities, the latter can and do occur separately without beauty. A plain young woman, for instance, can have lustre, and savouriness. And a handsome old woman can have symmetry and harmony of morphological characters. Age, however, whether handsome or not, very rarely has lustre and savouriness. So that, in regard to mating, we must suppose all the qualities enumerated to come together in a youthful person in order to produce a really desirable beauty. But more of this question of youth and beauty anon.

In Chapter I, I called attention to the many difficulties in the way of safely selecting a mate at sight from among our hopelessly differentiated and random-bred fellows. I pointed out that to rely on instinct here is entirely illusory ; for, apart from the " genetic and homogamic instincts," there can now be no such innate force impelling us by predestined affinity towards one particular adult out of the millions in these islands. I showed, on the contrary, that most matings are a matter of mere chance

LOVE AT FIRST SIGHT

and propinquity. Nor could this well be otherwise, seeing that it is impossible for most ordinary people to have a large number of the opposite sex to choose from—in the case of most men and girls, fifty at the utmost—because most ordinary people are limited to their own small circle.

The claim sometimes heard that somebody has found the best possible mate in the world, is, therefore, the most extravagant nonsense; for even if it could be shown that the whole of the eligible population of a small town had been passed in review before choosing, it could hardly be maintained that the whole of the eligible population of a large city or country—not to mention the world—had thus been inspected.

Nevertheless, in spite of all the baffling differentiation of types, of degrees of morbidity and of desirability, and the absence of reliable instinct, complicated by a corruption of taste through false values and morbid artificially-conditioned reflexes, there remains in many people, even after two thousand years of Christianity, a sort of *flair* for sensual happiness, which, as Stendhal has said, manifests itself in a vague quest of beauty. And when such people think they have seen this particular beauty which promises them sexual or sensual happiness, they often say they have fallen in love at first sight, and place enough reliance on their reactions to stake their whole life upon their choice.

Shakespeare seems to have thought that everyone behaved in this way when he asked: "Who ever loved that loved not at first sight?"¹ Schopenhauer held the view that deep attachments arise in this way, for he said: "As a rule great passionate loves are kindled at first sight."²

Byron, speaking of more general relations with his fellows than that of love, and referring apparently to both men and women, said: "I have ever found that those I liked longest and best, I took to at first sight."³

Many make a similar claim, and it may well be that in some of us there remains, in spite of unhealthy values, corrupt doctrine, and the loss of infallible instinct and of a fool-proof environment in mating, a vestige of the old healthy sub-conscious guidance in this matter.

¹ AS YOU LIKE IT, III, v.

² W.W.V., II, Chap. 44. Victor Hugo appears to have held the same view. I.M., p. 43.

³ LIFE AND LETTERS, by Thomas Moore (London, 1901). Letter, 2.4.1823.

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As Kretschmer says : " Pretty girls are married in preference to ugly ones."¹

The fact that, when we are directed to beauty we are, as a rule, orientated to what is desirable in body and mind, makes the instinct for beauty exceedingly precious. And there is no doubt that many still possess this direction and that it aids them in finding health. For even if consciously they concentrate on health alone, they are usually drawn to beauty provided that their eye knows enough about health.

According to Mantegazza it is surprising what the average untutored male and female do know about health,² and if Mantegazza is right, which I doubt, it means that thousands of years of habituation have planted in us a key to desirability, which still lingers feebly on, despite corrupt reflexes and values.

Even Mantegazza would admit, however, that there is a whole range of possible diseases and taints which ignorance would either pass over, or, having detected, might treat lightly.

But where ignorance would be prone to go most seriously wrong would be in the case of hereditary taints and diseases not generally known as such.

For example, consider the diseases and disabilities which are known as " sex-linked," i.e. associated with one particular sex, though transmitted by the other. Such diseases usually affect only the male and are transmitted by the female.

Among the more distressing of them are, colour-blindness, hæmophilia, myopia, muscular atrophy, Leber's disease or optic atrophy,³ multiple sclerosis, etc.⁴

It is possible to be ignorant not only of the fact that an attractive girl may be the carrier of one of these diseases, but also of the significance of the occurrence of one of these diseases in one or more of the males of her family. Indeed, she may have no male relatives alive at the time of a man's courting her, in which case she and her sisters may both remain in honest ignorance of her liability to transmit one of the diseases in question, unless an examination of her family history reveals the taint.

¹ B.M., 309. In highly-Christianized England and America this is unfortunately not always true, because the people tend to associate beauty with undesirability.

² P.E., pp. 266-267.

³ See an article on THE INHERITANCE OF BLINDNESS (LANCET, 22.7.1933, pp. 191-192).

⁴ R.H., p. 88. According to an investigation recently conducted in Philadelphia " between 3 to 4 per cent males show gross congenital colour blindness, and, if minor defects are included the proportion must be higher." (LANCET, 4.3.1933, p. 483).

HEREDITARY DISEASES

Nor are these sex-linked diseases trivial. Whether for certain professional careers, or for life in general, they may all prove crippling to the male who inherits them through his mother, and no pains should be spared to discover whether or not a prospective mate is free from them.

This makes it all the more important that a man and woman should know their mate's stock before committing themselves; but it also points to the need of some rigid convention or law, compelling people to reveal as much as they can of their family history, and if possible to be medically examined before marriage.

I cannot attempt to reproduce here the long list of diseases and physical disabilities which, without being sex-linked, are nevertheless hereditary.¹ But an enumeration of a few of the more distressing and more common among them will suffice to show that their number is formidable.

Myopia. "Short sight" say the learned authors of HUMAN HEREDITY, "never arises in the absence of hereditary disposition," and "short sight is recessive."²

Detachment of the retina. A disease causing total blindness in the eye it affects.³

Hypermetropia. (Long sight.)⁴

Astigmatism. (Irregularity of the cornea, leading to partial and localized distortion or blurring of the visual image.)⁵

Strabismus. (Squint.) "The hereditary factors which induce squint would seem to be mainly recessive."⁶

Nystagmus. (Hereditary tremor of the eyes.) This "occurs not only as an accompaniment of albinism, but also as an independent anomaly."⁷

Ptosis. (Inability to lift the upper eyelid.)⁸

Ophthalmoplegia. ("Hereditary paralysis of all the muscles of the eye, so that the organ cannot be moved.")⁹

Blepharitic Ciliaris. (Chronic inflammation of the margins of the eyelids) "which is likewise a family complaint."¹⁰

Corneal opacity. (May be hereditary.)¹¹

¹ See M.L., p. 318, where Dr. Crew says, in effect, that there are some five hundred different defects and derangements "showing a significant orderliness in their appearance among related individuals." See also O.I.I.M., pp. 134-144.

² B.F.L., p. 229. Dr. Lenz also tells us (M.A.R., p. 13) that over 25 per cent of all adults now suffer from short sight. Also Sir Arthur Keith (op. cit., p. 867): "150 per 1000 suffer from a degree of myopia which prevents them from seeing distant objects clearly."

³ B.F.L., p. 233.

⁴ *Ibid.*, pp. 235-236.

⁵ *Ibid.*, p. 240.

⁶ *Ibid.*

⁷ *Ibid.*, p. 238.

⁸ *Ibid.*

⁹ *Ibid.*, p. 234.

¹⁰ *Ibid.*

¹¹ *Ibid.*

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Microphthalmia. (Abnormal smallness of eyes.) Next to congenital cataract, this, with anophthalmia, is the most frequent cause of congenital blindness.¹

Ectopia lentis. (Congenital displacement of the lens.) This has several times been traced through four generations.²

Cataract. (Opacity of lens.) This hereditary ailment "is extremely important, both on account of the gravity of the resulting disturbance of sight and on account of its frequency."³ Congenital cataract is among the most important causes of *congenital blindness*. Among 1300 blind persons, 111 (nearly 10 per cent) were found to owe their affliction to congenital cataract.⁴

N.B.—The learned authors calculate that one fourth of all young blind persons are born blind, and congenital blindness is almost always due to some hereditary taint.⁵

Glaucoma. (An increase in the intra-ocular tension, which has a deleterious affect upon the optic nerve and its ramifications in the retina. It causes ever increasing loss of sight.)⁶

Optic neuritis and optic nerve atrophy. Frequently cause blindness, and are notoriously hereditary.⁷

Retinitis Pigmentosa. (Hereditarily determined atrophy of the retina.) Accounts for nearly 4 per cent of all cases of total blindness.⁸

Deaf-mutism. Of the 50,000 deaf-mutes in Germany, a quarter or a third of that number owe their infirmity to morbid heredity.⁹

Xeroderma Pigmentosum. (An extremely malignant skin disease).¹⁰

Hereditary Trophoderma or *Elephantiasis Arabum.* (Known as hereditary chronic œdema of the legs.)¹¹

Hereditary Ichthyosis. (A disease in which the surface of the skin is covered with more or less dense scales or bony flakes.)¹²

Hyperidrosis. (Excessive secretion of sweat, referred to above in section on "savouriness.")¹³

Furunculosis. (Constitutional liability to boils. According to Wetz, heredity plays an important part in this disease.)¹⁴

Polydactyly or *dactylism.* (Supernumerary fingers.)¹⁵

Syndactylism. (Two or more fingers grown together.)¹⁶

¹ *Ibid.*

² *Ibid.*, p. 241.

³ *Ibid.*, p. 242.

⁴ *Ibid.*, p. 245.

⁵ *Ibid.*

⁶ *Ibid.*

⁷ *Ibid.*, p. 247.

⁸ *Ibid.*, p. 248.

For much additional matter on eyes, see E.R., XXV, No. 3, Oct, 1933, pp. 167-169. Also H.I.M., pp. 73-102.

⁹ B.F.L., p. 262, 264.

¹⁰ *Ibid.*, p. 271. See also for skin characters and diseases, H.I.M., pp. 122-137.

¹¹ B.F.L., p. 276.

¹² *Ibid.*, pp. 276-278.

¹³ *Ibid.*, p. 279.

¹⁴ *Ibid.*, p. 280.

¹⁵ *Ibid.*, p. 287.

¹⁶ *Ibid.*, p. 289.

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Radio-ulnar synostosis. (Bones of forearm grown together.)¹

Brachydactylism. (Fingers abnormally short, or lacking one phalange.)²

Pes Varus. (Club foot, in which the soles look towards each other.)³

Pes Planus. (Flat foot.)⁴

*Congenital dislocation of the hip.*⁵

Hypospadias. (A malformation of the male external genital organ.)⁶

Rickets. (Although food, sunlight and exercise play an important part in the etiology of this disease, there are grounds for supposing that it may depend to some extent on hereditary disposition.)⁷

Goitre. (Chiefly a woman's disease.)⁸

*Diabetes, Obesity, Gout, Asthma, Pernicious anæmia, Albuminuria, etc.*⁹

As I pointed out above, this list of hereditary diseases and defects is by no means complete. It does not even include *Syphilis*, one of the most potent causes of general constitutional derangements, and also of specific diseases.¹⁰ It is, however, long enough and covers a sufficiently wide range to convince the reader of the importance of caution, if not of expert advice or control, in the choice of a mate.

For, although among the diseases and defects enumerated, many are visible and obvious, not every lay person is in a position to judge of the importance even of an obvious and visible defect.

As an instance of this I may cite *ptosis*. Dr. J. S. Manson, discussing hereditary diseases and malformations, mentions the case of a man with *epicanthus* and *ptosis*, a condition which causes such a constant and harassing shortening and narrowing of the palpebral fissure,¹¹ that the sufferer has constantly to throw his

¹ *Ibid.*, p. 290.

² *Ibid.* Ruggles Gates says this is always inherited as a Mendelian dominant. (H.I.M.) See also his example of brachyphalangy in *LANCET*, 28. 1.33, p. 194.

³ B.F.L., p. 293.

⁴ *Ibid.*, 294.

⁵ *Ibid.*, p. 296. See *supra*, p. 141.

⁶ *Ibid.*, p. 298.

⁷ B.F.L., p. 333.

⁸ *Ibid.*, pp. 336-338.

⁹ *Ibid.*, pp. 357-389. For hereditary anatomical abnormalities, see H.I.M., pp. 140-182.

¹⁰ For a list of deformities and defects caused in children by syphilis, see S.P.W., p. 129.

¹¹ The opening of the eye between the lids.

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head right back in order to be able to obtain a glimpse of the world, beneath his heavy, hypertrophied and flaccid upper lids and skin fold. It is a disfiguring and exasperating affliction and compels its victim incessantly to strain his neck in a most vicious manner.¹

In a portrait group of the family we see the mother, a good-looking normal woman, and four children, only one of whom has escaped the affliction. Two daughters and a son have it, and they can be seen hopelessly disfigured, and already straining and miserably throwing their heads back to get a view of the photographer.

In addition to displaying abominable taste in the choice of a mate, the mother doubtless married in ignorance of the gravity of her husband's affliction. She may even have argued that, since "he could not help it," she would be heartless to withhold her love from him, never thinking that to refuse to be heartless to one fellow-being, who was a possible mate, would ultimately lead her to being heartless to three other human beings. Thus her shallow sentimentality and Socraticism led to three creatures being born whose affliction will be a constant source of annoyance and shame to themselves, and of irritation and depression to others; while, if the disease is latent in the only one who is free from the defect and all of them marry, a distressing and ugly breed will become perpetuated. This is a good example of how present pity can be cruel to posterity. I could give other instances of girls knowingly and out of compassion marrying sufferers from *retinitis pigmentosa*, deaf-mutism, diabetes, and other hereditary diseases. But the principle is made sufficiently clear by the example given.

Dr. Manson gives other interesting records of families with hereditary digital deformities, hereditary sarcoma, hereditary spastic paraplegia (a form of congenital paralysis), deaf-mutism, ichthyosis, albinism, hare-lip and cleft-palate, spina bifida, dwarfism, family suicide, and hereditary icterus.²

Now it seems perfectly clear that if, even in those cases where the affliction is visible, expert advice or control is necessary, it

¹ OBSERVATIONS ON HUMAN HEREDITY (London, 1928, p. 58).

² *Ibid.*, pp. 3-71. As to *spina bifida*, this is a congenital osseous defect of the spine leading to *hydrorachis*, "in which a gap is left" in the course of development, "in the neural canal at its lower end; usually the arches of the lumbar vertebræ are deficient, and the fluid that surrounds the spinal cord bulges out in its membranes, producing a soft tumour under the skin at the lower part of the back." (E.B. Edit., 1911, XVIII, "Monster"). Regarding dwarfism, see also H.I.M., p. 55.

BLEMISHES SHOULD BE REVEALED

is even more so in those cases in which the affliction—diabetes, hæmophilia, albuminaria, etc.—is invisible.

All this points very forcibly to three constant needs in the preliminaries of mating: (a) The need of having a thorough knowledge of the mate; (b) the need of supplementing this knowledge if possible by a medical report; and (c) the need of knowing the mate's stock.

Many ancient legislators have emphasized one or more of these needs.

Manu, for instance, insisted on all blemishes being declared before marriage, and certain penalties were inflicted when this was not done.¹

According to ancient Jewish law, "If some previously unknown defect was found in the wife after marriage, she was to be divorced without receiving her marriage settlement," and "people with an hereditary taint in the family were discouraged from marrying."²

According to old Icelandic law, the giver in marriage was obliged to hand over the bride "free from all physical blemishes,"³ while the Burmese law compelled the father of the bride to call the bridegroom's attention to any blemishes in the maiden, and the marriage contract was cancelled if important defects had been concealed at the time of the betrothal.⁴

There are many difficulties in the way of establishing conventions or introducing legislation to make similar practices prevail in England. The bulk of the population has wandered so far from the pre-Socratic biological attitude towards man, that it is questionable whether any reforms aiming at the eugenic control of marriage would be understood, much less tolerated.

This, however, does not make the need of these reforms any the less urgent—on the contrary, it never was more urgent; more especially as we have reached such a degree of unscrupulousness in respect of the rights of posterity, that even where ideas of a eugenic nature may be dawning in one of the parties to the match, everything is done to conceal from that party any taint that may be present in the family of the other for fear of wrecking the engagement. This is done repeatedly, and whereas a man or girl might scruple to withhold damaging information from an

¹ L.M., VIII, 8.

² T.J.C., p. 44. On the whole question, see TAL., Kethuboth, 72b and 75a.

³ D.W., II, p. 229.

⁴ *Ibid.*

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insurance company, neither would hesitate to conceal it from a prospective life-mate.

Dr. Georges Schreiber claims that this is a frequent occurrence, at least in France. And he proceeds to recommend the issue of medical certificates of "fitness to marry."¹

Dr. Fritz Lenz is also in favour of this innovation. He says: "We should aim at procuring ever more and more pre-marital medical consultations."² And Dr. Abraham Stone, after advocating the same preliminary investigation, adds: "Generally, it seems advisable that the physician conducting the consultation should obtain from the applicants a complete family and personal history, should give them a general physical examination with special attention to the reproductive organs, and should advise and instruct them according to the findings and their needs."³

Nor should a family examination be confined only to its existing members. It was Sir William Aitkin's maxim, "that a family history including less than three generations is useless and may be misleading."⁴

Dr. Van de Velde, also in favour of pre-nuptial medical consultations, thinks that the difficulty of a direct appeal for a medical certificate from a girl or a man might be circumvented by each urging the other to get "a medical examination for life-insurance."⁵ But whereas a girl and her family might thus obtain information about the prospective husband, it is so unusual, at least at present, for wives to have their lives insured, that the request from a man that his fiancée should be insured would certainly arouse the gravest suspicions in the girl's family.

Another solution would be legally to enforce the production of a medical certificate of "fitness to marry" before any marriage licence could be granted. By making the law apply to everybody and by imposing certain conditions regarding family history, in addition to individual certification, much good might be done. But my own impression is that legislative measures of this kind, desirable as they may be, will do little good until the spirit and taste of the people in general become more biological and more

¹ EUGÉNIQUE ET SÉLECTION (Paris, 1922, pp. 171-173).

² M.A.R., p. 464.

³ THE PRE-MARITAL CONSULTATION (S.R.C., p. 31).

⁴ D.C.S.R., p. 86. Dr. Stone emphasizes the importance of sexual normality for married bliss (op. cit., p. 35) and says the inquiry should enter into the sex-life of the individual—the extent and frequency of auto-eroticism, of previous sex-experience, of sex-libido and potency" (op. cit., p. 32).

⁵ S.H.I.M., pp. 189-199.

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completely disinfected of Christian and Socratic bad taste. At present they are too deeply polluted by the latter either to demand such regulations, or to be ready cheerfully to acquiesce in them should they now be passed. And, when once the change of heart does occur, there will be no need of such regulations.

Nevertheless, other Christian nations and one non-Christian nation have done a good deal towards experimenting with such legislation in spite of the unreadiness of the mass of the people for such measures.

In Germany, for instance, even in pre-Nazi days, the marriage of people infected with venereal disease was indirectly prevented by the law which made the damaging of another's health through venereal infection an indictable offence.¹ In Sweden, Norway,² Denmark and Turkey, venereal sufferers are forbidden to marry, while in Norway and Sweden, since 1915, marriage has also been forbidden to people with mental disease, the feeble-minded and epileptics. Similar restrictions have been in force in Denmark since 1921. Mexico's laws restricting marriage on various eugenic grounds date from 1926. There are also kindred regulations in Russia. As, however, in that country a rather loose form of marriage is allowed in addition to the registered marriages, the effect of the provision is nullified. Switzerland has apparently long had services and regulations in operation, by means of which people with hereditary constitutional and mental taints have, without fear of perpetuating their diseased strains, been enabled to marry after sterilization, and Professor Hans Maier affirms that this work has been rendered relatively easy owing to the high civil and legal ideals of the nation.³

In the United States of America seventeen states have passed certain partially eugenic or sanitary laws. According to Bernard C. Roboff, venereal disease is a bar to mating in Alabama, Michigan, New York, Virginia, Vermont, Wisconsin, North Dakota, Oregon, Washington, Indiana, and Pennsylvania⁴; and to this list Dr. V. C. Pedersen, writing seven years later than Roboff, adds New Jersey, Oklahoma, North Carolina, Wyoming, Louisiana, Utah, and Maine.⁵ According to Roboff, however, only

¹ M.A.R., p. 256.

² In Norway, a certificate of health is demanded before marriage. In Turkey, since 1921, past V.D. sufferers are obliged to be medically examined before marriage.

³ E.R., XXV, No. 3, Oct., 1933.

⁴ THE "EUGENIC" MARRIAGE LAWS OF WISCONSIN, MICHIGAN AND INDIANA (Social Hygiene, 1920, p. 227).

⁵ THE WOMAN A MAN MARRIES (London, 1929, p. 256).

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four states require that freedom from venereal disease, claimed by the male, should be established by medical certificate. These are, Alabama, North Dakota, Oregon and Wisconsin. To this list, Dr. Pedersen adds North Carolina, Wyoming and Louisiana.

Roboff also declares that in Indiana and Pennsylvania "any transmissible disease" disqualifies a person for marriage, while Dr. Pedersen adds that Utah makes marriages between sufferers from venereal disease void,¹ and "in Maine it is a misdemeanour for persons suffering from syphilis to marry."²

These are all steps in the right direction.

When, however, with Mr. Roboff and Dr. Lenz, we examine the working of these laws and regulations, we see how difficult and often hopeless it is to impose on a people by legislation an attitude which, if their taste and outlook were saner and healthier, they would gladly and enthusiastically adopt.

Mr. Roboff makes it abundantly clear that all the above regulations and laws in the U.S.A. not only lead to every kind of abuse, but also actually create industries for fraudulently or otherwise circumventing them.

For instance, so long as a neighbouring state will grant to couples facilities denied them by their native state, a short railway journey suffices to defeat the law.

The failure to include the female as well as the male in the provisions also tends to make most of the measures as good as useless.³

The connivance of unprincipled physicians or lawyers in helping couples to defeat the law has created a regular traffic among low-grade professional men, much as the abortion and compensation laws have done over here.⁴

Nor is this all; for both Roboff and Dr. Lenz point to many

¹ He says (op. cit., pp. 256-257), "existing venereal disease at the time of marriage is a ground for annulment of marriage in all States by Statute Law and by Common Law."

² Op. cit., p. 256. Roboff says, in Dakota this "applies only to males." But while in the rest both sexes are included, Alabama and Wisconsin do not require females to be examined. Dr. Lenz says (M.A.R., p. 257) the North Dakota, 1913, law forbids marriage to anyone suffering from feeble-mindedness, epilepsy, mental disease, drunkenness, acute pulmonary T.B., and habitual criminal propensities.

³ On this point see also Dr. Lenz (M.A.R., p. 256-257).

⁴ Roboff, op. cit., pp. 230, 254. See also *STERILIZATION IN PRACTICE*, by C. B. S. Hobson, F.C.S. (E.R., XXI, pp. 35-40), where the author emphasizes "the importance of slow and careful education for the efficient working of eugenic laws," the value of working on a voluntary basis, and the desirability of keeping before the public as a whole the real object of the laws, namely (1) "the safeguarding of posterity", and (2) "the lightening of the present burden of misery."

PRE-NUPTIAL EXAMINATIONS

other grave difficulties in the way of pre-nuptial consultation for eugenic ends.

Dr. Lenz, for instance, complains that few people who airily recommend the practice of demanding pre-nuptial certificates of health, have any notion of the elaborate and tiresome process that a thorough medical examination means, if, that is to say, freedom from certain diseases is to be positively determined. "It would," he says, "be not only extremely distressing to young women, but also very trying to the man."¹ Another difficulty he mentions is the practice among the poorer classes both in rural and urban districts in all nations of having sexual intercourse and actually procreating offspring before marriage. Among these classes marriage is often only decided upon when a child is on the way.² If, therefore, he says, certificates of health were exigible before marriage for the sake of the children, it would become necessary to forbid all extra-matrimonial intercourse as some states in North America have actually done. But this plan he wisely dismisses as impracticable.³ Like Roboff, Dr. Lenz also calls attention to the difficulty likely to arise from the quarter of disreputable medical men, for even the respectable ones would be inclined to favour good clients,⁴ while there is also the trouble threatening from the discouragement of matrimony (in an unenlightened nation devoid of a eugenic conscience) if marriage became obstructed by irksome and embarrassing preliminaries.⁵

For my purpose, however, enough has now been said on this subject to enable the reader to conclude that, even in this country where trips to another state to evade the law would be difficult, and where professional honour stands generally high, the introduction of laws to impose sanitary mating presents an enormous number of serious problems, and unless the hearty and spontaneous co-operation of the whole people can be counted on, as apparently it can in enlightened Switzerland⁶—which would mean a profound change of heart and mind on their part, and their adoption of the pre-Socratic biological attitude towards Man—it is hopeless to contemplate the framing of laws for the protection and improvement of posterity.⁷

¹ M.A.R., p. 256.

² In Saxony, according to Dr. Hamel, 70 per cent of the first-born are procreated before marriage of parents. (J.A.M.A., 21.9.29.)

³ M.A.R., pp. 260-261.

⁴ *Ibid.*, 264-267.

⁵ *Ibid.*, 260.

⁶ See p. 209 *supra*.

⁷ Dr. Lenz tends to this view too (M.A.R., p. 264).

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Nevertheless, that such a change of heart is possible is shown by modern Germany, where Hitler has recently succeeded, with the unanimous support of the nation, in introducing many measures calculated to impose sanitary mating on the people. I cannot burden these pages with an enumeration of these measures,¹ but as a hint to our own legislators I will refer to at least one. It is known as the *EHESTANDS DARLEHN*, i.e. Matrimonial Loans. These loans, which are designed to promote the marriage of healthy couples among the working classes, are repayable in four instalments, but are granted (roughly) under the following conditions:—

(1) That the couple about to marry should be healthy and desirable as prospective parents. (This has to be medically established.)

(2) That the refunding of the loan in four instalments is subject to the following conditions: that one instalment, equal to one quarter of the total loan, be remitted for every healthy child born, so that if four healthy children are born to the couple, their whole debt to the State is cancelled. (The health of the children has also to be established medically.)

There has been no time or opportunity to observe the practical working of these measures, but the facts and observations, quoted above from Roboff and Dr. Lenz, are sufficient to show that, desirable as a check on dysgenic mating may be in this country, and comparatively simple as legislation against the marriage of extreme and acute cases may prove, great care and wisdom will have to be exercised in devising and applying sanitary laws which are to affect all indiscriminately, and much propaganda work will be required in order to induce the nation to co-operate heartily with the competent authorities in supporting the regulations and preventing their circumvention by fraud and misrepresentation.

For the time being, therefore, the problem of sound choice must remain largely a matter of individual taste, individual inclination, individual inquiry, and individual effort. As, however, the perilous inadequacy of the average layman's equipment in respect of expert knowledge can never be wholly compensated for by miscellaneous instruction and reading, the ideal should be, as soon as possible, by means of educative methods and propaganda, to prepare the nation as a whole to acquiesce in measures

¹ On Eugenic Legislation in Germany, see E.R., XXV, No. 3, pp. 179-181, and an interesting article in the *LANCET*, 3.6.33.

NEED OF A BIOLOGICAL OUTLOOK

which will make medical certification and advice a necessary preliminary step to matrimony.

My own view is that this medical assistance should hardly ever be required to go beyond confidential advice. For, if only everyone took care to mate with his like, and, if possible, within his own family, and if the elimination of human rubbish at birth could become an accepted and universal practice, human stocks would in a few generations become so completely purged of morbid factors, that we in Europe would become as independent of expert medicine and surgery as the animal in his natural state.

But the reforms and propaganda needed to establish consanguineous mating as a routine practice, and to render infanticide acceptable in the case of biological inferiority, represent a far more formidable task than the introduction of compulsory medical certification before marriage, and it is probable that, in the present state of the public mind, the latter will, as a temporary measure at least, have to precede the former.

For one or two generations to come, therefore, young people are likely to be thrown upon their own unaided resources in the choice of a mate, and it behoves them to learn as much as possible, not only about the visible man and woman, but also about the inferences which can be drawn concerning the invisible from the visible.

Moreover, since it is certain that even after pre-nuptial medical advice and certification has become a routine procedure, people of both sexes will still depend for the initial steps of choice upon individual taste and discrimination, it is hardly conceivable that there will ever come a time when individual knowledge in these matters will be superfluous so long as the population in any country remains highly differentiated both as to type and disease.

We have arrived scientifically at certain definite generalizations and have seen that the principal rules derived therefrom cannot be broken with impunity.

These rules are :—

- (a) That like should mate with like.
- (b) That ugliness is the visible expression of morbidity (certainly of the individual and probably, but not necessarily, of his stock).
- (c) That beauty, with its essential accompaniments, is the visible expression of health and desirability (in the individual as a

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breeder, if the individual stock bears out the story told by the individual picture).

“ But,” says the reader, “ if we are to avoid ugliness and pursue beauty, what remains of the rule of like to like ? Will not the ugly, in accordance with these findings, necessarily pursue the beautiful ? ”

Probably ; but implicit in the rules there are definite bars to such matings.

Rule (*a*) should thwart the success of the ugly who pursue beauty. Crosses between ugly and good-looking stocks should be difficult to achieve ; but, unfortunately, they are far from always being so. Rule (*a*) really does no more than reinforce a natural instinct that has been corrupted by false doctrine. While rules (*b*) and (*c*) show the danger to which higher stocks are exposed if they fail to follow that natural instinct.

Rule (*b*) by isolating and segregating the ugly and morbid, reduces them to mating with their like—which is what is required.

Rule (*c*) by encouraging the pursuit of beauty gives to the desirable a conscious confirmation of their dormant and often corrupted instinct to pursue their like at all costs. When once the cogency of the case in favour of beauty is grasped, it is hardly likely to be ignored by any member of a stock possessing something of value to be preserved. But we must always bear in mind that both men and women of a marked masochistic type of mind, will be inclined to actions involving some personal suffering or loss, and that in such people the desire to mate with someone inferior (someone who will debase them) may be very strong. This state of mind, which may ultimately lead to suicide in face of the most trifling adversity, may express itself in semi or partial suicide (in the sacrifice of one's stock, one's family, one's dynasty or line) in the prime of life. It is hopeless to expect such people to shun either ugliness or even disease in mating. But, fortunately masochists of this morbid type are not plentiful.

So far, however, beauty and ugliness have been discussed only in general terms. It is now incumbent upon me, without yet differentiating between male and female beauty, to amplify, along scientific lines, the ideas and forms connected with human ugliness, by enumerating those characteristics of a human face or figure, which make beauty impossible. The list is by no means complete, and includes only those more important and striking anomalies which can occur in either sex.

To begin with, it may be regarded as an invariable rule that,

HUMAN POINTS

no matter how regular the features may be, beauty cannot reside where there is any meanness—there is no better word—in the modelling or design of the face, any appearance of stinting on the part of Nature, so that the eyes seem to have only just enough eyelid, only just enough colour, or eyelashes, the mouth only just enough colour or fullness, the nose only just enough nostril, to make a possible human countenance. Such a countenance will always appear unfinished, scamped, sketchy, and insignificant, and an unfinished and insignificant effect cannot be beautiful.

Secondly, it may generally be assumed that any face in which one principal feature alone, such as the eyes, or nose, or mouth, is ugly, can never be a beautiful face, no matter how glorious the rest of it may be. In such cases—and, unfortunately, they form the majority of the so-called good-looking people in our random-bred populations to-day—a disappointing approximation to great beauty is achieved, which is all the more depressing for its terrible failure to attain harmony and unity.

Thirdly, it may be taken as a general rule that any marked disproportion of features or limbs, or what Kretschmer calls “dysplasia,” makes a mask or body grotesque, badly grown, in fact, ugly; fourthly, that any abnormality, whether of the face or limbs or trunk, conflicts with beauty; and fifthly, that any marked departure from a standard, whether of height, or breadth, or merely muscular development, makes beauty impossible. I shall now elaborate the last three points by detailed illustration, the reader being requested to bear in mind that all the following characteristics are destructive of beauty and, therefore, suspicious.

Noses

(1) Noses too small for the rest of the face.

(2) Noses very much too large for the rest of the face. Here, however, the size must be such as definitely to suggest caricature; for we have to remember the old and very sound French physiognomical proverb, that a large nose never spoils a fine face; i.e. in a mask that is already fine, a large nose is not a disfigurement.¹ This seems to be a proverb which applies more to men than to women, as the former seem to be able to remain wholly good-looking with noses of a size which would mar a woman's mask.²

¹ *Jamais grand nez ne gâta beau visage.*

² A sexual factor may exist here, because of the popular association of a big nose with large external genitalia. Havelock Ellis says this “has been verified occasionally in recent times”, and hints that the Romans believed in it (S.P.S., IV, p. 67). But probably the well-known humanity of people with large noses accounts for their popularity.

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(3) Noses bent to one side, so that one nostril is either much smaller or much more funnel-shaped than the other.

(4) Noses depressed at the roots and bridgeless. (See *Chins* (1).) This, of course, applies only to communities in which European ideals of beauty prevail.¹

(5) Noses with nostrils too small or narrow for proper breathing.

(6) Lumpy or asymmetrical noses, which acquire surprising shapes at different angles.

(7) Noses with a concave curve. See reservation to No. 4.

(8) Noses coming to a snub or unduly sharp point at the end of a concave curve. See reservation to No. 4.

(9) Noses in which the wings of the nostrils descend noticeably below the septum. This is a horrible feature and will impart a villainous expression to the otherwise finest face.

Chins and Jaws

(1) Undue prognathism, i.e. disturbing prominence of either the upper or lower jaw, so that the former projects in a manner which makes the latter disappear in the neck, or the latter projects in a way that gives the face a brutal ape-like expression. This becomes terrifying if accompanied by a nose depressed at the root; and if, furthermore, there is malocclusion of teeth, the expression is wholly bestial.

In cases of acromegaly (i.e. where growth of spongy bone of the face continues actively after maturity)² this asymmetry is due to a disease, a tumour in the pituitary gland. But where no acromegaly is suspected, it is a definite asymmetry, and an objectionable congenital defect.

Pronounced prognathism, whether of the Bull-dog or Bill Sykes type, should not, however, be confounded with a strong, well-built prominent jaw, which in a man, particularly, is becoming. I shall have more to say about this later.³

¹ The horror aroused in a humane Frenchman of the eighteenth century by a bridgeless nose is seen in Montesquieu's plea for not sympathizing with the negro slaves: "*Ceux dont il s'agit sont noirs depuis les pieds jusqu'à la tête, et ils ont le nez si écrasé qu'il est presque impossible de les plaindre.*" (ESPRIT DES LOIS, Book XV, Chap. V.)

² A rare disease.

³ Draper connects an unusually large width of lower jaw with a tendency to pernicious anemia (D.M., p. 73), and a wide angle at point of jaw with ulcer (gastric and duodenal), and a square or nearer to a right-angle jaw with gall-bladder diseases (D.M., p. 79).

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(2) The "lemurian apophysis," in which the angle of the jaw projects over its lower border. This gives the face a singularly brutal expression. It is reminiscent of Draper's gall-bladder jaw.

(3) Marked smallness of lower jaw. For some reason this is more tolerable in the female than in the male; but it is ugly in both. It is the March Hare type, associated with Kretschmer's asthenic schizophrenic.

(4) Any asymmetry of the lower jaw which causes the point of the chin to diverge noticeably from the median line of the face.

Heads

(1) Microcephaly: head too small for body. Beyond a certain point this is usually associated with deep degeneracy and mental defect. Vico, Malebranche, and Clement VI are said to have been microcephalic, but to have been saved from imbecility because they fractured their skulls in infancy.¹

(2) Macrocephaly: head too large for body. Is usually accompanied by generally defective development of the osseous system. But it may be a form of hydrocephaly (water on the brain).

(3) Plagiocephaly: wry head. Very disfiguring.

(4) Scaphocephaly: keel or boat-shaped head; klinocephaly: saddle head; acrocephaly or oxycephaly: sugar-loaf head; tapeisocephaly: low head; leptocephaly: narrow head; platycephaly: flat head, etc. All are equally bad and destructive of beauty.

(5) Any lumps or bumps on the cranium which indicate eccentric growth. Most of such malformations, together with the above, are due to a premature or abnormal suture of the sutures.

Hair

(1) Excessive hair on face. When the hair invades usually hairless parts of the mask, like weeds growing over a pavement—a characteristic associated by Kretschmer with schizophrenia (of which more anon)²—it is very ugly, particularly when, as is

¹ D.C.S.R., p. 168. Also B.F.L., p. 602. According to Bayerthal, "when the circumference of the head is less than 52 cm. we hardly ever find that there are any noteworthy mental achievements, and when the circumference of the head falls below 50.5 cm. the intelligence is no longer normal. Genius is out of the question in persons the circumference of whose head is less than 56 cm."

² P.C., pp. 58, 59. See pp. 280-281 *infra*.

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usually the case, it is accompanied by a deep extension of hair down the back of the neck, far beyond the edge of the normal collar. In mongoloid idiots it is one of the features that contributes most to their repulsive appearance. But it is not confined to idiots and occurs in apparently otherwise normal people.

(2) The little vortex formed by the hair of the head may be very much left or right of the median line, i.e. close to one of the ears, or too low, or too high. This is offensive and is apparently common in degenerates. Unfortunately it cannot usually be detected in women.

(3) Kretschmer declares that a defective development of pubic or armpit hair is "always to be considered a dysplastic abnormality." Absence of visible hairiness of legs in adult age is also a dysplastic abnormality according to him.¹ See also section on Skin and Part II for more details about hair.

Mouths and Teeth

(1) Too small a mouth.

(2) Too large a mouth. ((2) is more tolerable than (1) for reasons which will be given when male and female characters are differentiated).

(3) A mouth too heavily lipped. This is ugly only when European ideals of beauty prevail.

(4) A mouth with no lips.

(5) Harelip. This is often accompanied by cleft palate. It is supposed to be hereditary,² and is a sign of arrested development of a foetal part. (See pp. 232, 233 *infra*.)

(6) Conspicuously long teeth.

(7) Conspicuously small teeth. This is usually associated with so-called "gat-teeth" in which there are ugly gaps between the teeth.

(8) Crowded teeth³ Nos. (6), (7), and (8) are the outcome of disharmonies in inheritance of jaw and teeth from disparate parents. There may be malocclusion in all these cases.

I would add :—

(9) A noticeably wet mouth with glistening lips.

(10) False teeth. As regards this characteristic, which, in a

¹ P.C., p. 55.

² Talbot says (D.C.S.R., p. 200), it is "an exceedingly hereditary disorder", and adduces various authorities. Dr. Lenz (B.F.L., p. 301) confirms Talbot.

³ Draper connects dental irregularity with sufferers from acute rheumatic fever (D.M., p. 93).

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young person, is always the sign of early decay of the second dentition, it may take some time before taste, particularly in the masses, is sufficiently advanced to class this as a definitely ugly feature.

- (11) Upper lip too short.
- (12) Upper lip too long. (12) is more tolerable in the male.
- (13) Projecting teeth.

Ears

The ears are the site of many irregularities and malformations, all of which, however, are not ugly. The following are ugly :—

(1) The helix may be angular. (Common, but often unnoticed by unobservant people).

(2) The helix may be absent at the top of the pinna, so that the ear is flat from the anti-helix to the upper extremity of the pinna. This is very common and very ugly.

(3) The root of the helix may extend inwards across the concha.

(4) The anti-helix may be too prominent or insignificant.

(5) The scaphoid fossa may extend through the lobe. This is common to-day.

(6) The lobe, or lobule, may adhere to the neck or be absent, as in apes and monkeys.¹

(7) The whole ear may be too small or too large for the head.²

(8) One ear may be noticeably smaller than the other.

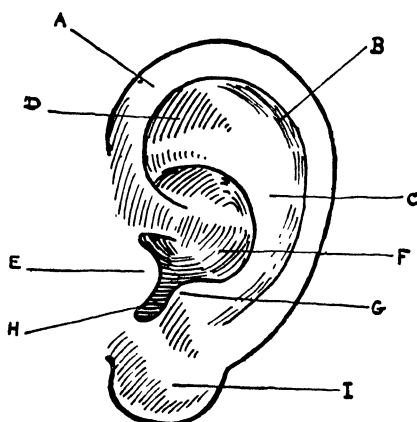


FIGURE I

- | | |
|-----------------------|-------------------------------|
| A = Helix | E = Tragus. |
| B = Scaphoid Fossa. | F = Excavation of the Concha. |
| C = Antihelix. | G = Antitragus. |
| D = Triangular Fossa. | H = Incisura intertragita. |
| | I = Lobule. |

¹ A. F. Chamberlain : THE CHILD (London, 1909, p. 222) mentions this as an example of atavism or reversion, and says : "It is rarest in white races ; more common in some of the lower races, idiots, cagots ; normal in apes."

² Draper associates very long ears in the male, together with other facial characters, with prostate trouble.

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(9) One ear may be undeveloped, and look like an unopened bud. This is arrested foetal development.

(10) One ear or both may stand at a wide angle to the head.

(11) The ears may differ in height.¹

(12) There may be small tubercles at various points in the ear, at the tragus, at the anti-tragus, on the upper crest of the helix, on the root of the helix, on the lower curve of the helix.

In women all these blemishes may be concealed by the method of wearing the hair. These tubercles, reminiscent of the foetal ear, appear to be due to arrested development.

Ears projecting from the head are regarded by Talbot and others as an almost constant stigma of degeneracy of some sort.² They are certainly very ugly, especially as ears which stand out at an angle of from 45 degrees to 90 degrees to the head, are usually loose and badly formed.

(13) The ears should be pink to pale red, but never white.³ When they are white, anæmia from what cause soever may be inferred.

Eyes

(1) The eyes may be noticeably unequal in size.

(2) The eye-balls may project (pop-eyes). This may or may not be the sign of exophthalmic goitre. It is very ugly. Exophthalmic goitre is, according to Dr. W. H. C. Romanis "more common in women than in men, in blondes than in brunettes, and in single women than in married ones." It seems to favour certain callings, particularly that of the school teacher; is rarely seen at the extremes of life (i.e. under 15 or over 55), and it is associated with a type of woman "who is volatile, lively and temperamental, and who, if the disease is not too far advanced [by which Dr. Romanis means, presumably, if it has not yet made the sufferer ugly], is usually of a type distinctly attractive to the male."⁴

(3) The eye-balls may be sunk into the orbital cavity, and lie hidden under the orbital arches, giving their owner a sickly or wild appearance.⁵

¹ D.C.S.R., p. 183. "Frequently, in the degenerate classes, the ears of the same individual differ as much as an inch in height."

² D.C.S.R., p. 218. See, however, Kretschmer (P.C., p. 39).

³ D.S.W.K., p. 190.

⁴ OBSERVATIONS ON EXOPHTHALMIC GOITRE (B.M.J., 2.1.33, pp. 87-90).

⁵ Draper says this is often associated with diabetes (D.M., p. 92). This I have personally confirmed on more than one occasion.

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(4) The eyes may be set very far apart. This is intolerably ugly and reminiscent of the foetus, fish and fawn.¹

(5) The eyes may be too close—never so intolerably ugly as 4.²

(6) The palpebral fissure may be too narrow.³ This occurs in certain low-bred families and is hideous.

(7) Strabismus : divergent or convergent squint. Either ruins the best mask.

(8) Heterochromia : differently coloured irides (See p. 141 *supra*.)

(9) One eye lower than the other in the mask. Very common nowadays ; but often passed unnoticed by eyes jaded as the result of contemplating all kinds of human monstrosities.

(10) Ptosis : drooping, flaccid upper lids and skin folds. (See pp. 205-206 *supra*.)

(11) Heavy eyebrows meeting at the root of the nose are an ugly feature. They used to be associated with degeneracy. Kretschmer says the fault is frequently met with in his schizophrène types.⁴

(12) I add the tendency to a slight outward squint, or outward cast, which, without apparently causing troubles of vision, imparts to the face a vague, equine look, usually associated with a character lacking powers of concentration, partiality and determination. (But more of this anon.) It is the cast of eye noticeable in Greuze's young women. In people who have not always had it, its appearance denotes waning health. In people hitherto possessed of the inward cast, I have seen the outward cast appear at the time of approaching death. It is seldom noticed, and the average person pays no attention to it, and often cannot see it when it is pointed out to him.

(13) The eyelashes should be even and regular. Sparse or irregularly-growing eyelashes indicate disease, especially scrofulitic inflammation of the eyes.⁵

(14) Whites of eyes that are conspicuously blue. (See Note, page 228).

¹ Draper associates this with pernicious anæmia (D.M., p. 87) and with sufferers from nephritis and hypertension (D.M., pp. 73-76, 91). It is surely also a reversion, and may, therefore, correctly be classed as degenerate.

² Draper finds this more often in T.B. cases than in the rest of the population (D.M., pp. 73-76, 96-97).

³ Draper finds this also may occur in consumptives (D.M., pp. 96-97). It is one of the features implied on p. 215 *supra*, in regard to ugliness as the result of "meanness" on the part of Nature.

⁴ P.C., p. 59.

⁵ D.S.W.K., p. 186.

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Hands and Nails

(1) Syndactyly : webbed fingers, or fingers grown together. This is hereditary, as already pointed out.

(2) Polydactyly : supernumerary fingers ; also hereditary.

(3) Marked disproportion of fingers and palm, particularly marked shortness of the former.

(4) Marked shortness of the little finger, so that it curls almost like a little toe.¹

(5) Smallness of thumb. This is hideous and always a bad sign, particularly in a man. People of no character or principles have these offensively small thumbs. It is a regressive and therefore certainly a degenerate trait, because the long thumb is the feature which differentiates the human hand most completely from the ape's hand.²

(6) Stumpy, dwarfed nails, particularly in the thumb, are very ugly, and are generally associated with brutality and low-breeding. I have noticed this feature among a particularly low-bred French peasant type.

(7) The nails of a mate should also be observed for imperfections of growth and surface, as these may indicate morbid bodily conditions. Dr. Samuel S. Hanflig, in a study of 294 tuberculous patients over a period of six months, found pitting most common, and more frequently in the nails of the index and ring fingers. Out of 130 male cases, with active tuberculosis, pitting occurred in 77 per cent.³

Dr. Hanflig also found marked curving in 61.5 per cent. No curving was found in 38.5 per cent. In the group of female cases, 41.9 per cent with a good prognosis, 56.3 per cent with a fair prognosis, and 67.5 per cent with a poor prognosis, showed curving.⁴

¹ D.C.S.R., p. 266. "Fere is of opinion that shortening of all the fingers constitutes a grave mark of degeneracy." Also Dr. A. Macdonald (P.S.D., p. 13) : "The shortness [of fingers] is more common in profound degeneracy."

² C. F. Sonntag, M.D. : *THE MORPHOLOGY AND EVOLUTION OF THE APES AND MAN* (London, 1914, p. 90). "In man . . . the thumb has developed considerably and exceeds that of any ape in size and in function. The other parts of the hands have not undergone such striking transformations, however, as the thumb." Also A. F. Chamberlain (op. cit., p. 222), who mentions, among instances of reversion : "Great toe shorter than other toes : rare in white race, common in lower races of man, human embryo ; normal in anthropoids." This is merely an anatomical parallel to the short thumb.

³ Draper observes that, whereas in the general population 49.8 per cent males and 48.4 per cent females show no lunulæ in their nails, lunulæ are absent in 66 per cent of male and 78.8 per cent of female consumptives. (D.M., p. 98.)

⁴ NAIL CHANGES IN TUBERCULOSIS (MED. PRESS, 8.2.33, p. 107, after NEW ENG.

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(8) Nails may be spoon-shaped as in microcytic anæmia.¹

(9) Furrowed and ridged nails indicate endocrine dysfunction of some kind.

(10) "Flattening and concavity of the nails, especially those of the index finger, mark those who are unstable physiologically and nervously."²

Skin

(1) Greasy skin. This seborrhœic condition, apart from its general unsavouriness, indicates in its possessor a flabby, mucous-secreting gastro-intestinal tract, and a poor resistance to infection of mucous membranes of the nose and throat. The person exhibiting it is likely to be subject to chronic infection of the lymphoid tissues and sinuses, to pyorrhea and gingivitis, soft teeth and caries. "His respiratory tract is often of similar type", and his nervous system lacks tone, as may be inferred from his circulation, behaviour and habits.³

(2) Very dry, harsh skin, with dull, lustreless, brittle hair and furrowed nails are important indications of endocrine dysfunction.⁴ (See 9 in previous section.)

(3) Hirsutism: extreme hairness of skin. In a woman this may point to some morbid condition, such as tumour or hyperplasia of the suprarenal cortex,⁵ or ovarian tumours.⁶ It is very

JOURN. OF MED.). Less recently in patients at the Trudeau Sanatorium (Ontario) Dr. A. G. Hahn found striking correlations between markings and form of finger nails and active T.B. Pitting occurred in every one of fifty patients with active T.B. and not in any of similar group of ex-patients and normal controls, and the pits appeared more often on the index and ring fingers. Hahn also found normal control group showed no incurvation of nails, though in 30 per cent of ex-patients, 50 per cent with inactive and 75 per cent with active T.B. had down-curving nails; he also found in the active T.B. group high incidence of cyanosis, in contrast to the other groups (cyanosis = blueness, as of a hand numb with cold.) J.A.M.A., 19.7.30. Article: "The Finger Nails in Tuberculosis."

¹ Dr. J. I. Ingram, the LANCET, 22.4.33, p. 889. Microcytic as distinguished from macrocytic anæmia is explained in the MED. WORLD (14.7.33, pp. 396-400). Briefly, it is of the simple variety, hypochromic, as opposed to pernicious anæmia. It is characterized partly by the red cells being smaller than the normal red cell—hence the name. For a full account of the disease, see also J.A.M.A., 25.2.33, pp. 540-548.

² Ingram: THE PERSONALITY OF THE SKIN (LANCET, 22.4.33, p. 890).

³ *Ibid.*, p. 889.

⁴ *Ibid.*, p. 890.

⁵ J.A.M.A., 13.5.33, p. 1558.

⁶ B.M.J., 8.10.32, pp. 61-62. Kretschmer tells us (P.C., p. 61) that "strong, straight growth of hair is often observed by physicians between the shoulder-blades in cases of asthenic phthisis, and to a certain extent has been taken as a direct stigma."

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ugly and usually indicates regression.¹ It can also be very ugly in a man, and is one of the signs of degeneracy. Darwin mentions it as a sign of reversion.² Kretschmer includes it among the stigmata of the schizophrenic,³ of which more anon. MacAuliffe connects it with the hyperthyroid type.⁴

Limbs and Body

Any marked asymmetry of body and limbs is always a grave sign. It indicates serious disharmony in the invisible man, or highly differentiated stock, and is a warning of every imaginable trouble, endocrine and otherwise.⁵

(1) Very long arms. This feature may be a reversion. The ape has much longer arms than man.

(2) Very long legs. This may indicate, besides disharmony (i.e. the inheritance only of the leg segment of body from a tall parent), eunuchoidism (of which more anon), and a degenerate, neurotic or consumptive tendency.⁶ Kretschmer finds extreme length of extremities occurring among schizophrenic dysplastics.⁷

(3) A very long neck. This is ugly and is associated by Draper with tuberculosis. He says the mean length in T.B. patients is 180 m.m., as compared with 170 m.m., which is the upper limit of the range for the general population (130-170 m.m.).⁸ It is the neck of Kretschmer's schizophrenic type, and it is curious that the Indians of the sixteenth century associated a long neck in a girl with a cruel and vicious temperament,⁹ because Kretschmer associates occasional sadism with his schizophrenic type.¹⁰

(4) A very short neck. This is almost uglier than 3. It may be merely apparently short, in which case it is due to bad posture. If it is genuinely short, it is usually also very large in girth. Draper associates it with gall-bladder disease. He says that in male members of this disease group, the mean neck girth is 12 m.m. greater than the upper limit of that measurement in the general population (340-375 m.m.)¹¹ MacAuliffe connects it with hypothyroidism.¹² It is the neck which may be associated with Kretschmer's pyknic type.

¹ P.S.D., p. 18.

² D.O.M., pp. 601-602.

³ P.C., p. 58.

⁴ T., p. 198.

⁵ Draper (D.M., p. 93) found among acute rheumatic fever cases "with unusual constancy, a definite tendency to physical asymmetry."

⁶ P.S.D., p. 11. Also Draper: D.M., p. 98.

⁷ P.C., p. 67.

⁸ D.M., pp. 65, 96-97.

⁹ A.R., p. 123.

¹⁰ P.C., p. 89.

¹¹ D.M., p. 65.

¹² T., p. 195.

UGLY FEATURES

(5) The body may be very thin, with muscular atrophy. This is definitely a degenerate condition, usually inherited,¹ and characterizes the extreme asthenic type of Kretschmer. It is associated with numerous psychological disturbances, of which more anon. According to MacAuliffe the type may be due to hyperthyroidism and hypopituitarism;² but more often the latter.

(6) The body may be very fat. Both in the young male and the young female this is always ugly and not a good sign. It usually indicates endocrine disturbances of some kind.³ Dr. Louis Berman connects it with a subthyroid condition.⁴ As Dr. Robert Hutchinson says: "Thin people are better lives than fat, for the more rotund the figure, the more rapidly does one roll down the hill of life."⁵ Kretschmer says, "Individuals showing a tendency to pronounced fatness are altogether in the minority among schizophrenes", and he definitely connects the condition with his pyknic type.⁶ I shall deal with this question again. For the moment let it suffice to say that, according to Talbot, obesity both in children and adults, is nearly always accompanied by some degenerate features.⁷

(7) The whole body may be very long, lank and willowy. If the unusually tall person comes of medium-sized stock, this is a disturbing feature. It indicates abnormal growth of long bones, possibly as a result of gonad insufficiency at puberty and later. But of this more anon. If it appears in a person belonging to a tall stock, like Harold's thegns or life-guardsmen at the Battle of Hastings, then, of course, it is quite normal. But in normal cases, tall stature is not usually accompanied by narrowness and weediness.

(8) The whole body may be dwarfed.

(9) The body may be fixed or set in bad postural habits—stoops, rounded shoulders, visceroptosis (sagging belly), stiff straightening of shoulders with corresponding lordosis, curvature of spine (without T.B. or any other disease) and so on. All are very ugly.

¹ Crew finds asthenia hereditary (M.L., p. 318) and says it is dominant.

² T., pp. 198, 203.

³ See Dr. I. Geikie Cobb: *OBESITY IN MAN* (MED. PRESS, 30.11.32., pp. 448 *et seq.*) and Dr. Ethel Browning: *OBESITY IN WOMEN* (MED. PRESS, 23.11.32, pp. 427 *et seq.*). See also Dr. W. F. Christie, before the Harveian Soc., London. (LANCET, 19.4.30, pp. 394-395.)

⁴ G.R.P., p. 248.

⁵ See his Purvis Oration on PROGNOSIS on 10.12.26. (LANCET, 1.1.27, p. 1.)

⁶ P.C., pp. 49 and 73.

⁷ D.C.S.R., pp. 289-290. Crew includes corpulence among the hereditary defects (M.L., p. 318) and says it is dominant.

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(10) There is no need to refer to deformities of the spine, resulting from disease, as no sane person would ever select as mate anyone with a spinal malformation. But in my small circle, I must confess that I have come across two cases of it—one of a marriage between a humpbacked man and a normal woman, and the other of a marriage between a humpbacked woman and a normal man. Under the influence of Christian values there is no reason, of course, why such unions should not occur.¹

The foregoing list of the principal blemishes, which is by no means complete, is not intended as an enumeration of the more striking so-called “stigmata of degeneration”, but as a means of clearing the ground for the more detailed discussion of beauty in Europeans as a whole and in man and woman in particular, in the last chapters.

It seemed necessary, before making any narrow and positive statements regarding beauty, to point out what constituted the principal factors in ugliness and undesirability. Nor has the number of blemishes been exhausted. For the above list, incomplete as it is, even as applied to both sexes, is, after all, an enumeration only of those blemishes which either sex may have. In Parts II and III, I have yet to consider the blemishes which may mar the beauty of a particular sex.

Almost all the bodily blemishes described above, and a good many besides, are emphatically declared by scientists like Lombroso, Dr. Talbot, Dr. Arthur Macdonald² and others, to

¹In view of following marriage, despite a permanent and horrible handicap, there is no telling what may happen nowadays: A woman of 40 with malignant disease of pharynx suffered ablation of the larynx, part of the pharynx, the cervical œsophagus, and much of the œsophagus also. After the operation, the surgeon was able to introduce the short end of a wide rubber tube into the upper pharynx. This tube was secured in the neck by tapes, and connected by a long rubber tube to the opening near the stomach, thus producing an external rubber œsophagus. The device functioned well, and as there was no recurrence of illness, *the patient married shortly after the operation!* The tubes are taken out regularly and boiled, and by wearing appropriate dress the patient presents quite an ordinary appearance, though, of course, she has no voice (B.M.J., 23.2.33, p. 330). I could quote other cases including one in which marriage has been desired by a man with a woman who had congenital absence of vagina, and who died under an operation intended to provide her with an artificial vagina, the operation and its purpose having been known to the prospective bridegroom! (LANCET, 5.3.27, p. 492). The fact that such an operation sometimes succeeds, however, is seen from the B.M.J., 13.5.33, pp. 822–823 and J.A.M.A., 7.6.30. Marriages are also contracted nowadays with women known to have undergone hysterectomy, etc. See also pp. 205–206 *supra*.

²See L'ANTHROPOLOGIE CRIMINELLE ET SES RÉCENTS PROGRES (Paris, 1891), and CRIMINAL MAN (London, 1911), and D.C.S.R. and P.S.D.

DEGENERATIVE STIGMATA

be "stigmata of degeneration", i.e. indubitable signs of gross biological inferiority in the individual or stock exhibiting them.

This point of view has, however, been successfully assailed by so many workers of repute and authority in recent years, that it is now no longer tenable. L. Stieda, for instance, pointed out as early as 1902 that most of the so-called "stigmata of degeneration" were no more than "ordinary variations". R. Sommer adduced a damaging case against the Italian school and its followers. He showed that three idiot brothers, who had inherited their cranial abnormalities from their mother, had inherited their criminal abnormalities from their father. "This," as Professor Bumke points out, "placed the whole lack of a sound critical attitude on the part of the Lombroso school in a proper light."¹ Moreover, Sommer and others were forced more and more to the conclusion that not only did congenital cases of mental defect occur in which no so-called "stigmata of degeneration" were present, but also, that these stigmata occurred without any signs of mental defect.²

This left the advocates of the correlation between the stigmata and mental defect, or actual insanity, hopelessly without support in fact. But it is one thing to find no essential correlation between bodily blemishes and mental defect, and between absence of bodily blemishes and freedom from mental defect, and quite another to claim that bodily blemishes do not impair beauty, and that they are compatible with the same degree of general health as that found in persons in whom they are not present.

In the chapters on inbreeding we have seen that, mutations apart, disharmonies and disproportions, as well as aberrant and monstrous manifestations, are the product of mixed rather than of pure breeding. We have also seen that, although the seeds and causes of illness and dysfunction in mixed and random-bred stocks may be, and often are, invisible, they may be, and often are, brought about in such stocks as an almost inevitable feature owing to the actual results of random-breeding. Finally, we have seen that while science is beginning definitely to correlate beauty with health, ugliness is also beginning to be correlated with ill-health.

It is impossible, therefore, to dismiss the ugly features enumerated above as of no account; for, even if it could not be definitely shown that there is a demonstrable relation between

¹ K.U.E., p. 42.

² *Ibid.*

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them and biological inferiority (I have shown sound authority for claiming it in certain cases only), at least they are incompatible with human beauty, which is enough for our purpose.

We should also be careful to avoid the error of the Lombroso school in lumping all the so-called "stigmata of degeneration" together as equally indicative of degeneration of some kind or other. There is, for instance, obviously a difference of degree between a slightly eccentric growth of one member of the ear, which may be merely a harmless variation, as Stieda says, and conspicuous disharmonies and disproportions in the build of the face and body, which point to independently inherited characters from disparate parents, and from which similar invisible disharmonies may be inferred. Whereas no reasonable man would deny the validity of Stieda's objection in regard to the first case, he would hardly accept it in regard to the second. After what the reader has been told in Chapters II and III, therefore, it is hoped that he may be in a position to appreciate that while all stigmata are not equally grave, and while some may be dismissed as insignificant except in so far as they affect beauty, others are not to be passed over so lightly, and are definitely to be classed as warnings of deep-seated morbidity.

Moreover, even so ruthless and searching a critic of the Lombroso school as Professor Bumke is bound to acknowledge that "clinical experiences teach us that the *stigmata degeneratiōis* certainly do appear somewhat more often among the insane, the psychopaths and people of criminal character than among healthy and honest men", and if "they also appear among some healthy, and are absent in some very acutely insane people"¹ it simply leads us to ask:—

(a) What is the standard of health in such investigations?

(b) Can sub-acute disorders (which play the most important part in the average life) be detected in such investigations, and are they reckoned with?

(c) Why, seeing that inheritance of characters visible and invisible, is largely independent, is it necessarily assumed in our

¹ *Ibid.*, p. 43. See also B.F.L., where Lenz on the so-called *stigmata degeneratiōis* says: "There can be no doubt, in the light of our present knowledge, that a good many such characters can actually be recognized, "and he mentions, among other things, too narrow chest measurements, microcephaly, bluish-grey tinge of the sclerotic (white of the eye) indicating osteopsathyrosis, or brittleness of the bones. See, on the latter, H.I.M., p. 89 *et seq.* Ruggles Gates refers to sufferers from this taint as "blue sclerotics"—i.e. having blueness of white of eye.

ALL BLEMISHES SUSPICIOUS

random-bred stocks that an acutely sick person is free from the stigmata because in him none are visible?

And (d) Why in these same random-bred stocks an apparently healthy individual, revealing external stigmata, should, without further inquiry, be classed as healthy?

Our Rose-among-Thorns rule would at least have protected investigators from this hasty conclusion. Was it applied in the case of these alleged "healthy" people with the so-called "stigmata of degeneration" upon them?

In innumerable instances, dysfunction begins to make itself felt only by slight and often imperceptible disorders, lasting sometimes years. Before it presents a clinical picture with recognizable outlines, it may have had a long history. Are disorders which do not present a definite clinical picture ever taken into account by investigators? Can they be?

There are all kinds of degrees of debility, and, what is more, there must be, and we know there are, internal as well as external stigmata of biological inferiority. The fact that the external stigmata alone can be reckoned with in the living subject certainly makes the dogmatic attitude on the part of Lombroso and his disciples very ridiculous, but does it not also invalidate much of the criticism that has been levelled against them?

All this does not mean that I wish to assume the extreme position of the Italian school and its English and American followers, and to infer rigidly, from external blemishes, that all kinds of insane or criminal propensities are present. Because I do not believe in an invariable connexion between many of the so-called "stigmata of degeneration" and mental diseases, etc.

What it does mean, however, and all that it does mean, is that except where I have definitely connected biological inferiority with a particular blemish, as in constitutional fatness, muscular atrophy, etc. (and I shall show other undeniable connexions of the kind when I discuss man and woman separately), and except where I have adduced other reasons for regarding any blemish whatsoever as grave, I have called attention to these blemishes only in order that the reader may be at least suspicious of those who bear them¹ (so that if he sees other odd or disquieting

¹Dr. A. C. Magian, for instance, gives a list of defects and physiognomical traits found connected with hereditary syphilis (see S.P.W., p. 130). It may be untrue to claim that such deformities are always associated with some morbid hereditary taint as serious as syphilis; but the fact that a doctor of Magian's wide experience has found them so associated ought at least to satisfy us that they are, to put it moderately, suspicious, and that it is better, in mating, to avoid those who exhibit them. See p. 205 *supra*.

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features in the same person he may regard them as additional and confirmatory), and that he may have the ground cleared for him regarding beauty, by being told in the first place what is not and cannot be beauty.

One word more before I proceed to give more ample data concerning human morphology.

I emphatically associate myself with Kretschmer against the Lombroso school, in denying that, except in a few cases, there are any stigmata of criminality classifiable as such.

"The criminal can have no ear-flaps which belong only to him," says Kretschmer;¹ and every sane man must agree.²

To a sympathetic and understanding observer of mankind, it must be obvious that there are as many great men who have failed by a fluke or accident to be criminals, as there are criminals who have similarly failed to be great men. And to draw a hard and fast line vertically and horizontally between types, and say that criminality lies in one group, and greatness and normality in the other, is pure delusion.

What would Bottomley have been or done had he been rich? On the other hand, with his acknowledged youthful tendency to deception and falsehood,³ what would Darwin have been or done had he been wretchedly poor? Which of us who believes that an author cannot create a character *tout d'une piece* without possessing some of it in himself, doubts that the catalogue of criminals in the mythology of Dickens points to a strain of so-called criminality in Dickens himself? And who can think of Napoleon, Frederick the Great, Henry VIII, Cromwell or Castlereagh, without feeling what magnificent criminals they would have made, had they had less luck? Bismarck is alleged actually to have said

¹ P.C., p. 39.

² See JOURNAL OF EXPERIMENTAL PSYCHOLOGY (X, No. 2 April, 1927, pp. 117-157) where G. J. Mohr and Ralph H. Gundlach, in THE RELATION BETWEEN PHYSIQUE AND PERFORMANCE, found among 89 convicts confirmation of Kretschmer's theory of types, but no differentiations of criminals from the rest of the population. See also Dr. C. Goring: THE ENGLISH CRIMINAL (abridged ed., London, 1919, p. 71), "The average association between physical characters and crime, if existent, is microscopical in extent." Also *Ibid.*, p. 73: "If there is any real association between physical character and crime, this is so microscopical in amount as not to be revealed by the measured values we have obtained." Dr. Goring certainly found (pp. 111-122) that "all English criminals, with the exception of those technically convicted of fraud, are markedly differentiated from the rest of the population in stature and body weight," but he concludes, "it is to the influence of selection only that the differentiation of criminals in stature and weight must be attributed," i.e. not to any inherent relation between criminality and low stature and weight. See also p. 78 *supra*.

³ See AUTOBIOGRAPHY (Watts ed., p. 3).

APPEARANCE OF CRIMINALS

of himself as a student: "I shall be either the greatest black-guard or the first man of Prussia."¹

As I have already pointed out above, the whole distinction between criminality and respectability as being respectively degenerate and regenerate,² with its implication of bourgeois snobbery in Lombroso's laborious attempts at establishing a morphological or biological criminal class, reeks of the subjective and Puritanical outlook on humanity—the wish to *see* repulsiveness where you are morally repelled—and is not worthy of a moment's serious consideration. If the majority of crimes committed in civilized society were breaches of Nature's laws, the segregation of criminals as a biological variety might have some sense. But seeing that crime is very often, in fact, in most cases,³ merely a breach of convention or man-made law, it is as absurd to regard the criminal as necessarily biologically inferior as to regard a cannibal as necessarily so. Thus, crime does not reveal biological inferiority, although it may reveal social inferiority; and, seeing that it may be and often is pursued out of sheer delight in risks which respectable employment in modern civilization cannot provide,⁴ it may actually denote a *plus* of spirit, courage, independence, and masculinity.

Again, however, this does not mean that I am denying any connexion between a certain low-bred type and a peculiar form of crime—for instance, the mental degenerate guilty of indecent assaults on children, or the masculoid female who engages in a peculiarly low form of prostitution—all I deny is that the love or choice of a life of crime, when it is associated with mal-adaptation, need necessarily be connected any more definitely with so-called stigmata of degeneration than with extreme personal beauty and biological superiority.

A new and disquieting agency in regard to bodily blemishes still requires to be discussed. It is that of modern medicine and surgery.

I have implied all along that wise and eugenic selection in mating must to a great extent depend upon the unaided efforts

¹ G.M. p. 16.

² See p. 78 *supra*.

³ Dr. Goring says (op. cit., p. 121) thieves and burglars constitute 90 per cent of all English criminals.

⁴ See report of a lecture given 2.3.33 by Claud Mullins to the Friends of the Institute of Med. Psychology, in which he is alleged to have said: "Many criminals offend because they like it," and to have added that "some are so bored that they like crime" (LANCET, 11.3.33, pp. 538 539). This confirms what I have said, p. 78 *supra*.

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of the man, or girl, about to marry, or wishing to marry. I have also implied that, no matter how far future developments in State control may modify the present conditions, the first steps in seeking out the desirable mate will still continue to a great extent to be taken by the individual, relying on his uncontrolled judgment.

It is for this reason that the greatest amount of information possible, concerning human morphology, both morbid and healthy, should be placed quickly and authoritatively at the disposal of young people. Quite apart from the fact that it is a grossly neglected department of knowledge, and that therefore the information is long overdue, the danger is, and has been, that where sound information fails, superstition, popular error, and sentimentality are likely to replace it.

If, however, the eye and knowledge of the young are to be their principal guide in this all-important matter of selection, it is surely regrettable that medicine and surgery should now be adding to their many other dysgenic activities by concentrating, particularly in the department of plastic or cosmetic surgery, and endocrine correction, on eliminating or covering up the warning signals Nature gives of a morbid or otherwise undesirable organism or stock.

I will give a few examples, though many could be quoted.

It is now an accepted practice, in the deformity of hare-lip, to supersede the efforts of the old surgery (which consisted merely in sewing together the cleft tissues of the upper lip and causing them to unite) by grafting tissue upon the deformity so as to obliterate its most characteristic contours and traces. The old operation while mending the breach, left marked evidences of its existence. The present removes these evidences of its existence. In describing his own methods of achieving this end, Sir Harold Gillies says: "The surgeon should be able to employ the secondary procedures here described to free his patient entirely from any vestige of hare-lip stigma."¹ And if we turn to some of the photographs of "before" and "after" operation, which illustrate Sir Harold's text, we are impressed by the marvellous success of his methods.

Now it may be true that the sufferer from hare-lip is a hard case. But, as that wise old legal saw asserts, "Hard cases make bad law." And if we are constantly to view humanity, not from

¹ LANCET. Hare-lip: Operations for the correction of secondary deformities (4.12.33, pp. 1369-1365).

COSMETIC SURGERY

the angle of the general welfare, but from that of the hard case, we are almost sure to err in the direction of sacrificing the whole for the comfort and protection of a part.

Hare-lip is a hereditary deformity.¹ It is not everybody who is indifferent whether or not he has a child with hare-lip. But, if we are to obliterate all traces of it in the individual, how is the careful potential parent to select?

But plastic surgery does not stop at deformities; it extends its activities to unæsthetic physiognomies—ugly features which may and usually do convey an important message to the observer, and by modifying which surgery connives at an act of gross morphological deception. Recently (i.e. in the autumn of 1932) a Congress of Æsthetic Surgery was held in Paris. And among other communications, a surgeon named Lagarde showed how, if you please, he corrected a pendulous mamma “by introducing an artificial suspensory ligament made of a trifurcate reindeer tendon.”² For æsthetic corrections of the nose he recommended “auto-grafts derived from the parts of the nasal skeleton of the patient.”³ Other surgeons illustrated methods equally surprising and destructive of the valid message of the features and the physique of man.⁴

Elsewhere we can read of how prognathism may be corrected, and the procedure has recently been so much perfected that the old orthodontic correction which “consisted of the removal of a portion of the body of the mandible, or a section through the lower part of the ramus opposite the last molar tooth, permitting a backward slide of the body of the bone,” has now given place to an operation which consists in constructing “an additional joint in the condyloid process with, or without, supplementary orthodontic treatment,” and which promises to supplant the former types of jaw re-sections, with all the risks and disadvantages they involved.⁵

¹ See p. 218 *supra*. See also John C. Dacosta: MODERN SURGERY (London, 1931, p. 840) where of hare-lip he says: “Hereditary tendencies play an important part in the etiology. Carefully investigated histories in our series showed other cases of some degree in over 50 per cent of the families.”

² J.A.M.A., 10.12.32, pp. 2044-2045.

³ *Ibid.*

⁴ A quarterly journal, LA REVUE DE CHIRURGIE PLASTIQUE, devoted wholly to this speciality, is now actually being published in France (LANCET, 24.12.32, p. 1397).

⁵ J.A.M.A., 3.12.32, pp. 1917-1919. In KOSMETISCHEN OPERATIONEN, by Dr. Ernst Eitner (Vienna, 1932) the great range of this branch of surgery may be seen. Operations are therein described not only for actual deformities, but also for natural though unsightly defects, from wrinkles and pendulous breasts and abdomens to knock-knees! (J.A.M.A., 10.12.32, pp. 2057-2058).

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All this is magnificent! But, again, does it not amount to making a law out of the hard case? And is it not defeating the æsthetic and eugenic judgment of man in mate selection? It is not everybody who does not mind whether or not his child has an unsightly jaw.¹ But how can the girl or man who does mind, avoid a mate who has undergone this operation successfully? What is there in such a mate to warn the observer? The operation cannot remove the correlated undesirable psychological feature or features.

The reader will think of false teeth and wonder whether this correction of a serious defect should also be condemned. But surely false teeth deceive no one. Everybody should be able to tell at a glance, or at least at a second, third or fourth glance, whether teeth are false or natural, and familiarity should dispel all possible doubt. In plastic and cosmetic surgery, however, a definite and often hereditary stigma or ugly character is covered up or obliterated without necessarily leaving any trace. This is a hard case leading to a law and a morphological fraud, by which the whole may be and often is sacrificed for the self-esteem or comfort of the part.

In medicine, the discovery of insulin and of other synthetic endocrine secretions, has created a problem not only for the prospective spouse of a sufferer from endocrine defect, but actually for the State. And to-day numbers of children, kept alive by insulin, survive into adult-hood, who would formerly necessarily have been eliminated.

Dr. Kirsten Toverud, for instance, has pointed out that insulin "has produced an entirely new problem as far as the diabetic child is concerned." In the old days, "he just died after an illness whose average duration was only 2-6 years." Now, every year there is a fresh crop of diabetic children who are able to reach "healthy" adult life if properly cared for. "Even in such a small country as Norway the ranks of the diabetic child are being recruited by between 200 and 300 newcomers every nine years!"² What must the figures be for England!³

¹ Prognathism is mentioned among the hereditary defects by Crew (M.L., 318) who says it is dominant. This adverse criticism of prognathism applies only to Europeans and those who share their taste. This taste has been formed by an ancient predilection in favour of an orthognathous face—i.e. one with a verticle profile.

² See DIABETES IN SCANDINAVIA (LANCET, 15.10.32, p. 876).

³ I searched in vain for statistics. It appears to be included among the "digestive disorders." In any case, reports on the health of the school child would relate

DUBIOUS MEDICAL SERVICES

Again, we may say, "Very fine!" But what about the unfortunate mates and children of these artificially preserved degenerates? Diabetes is known to be hereditary.² It is not everybody who is indifferent whether his child is a diabetic or not. And yet how can one tell without relying upon a degree of honesty in human nature, which, particularly in regard to physical shortcomings, is known to be rare?

It is difficult to concede that medicine is really performing a public service in this matter.

only to the class attending Council and State-supported schools. They would not cover the whole population.

² See p. 205 *supra*. See also M.L., p. 318, where Crew mentions it among the hereditary diseases and adds that it is dominant.

PART II
FINDINGS APPLICABLE TO THE TWO SEXES
RESPECTIVELY

GENERAL PREAMBLE

PHYSIOGNOMY, HUMAN POINTS AND MORPHOLOGY, AVENUES OF APPROACH FROM THE VISIBLE TO THE INVISIBLE. WHAT IS NORMAL?

IN his PHYSIOGNOMY, Aristotle says : “ It appears, however, to me that the soul and the body sympathise with each other ; and when the habit of the soul suffers a mutation in quality, it also changes the form of the body. Again the form (*μορφή*) of the body, when changed in quality, changes also the habit of the soul.”¹

Thus despite the crass errors of his spiritual grandfather, Socrates, Aristotle was still able to hold the ancient healthy view that body and mind—body and soul if you will—could not be separated and that any change in the one indicated a change in the other.

As I have already pointed out, science is gradually returning to this sane view, which, for over two thousand years in Europe has, owing to Socratic and Christian influence, been suppressed as impious.

It now behoves me, therefore, to consider more closely the data relating to this inseparableness of mind and body, and the signs of mind and body which reveal correlation. For, if the reader is to use his eyes, ears and general observation with any hope of forming accurate judgments, he must command the knowledge that is now accumulating regarding “ human points ” and human psychology, and the possible correlation of the two.

All characteristics of the body point to characteristics of the mind, and *vice versa*. This is inevitable if we regard Man as a psychosome, indivisible and unsegmentable. But although many of the psycho-physical correlations are known, many are not known. Those that are unknown, however, should not make us doubt the inevitability of the connexion between the visible and the invisible, but merely lead us to conclude that, sooner or later, even the unknown must become known.

¹ Trans. as before, Chap. VI. See also pp. 155-164 *ante*.

THE CHOICE OF A MATE

Why are we so positive about this? Because, unlike the unobservant and superficial Socratic and Christian thinkers, who, usually for reasons of their own, are anxious to prove the independence of mind (soul) and body, we deny that we have ever seen body change without mind change, and *vice versa*.

As a child's body matures, its mind matures. According to whether the child has a male or a female body, so its mind reveals specifically male or female characteristics. Only stupid people, or people with some ulterior motive, can fail to have noticed this.

When, as in Anstey's VICE VERSÂ, we find a youth talking and behaving like a man of forty, and a man of forty behaving like a youth, the phenomenon is so strange, so funny that it becomes farcical and we roar with laughter. Why?

Because the rule, which we instinctively know to be a rule, that body and mind are wholly interdependent, has been broken; and in Mr. Bultitude as Tom, the mind seems to have matured without the body, while in Tom as Mr. Bultitude, the body seems to have matured without the mind.¹

We also see the mind and character of people change as their body changes, long after maturity. The mind of a man of seventy-five is not what it was at forty. Neither is his body.

We see differences of mind in our friends. But we never see such differences unaccompanied by physical differences, although we may be unable to tell the connexion between the two.

We see sickness change the mind just as it changes the body, and in the case of the body developing an unusually high temperature, the mind actually becomes temporarily unhinged. The mind of a person troubled even with some merely sub-acute and chronic disease, such as catarrh of the biliary duct, which induces a constant state of mild jaundice, is not the mind of a healthy person, nor is it the mind of the sufferer himself before he contracted the chronic catarrh.

We also see differences between people with normally functioning bodies and people with abnormally functioning bodies.

¹ Anstey's VICE VERSÂ is a bad pitfall for Socratics and Christians; for, strictly speaking, they should see nothing grotesque or funny in the situations of this book, where mind is constantly represented as independent of body. If the average Christian were not merely using his morbid doctrines for reasons of his own, and if he had genuinely abandoned his instinctive belief in the dependence of mind (*psyche*) on body (*soma*), he would see nothing funny in VICE VERSÂ. The fact that he always laughs over the book, shows what a fraud his professed belief in the separableness of mind and body actually is. He evidently holds the view merely as a useful weapon.

BODY AND MIND INSEPARABLE

Old married women with children have not the minds of old spinsters. Eupeptic people's minds differ from those of dyspeptic people. Similarly, dipsomaniacs differ characterologically from sitomaniacs, fat people from thin, tall from short, and so on.

We also see mental differences between the beautiful and the ugly, the sound and the crippled, the blind and the sighted, and so on.

We are reminded almost daily too of the influence on disposition, mind and character exerted by the internal secretions of certain endocrine glands. We notice the marked changes in mind or soul which result in boys and girls from the gradual development of the sexual glands, with their internal secretions. The youth and the maid, who yesterday were still romping children, become at puberty either religious, or libidinous, or unusually vain of their persons, or sentimental, or poetical, or melancholy, or meditative and pensive.

We also see changes of mind in people whose sexual glands are either declining in vigour, or else altogether defunct. The joyful sensualist of yesterday becomes the Puritan, or the *voyeur*, or the rigid moralist of to-day. The matron of fifty-five years of age is impatient with her daughters for being "so fond of the boys," and cannot understand their constant preoccupation with the other sex. She thinks there are "higher" things in the world, the beauties of poetry, music, literature, religion, nature. She herself loves to study the birds.

All this is not crude materialism, nor is it refuted by the Christian's charge that it is. For, in the first place it is all the outcome of common, daily observation, devoid of any philosophical bias, and secondly, we are not placing matter above mind (or soul); we simply claim that the invisible aspects of a person are inseparable from and dependent upon his visible aspects.

We are not, therefore, merely reversing the Christian's basic error by placing the accent chiefly on body; we say simply that, just as a bugle and its peculiar note are inseparable and interdependent, and that any alteration in the form of the bugle modifies its note, so the visible aspects of a person and the peculiar note he emits (his mind or soul), when the breath of life passes through him, are inseparable and interdependent, and that any modification of his form leads to a corresponding change in his note, mind or soul.

It is quite impossible, therefore, to separate the mind or soul

THE CHOICE OF A MATE

of a person from his body.¹ Nor is it justifiable to regard the one as higher or lower than the other. They are just different aspects (visible and invisible) of the same creature.

This, however, does not mean that we can plot out a map of a person and describe him exhaustively in soul or mind terms from his physical or visible characteristics.

As I said above, certain correlations are known, but the majority are unknown, and it is better to be frank about this ignorance.

I agree with Professor G. Ewald who remarks, on the sciences correlating morphology and psyche: "We cannot expect to receive a perfectly delineated structure; on the contrary, we must understand that we are concerned in these sciences with incompletely built-up skeletons, and that we are not in a position to go beyond a few main points and fundamental lines of direction."²

As an example of how difficult the problem of physiognomy, or of the correlation of physical and psychological points, is, I would refer to the cat. There are probably few animals so highly standardized in morphology as the domestic cat, and yet, although I have now been breeding them for fourteen years, I constantly find peculiar character traits in each cat born from my dams, even to the point of being able to discern marked differences of voice. I do not mean that individual morphological differences are absent in the domestic cat; but they are certainly subtle and hard to discern.

When, therefore, we remember that modern man is a much more complicated creature, whose individual characteristics are far more numerous, and who, as a species, is, as I have already pointed out, composed of the most highly differentiated individuals, it is only right to be modest in our pretensions, and to recognize the present limits to our possible knowledge of psychophysical correlations, while at the same time resolutely keeping at arm's length and strenuously resisting all those Socratic and Christian sophists, who would fain use the bewildering complexity

¹ This does not prevent thousands of modern people from doing so. A recent example is the very silly novel *ORLANDO*, by Virginia Wolfe, in which a creature—the hero-heroine of the story—changes from a male to a female and back again, without any apparent change of mind. And yet, in spite of the glaring absurdity of its theme, *Orlando* had a vogue among the completely Socraticized and Christianized middle-classes of England; probably owing to its typical feminist error of supposing that the morphological differences between the sexes involve no psychological differences.

² K.U.C. *DIE KÖRPERLICHEN GRUNDLAGEN DES CHARACTERS*, p. 50.

POPULAR PHYSIOGNOMY MISLEADING

and difficulty of our subject to cast doubt upon the whole idea of correlating bodily and mental characteristics.

Personally I have no doubt that, if Socratic philosophy and Christianity had not for over two thousand years made a science of physiognomy impossible, by denying all connexion between the so-called body (*soma*) and the so-called mind (*psyche*) we should now be in possession of an amount of data dealing with psycho-physical correlations which would set the matter entirely beyond question. But what we already know is quite substantial, though in building on this foundation we must exercise the utmost caution.

At this stage, therefore, it is not merely unjustifiable and unscientific, but actually unfriendly to the cause of these new sciences to follow the Aristotelian and Lavateran line of trying to connect every feature with its supposed corresponding mental quality. The public, unfortunately, like this method, and imagine they are receiving sound and reliable information, when they are told that long eyelashes mean fidelity, long upper lips dramatic power, and small ears observation, or what not. They do not appreciate as much more valuable, less specific indications, which, while based on more scientific foundations, seem too generalized to be of everyday use. As it happens, however, nobody to-day can honestly tread the path of the popular physiognomist, with any pretence at scientific justification, and the sooner the public understand this, and learn to be content with the more meagre but much more trustworthy supply of generalizations science can supply, the better will it be, especially as there is every hope of this meagre and trustworthy supply becoming greater.

Kretschmer puts the case rather well when he says: "The old physiognomy, like modern popular physiognomists, goes to enormous pains to show the connexion between bodily features and these completely formed secondary attributes of character [he is referring to the majority of apparent qualities which he says are merely adaptations and not basic to the personality. But his remarks apply generally]; for instance, they seek a saintly or a devilish constitution, or find bodily correlations for nobility, philanthropy, miserliness, pride, vanity, suspicion, religiosity. But this path is impracticable. . . . Behind this external façade, however, there lies the real primitive core of personality, as it has been handed down unalterably through inherited dispositions. To anybody trained in scientific and

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philosophic thought, it is obvious that this dispositional core of a man's personality cannot consist of firmly established attributes of character, but only of elementary tendencies and certain reactionary susceptibilities. Now these reactionary susceptibilities certainly differ in accordance with different constitutional types, and it is only these elementary psychical tendencies that can be directly correlated with bodily features."¹

Although I accept this statement as defining our limitations at present, I see no reason why it should be more than temporarily true, and I emphatically deny one of its claims.

It is important to emphasize, as Kretschmer does, that a number of characteristics are reactions or adaptations. But let us carefully make up our minds what we mean when we do emphasize this point. When we see a cat turn and defy a pursuer, we certainly behold an act of adaptation and reaction to environment; but it is one dependent upon cat nature. We should be surprised to see a rabbit or a rat behave in this way. Trusting to its claws and its formidable defence tactics, the cat, however, will stand if it is chased and no tree is close at hand. In similar circumstances the dog will, if possible, take flight, because it knows fleetness is its best-tried resource in danger.

To say that the majority of characteristics are merely adaptations to environment, therefore, is to state the case misleadingly. One man does not react as another does. The reaction is dependent on an innate equipment. Six children brought up in an atmosphere of art and with the activity of picture-painting constantly proceeding under their eyes, do not all take to art. Only those react positively to the environment who are naturally gifted; and even if all six did react positively, we know that each would react differently.

When Kretschmer says that the majority of apparent qualities are mere adaptations and not basic to the personality, we know what he means; but let us be sure that we know exactly what he means. I take it that he means this—in an environment (if such can be imagined) which gives a child no opportunity whatever to steal, a propensity to steal might conceivably remain for ever hidden or latent. In which case we might say the child's honesty was merely an adaptation to environment and not basic in its personality.

That there is a certain number of such and similar cases, no one can deny. Thousands of women, for instance, probably

¹ G.M., p. 57.

NATURE AND NURTURE

remain chaste and what the Christian calls "pure," because their environment has never presented them with an *acceptable* chance of being seduced. Earlier in this work I myself pointed out that the exercise or manifestation of an instinct presupposes a suitable background or environment for its expression. But this is a long way from saying that the majority of apparent human qualities are mere adaptations, not basic to the personality.

A truer statement of the case would be that, as a general rule, particular human qualities and characteristics are reactions to environment, but only the fewest of such qualities or characteristics are not basic to the personality. What environment does is not to create a quality or characteristic in a person, but to pick it out for development, and to fail to pick out other qualities. This would be consonant with what we already know regarding identical twins, and it is also entirely in accord with Darwin's profound remarks in regard to adaptation and variation: "There are two factors," he says, "namely, the nature of the organism, and the nature of the conditions. The former seems to be much the more important."¹

So that we must regard Kretschmer's statement that the majority of apparent qualities are mere adaptations, not basic to the personality, as exaggerated. The fact that a quality is an adaptation is no proof of its not being also basic. It may or may not be, and in the majority of cases probably is.

The whole case for the close relationship of physical and psychical characters may, therefore, be summed up in the words of Dr. F. A. E. Crew, as follows: "The different types of bodily conformation are related to differences in physiological functioning and in temperamental attributes. That this is so is not surprising, if it be granted that the endocrines are concerned in the regulation of the affective reactions which are associated with environmental stimuli and which tend towards action appropriate to a given situation. It is established that these endocrines are concerned in the regulation of the somatic growth. This being so, it follows that there must be a close association between bodily conformation and emotional attitude, since these are both strongly influenced by the physiological activities of the endocrine glands, the functioning of which in

¹ O.S., p. 8. Also O.I.I.M., p. 3: "Nature withstands the impress of nurture to a remarkable degree. The same kind and degree of education, this word being used in its broadest sense, do not tend to produce equality among individuals exposed to them; on the contrary, they emphasize the initial dissimilarity."

THE CHOICE OF A MATE

time of onset and rate is controlled by genetic factors. A particular geno-type [hereditary constitution] in its action will lead to the establishment of a certain physiological state within the developing individual, and this will reveal itself in a certain kind of phenotype [individual constitution and general appearance], a certain combination of structural, physiological and psychical characters."¹

I wish now to state precisely what I mean by "normal." It is a word so much abused in common parlance, and above all in journalistic English, that it is important to state exactly what is meant by it.

It is a mistake to suppose that the idea of the "normal" is necessarily reached by any statistical survey of a given group. The majority of creatures representing like features is not necessarily any more "normal" than the minority.

Taking the population of an urban area like London, for instance, full of office and sedentary workers, the majority exhibiting like difficulties of digestion would give no idea of the "normal" digestive function of man. Nor, probably, would a statistical survey of the same population reveal any majority having "normal" eyesight.

It is also a mistake to suppose that "normal" can mean "average" or "customary," in the statistical sense. No amount of statistical work among modern people, to discover the average dentition, could ever yield an idea of what "normal" dentition is.

On the other hand, as Dr. K. Hildebrandt points out,² if I look into only one mouth and see thirty-two teeth, eight of which are decayed and ten irregular and crooked, I have no difficulty, if I am not a fool, in telling instantly that what is "normal" is not that eight should be decayed and ten irregular and crooked, but that the thirty-two should be as the sound ones are. And no amount of statistical work among modern human edentata could possibly help me to reach a more accurate conclusion.

In this sense, a good deal of modern statistical work is performed on the assumption that the investigator has not got the intelligence of a boy of ten. It is not surprising, therefore, that it often arrives at absolutely ludicrous conclusions.

¹ M.L., p. 384. Also O.I.I.M., p. 149: "There must be a close association between bodily conformation on the one hand and temperament, or emotional attitude, on the other."

² K.U.C. UEBER DIE ANGEBORENE MINDERWERTIGKEIT DES CHARACTERS, p. 99.

THE NORMAL A PATTERN

“A quantitative statistical approach to the idea of the normal,” as Dr. William Stern points out, “does not really touch the core of the question.”¹

“Normal” comes from “norm,” meaning a standard or rule; though not rule in the sense of custom, but in the sense of *norma*, a carpenter’s square for measuring right angles.

Thus the idea of what is “normal,” as Dr. K. Hildebrandt points out, should have nothing whatsoever to do with experience in the ordinary sense.² It is something by which we check what our everyday experience tells us is the average, and by which we correct what our judgment tells us is customary. In a sentence: Illness to-day is customary and average; but no sensible person would call it normal.

It is, therefore, ridiculous to speak of the modern European woman, who suffers the tortures of the damned in childbirth, and has to employ a fatigue party of expert obstetricians at each confinement, as “normal.” She may be average or customary now; she may even be in the majority. But she is not normal, and nobody in his senses, layman or expert, who has seen an assisted birth of this kind, could possibly call it “normal.”

“By the word ‘norm,’” says Dr. W. Stern, “we understand a required standard, which is given general validity with the purpose of realising objective values.”³ In other words, a norm is a pattern to be aspired to and equalled, and the word normal should be applied only to products which equal the pattern.

It was necessary to make this clear, and it is in this sense only that the word normal is used in these pages.

¹ DIE DIFFERENTIELLE PSYCHOLOGIE (Leipzig, 1911, p. 157).

² Op. cit., p. 100.

³ Op. cit., p. 157. See also D.S.W.K., pp. 145-146, where a similar view is advanced.

CHAPTER I

THE APPROACHES FROM THE VISIBLE TO THE INVISIBLE. HUMAN TYPES

BEFORE I consider more closely the various approaches from the visible to the invisible, I propose to offer certain conclusions of my own which, in view of the fact that I have been studying the problem of mating almost all my adult life, may appear not unworthy of consideration.¹

In a previous chapter I have drawn the following conclusions concerning the desirable mate:—

(a) Except for sex differentiation, he or she should be like oneself.

(b) According to the highest racial norm of health and good spirits, he or she should be beautiful.

(c) He or she should be savoury.

(d) He or she should have lustre.

(e) He or she should have youth.

I now suggest various further desiderata.

The first is Positiveness. This is a term I employed, I believe to some useful purpose, in my book on Woman.² As I defined it, it was much appreciated by many readers,³ as providing the basis for a useful classification, and I propose to employ it here. By it I mean the general character of a human constitution that says "Yea" to life, and accepts it eagerly, interestedly, lovingly, with all its light and shade.

¹ I must protest against the tendency of modern medicine to appropriate all the sciences relating to Man. There is nothing in a medical degree, however exalted, which makes its holder better able than an observant layman to distinguish human types and their psycho-physical correlations. I therefore heartily endorse Professor G. Ewald's remarks on the classification of human types. His words are all the more welcome coming from a doctor: "Is it not after all more and more a matter of having an intuitive and artistic eye, which we drape in a more or less suitable anthropometric cloak? And is it even absolutely necessary that we should be medical men or natural scientists in order to be able to work in this field? Is it not sufficient to possess a good artistic eye and some knowledge of humanity in order to deal with these things?" (K.U.C., op. cit., p. 53).

² W.V., Chap. I, particularly; but the term is used throughout the book.

³ Among them, no less a psychologist than May Sinclair.

POSITIVE PEOPLE

Thus, I describe the positive man, like the positive girl, as being eager for life's fray, life's deepest experiences, life's joys and even life's pains. They are so enamoured of life that they do not reckon up its shadows; and no pang, no anguish, however severe, can make them swing suddenly in the direction of negativeness—i.e. to say "Nay" to life, and adopt an attitude of embittered criticism and disapproval towards Life's plan.

In a sentence, the positive person wishes for more and more life, while, in his heart of hearts, the negative person wishes for less life.

All people, as they age, tend to grow negative to some extent. But the positive septuagenarian never attains to the degree of negativism reached by his naturally negative contemporary.

Nor is positiveness to be confused with a licentious or debauched nature, as Puritans would like to confuse it.

The principal characteristic of positiveness is that it is a feature of exuberant health in a certain kind of body, which I shall describe, and consequently he who displays positiveness possesses an intuitive measure of satisfaction and gratification beyond which his appetites refuse to go. He has an instinct regarding sufficiency which is lacking in the unbalanced libertine of both sexes.

Puritans, ascetics, people below parity in general health, and those who, by nature and endowment, feel resentful towards life and their fellows, tend to be negative. Negative, too, are very old people, in whom the memory of the years of their healthiest functioning, has died away. Plato, for instance, became negative in old age. "*Le diable se fait hermite*" is the popular French proverb relating to this well-known phenomenon.

Positive people, even in comparative youth, may also become negative as the result of an affront directed by circumstances at their deepest impulses. Thus, as I show in *WOMAN: A VINDICATION*, owing to the revolt of her organism against life's chief disappointment, a very positive spinster may acquire a bitterly negative attitude to life and her fellows. Hence the number of "impossible" spinsters in countries like France and Italy, where positiveness is more common than in the north. In the north, the negative spinster, who has always had a tincture of negativeness in her constitution, is less venomous and seems, and is, more content with her lot. The reason being that her disappointment has been infinitely less severe.

Thus the contented spinster is really a monstrous phenomenon,

THE CHOICE OF A MATE

peculiar to countries with a negative ideal. This does not mean that the constitutionally negative and contented spinster is not likely to inveigh against the World, the Flesh and the Devil ; but merely that she is likely to do so with less hatred, less mortal vindictiveness than the positive woman whom circumstances have made negative.

In the matter of mating, however, it is important to choose the positive person, because, owing to the fact that he or she is in love with life, such a person is more likely to be an inspiring, courageous, helpful and cheerful mate throughout all life's ups and downs, than the person who starts out with a rather bitter taste on his or her tongue in regard to the whole of life's drama.

I think this is a vitally important and useful distinction. The question is, how can this invisible quality of positiveness be inferred from the visible exterior of a prospective mate ?

If we consider the equations :—

Positiveness= Yea to life= More life, and

Negativeness= Nay to life= Less life= Death,

I think we obtain a reliable clue to the visible aspects of the positive person. For what is death ? Is it not rigidity, immobility, stiffness ? And is not life flexibility, mobility and suppleness ?

I have said that even positive people tend to grow more or less negative as they grow old. But is not immobility the characteristic of old peoples' faces ? Is not economy of movement characteristic of their life's technique ?

I am convinced that the basic constitutional quality of the positive person is to be sought in this antithesis. I have always found positive people¹ possess the following visible and noticeable characters :—

Their features are very mobile. They cannot smile without something moving as high up in the face as the temples. In conversation, almost every feature moves. Their expressions are eager. They easily grow grave and intent, however, when any life matter is being discussed. They are usually grave when eating, because this is an important vital activity. They are intensely earnest when the equally important instinct of sex is roused in them. There is a display of generosity in the mould

¹ The reader should bear in mind that I naturally include among people displaying the outward or visible signs of positiveness, the men and women who have acquired negativism early in life through a violent affront directed at their deepest impulses by circumstances. Because in them the negativism is not native, but a weapon of revenge, an exceptional adaptation, like defensive armour.

POSITIVE PEOPLES' TRAITS

and quality of their features. Nature seems to have had more than enough material with which to make them, so that they have no mean or scamped feature. Their mouths are always full size, without being necessarily large to the point of vulgarity. Their lips are full, and those of the female usually everted. Their hand, without being limp or asthenic, is flexible and elastic, and its whole skeleton can easily be made to roll on itself, as it were. When they hold anything, or adjust anything, it will be noticed that their hands mould themselves to the object or task, i.e. lose the shape displayed at rest much more noticeably than other people's hands. And this characteristic lasts beyond childhood. They tend to have large and not pinched nostrils, and are good breathers. Their whole bodies seem to be elastic and their gait, therefore, has a springy, resilient character. The general impression of their personalities is one of warmth. Although they may be very fair and have blue eyes and be devoid of high colour in their cheeks, their lack of pigmentation is reminiscent less of snow or parchment than of cigar-ash, behind which there lurks a glow.

As to their invisible characters, they easily forget incidents or facts which tend to impair or depress their lively interest in humanity and their love of their fellows. Like their digestive tracts, their minds easily digest an experience and get rid of its non-essentials, particularly if the latter are life-poisoning. In childhood their positiveness, or yea-saying, makes them accessible and friendly to too many things, and therefore has to be curbed and disciplined. But it is difficult to inculcate upon them the Christian notion of "Sin".

Negative people, on the other hand, have the following visible and noticeable characters :—

Their features are rigid. If they smile the expression causes no general commotion in their features, but tends to be limited to the mouth. In conversation their lips alone seem to be working without the participation of any other features. Their expressions are calm and reminiscent of observers, watchers, rather than of interested collaborators. They listen as if they disapproved, although they may not disapprove. They do not become animated when questions of life are discussed. Their faces, generally impassible, show flickerings of approval when any indictment of life is made, of which the positive person does not understand the first syllable. Their mouths are usually small and their lips thin and never everted. They never have thin lips

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with a large mouth, however. Their hands tend to be stiff and lacking in flexibility and their shape at rest is retained in movement much more constantly than those of positive people. The skeleton of their hands cannot be rolled on itself. They tend to have small or pinched nostrils, and are not such good breathers as the positive people. Their whole body seems to be lacking in resilience or buxomness and their gait tends to be stiff, jerky, and lacking in spring.

As to their invisible characters, their interest is aroused chiefly by subjects remote from human life—abstract speculations, metaphysical problems, rigid legislative and sometimes mathematical questions. They treat neither food nor sex very seriously, and would like to do without both. They do not easily forget an incident, particularly if they can distil from it some argument against life. They tend to treasure up the morbid, non-essential by-products of their mental digestion, just as their bowel often fails to rid them of the non-essential by-products of their food. They easily absorb the Christian doctrine of "Sin".

These are the visible and invisible manifestations of the two types.¹

Owing to their position at the opposite end of life to old age, all children tend to be more or less positive. A child who shows immobility of the facial muscles early and at puberty, may be classed at once as undesirable for mating, because, as such a child ages, its already apparent negativeness will tend only to increase.

It is important to bear this in mind. It is also important to learn to distinguish genuine or native, from spurious or affected positiveness. Young people, particularly the negative ones, are envious. As, therefore, positiveness is very lovable, and positive young people, owing to their warmth, score great successes with their seniors, young people who tend to negativeness will often deliberately imitate the eager manner and gestures of their positive friends and associates, particularly when dealing with their elders.

If, however, their features are closely watched, it will be found that there is one thing they have neither observed nor are able easily to render, and that is the extreme mobility of the facial muscles, which is the leading feature of their positive fellows.

Another important requisite in the mate is, in my opinion, the inward cast of the eyes. It happens to be associated with eagerness and positiveness, so that it is often selected unintentionally

¹ For more details, see W.V.

THE INWARD CAST

owing to positiveness having been selected ; but it is important for various reasons, although extremely rarely noticed as a separate and distinctive feature.

I mean by the inward cast (see Fig. II), not that form of strabismus known as a convergent squint, but that angle of the eyes which causes the inside triangle of white in each eye to be noticeably the smaller triangle.

Again, I argue from long experience. This is the type of eyes associated with :—

- (a) Young life.
- (b) Reserves of energy.
- (c) Normal vision, or long sight.
- (d) Beauty, and robust health associated with ardent sensibilities.

(e) And the mental qualities of concentration, steadfastness, eagerness, determination, and intelligence which are usually associated with ardent sensibilities.

It is found in all vigorous and energetic people, in healthy babies, children and adolescents, in adults in their prime, and it is seen in the portraits of the great and those distinguished by a positive outlook. It is also seen in the portraits of the gods in Chinese and Japanese prints. In fact, if racial beauty is due to sexual selection, it may be suspected that, ages ago, the Chinese and Japanese deliberately cultivated this type ; because, with them, it has become a national ideal, intensified by the characteristic Mongolian skinfold over the inner canthus of each eye, which shortens the palpebral fissure and therefore blunts the apex of each inner triangle of white. When two whole races of highly tasteful people deliberately cultivate an exaggeration of a characteristic peculiar to a feature as conspicuous and as revelatory of the mind as the eye, it is not too much to suppose that a good deal probably depends upon it.

Its beauty and the desirable qualities correlated with it are best appreciated from a description of the opposite type, the type with the outward cast (Fig. III).

This is the type in which the inner white triangles of the eye appear large, so that the eyes have an equine, unconcentrated look. This outward cast of the eyes became a high favourite with

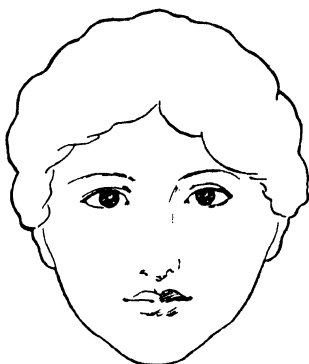


FIGURE II

THE CHOICE OF A MATE

the rise of romanticism, probably because it is associated with vagueness, looseness of thought, a tendency to a non-tragic super-mundane outlook, sentimentality and liberalism. It is the

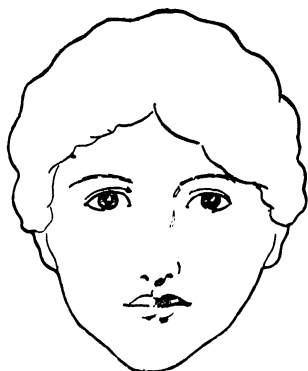


FIGURE III

type popularized by Greuze, and is still regarded by many as very beautiful. When it reveals anything more than a faint inferiority of size on the part of the outer white triangles of the eyes—i.e. when these outer white triangles are minute compared with the inner white triangles, the expression is fish-like and, of course, disease (strabismus) is present.

From the standpoint of our equations — Positiveness = Life, and Negativeness = Death—it is important to bear in mind that

people who naturally have inward casts tend to develop outward casts as they grow seriously ill, or approach death, and that people who naturally have outward casts tend to develop an acute form of this character in similar circumstances.

The mental qualities of people with outward casts are vagueness, an incapacity for concentration and the listlessness accompanying a loosely braced personality. They display a lack of sympathy towards the tragic conception of life, i.e. they refuse to see that the tragic side of life is only a necessary aspect of its deeper manifestations. Consequently, they are always trying to suppress the tragic side of life, and tragic people, and fail to see that some of life's greatest poetry and charm must vanish with them. It is typical of them that they would like to retain deep love, deep passion, deep sensibilities as picturesque, and yet rid the world of the inconveniences, the inevitable clashes and conflicts which such qualities bring with them.¹ In fact they wish for the charm of fireworks at midday. Thus they are essentially people who ruin the world by constantly making laws to meet hard cases, forgetting that even in the best-regulated communities, exceptional, hard cases must occur, and rules making them

¹ Laroche Foucauld, like a true realist, saw this conflict, and decided that, despite all their inconveniences, fine passions were desirable. "*J'approuve extrêmement les belles passions,*" he said, "*elles marquent la grandeur de l'âme : et, quoique dans les inquiétudes qu'elles donnent il y ait quelque chose de contraire à la sagesse*" (MAXIMES)

FINGER-BULBS

impossible should not be passed before we are certain that something precious and general will not be lost too. Their chief characteristic, therefore, is that they hate the tragic side of life, and prefer to flatten everything out to a middle-class drawing-room-comedy level of safety, than to retain the tragic character with all its beauty and admitted danger. In fiction they prefer PICKWICK PAPERS before BLEAK HOUSE, and EVELINA before WUTHERING HEIGHTS.

One last contribution :—

I have always found it important to study hands, particularly their inside surfaces. And, among the principal features I look for, in both men and women, are :—

(a) A long thumb.

(b) A noticeable prominence of the bulbs at the finger tips.

(a) The long thumb, being an essential human feature, and generically distinct from the thumb of the pre-human anthropoids and lower primates, it might be said that a human thumb cannot be too long. Everything that we associate with super-bestiality in humanity must surely involve morphological differentiations from the beast. And it seems to me important to light precisely on those bodily parts in which differentiation has been most marked. Now although the thumb is not the only one of these parts, it is one of the most conspicuous ; for it is a single member in an organ which otherwise has remained very much the same for probably millions of years. To insist on a long thumb, therefore, is to insist on a marked human differentiation. And, according to my creed of the inseparableness of *soma* and *psyche*, it must be of the utmost significance. I believe the palmists know enough to associate a long thumb with desirable features ; but this does not concern me. What does concern me is that I have never yet found a man or woman with a long thumb anything but conspicuous for his or her essentially human seniority over the beast, and I have never yet seen either with a short thumb, without having soon detected the caudal appendage in his or her mind.¹

(b) These bulbs are very important. Behind them are plexuses of nerves concerned with touch and with the reading of surface impressions. In people whose finger-tips are congenitally devoid of bulbs, or are smooth and hard, I have always encountered an obtuseness of understanding for certain important matters, an exasperating lack of sensitiveness, which although not necessarily

¹ See p. 222 *ante*.

THE CHOICE OF A MATE

associated with intellectual denseness, yet causes a breakdown of mutual sympathy and co-operation the moment anything is approached which depends on imagination, intuition and delicate feeling. I have never known a person of acute sensibilities devoid of these prominences at the finger-tips. On the other hand, when a lack of insight, of penetration and of sensitiveness has exasperated me in a person, I have never found him or her possessed of them. Care should be exercised, however, in respect of men and women who have done heavy manual labour. Hard work tends to flatten and harden the inner surfaces of the hands and fingers. Allowances should therefore be made for this. As a rule, however, even in the hands of hard manual workers, one finger will usually reveal vestiges of a prominence if it once existed.

I now turn to the various approaches from the visible to the invisible. One or two of these will appear somewhat dubious. For instance, the sections on the approach from psycho-analysis and the approach from common repute will hardly seem examples of proceeding from the visible to the invisible. They are included here, however, for the sake of convenience, and must be taken as a means of getting at least from the known to the unknown.

1. *There is the historical and biographical approach.* We can closely examine a gallery of historical portraits and try to find laws relating the known exploits, habits, character and tastes of the subjects and the physical characters exhibited in their effigies. We can pass kings, soldiers, sailors, politicians, poets, philosophers, authors, engineers, scientists, and even our own relatives, in review, and try to discover general principles in the relation of their peculiar gifts to their peculiar physical traits. This method of correlating the visible and the invisible man has been used to some extent by the morphologists, MacAuliffe, Kretschmer, Weidenreich, etc., but not nearly enough. It is a wide and fruitful field of investigation. Its chief difficulty is the unreliability of portraiture before the days of photography.

2. *The statistical and anthropometrical approach.* There are innumerable anthropometric works and papers dealing with the morphology of ancient races, and contemporary civilized and uncivilized races. Many of these I have already used in Chapters II and III, and others, such as the investigations of Dr. Franz Daffner, Dr. Oskar Schultze, Havelock Ellis, etc., dealing with

QUALITIES OF THE FIRST-BORN

the comparative morphology of the sexes will be referred to in the sequel.¹ There are the monographs and papers on particular parts of the human skeleton in such collections as the STUDIES FROM THE ANTHROPOLOGICAL LABORATORY OF CAMBRIDGE; on the biological laws of growth and development, and on the influence of the endocrine glands. Finally, there are the works of the anthropologists, who, incidentally, often give us correlations of physique and psyche.

As a rule, however, it is only indirectly that such studies as these afford any help regarding the approach from the visible to the invisible. Galton was one of the first in this field, and the Americans are now energetically prosecuting this line of inquiry.

Dr. Arthur Macdonald, for instance, made a statistical investigation into the problem of the relation of the birthday and the order of birth, to the quality of a person, and found that, among girls, "the first-born are slightly superior to the second-born", and, among boys, the "first-born are slightly superior mentally to both the second and later-born."² This added an important feature to the results of Boas, who had found that "the first-born excel the later-born in both stature and weight."³ Macdonald's findings may give an explanation of the legion of great men who have been first children,⁴ and some confirmation of the ancient Jewish regard for the first-born.

Macdonald's results also confirmed those of other investigators regarding the superiority of body in those who have superior minds.⁵ He also found that "a superior physical development usually seems to be accompanied with greater acuteness of the sensibilities."⁶

As the result of a comparative examination of children in private and State-supported schools, Macdonald also found that the former were more sensitive than the latter, and that children (both boys and girls) were more sensitive to pain before than after puberty.⁷

¹ In M.A.I., Chap. II, I have given a good deal of data on this point.

² P.S.M., p. 34. Dr. M. Tramer of the Rosegg Institute, Solothurn, found that, in a material of 3,100 patients (between 1896 and 1927), mental disease was commonest in persons born in December, and rarest in persons born in May (J.A.M.A., 28.9.29).

³ P.S.M., p. 34.

⁴ See my NIGHT HOERS, Chap. X, for a statistical inquiry into this problem. Napoleon, Nelson, Richelieu, Shakespeare, Descartes, etc., were not first-born, but my lists make it clear that great men are very often first-born.

⁵ P.S.M., p. 35.

⁶ *Ibid.*, p. 38.

⁷ *Ibid.*, pp. 36-38.

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An examination of the University students of the Western States (male and female) led Macdonald to find the first-born more sensitive to pain than the second-born.¹ He also found the dolichocephalic (long-headed) less sensitive to pain than the brachycephalic, and the women more sensitive than the men. This last finding accords with the results of Macdonald's study of Washington school children.²

Among the conclusions of others quoted by Macdonald, which give hints regarding the relation between the visible and the invisible, I give the following :—

“Dull children are lighter and precocious children heavier than the average child.

“High percentile rank in height, weight and chest circumference in growing children, is nearly always associated with a superior grade of mental work, as that is determined in our schools.

“Children with abnormalities are inferior in height, sitting height, and weight and circumference of head to children in general.”³ The more important of these findings are confirmed by Dr. Dayton.⁴

Professor Karl Pearson, whose tables give data for 2000 boys and 2000 girls, though for some characters he dealt with only 2300, and for a few with only 1700 individuals, records these interesting results :—

“It is the intelligent rather than the slow or dull children who exhibit athletic powers”, and “athletic power goes not only with good handwriting, but also with good draughtsmanship.” And he adds : “Health, as one might naturally anticipate, is certainly highly correlated with athletic power.”⁵

¹ *Ibid.*, p. 40.

² *Ibid.*

³ *Ibid.*, pp. 71-76.

⁴ Dr. Dayton, in a physical examination of 14,379 retarded elementary school children, found the mean intelligence quotient of the males, 0.71, and of the females 0.69. “Below average weight is more characteristic of children with an intelligence quotient of 0.69 or lower. It is not as characteristic of children with an intelligence quotient of 0.70 or higher.” Again : “Physical defects appear to be more characteristic of the groups with intelligence quotients of 0.69 or lower, than they are of groups with intelligence quotients of 0.70 or higher.” The report concludes : “This investigation demonstrates a positive association between the factors of physical defect or underweight and the lower levels of intelligence” (J.A.M.A., 4.9.29).

⁵ O.R.H.P., pp. 20-25. The second conclusion conflicts with Crépieux-Jamin's to the effect that “physical conditions have no effect on handwriting.” See note 3, p. 342 *infra*. See also O.R.H.P., p. 55, where Pearson associates handwriting with health.

THE HEALTHY MORE INTELLIGENT

The character connected with popularity, and therefore bearing on the above findings, Pearson describes as follows: "The popular child is not self-conscious, self-assertive, sullen-tempered, or noisy; it is conscientious, good-natured and athletic. It will have its full share of intelligence, a reasonable modicum of health, and possess decent handwriting."¹

The correlation of intelligence with each category of health shown in a table where the figures relate to "children in schools for the professional classes from the Kindergarten upwards" places the association of very robust, robust and normal health, with higher intelligence, beyond doubt, and Pearson concludes that the mental machine, as a rule, runs less smoothly "although by no means in complete accord" where "the physical machine is not of the highest order."²

Another very interesting conclusion, bearing, as we shall see, on Adler's findings, is that "delicate children are slightly more self-conscious."³

Other conclusions, full of interest for us, are:—

"The healthier have . . . rather larger heads," and, although temper is not highly correlated with health, the healthy children are very slightly more quick-tempered.⁴

Miss R. M. Fleming, in a study of 2210 boys and 2073 girls, chiefly between 4 and 17 years old, during which 6670 observations were made on boys, and 6749 on girls, came to many interesting conclusions, a few of which are germane here, particularly her correlations between femininity and masculinity, respectively, and certain morphological characters.

For instance, she found that "boys are more variable in head length than girls", that "growth in girls is more rapidly completed than in boys", and paralleled Dr. Pryor's observations "as to the union of the epiphysis⁵ of the lower extremity of the ulna with the shaft in girls at 16 or 17 and in boys at 17 to 20", by her own observations on changes in colour, shape and head form, which are very slight or altogether absent after the age of 15 or 16 in girls, but continue in most boys."⁶ She also found "that in head sizes . . . the boys are larger than the girls"⁷

¹ O.R.H.P., p. 43.

² *Ibid.*, pp. 44-48. The relevant table is on p. 44.

³ *Ibid.*, p. 48.

⁴ *Ibid.*, pp. 58 and 60.

⁵ The epiphysis is that part of the extremity in the long bones where growth takes place prior to complete synostosis.

⁶ S.G.D., pp. 40 and 46. See also p. 49 and relevant table No. 24, p. 50.

⁷ *Ibid.*, pp. 52 and 75.

THE CHOICE OF A MATE

that "changes in forehead shape goes on later in boys, and they usually pass from the continuous frontal boss stage to the erect and then to the receding stage."¹ And that "at all ages girls are slightly more brachycephalic [broad-headed] than boys, and at adolescence this tendency becomes more and more distinct."² Another curious fact she discovered is that "Girls are more prognathous than boys, especially from 13 years onwards."³

Miss Fleming's extreme caution only makes these conclusions the more valuable.

Miss Katherine B. Davis investigated the sexual life of 2200 women, and some of her correlations are germane here. For instance, she says:—

"Rich and poor, married or single, lady of leisure or working woman, there can be no disputing that in any walk of life, for any business in life, good health is the single greatest asset. We are not surprised, therefore, to find that good health *before* marriage is found to be greater among those happily married than among those of the same age and education who are not so fortunate."⁴

Miss Davis also found that "stability of health is greater in the happy group."⁵ R. L. Dickinson and L. Bean, in their examination of a Thousand Marriages, found that the first child came at an average age of 26½ years "and the typical woman wanted more."⁶

They also found that "there is some tendency for coldness in the love relation to show on the side of the less fertile, and for the satisfactory or at least the non-complaining marriage to show more children."⁷

The authors found complete unity in marriage depends on sexual unity even where there are no children. Thus of 367 wives who claimed happy marriages, 100 were actually sterile.⁸

¹ *Ibid.*, p. 52. Also p. 76: "Most women have smooth erect foreheads, most men receding foreheads."

² *Ibid.*, p. 75. Stockard (P.B.P., p. 210) also says: "The sisters in a family . . . have a higher cephalic index or rounder heads than their brothers." See also R.U.K., p. 160: "Woman's head is not only smaller but also rounder than man's."

³ S.G.D., p. 76.

⁴ F.I.L.T., pp. 44, 45. The relevant table is on p. 45.

⁵ *Ibid.*, p. 46.

⁶ T.M., p. 436.

⁷ T.M., p. 437. Assuming that daily intercourse denotes warm love relations, this confirms Miss Davis who found that "pregnancies are higher in couples with daily intercourse" (F.I.L.T., p. 25).

⁸ T.M., pp. 440-446.

POPULAR PHYSIOGNOMY

Many more statistical and anthropometrical reports will be used in the sequel.

3. *The common man's approach.* This method tells from a glance, from a curl in a lip, from a profile, from a note in the voice, what a person is worth, or what he means to the observer, and according to it people are straightway classed as German, English, French, Oriental, artistic, stupid, rural, urban, humorous, untrustworthy, etc. The failure and unreliability of this approach, which was tentatively codified by Lavater, is due to its partially subjective basis, its lack of systematized records, and its consequent omission to keep account of the percentage of "bad shots" to which it is fatally liable. As it is based on much accumulated human experience, however, and is reinforced by what is popularly termed "intuition", it is by no means valueless, and is likely to remain the principal approach for ordinary people and even for the expert,¹ for all time. But as intuition varies considerably in individuals and even in those who possess it may be temporarily knocked out of gear by strong disturbing reactions, caused by a harsh word, an insult or even a bad smell, coming from the person observed, it does not do, even after giving full weight both to it and the accumulated experience of humanity, to regard the common man's approach as a very reliable method of inquiry. It is this approach which provided Aristotle with the principal data for his PHYSIOGNOMY, which is responsible for coining the many popular physiognomical proverbs and saws of all languages, and which has established in the minds of all unsophisticated people a rooted suspicion of ugliness, and a similarly rooted love of beauty, an instinctive association of extreme thinness with irascibility and nervous lability, and of fatness with equanimity and good humour.

That the brain is the organ of the mind has been known to man since classical antiquity, and throughout the period from Plato to Gall there has been an increasing tendency to localize faculties. But while Gall popularized the notion that a high brow is, or is alleged to be, associated with great intellectual qualities, mankind long before his time must have looked at a man's forehead for indications of mental power, for we find Shakespeare speaking of "foreheads villanous low."²

¹Dr. Arthur Kronfeld (K.U.C. FRAGESTELLUNGEN UND METHODEN DER CHARAKTEROLOGIE, p. 47) declares that even "psychiatrists of great experience are constantly emphasizing the fact that they obtain far greater knowledge of all their cases by means merely of intuition than through all the intelligence and efficiency tests in the world, no matter how subtle."

²TEMPEST, IV, i.

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On the other hand, there is much to be said for Dr. Theodor Piderit's view that the popularization of phrenology, with many of its errors, has led to an exaggerated belief in the correlation of intellectuality and high brows—which even the late Dr. Bernard Holländer seems to have shared none too wisely¹—and he mentions Shakespeare, Goethe, Frederick the Great, Richelieu, Locke, Weber and Beethoven as men with low or only moderately developed brows, whose portraits or portrait-busts, made since the popularization of phrenology, however, all represent them as having inordinately high foreheads.²

Speaking of a well-known portrait of Beethoven with an unusually high brow, Dr. Piderit says: "The cast of Beethoven's skull is astoundingly different from the mental picture one would be led to form from this portrait." It has a retreating brow, and Professor Schaffhausen, on first seeing it, had a very severe shock.³

Balzac, who lived after Gall's time, evidently knew that Frederick the Great had a low brow, and, through the influence of phrenology, associated this feature with undesirable qualities, for he speaks of Barbé-Marbois, Boissy d'Anglas, Helvetius and Frederick the Great as having had retreating brows which "betray a tendency to materialism."⁴

Of Shakespeare, Dr. Piderit says that, if we take the bust in the church at Stratford-on-Avon as our guide, and "it seems to be pretty generally regarded as the truest image of him, we see that the brow is only moderately developed and retreats at the top", while "the eyes are very prominent". He also refers to Nathaniel Hawthorne's testimony that this bust was quite unlike what he had been led to suppose Shakespeare looked like.⁵

Dr. Piderit thus warns us against taking Gall too seriously, and declares that, just as we find highly gifted men with low brows, so we find mediocrities with dome-like foreheads. He instances the Austrian Imperial family as an example of the latter.⁶

In the library of the Royal Society of Medicine I have myself

¹ See his *BRAIN, MIND AND THE EXTERNAL SIGNS OF INTELLIGENCE* (London, 1931) with its portraits of Shakespeare and other great poets with very high brows.

² *M.P.*, pp. 192-195. Against this, at least as regards Goethe, we should remember Eckermann's remarks. Eckermann speaks of the dead poet's "mighty brow," and he saw Goethe's corpse and knew Goethe alive. (See last paragraph of *E.G.G.*, II.)

³ *M.P.*, p. 196. See also *K.U.R.*, pp. 136-138 for similar facts and arguments.

⁴ *URSULE MIROUET*.

⁵ *M.P.*, p. 193.

⁶ *M.P.*, p. 196.

HIGHBROWS AND INTELLECT

seen and examined the cast of a skull which certainly confirms Dr. Piderit's statements. It is that of Sir Thomas Browne, the famous physician, knighted by Charles II, who was known also as an author and as a "person of encyclopædic knowledge". The forehead of this skull is so low that it is not unlike the skull of an idiot shown in Dr. Bernard Holländer's book.¹ Dr. E. S. Talbot, moreover, reminds us that Descartes, Foscolo and Schumann had sub-microcephaly.²

A recent study by the anthropologist, Hrdlicka, confirms these findings. To determine the correlation between the height of forehead and intellectuality in males, he made measurements of 685 people; of these 653 were Old Americans (of whom 118 came from the Highlands of Tennessee, an extremely backward group, and 25 were members of the National Academy of Sciences) and 32 members of the same Academy but not necessarily Americans. He found the maximum difference between the heights of forehead in these four groups only 0.02 cm., the average height being 6.58 cm. Four groups of males of different races were taken, with the result that the average height of forehead was, in Old Americans, 6.59; in American Indians, 6.62 cm.; in full-blooded young American Negroes, 6.98 cm.; and in Alaskan Eskimos, 7.16 cm. This suffices to show the fallacy of regarding a high forehead either as a sign of high intellectuality or even of superior race. Hrdlička found, in fact, that the height of the forehead bears little relationship either to race, sex or degree of intellectual attainments. The whole question of height of forehead seems to be simply one of the downward extension of the hair line.³

Here, then, we have an example of the common man's approach going astray; though perhaps it would be more fair to say that, in this particular instance, the common man may have been to some extent misled by pseudo-science.

Shakespeare was, of course, not a common man, neither was Balzac; but there is surely some justification for supposing that when either made physiognomical comments, he was expressing

¹ Op cit., Plate X.

² D.C.S.R., p. 168. Also P.C., p. 39, where Kretschmer says the cranium is not reliable as an index to personality, because it is "very obscure as to the laws of its growth, and extremely liable to secondary formations" (trauma, over-lying in childhood). Kretschmer adds that "the face, on the contrary, undergoes the richest morphological development of all parts of the body, and the final form to which this development leads, is far less obliterated or modified through secondary influences."

³ J.A.M.A., 13.1.34.

THE CHOICE OF A MATE

traditional and popular rather than original notions regarding the correlation of the visible and invisible man.

When, for instance, the former makes Cleopatra say that excessively round faces usually denote foolishness, and makes Cæsar prefer as associates men who are fat, sleek-headed and who sleep at night, before men like Cassius with his lean, hungry look, whose type is dangerous,¹ he is probably expressing the wisdom of centuries; and the fact that, as we shall see, science has confirmed him, at least as regards Cæsar's choice, shows that these common man's judgments must not be dismissed too lightly.

Moreover, it should be remembered that the common man is not always wrong, even when he judges the low-browed adversely; because, as Spencer points out, it is "the protrusion of the upper part of the cranium", and the recession of the lower part of the face that has increased the so-called facial angle characteristic of the human being.² Popular opinion may, therefore, be nearly right after all, except that it sees a gross intellectual distinction where there is probably little more than a slight one, and that the rule is by no means constant.

It is this approach to soundness in the common man's view that makes some of the physiognomical rules of Aristotle and even of Lavater true for all time.

For instance, Aristotle said: "Men and women that are fat are more unprolific than those that are not fat", and later on in the same work he says, "fat animals have less seed than those that are lean."³ Here again, although Aristotle was, of course, no common man, these views were surely based on the general experience of mankind up to his time, and have to some extent been confirmed by modern science.

We now know that there is such a thing as gonadal obesity—i.e. associated with a congenital deficiency of the sexual glands or else with their declining vigour. For, although this gonadal obesity is said to occur only after the age of 30, "it probably occurs before that age".⁴ Also it is true that the obesity of adolescents is usually hypopituitary or hypo-thyroid-pituitary in origin; but, when we recall the intimate relation between the pituitary and sexual glands, as shown by Tandler and Gross, we

¹ ANTONY AND CLEOPATRA, III, 3, and JULIUS CÆSAR, I, 2.

² P.B., pp. 389-390.

³ ON THE GENERATION OF ANIMALS (Trans. as before. Book I, Chaps. 18 and 19).

⁴ Dr. W. F. Christie (op. cit., pp. 894-896).

WOMEN'S EYEBROWS

cannot be certain that the latter are not also involved in this early adiposity, particularly as one of the alternative signs of eunuchoidism is corpulence.¹

Nor does Lavater seem to have been always wrong, although he too (probably only when he was right) voiced the general experience of mankind.

When, for instance, he says : " Eyebrows regularly arched are characteristic of feminine youth. Rectilinear and horizontal are masculine. Arched and the horizontal combined denote masculine understanding and feminine kindness " . . . and " I never yet saw a profound thinker, or even a man of fortitude and prudence, with weak, high eyebrows, which in some measure equally divide the forehead. . . . Weak eyebrows denote phlegm (apathy), and debility [flabbiness] " ²— when Lavater writes in this way, most men of observation and human understanding cannot help agreeing with him.

Commenting on this passage, Dr. Paolo Mantegazza, the cautious modern authority on physiognomy, says, I think, rightly : " In spite of profound scepticism towards all physiognomical statements, which are based on anatomical characters and not expression, I confess that I have always found the guesses of Lavater relative to the eyebrows exact in the circle of my own experience. " ³

Mantegazza speaks of " guesses " ; but surely they are, in this instance, the conclusion of mankind in general. And that is why Lavater is right. Shakespeare certainly supports him up to a point.

In A WINTER'S TALE, Mamillius, addressing Second Lady, says he does not love her because :—

" Your brows are blacker ; yet black brows, they say,
Become some women best, so that there be not
Too much hair there, but in a semicircle
Or half-moon made with a pin. " ⁴

Shakespeare evidently knew the facts relating to the eyebrows of a woman : (a) that too strong a growth of hair is suspicious as demonstrating unfeminine elements in the organism, and (b) that horizontal and rectilinear eyebrows are objectionable for

¹ These conclusions are drawn chiefly from Christie, and two articles on obesity already referred to. See note 3, p. 225 *supra*.

² *Op. cit.*, p. 389.

³ *P.E.*, p. 43.

⁴ Act III. 1.

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the same reason. Without in the least undervaluing Shakespeare, we may conclude that this represents the experience of European people.

Again, when he said: "A woman impudent and mannish grown, is not more loathed than an effeminate man in time of action"¹, he voiced the common judgment of mankind which, while it remains healthy, has a taste for the normal. The Italian proverb, "A bearded woman greet with stones", reveals but another aspect of the same feeling. And modern science is showing it to be sound by demonstrating that marked masculine traits in a woman, like the converse in a man, indicate some disturbance of the normal endocrine balance, through either disease, or a congenital abnormality of the gonads, etc.²

The fact that long and luxurious hair in a woman is as a rule indicative of femininity; and not merely the outcome of a fashion, is so well known even among the uneducated, that when Balzac described a typically feminine heroine as having very long hair, and then proceeded to enumerate many of the feminine characters that might be expected to accompany this secondary sexual character, he too, genius though he was, was merely expressing the accumulated knowledge of mankind.³ And here again we have a common man's approach from the visible to the invisible, which has been confirmed by modern science.⁴

The French proverb, *Jamais grand nez ne gâta beau visage*, has already been discussed. I may add, however, that the human nose, like the human thumb, is a feature peculiar to the species; it differentiates man very conspicuously from the lower primates, whose flat, almost rudimentary noses are familiar. In selecting this feature as one that can hardly be too large, the French proverb

¹ TROILUS AND CRESSIDA, III, 3.

² Authorities for these statements are given abundantly elsewhere in this book. The ancients knew the bare facts. Aristotle himself (ON THE GENERATION OF ANIMALS, Chap. VII) says: "There are masculine women and feminine men."

³ LA FEMME DE TRENTE ANS, III.

⁴ Authorities abound. See, for instance, M.W., pp. 256-257, for evidence that normal women have a more vigorous growth of pate hair than men. Also B.D.M., p. 20. "After the more vigorous growth of the pubic and axillary hair has set in with the seventeenth year of age, a shortening of the pate hair occurs in male Europeans, whereas in woman, in spite of the growth of hair in the armpits and on the pubes, the childhood's growth of pate hair becomes more vigorous than ever. In woman the number of hairs per square inch on the scalp increases rather than decreases after puberty, and the length of the hair also increases. In races with marked pubic and axillary hair, the more feeble growth of pate hair in man after puberty is actually a secondary sexual male characteristic, as is also the formation of bald patches on the head."

MISTAKEN IDEA OF HEALTH

therefore, probably reflects the tasteful discernment of ages, and affords another example of science confirming popular belief.¹

Thus, much traditional wisdom is contained in the common man's approach, and even if science does not always confirm it, its occasional usefulness cannot be denied.

Where the common man seems unfortunately to be the least reliable is in discerning health, particularly in people of middle age. Despite what Mantegazza says,² I regard modern mankind as deplorably ignorant precisely in this respect. To the average man, health too often means simply bigness, fulness and a florid face. Can one wonder, therefore, at the frequency with which people who were the object of their circle's admiration for alleged "fitness" are reported to have dropped suddenly dead?

During the Great War, I noticed that it was much more often the kind of man, whom an audience of his fellows would have condemned as nervous and "unfit", who survived the strain of constant enemy shelling, than the so-called strong, beefy type. And, if we had to send somebody back to the Base with shell-shock, he was usually of the type whom a hall full of English people would have acclaimed as "fit" and healthy.³

In this respect, much re-education is required. For the infallible guide of beauty is not always applicable in middle age, and if, as Mantegazza says, "The healthy look means that the face expresses general nutrition, an excellent chemical composition of the blood, and a harmonious and powerful innervation⁴", I do not see how the average man can, as Mantegazza claims, judge this aright, unless he confines himself to beauty and youth.

4. *The medico-surgical approach.* This is a very old approach and dates from Hippocrates. Certain words in our language which relate to states of mind and body bear the stamp of this expert approach, e.g., the words, sanguine, melancholic, hypochondriachal, splenetic, atrabilious, and jaundiced (applied to moods or points of view). The approach seeks to establish broad

¹ B.F.L., p. 603: "A. Woods has found that the majority of great men have a large or long nose, whereas short noses are hardly ever found in them. Highly gifted groups of persons have, on the average, longer noses than less gifted persons."

² See p. 202 *supra*.

³ Stockard (P.B.P., p. 288) disagrees with me. But was he at the war? He says: "Shell-shock was probably most common in the armies having most linear type persons" (whom he describes as "nervous" in the popular sense). Strangely enough he has already described the linear type as that most constantly under nervous control. Does not this argue powerful development of nervous energy and the exercise of it? It does, in fact, explain what I saw at the Front.

⁴ P.E., p. 267.

THE CHOICE OF A MATE

generalizations relating to bodily and mental characters or symptoms, by examining an extensive material, whether of children, adults, healthy or unhealthy types. In the past, as Lombroso's results have shown, the conclusions have tended to be hasty and imprudent; but the approach is now beginning to yield useful and reliable results, while even Lombroso's findings have by no means been discredited *in toto*. This method of approach is becoming more and more important because rules of medical diagnosis and prognosis (in insurance offices for instance) are yielding much that applies to the normal. Dr. H. H. Austen, for example, dealing with a material of 744,672 cases collected from insurance records,¹ came to very interesting conclusions.

He found that "underweight" has long been regarded as of serious importance at the younger ages 20-39";² and the relevant tables he supplies prove it. But he also shows that "even a considerable underweight is of itself no disadvantage in persons of 40 years old and upwards."³

Again, he shows that overweight between 20 and 39 is not nearly as serious as it is from 40 to 62; though overweight even between 20 and 39 is serious if over 28 to 80 lbs.⁴

He also leaves us in no doubt that "at ages 20-29 at entry, in five of the weight groups, the insured from 5 ft. 3 ins. to 5 ft. 6 ins. were better risks than those from 5 ft. 7 ins. to 5 ft. 10 ins., while the latter height group shows lower mortality throughout than the tall group."⁵

His tables relating to the incidence of disease confirm those supplied by Dr. Weber below, so I need not reproduce them. But when we come to examine Dr. Weber's it will be well to remember that Dr. Austen, dealing with that vast material, confirms them on the whole.

Now these are important findings, in view of the extent of the material used, and the last finding seems to indicate that people over 5 ft. 10 ins. are less good lives than the lower heights. This is remarkable, seeing that Dr. Austen excluded everybody above 6 ft. 2 ins."

¹ MORTALITY IN RELATION TO HEIGHT AND WEIGHT (London, 1916). The figure 744,692 does not include men under 5 ft. 3 in. and above 6 ft. 2 in. in height, or over sixty-two years of age.

² *Ibid.*, p. 19.

³ *Ibid.*

⁴ *Ibid.*, p. 20.

⁵ *Ibid.*, p. 23.

CORPULENCE AND DISEASE

Dr. Parkes Weber gives a number of tables also based on insurance material ;¹ in which he shows that in the corpulent, as against all insured persons, there is :—

(a) A low incidence of pulmonary tuberculosis—5.4 per cent against 15.5 per cent.

(b) A high incidence of heart diseases : 18.9 per cent against 13.5 per cent.

(c) A high incidence of kidney disease : 13.8 per cent against 9 per cent.

(d) A high incidence of apoplexy : 11.3 per cent against 7 per cent.

(e) A high incidence of liver disease : 4.4 per cent against 2.1 per cent, and,

(f) A slightly higher incidence of malignant growths : 9.8 per cent against 8.3 per cent.²

In a material of 26,222 policy holders in the Connecticut Mutual Life Insurance Co. who were classed as 20 per cent above or below the normal in weight, there died of :—

(a) Tuberculosis, 1.9 per cent of those over, against 22.0 per cent of those under weight.

(b) Diabetes, 3.5 per cent of those over, against 0.0 per cent of those under weight.

(c) Nervous Disease, 23 per cent of those over, against 14 per cent of those under weight.

(d) Heart Disease, 15 per cent of those over, against 6.0 per cent of those under weight, and

(e) Kidney Disease, 9.7 per cent of those over, against 5.2 per cent of those under weight.³

The high incidence of heart disease among the corpulent in both tables is interesting, as is also the comparatively higher incidence of nervous diseases among the corpulent in the second table, which seems to confirm my conclusion as against Professor Stockard's. Thus the "nervous man", according to the popular view would, in my opinion, be unlikely to suffer from a nervous breakdown.⁴

¹ DISEASES IN RELATION TO OBESITY (London, 1916).

² *Ibid.* Relevant table, p. 12. The higher incidence of malignant growths in the corpulent is confirmed by Meckle and Wunderlich, but denied by E. H. Kisch.

³ *Ibid.*, p. 13.

⁴ Dr. Robert Hutchinson (op. cit.) supports me here ; for he says of Prognosis : "Healthy-seeming robust individuals, indeed, often offer much less 'resistance' than those of a more fragile type, except perhaps to infection by T.B." By "healthy-seeming" he obviously means the type which the average man unhesitatingly and often ignorantly calls "very fit."

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In another table relating to 7066 deaths, from the Bâle Life Insurance Co., in which the policy-holders are divided into three groups, according to their state of general nutrition on acceptance, we find that of the deaths from—

(a) Cancer, 16.56 per cent were lean, 61.10 per cent medium, and 22.34 per cent corpulent.

(b) Tuberculosis, 23.61 per cent were lean, 65.35 per cent were medium, and 11.04 per cent were corpulent.

(c) Diabetes, 9.09 per cent were lean, 36.36 per cent were medium, and 54.55 per cent were corpulent.

(d) Kidney disease, 12.36 per cent were lean, 50.94 per cent were medium, and 36.70 per cent were corpulent.

(e) Nervous disease, 12.36 per cent were lean, 50.94 per cent were medium and 36.70 per cent were corpulent.

(f) Disease of the Circulatory Organs, 11.79 per cent were lean, 55.05 per cent were medium, and 33.16 per cent were corpulent.¹

The table contained nine other diseases and three lots of suicides, but its value is to some extent vitiated by the fact that we are not told the ultimate state of the policy-holders when they died. Nevertheless, it is interesting to see again the comparatively low incidence of nervous disease and cancer among the lean. On the other hand the high incidence of tuberculosis among the medium suggests that a considerable change must have occurred in the condition of the material before death; because, in the other tables, it is the lean who head the list for this disease, while the fact that some of the lean are reported to have died of obesity proves that the state on acceptance was in many cases impermanent.

These tables, however, indicate that, except for diseases of the respiratory organs, the corpulent are at a disadvantage in life, particularly in regard to the functions of the heart, the kidneys² and certain organs along the digestive tract (the pancreas, for instance).

Another kind of result is that obtained by Dr. George Draper, of America, whose hospital work led him to note the surprising frequency with which people suffering from the same disease revealed similarities in their appearance. As he says, this, of course, did not mean "that possession of a certain set of morpho-

¹ Dr. Weber, p. 14.

² Tests carried out by Dr. Teresa Malamud indicate that the renal function is disturbed in obese persons. (J. A.M.A., 29.6.33, p. 413).

MALE AND FEMALE DISEASES

logical or psychological characters . . . causes the disease,"¹ it merely means that certain characters might argue *pro* or *contra* the presence or likelihood of a certain disease.

He found, for instance, a tendency for certain diseases to occur especially in either males or females, and was thus able, in some cases, to infer from the occurrence in a male of a disease not generally male, the presence of female elements in the sufferer, and *vice versa*.

Among the diseases which showed, in his material, a preference for one sex were :—

For males : Pneumonia, 5 to 1 ; amœbic dysentery, 15 to 1 ; gout, 4 to 1 ; gastric ulcer, 4 or 5 to 1 ; acute pancreatitis, large majority ; pernicious anæmia, 2 to 1 ; hæmophilia, 100 per cent plus ; angina pectoris, 6 to 1 ; cerebral hæmorrhage, greatly plus ; sciatica, ditto ; paralysis agitans, ditto ; pseudo-hermaphroditism (2000 cases), 10 to 1 ; pulmonary tuberculosis and nephritis, much more often.

For females : Influenza, 2 to 1 ; rheumatic fever, considerably plus ; obesity, ditto ; gall-stones, 3 or 5 to 1 ; movable kidney, 7 to 1 ; chlorosis, 100 per cent plus ; goitre (ex-ophthalmic), 6 or 8 to 1 ; myxœdæma, 6 to 1 ; hyperthyroidism, 12.5 to 1 ; chorea, 2 to 4 to 1 ; hysteria, 7 to 1 ; Graves' disease, 6 or 8 to 1.²

Regarding the greater frequency of gall-stones in women, Dr. Draper says that while it might be due to "their habits of over-eating and insufficient exercise", there are grounds for suspecting other factors, seeing that the males who develop the disease (especially cholelithiasis) show "definite feminised trends". Their pelvic width and pelvic-shoulder ratio is greater than that of males in all other disease groups, and "they also reveal feministic traits of gesture and psyche."³

¹ D.M., p. x.

² D.M., p.p 62, 135, 140. As it may interest the reader to know if Draper's findings are confirmed by other authorities, I referred to E.M., all the contributors to which are specialists in their subjects. Now I found all Draper's conclusions confirmed there, except in regard to amœbic dysentery (in which I believe war conditions play a part, and women are therefore naturally protected), gastric ulcer, of which Dr. Hugh Morton says, "women are more frequently attacked . . . than men" (E.M., XII, p. 269), and pernicious anæmia, of which Dr. G. Lovell says "males and females are affected with about equal frequency" (E.M., I, p. 325). As regards the higher incidence of influenza in females, I found in B.M.J. of 10.8.29, Dr. E. Apert's confirmation of this. I could find in E.M. no statement either confirmatory or contradictory of Draper's conclusions regarding sciatica or pulmonary T.B.

³ D.M., p. 138.

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In regard to Graves' disease, too, Dr. Draper says that the males who suffer from the severe forms of it display marked female bodily features and noticeable "feministic traits".¹

On the other hand, women who develop gout, nephritis, and hypertension have pronounced male elements.²

He found that in both pernicious anæmia and gall-bladder disease the face tends to be shortened—the upper facial segment in pernicious anæmia, and the lower in gall-bladder disease³—and that "gall-bladder and pernicious anæmia people have wide faces and wide upper faces". But the distance between the angles of the mandible in the anæmic is greater, this giving them wide lower faces.⁴

His description of the face in likely sufferers from five to six diseases may be summarized as follows:—

Nephritis-hypertension: long, thin, with wide-set eyes.

Tuberculosis: long, thin, with narrow-set eyes.

Gall-bladder disease: wide, rounded, with narrow-set eyes, and strong, thick-set, square-angled jaw.

Pernicious anæmia: wide features with wide interpupillary space.

Gastric and duodenal ulcer: intermediate in every respect, with gracile, slim, wide-angled jaw (as much as 127 deg.).⁵

Further, "gastric ulcer people are essentially of masculine design". They have shorter necks and larger interpupillary spaces than the tubercular."⁶

As regards the gall-bladder people, it may be said that generally their silhouette "is more massive than slender . . . is likewise marked by curving contours, increased fat and other trends towards feminism. In regard to their deep chests, they may be compared with the pernicious anæmia people."⁷

In the acute rheumatic fever people, on the other hand, Dr. Draper found a tendency to physical asymmetry, especially in the face, with dental irregularity, childishness of countenance and bearing, and the shortest necks of all groups.⁸

Before concluding this all too brief survey of Dr. Draper's work (some of which still awaits confirmation),⁹ I must refer to the question of diabetes.

¹ D.M., p. 140.

² *Ibid.*

³ D.M., pp. 65-75.

⁴ D.M., p. 73.

⁵ D.M., pp. 73-78.

⁶ D.M., pp. 83-84.

⁷ D.M., p. 86. Many of Draper's findings have already been quoted, Part I, Chap. V, *supra*, but particularly in notes to that chapter.

⁸ D.M., p. 93.

⁹ Crew, speaking of the kind of work performed by Draper, evidently believes in the validity of some of the conclusions, for he says (M.L., p. 387): "There are

MAJORITY OF DIABETICS FEMALE

According to Dr. Draper, it is more frequent in the male up to 45, and after that more frequent in the female. He thinks this may be explained along the lines suggested by Drs. Emerson and Lorimore, to the effect that hard physical work is a protection and that "the muscular indolence of women, as well as their over-feeding after 45, is a well-known situation and may account for their greater susceptibility."¹

Now it seems to be generally agreed that, at present, diabetes is increasing almost everywhere. In New York deaths from this disease have risen from 17.3 per 100,000 in 1901, to 27.9 per 100,000 in 1931,² and "it has not been checked by the introduction of insulin."³ Commenting on the statistical analysis published by the Metropolitan Life Insurance Co., of New York, the LANCET says: "The general conclusion . . . is that the incidence of diabetes, especially in women, is definitely on the increase." And it adds: "The economic prosperity of America tends to produce more diabetes."⁴

According to a recent study by Dr. O. Scheel (Sept. 9th, 1933), the mortality from diabetes in England and Wales, Norway and Sweden, has risen greatly during the last few years, in spite of the introduction of insulin. He assumes that the insulin era began in England in 1923 and in Norway and Sweden in the following year. Since then the diabetes mortality has risen instead of fallen in all three countries, and is now higher than it has ever been. In Norway, Dr. Scheel finds the rise particularly marked among women, and he is inclined to think "that women who have passed the menopause are less capable than men of keeping to a strict diet."⁵

Regarding the much greater frequency of diabetes among women than men in New York (in 1931, 1288 female deaths occurred as compared with only 633 males), Godias J. Dolet, the statistician, after remarking that this same reversal of the pro-

individuals who, in virtue of their genetic constitutions, are predisposed to the development of such conditions as peptic ulcer, duodenal ulcer, chronic nephritis, pernicious anæmia, asthma, gout, gall-bladder affections, high blood pressure, urinary calculi, migraine, tuberculosis and so forth. . . . Doubtless any of these conditions can present themselves in individuals who are not hereditarily predisposed to them as a result of physiological extravagance or mishap, but such causes cannot account for all."

¹ D.M., p. 137.

² J.A.M.A., 1.7.33, p. 9.

³ *Ibid.*, p. 14. See also *Ibid.*, 11.3.33, for an article confirming these facts and figures.

⁴ Issue of 9.2.29.

⁵ LANCET (20.1.34, p. 141).

THE CHOICE OF A MATE

portion of mortality in the two sexes became pronounced also in England and Wales only in 1920, suggests that its possible cause may be the "earlier liberation in America and more noticeable release from physical labour and home drudgery, lightened by the machine age, than the so-called modern woman enjoyed here."¹ And regarding the later increase in the incidence of diabetes among women in England and Wales, he suggests that this may be due to the fact that these changes in the home came later to England than to America.²

Much the same increase is noted in Austria, where the mortality figures of diabetes for 1930 are over 2000 higher than for 1925.³ On the other hand, we have it on the authority of Sir Humphrey Rolleston that during the war, when everyone was on shorter, or at least limited rations, diabetes showed a decided fall in both Russia and Germany.⁴

Now though, as we have seen, diabetes is supposed to be often due to heredity, do not the above facts and comments all point to the conclusion that the disease, which frequently runs in families, may also be and often is determined, particularly when it occurs in later life, by sitomania?

When, in addition, we bear in mind the frequent association of diabetes with obesity,⁵ and Dr. Bright Bannister's remarks about excessive eating in later life,⁶ can there be much doubt about it?

Thus, there would appear to be some grounds for supposing that many diabetics who develop the disease in middle age, are people inclined to both indolence and sitomania, and the fact that recent developments in the conditions of life have made it possible for women rather than men to indulge both of these failings, possibly accounts for the present greater frequency of the disease in the female sex.

I have said that many of Dr. Draper's generalizations await confirmation. The tendency seems to be increasing, however,

¹ J.A.M.A., 11. 3. 33, p. 734.

² *Ibid.*

³ *Ibid.*, 10.9. 32, p. 932.

⁴ B.M.J., 25. 3. 33, pp. 499-500.

⁵ Dr. Ethel Browning (op. cit., p. 427).

⁶ LANCET, 11.10.30, ON DISORDERS OF THE MENOPAUSE: "As a result of metabolic changes many women are much distressed with obesity; nine out of ten persons in later life ate too much."

⁷ See also a remarkable article in J.A.M.A. (6.6.31), where it is said over-feeding and lack of physical exercise is increasing and producing more and more overweight in America.

DISEASE AND CHARACTER

to draw inferences bearing on type, or sex morphology and disposition, from clinical material.¹ For instance, Dr. Reginald T. Payne has found that in recurrent pyogenic parotitis, or inflammation of the parotid glands (these are salivary glands) the ratio of female to male suffering is 8 to 1. He also found that "many of the women patients showed a remarkable facial similarity, in the rather narrow and elongated type of head, in their sallow complexion, and in their general asthenic [feeble, weedy] habitus." They also revealed, as a group, "considerable nervous excitability", and a tendency to burst into tears.² Elsewhere we find Dr. W. J. O'Donovan finding correlations between certain skin lesions and types of personality. Of a patient with cheiropompholyx (popularly known as "bubble in the hand") he says: "Like others suffering from this complaint, the man was nervous and complained of inability to sleep and a poor appetite. . . ." And he adds: "In the same way patients with varicose ulcers displayed certain common characteristics. They belonged to the lower classes, and were usually dirty, slovenly, and self-satisfied people, who could not lift themselves out of dependency. . . . Patients with puritus ani [itching of the anus], for example, were egocentric, with a tendency to exhibitionism³ and logorrhea [uncontrolled volubility]."⁴

Many such results have been obtained. There seems to be no doubt whatsoever, for instance, that a relation exists between the "allergic" constitution (which gives rise to such ailments as asthma, hay fever, migraine, eczema, and urticaria) and a certain lability of the vegetative nervous system. Such patients "have a psychical complex that is quite distinctive . . . their vegetative nervous system, which controls their digestive and metabolic functions, is very easily disturbed, not only by bacterial infection, foreign proteins or protein derivatives and chemical poisons, but by fatigue or emotion as well."⁵

Strange to say, Dr. R. M. Balyeat has discovered from observations on "several hundred allergic children", that "the patients were above the average in general health" and that their "intelligence quotient . . . is considerably above the average normal of their nonallergic fellow students". They "cope with

¹ See, for instance, p. 281 *supra* for Kretschmer's correlations of type and disease.

² LANCET, 18. 2. 33, p. 349.

³ A morbid impulse (especially morbid in males) to display their persons.

⁴ LANCET, 18. 2. 33, p. 273.

⁵ LANCET: Drs. H. W. Barber and G. H. Oriol on ALLERGY (Part I, 17.11.28, pp. 1009-1013, Part II. A week later).

THE CHOICE OF A MATE

the problems of life with comparative ease, thus differing from patients that suffer from most other chronic disorders."¹

There seems to be some indication that the supersensitiveness of allergic people is, therefore, not as morbid as it seems, but possibly due to a very high organization and the acute "awareness" of the whole system. There is little doubt—to take an example from the lives of the famous—that Goethe's sister suffered from allergy, because she exhibited a tendency quite common among allergic people, to develop an attack (probably urticaria) when excited.²

5. *The approach from psychiatry.* Although based on pathology, this has led to fruitful results in regard to the healthy, and, in the hands of a man like Kretschmer, has become sufficiently important and been sufficiently confirmed, both in Europe³ and America, to justify very special attention.

Kretschmer briefly sums up his position as follows: "The physical characters which, with varying regularity, indicate such and such psychological traits, do not consist of those individual features, each of which alone reveal but little, but of typical groups of such individual features."⁴

Drawing upon his experience with the insane, and differentiating his patients as described, he found "three ever-recurring principal types of physique", which he called "asthenic", "athletic", and "pyknic", correlated with two kinds of pathological mental states—schizophrenia and the manic-depressive reaction respectively—the schizophrenes being recruited from the first two, and the manic-depressives from the third type.

He found healthy counterparts of these types in the so-called "normal" in the outside world, and also discovered that these healthy counterparts showed psychological affinities to their pathological fellows inside asylums.⁵

He used the words *Circular* and *Schizophrene* to denote the pathological cases, *Cycloid* and *Schizoid* to denote the border-line

¹ J.A.M.A., 21.9.29. Studies on this subject abound and have multiplied enormously recently. I have by me a number of them.

² See Goethe's *AUS MEINEM LEBEN* (Loeper's ed., 1876, IV, Book 18, p. 59). After describing her lack of feminine charm, Goethe says: "Her skin was seldom free from blemish—a trouble which, thanks to infernal bad luck, was wont from her youth onwards to visit her on feast days and holidays, and when she was going out to a concert, a dance, or some other social function."

³ For confirmation recently received from Russian investigators, based on an extensive material consisting of Moscow children, see T.M.B., pp. 98-99.

⁴ G.M., p. 59. Also pp. 243-245 *supra*.

⁵ P.C., p. 19.

THE ASTHENIC TYPE

cases, and *Cyclothymic* and *Schizothymic* to denote the healthy people, corresponding to one or the other of the two types.¹

He found 95 per cent of pyknics cyclothymic in disposition, and 70 per cent of leptosomes (i.e. thin-bodied asthenics or athletics) schizothymic in disposition,² and subdivided each into three subtypes according to their disposition.

From the figures given by Kretschmer, we are forced to conclude that there is slightly less regularity in the correlation between the leptosome and his standard psyche than between the pyknic and his.

I shall now explain a few of the terms.³

The asthenic (schizoid, schizophrenic or schizothymic) is "of average height but . . . thin, with a long, narrow, shallow chest. His shoulders are relatively broad contrasted with the diameter of his chest. His muscles are thin and poorly developed, his skeletal structure is slight. The skin is thin and loosely attached to the underlying tissues. The face is characteristically long and narrow, with a prominent nose and clear-cut features."⁴ He also has "a skin poor in secretion and blood . . . delicately boned hands" . . . while his weight tends to be below normal for his height (7 st. 13 lbs. 5 ozs. : 5 ft. 6 ins.) and his chest measurement below his hip measurements (33.11 ins. : 33.14 ins.).⁵

Kretschmer says asthenic women are essentially like asthenic men in being thin and of very small growth.⁶

The mask of the asthenic schizophrene has an angular profile,⁷ and the face and head a shortened-egg form. (See Fig. IV.)

¹ *Ibid.*, p. 208.

² G.M., p. 61. Also T.M.B., p. 88: "Delma has observed in his own clinical experience . . . that of 203 dementia precox [schizophrenia] cases, 56.6 per cent had the astheno-athletic physique and 1.3 per cent were of the pyknic physique with no dysplastic forms amongst them."

³ The general reader does not require to know the pathological states associated with the three types; but useful definitions of manic depressive (pathological pyknic) and schizophrenic (pathological asthenic or athletic) are given in Dr. E. Miller's Glossary (MODERN PSYCHOTHERAPY, London, 1930, pp. 125-217). Briefly, manic depression is a periodic mental disorder characterized by alternating fits of depression and mania; and schizophrenia is a form of insanity arising in adolescence in people inclined to be introspective, detached and emotionally erotic, and characterized by bizarre delusions and hallucinations.

⁴ This description and those of Kretschmer's athletic, pyknic and dysplastic types which follow have been taken for brevity's sake from Drs. Mohr and Gundlach (J.E.P., April, 1917, p. 118).

⁵ P.C., p. 21.

⁶ *Ibid.*, p. 23.

⁷ This Kretschmer calls one of "the commonest stigmata of the schizophrenic class" (P.C., p. 44).

THE CHOICE OF A MATE

The skin and soft parts are thin and pale; over the bridge of the nose the skin is stretched thin and smooth. The circumference of the skull is the smallest of the three types, measuring 21.7 ins. In this class the length of the nose is often out of all proportion to the underdeveloped lower jaw.

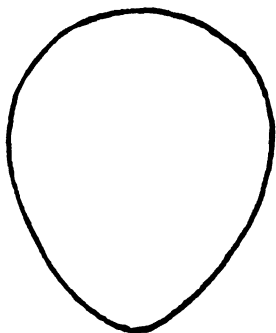


FIGURE IV

Kretschmer says we do not know for certain whether the physical characters of the schizophrenic are found in the latter in a more marked form than in the healthy schizothyme.¹

The athletic type "is similar to the asthenic in general bodily proportions, but all the structures are thicker, firmer, and of more robust development. The shoulders are heavy, the chest is broad

and of medium depth. The skeleton is heavily built. The muscles are thick, of good tone, and are well contoured. The skin is thick and closely adherent. The face is relatively long and narrow, with proportions similar to the asthenic, but with thick well-defined features. The facial angle is less marked than in the asthenic, and the lower jaw more heavily developed.

The athletic build is considered a variant of the asthenic."²

Kretschmer describes the face of the athletic schizophrenic as "steep-egg-shape" (Fig. V), with "substantial, high head". His complexion, usually pale, is not always clear. He tends to pimples, and often to a puffy look.³ . . . His face is often very long, with an astounding long mid-facial length (up to 3.5 ins.).⁴

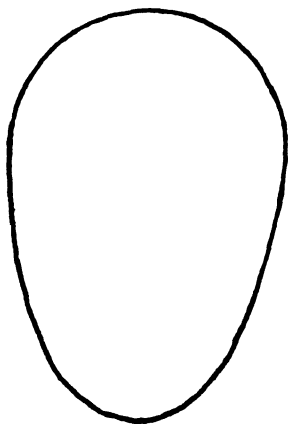


FIGURE V

The pyknic type reveals "an increase in the volume of all the body cavities". The large, round, broad head is not very high, the chest is large and unusually broad and deep. The shoulders,

¹ P.C., pp. 40-41.

² P.C., p. 47

³ J.E.P., as before, p. 118.

⁴ *Ibid*, p. 48.

THE PYKNIC TYPE

which are moderately wide, appear narrow compared with the chest. "The abdomen is full, the skeletal structure is slight compared with the general bulk of the individual and the extremities are relatively small and slender. The hands are small and delicate. There is a generous adiposity and the skin is thick and firm. The face is round and the mid-face is short. The complexion is ruddy."¹ The face has a sleek, smooth appearance. The blood vessels show through the skin, and the cheeks and nose tend to be rosy or red. The younger pyknics do not show the strong modelling of the older ones. Their sleekness is softer and rounder and, when rosy, they appear blooming. In certain

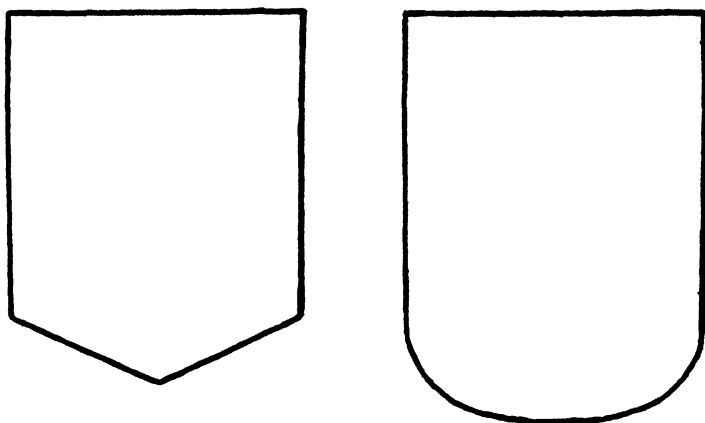


FIGURE VI

cyclothymic temperaments the soft moulding blends with the pyknic expression of good nature.²

The profile is gently curved, clear, and well-defined about the nose and lips, without being sharp or projecting. The proportions of the forehead, the mid-face, and chin are usually very harmonious. As regards the general æsthetic impression, "schizophrene faces are on the whole more interesting, circular more balanced."³ This does not refer to what Kretschmer calls the "dysplastics" of all three types.

¹ J.E.P., as before, pp. 118-119.

² P.C., pp. 49-50. When schizothymes and schizophrenes are ruddy or rosy they reveal cyclothymic characteristics, such as good humour and temper (P.C., pp. 62-63).

³ *Ibid.*, p. 50.

THE CHOICE OF A MATE

Pyknic faces are usually of medium height and broad (Fig. VI).¹ Their noses are of a medium type, rather broad, but not flat; they have a fleshy or even blunt tip, never snub or projecting, the nostrils are wide and spread wide. Their eyes are often small and deep-set; their forehead is usually beautifully developed and broad or domed.²

The dysplastic members of all three types are "deviants from the normal", and reveal disturbances of the various ductless glands. The long eunuchoid form, under-developed forms, and those with localized developmental disturbances are included.³

Kretschmer regards hair as a revelatory feature and finds it different in his three types.

A defective development of pubic or armpit hair (rarely found) is "always to be considered a dysplastic abnormality".⁴ The pyknic tend more to baldness than the schizophrenic groups. In the former it develops regularly, in the latter in indefinite patches, and the bare scalp is not as polished as in the former.⁵

Young schizophrenics, especially of the asthenic group, often reveal up to the age of 20 "an excessive formation of primary hair". On the head it is not only "very thick, but seems to spread itself over its usual boundaries" down the neck and invading the forehead and temples. The eyebrows are often "very wide and thick and join over the root of the nose."⁶

The beard, on the other hand, remains weak in schizophrenics, and often locally restricted, "with preference for the chin and upper lip". Weak growth of beard is also seen in many dysplastics. Even among athletic schizophrenics Kretschmer found a tendency to weak rather than strong beards, while the hairiness of extremities in the whole class showed "weak to medium profusion, and [was] seldom remarkably plentiful".⁷

Male eunuchoid schizophrenics reveal, besides extreme length of extremities, feminine characters in hips, scanty "terminal" hair

¹ *Ibid.*, p. 51.

² *Ibid.*

³ J.E.P., as before, p. 119. See P.C., pp. 65-66, where Kretschmer says dysplastics are rare among pyknics though they form a striking proportion of the schizophrenics.

⁴ P.C., p. 55.

⁵ *Ibid.*, p. 57.

⁶ *Ibid.*, pp. 58-59. Kretschmer says that this, with "hairy bridge at temples," is often found in elderly schizophrenics, "hence the old theory of the brows growing together as a sign of degeneration." These features are rare in circulars. Dr. Louis Berman connects ubiquitous hair with the hypo-adrenal type. G.R.P., p. 237.

⁷ P.C., pp. 60-61. Most of these characteristics, except beards, are the same in women (*Ibid.*, pp. 61-62).

DISEASE AND TYPE

(body hair), luxuriant pate hair, and possibly anomalies of the genitalia.¹

Female eunuchoid schizophrenes are masculine, especially in length of extremities and hip-shoulder ratio. They also have hypoplasia (underdevelopment) of genitalia, small malish breast, and scanty terminal hair.²

Schizophrenes are rarely fat,³ tend to have undeveloped calves, and often reveal an elective hypoplasia of limbs—hands and feet.⁴

Diseases. Tuberculosis is frequently met with in schizophrenes.⁵ But while the pyknics and circulars are prone to obesity, diabetes, arterio-sclerosis, rheumatism and enlarged thyroids and goitre, the asthenic schizophrenes much more rarely have enlarged thyroids, though the athletic type tend frequently to both enlarged thyroids and goitre.⁶

Sex. In pyknics and people with circular madness, impulses are usually simple, natural and lively. The behaviour of schizophrenes is far more complicated, with frequency of homosexuality, sexual sub-parity, gynandromorphism and androgyny, with occasional sadism as the outcome of typical coldness of the emotional life and hunger for stimulation.⁷

Temperament. Among the pyknics there are three sub-types:—

(1) The hypomanics : sociable, good-natured, friendly, bright and cheerful.

(2) The syntonics : cheerful, humorous, hasty, realistic and practical.

(3) The wistful and lethargic : quiet, calm, easily depressed, soft-hearted.

Generally, all three subtypes tend to be open-hearted, sociable and genial towards environment. The pyknic harbours no malice ; intrigue and sensibility are foreign to him ; depression vanishes after a heavy outburst. In a difficulty he is sad or hot-headed, never nervous, and he has no tendency to cool acrimony or cutting malignity. He is warm-hearted and philanthropic, capable of being moved to joy or sorrow and expresses either readily. He is not hindered by any inhibition. He inclines to positiveness (as described above), realism and optimism, and does

¹ *Ibid.*, p. 67.

³ *Ibid.*, p. 73.

⁵ See T.M.B., p. 25, for confirmation of this. Here is independent support for conclusions given under section 4 *supra*, concerning incidence of T.B. and chest diseases in thin and lean people.

⁶ P.C., p. 83.

² *Ibid.*, p. 70.

⁴ *Ibid.*, pp. 79-81.

⁷ *Ibid.*, pp. 88-89.

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not tend to withdraw into himself, or to be a fanatic or pedant. "Live and let live" is his motto. He is, moreover, a good mixer. The pyknics "are not men of stubborn, logical minds with well-thought-out systems", and rarely very ambitious or asocial. They are capable, thrifty, solid and diligent, and imprudent rather than criminal. Tireless enjoyers of their work, they have sharpness, *élan*, daring, loveliness, adaptability, skill in the handling of men, richness of ideas, eloquence and opportuneness. They may be religious, but without pedantry or bigotry. They are sleek, uncomplicated beings, easily and quickly judged.¹

Among the schizoid and the schizothyme group, the chief characteristic is Autism²—the capacity for reserve, to consume one's own smoke, and to live isolated and inside oneself. Usually grave and humourless, they may be brutally cutting, or timidly retiring. Their feelings are inscrutable, sometimes even to themselves. It is more difficult in this group to separate the healthy from the diseased. They offer their superficial side only. The three subtypes are:—

(1) The hyperæsthetics, or nervously irritable and supersensitive, with complicated and tender souls, who may be unsociable, quiet, reserved, humourless and eccentric. (Most common.)

(2) Intermediates with cool energy and systematic consistency, who may be timid, sensitive, nervous, excitable, fond of nature and books.

(3) The anæsthetic, who are cold, eccentric, odd creatures, sometimes wasters; they may also be pliable, kindly, honest, dull-witted, silent, callous and indolent to boot.

Their emotional average lies between extremes of excitability and obtuseness or dullness, just as that of the cyclothymes lies between extremes of cheerfulness and sadness. They tend to be over-sensitive and cold at the same time. "They close the shutters of their house" and seek loneliness, trying to protect their hyperæsthesia. The anæsthetics are either unsociable or eclectically sociable, and vary from anxiety and shyness to hostile coldness and even misanthropy. New personalities give them an abnormal stimulus, generating rigidity of mind and body with hopeless timidity. Their love of books and nature is part of their flight from humanity and the unfamiliar.

¹ *Ibid.*, pp. 124-146 and G.M., p. 61.

² For an excellent description of the schizothymic temperament, see T.M.B., pp. 88-94.

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They are exclusive and sometimes religiously bigoted. "Rugged, cold egoism and pharasaical self-satisfaction" are common. They are often theoretical world-improvers and doctrinaires. "Altruistic self-sacrifice in the grandest possible style, especially for impersonal ideals" is a specific characteristic. They are humourless without being sad. They may incline to brutal tyranny in the home, without a trace of feeling, regardless of everyone. Hyperæsthesia and anæsthesia are the characteristics of the type.

"If the cycloid vary between fast and slow . . . the schizoids vary between tenacious and jerky."

The schizoids incline to seeing other people all white or all black.¹

In remembering the list of characteristics associated with each group, we must not imagine them as always inclining to disease, or actually diseased. On the contrary, as Kretschmer says: "the notions 'schizothyme' and 'cyclothyme' have nothing to do with the question: pathological or healthy . . . they are inclusive terms for large general biotypes, which include the great mass of healthy individuals with the few corresponding psychotics scattered among them."²

As examples of schizothymes and cyclothymes, Kretschmer gives the following:—

<i>Asthenics</i>	<i>Pyknics</i>
Kant, Spinoza, Locke, Voltaire, Lotze, Schiller, Hegel, Savonarola, Calvin, Robespierre, Frederick the Great.	Rousseau, Schelling, Schopenhauer, Mirabeau. ³

The former are plentiful among philosophers, the latter very rare.⁴ Kretschmer gives a table of their respective disposition as follows:—

	<i>Schizothymes</i>	<i>Cyclothymes</i>
Poets	Pathetics, romantics, formalists.	Realists, humourists.
Experimenters	Exact logicians, systematics, metaphysicians.	Observers, describers, empiricists.
Leaders	Pure idealists, despots and fanatics, cold calculators.	Tough whole-hoggers, jolly organizers, understanding conciliators. ⁵

¹ P.C., pp. 146-207 and G.M., p. 61.

² P.C., p. 208.

³ *Ibid.*, p. 240. Also G.M., pp. 99-100 for interesting discussion of types as distributed among geniuses in various walks of life.

⁴ P.C., p. 239. In G.M., p. 196, Kretschmer says pyknics among great names of philosophy are extremely rare after the sixteenth century.

⁵ P.C., p. 261.

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Kretschmer warns us that the world teems with intermediate and mixed types.¹ Percival Symonds, while accepting Kretschmer's classification, says there is much overlapping.² Drs. G. J. Mohr and R. H. Gundlach, after an investigation carried out among American-born inmates of the Illinois State Penitentiary at Joliet, generally confirm Kretschmer's theory of physical and temperamental types, and particularly his findings regarding the asocial character of the asthenic.³

Many other investigators have obtained more or less similar results,⁴ though not necessarily starting out from psychiatry. But Kretschmer's work has the outstanding merit of having placed a number of pure-type psycho-physical correlations broadly before us, and of having made a substantial contribution to scientific physiognomy.

Minor investigations by psychiatrists abound. There are, for instance, the investigations of Drs. D. Wiersma, Heyman and E. D. Wiersma into pathological lying. The former obtained his cases among the patients of the Dutch state asylum for mental defective criminals; the two latter carried out a statistical investigation on a material of 2,523 persons. Among 176 who were reported as nervous, 11.4 per cent were liars, and Dr. Wiersma concludes: "The nervous temperament is by far the most frequent group among the liars and it is found more than three times as often among them as in the whole statistical material. So it is clear that untruthfulness is promoted by the nervous temperament."⁵

The investigators also found vanity and partial infantilism prominent features of habitual liars: "The extreme vanity of our patients," says Dr. Wiersma, "and their marked inclination to speak not about business or about other people, but only about themselves, leads to the opinion that their attention will be attracted exclusively by the contents of their own fictions, the more because almost without exception the patients themselves play such an important and noble part in the stories they produce." As Dr. Wiersma points out, "a similar interest, only in the contents, but not the correctness of the stories they tell is seen in young children."⁶

¹ *Ibid.*, p. 22.

² D.P.C., p. 511.

³ J.E.P., as before, pp. 156-157.

⁴ Others will be referred to in due course. See, for instance, T.M.B., where Dr. E. Miller accepts Kretschmer's classification and relates it to endocrinology and Jung's psychology.

⁵ CHARACTER AND PERSONALITY, II, No. I, pp. 59-60.

⁶ *Ibid.*, p. 61.

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Thus we find infantilism, vanity, and above all nervousness, as traits in adults predisposing them to falsehood.

Another example of the statistical work being done by psychiatrists is the investigation carried out by Dr. C. B. Farrer of the Toronto Psychopathic Hospital, based on a material of 739 women and 632 men.

Among his conclusions we find the following :—

“ Abnormal mental reactions during the climacteric are more common in single than in married women.”

“ The maximum incidence [of the disorders] comes well before the normal climacteric period [in women.] In males the peak is reached at a slightly later age.”

He found pyknic and asthenic types in the minority, implying that the athletic, or intermediate type, was more often affected.¹

I would but caution the reader, when studying such results, always to remember that, at the present day, both the married and the unmarried must be regarded as to a great extent abnormal, and that the statistical material cannot be regarded as standard, more particularly when it consists of married women who, owing to the extensive use of birth control methods and to the errors now prevailing in the treatment of gestation and parturition, are grossly mishandled. These are facts usually overlooked by the medical investigators responsible for such inquiries, and the results arrived at—particularly when they seem to tell against married life—are especially prone to be misinterpreted by spinster medical women who have a feminist Cause to defend.

6. *The approach from endocrinology.* In spite of the intensive study of this subject during the last few decades, and the contributions that continue to be made almost daily to our knowledge of it, it is still shrouded in mystery. Here, too, undue haste has been shown in reaching generalizations, some of which have, and many of which may still be, proved untenable. But the main findings of the investigators are incontestable, and have all been developed out of the original and ancient observations of the changes following the loss of the sexual glands in men and women. It is important constantly to bear in mind that the human body is not a test-tube in which standardized substances act in a standardized manner. Not only are the nature and

¹ LANCET, 20. 9. 30. The Investigation of the Menopause in 1,000 women by the Medical Women's Federation, although revealing prejudice, slightly confirms above finding; for it records that nervous disorders during the menopause were a little higher in single than married women (LANCET, 14.1.33, p. 106).

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functions of many of the internal secretions still to some extent obscure, but so also is the part the soma plays as an instrument upon which they act.

This does not mean that much has not already been established. The fact that we already possess a well-trying endocrine therapy, and that even the layman has heard of the alleged dramatic effects of insulin on diabetics, and of thyroxin on cretins and thyroid defectives, shows that much headway has been made. And, indeed, when we contemplate the profound and far-reaching influence of the ductless glands on growth, development, metabolism, the normal rhythm of bodily functions, and the adjustment of the individual to his environment, we are forced to admit that enough is already known to warrant our ascribing a great part of the so-called "soul" and character to the body's endocrine balance or imbalance.¹

Much work has already been done on the relation of the ductless glands to sex characters, sex function, and secondary sexual characteristics, as also upon endocrine therapy in sexual disorders, particularly disturbances of growth and development and of the rhythm of the sexual cycle in females. It is impossible to take even a cursory glance at the vast literature that has accumulated. But a few examples will suffice.

There is the work by Tandler and Gross on the BIOLOGICAL BASES OF THE SECONDARY SEXUAL CHARACTERISTICS,² to which I shall often have occasion to refer, with its searching inquiry into the influence of the ductless glands on such phenomena as eunuchoidism, infantilism, growth and development at puberty, changes due to pregnancy and so on. Tandler and Gross, starting out with an analysis of the phenomenon resulting from castration, show the relationship of the growth factors of the pituitary to the gonads. Where the latter are removed in early life, there appears to be not only a persistence of the thymus (which they feel justified in regarding as a symptom of immaturity), and an enlargement of the supra-renal medulla and the pituitary gland, but also a long-delayed synostosis of the epiphyses (i.e. a long delayed closing up of the growing ends of the long bones), with the result that abnormal length of arms and legs becomes a typical feature of castrates. They then show that in eunuchoidism, which has similar symptoms to those exhibited by castrates, there

¹ See, for instance, H.I.M., pp. 307-308 for influence of thyroid gland alone.

² DIE BIOLOGISCHEN GRUNDLAGEN DER SEKUNDÄREN GESCHLECHTS-CHARAKTERE (Berlin, 1913).

METABOLISM AND SEX

is also a persistence of immaturity with delayed synostosis of the epiphyses resulting from a similar, though congenital or acquired disturbance of the endocrine balance, leading in women to hypoplasia (underdevelopment) of the womb, etc., and in men to infantile genitalia. And thus they deny that the typical characters of castrates are an approach to a heterosexual body-form, and say they are to be regarded as the expression of unduly prolonged immaturity. From this basis they proceed to show that early or normal ripening of the gonads, with the check it seems to exert on the pituitary and the thymus and the supra-renal medulla, accounts for the normal growth of the skeleton, together with the normal shorter extremities in woman than in man, owing to her earlier maturity.¹

There is the work of Dr. Oskar Riddle and his associates of the Carnegie Institute, New York, who have attempted to show that the fundamental difference between the sexes lies in two different rates of metabolism. Referring to the changes of sex accomplished in experiment, Dr. Riddle says: "Specifically, it is a sustained increase in metabolic rate that probably has accompanied and accomplished the change of females into males, and it is found that the higher rate is characteristic of the normal male. Conversely it is a sustained decrease in metabolic rate that has probably accomplished the transformation of males into females, and it is found that a lower rate characterizes the normal female."²

Thus, "the basic relation borne to sex by metabolism places those endocrine organs which are primarily concerned in regulating the metabolism, notably the thyroid-supra-renal medulla, in a new and close relationship with sexuality."³

I cannot reproduce the cogent arguments and convincing data advanced, but the consequences of Dr. Riddle's theory are momentous enough.

"Since sex," he says, "in favourable early stages and under prolonged metabolic changes, may be completely reversed, can it be that the wide and often nearly continuous fluctuations in the metabolism produced in these ways are of no effect on those sex characteristics which develop only at and after adolescence? Is the increased metabolism of the female professional athlete favourable to her sex development and reproductive functions?"

¹ *Ibid.*, pp. 59-71.

² J.A.M.A. (23.3.29, p. 943).

³ J.A.M.A. (23.3.29, p. 944).

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And he adds, "it would appear that many more things may be done for sex disturbances than are involved in the loan of an interstitial gland."¹

Dr. Riddle then considers the relation which a much larger number of internal secretions bear to the processes of reproduction—the influence of the anterior pituitary on sexual development and function, the probable retarding effect upon the former by the thymus secretion, and of some other thymic tissue besides the known thymus gland; the possible share even of the pancreas in the processes of vertebrate reproduction, etc.² And he concludes: "Nearly all the true hormones are those found intimately concerned in the processes of reproduction as of sex,³ and probably the only true hormones not thus concerned, secretin and the doubtful gastrin are engaged in the regulation of other irregular rhythms."⁴

"Just as other hormones than those secreted by the sex-glands influenced reproduction," says Dr. Wiesner, "so the effects of the hormones of the sex-glands were not restricted to the genital functions. They had a marked influence on the metabolism and spontaneous activities of animals,⁵ and thus the control of reproductive hormones implied much more than the control of reproduction."

When we bear in mind how profoundly the adult organism is influenced in its emotions, intellectual life, and general adjustments by the sex glands, it is impossible to overrate the importance of a normal endocrine equipment, and when Zondek speaks of the pituitary as "the motor" of the ovary,⁶ when Professor Harvey Cushing, confirming much that we find in Tandler and Gross, declares that there are "experimental indications that in the anterior lobe of the pituitary two hormones are formed—one growth-promoting and the other sex-maturing, and that their actions are in some way opposed,"⁷ and when we gather from a paper by Dr. Samuel R. Meaker, that a merely temporary disturbance of a ductless gland, such as the pituitary, may, if it occur

¹ *Ibid.*

² *Ibid.*, p. 947.

³ Dr. E. Miller confirms this (T.M.B., Chap. II).

⁴ *Op. cit.*, p. 950.

⁵ HORMONES CONTROLLING REPRODUCTION (B.M.J., 8. 3. 30). Also Dr. Emil Novak (THE PRESENT STATE OF OVARIAN THERAPY. J.A.M.A., 1.9.28, pp. 607-613).

⁶ See a report by the American Council on Pharmacy and Chemistry, on the whole literature dealing with the female sex "hormones" (J.A.M.A., 23.3.29, pp. 1331-1332).

⁷ B.M.J., 20.8.32, p. 358.

THE NERVES AND THE ENDOCRINES

at puberty say, leave a permanent mark on the physique of a girl, although she may live to function normally,¹ we leave the study of endocrinology with the conviction that there could be nothing more important for the growth, development, metabolism and social reactions of men and women than their endocrine equipment.

But while it would be unscientific to underestimate the importance of this factor in human life, more particularly as no lesser authorities than Dr. Franz Weidenreich, Dr. E. Miller and Professor Stockard can, as we shall see, speak of hypothyroid and hyperthyroid types, meaning thereby not cretins or sufferers from exophthalmic goitre, but healthy, differentiated types, we must bear in mind that, in the human body we are not concerned with an uncontrolled experimental vessel, in which standardized chemicals can be mixed and balanced. The human body possesses a central nervous system, and subordinate sympathetic and parasympathetic systems, which exert influence by stimulation on the endocrine glands, and, in their turn, are influenced by the latter. The chemico-mechanical work of the ductless glands, therefore, cannot be estimated apart from the nervous equipment, and ultimately, of course, cannot be estimated, or reckoned with, apart from the state of the central nervous system and its adjustments to environment. Endowment, therefore, is as important on the side of the nervous system as on the side of the endocrine equipment; for their influence is reciprocal; and it follows from this that the importance of the ductless glands has its limits, and may be exaggerated.

Thus Dr. A. Lipschütz says, "a changed capacity on the part of the central nervous system to respond to sex hormones, interferes with erotization, without the hormone being disturbed"; and he adds: "if minimal quantities of sexual hormone are sufficient for a normal erotization, it follows that the differences which occur in regard to the erotization of the individual cannot be really caused by a dysfunction of the sex gland. . . . So, besides cases of eunuchoidism with a primary or secondary suppression of the hormonal activity of the sex-gland, there may be recognized a second group in which response by the soma to several hormones is changed."² And he proceeds to lay stress on the condition of the nervous system.

Dr. Oskar Riddle's investigations appear to cast doubt on this

¹ See STUDIES OF FEMALE GENITAL HYPOPLASIA (J.A.M.A., 16.8.30, pp. 468-470).

² THE INTERNAL SECRETIONS OF THE SEX-GLANDS (London, 1924, pp. 429-430).

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conclusion, and on the importance of the nervous system in the action of the endocrine glands, at least in the processes of reproduction. Dr. Riddle, summing up, says, "that these processes are normally controlled wholly by endocrines, and that, though nervous disorder may bring reproductive failure, nerve action has little or no direct share in the processes of normal reproduction."¹

If this were true of the endocrines related directly to processes so important as those of reproduction, it would probably be true of all the ductless glands. But is it and can it be valid? In view of what we know about the oneness and indivisibility of the body and mind, it sounds, on *a priori* grounds alone, most unlikely. When, however, we read Dr. E. Miller and Dr. E. Laudan, and appreciate with what authority they emphasize the importance of the nervous controls of the endocrines, while fully admitting the reciprocal action prevailing between the nerves and the ductless glands,² we feel inclined to accept the warning implicit in Dr. Lipschütz's words quoted above, and to give it its full value.

For this reason, it is with caution that I approach Dr. Louis Berman's work on personality and the glands, though I deny neither its enormous interest nor the intrinsic probability of many of its conclusions. Wherever I have been able to find confirmation of anything he says that is striking I have produced it, although to the alert and attentive reader much confirmation of this nature will be found dispersed over most of the chapters of this second part of my book.

Dealing with the adrenals, Dr. Berman associates freckles with the hypo-adrenal—i.e. the person in whom there is adrenal inadequacy of some kind. He thinks that tuberculosis is more prevalent among freckled people than among others, and adds: "Diphtheria, influenza and T.B. . . . have a greater power to kill, cripple or hurt those with defective adrenal constitutions than others."

The hair of this type, he says, "is ubiquitous, thick, coarse, and dry; to it belong red-haired people, who have well-marked canine teeth . . . and a low hair line."³

The hypo-adrenal supplies the most frequent variety of neurasthenic. Such a person is easily fatigued, suffers from cold

¹ Op. cit., p. 950.

² See T.M.B., Chap. II, and CHARACTER AND PERSONALTY, I, No. 3, p. 241.

³ G.R.P., p. 237.

DUCTLESS-GLAND TYPES

extremities, disturbed metabolism, irritability, and a "liability to go off the handle at the smallest provocation."¹

According to MacAuliffe, following Dr. Pende, the hypo-adrenal has a short trunk and long limbs, with long slender bones, and is usually thin. Muscular atrophy, a tendency to visceroposis, lymphatism and hyperplasia of thymus are common.² Psychically there is a tendency to repression, pessimism, with hypersensitivism to pain. Intelligence is normal or sub-normal, if the individual is also hyperthyroid.³

Hyper-adrenal people, on the other hand, are, according to Dr. Berman, always efficient, and, if women, masculoid. "They are the good workers . . . the kinetic successes of the driven world."⁴

In the pituitary sufficient and dominant, Dr. Berman finds: Large, square, bony frame; square, protruding chin and jaws; eyes wide apart; large feet and hands, broad face, early hair-growth on body; teeth broad, large and unspaced; thick skin, and large sex organs.

In character he is aggressive, calculating and self-contained.⁵

MacAuliffe says the hyper-pituitary type is usually tall. His limbs are larger, proportionately, than his trunk; but his peculiar characteristic is the excessive development and frequent grossness of the face, hands and feet. The external genitalia are larger than the average, and, in the female, Pende finds generally masculoid characters. The musculature is well developed, there is usually little adiposity.

Temperamentally, the type tends to anxiety, easy excitability, super-emotionalism, and it is usually intelligent.⁶

In the hypo-pituitary, Dr. Berman finds a small delicate skeleton, muscles weak, inclination to adiposity, upper jaw prognathous, skin dry and flabby, hands and feet small, an abnormal desire for sweets, and subnormal temperature, blood-pressure and pulse.

¹ *Ibid.*, p. 239. Dr. Leonard Williams says of adrenal inadequacy: "Here there is never adiposity; the change in bulk, if any, is always in the direction of emaciation. . . . The tone of the blood-vessels is below par, as evidenced by the instability of the pulse and the absence of reserve power in the heart itself" (*MINOR MALADIES*, 4th ed., London, 1918, pp. 244-246).

² Dr. W. N. Kemp of Vancouver has recently confirmed this. He found adrenal insufficiency secondary to dysfunction of the thymus in the condition of "status lymphaticus." *B.M.J.*, 30.12.33, p. 1223.

³ *T.*, p. 210.

⁴ *G.R.P.*, pp. 238-239. Confirmed by MacAuliffe. *T.*, p. 211.

⁵ *Ibid.*, p. 247.

⁶ *T.*, p. 201.

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In character the hypo-pituitary is sluggish, dull, apathetic and backward ; he loses self-control quickly, cries easily, is promptly discouraged, and his psychic stamina is insufficient.¹

According to MacAuliffe, he shows, in adolescence and adulthood, persistence of infantile forms with feminine contours and lines. He also has delicate features with smooth or rounded bony sub-structure, small mandible with pointed chin, large upper incisors and small canines, small pointed nose, sparse eyebrows, silky hair, large mouth and abdomen, feminine pubic hair, much adiposity, large breasts, lack of hair on trunk, armpits and arms, small conical hands, delicate nails with lunulæ, external and internal genitalia feebly developed and impotent.

In the female, MacAuliffe finds : undeveloped breasts, masculoid secondary sex-characters, proneness to amenorrhœa and dysmenorrhœa,² sterility or low fertility and frigidity.

Both sexes have weak musculature and constipation. Physically there is a tendency to torpidity, apathy, puerility, inattention, occasionally impulsiveness and low moral sense.³

According to Dr. Berman, the hypothroid has a peasant face, broad nose, tough skin, coarse straight hair, physical and mental undergrowth, persistent infancy and low self-control. He needs excess of sleep, is drowsy, slow in movements and in dressing, late at school and lazy. He perspires little, even after exercise, tires easily, and is subject to frequent colds and every disease of childhood. His puberty (menstruation in girls) is delayed, and in both sexes the secondary sex-characters may resemble those of the other sex.

There may, however, be a sudden reversal to the hyperthyroid type. Should this not occur, height remains below average, obesity appears towards middle age, complexion is sallow, hair is dry with hair-line high, eyebrows are scanty, especially in outer half, eyeballs deep-set and lack lustre in narrow slits. Teeth are irregular and decay early, extremities are cyanized, circulation is poor and chilblains common.⁴

According to MacAuliffe, who confirms most of the above, there is a general tendency to adiposity. The head is massive, the neck thick and short, the hands stumpy and unrefined. The thick skin seems inflamed and gets wrinkled precociously. Sex is about

¹ G.R.P., p. 247.

² Amenorrhœa = absence of menstrual function in one who should be menstruating. Dysmenorrhœa = painful menstruation.

³ T., pp. 202-203.

⁴ G.R.P., p. 248.

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normal. The pulse is feeble. All reactions are slow and torpid. The mind is apathetic, lowly evolved, and below average. Sterility is precocious.¹

The hyperthyroid, according to Berman, is, as a child, healthy, thin, but very robust, energetic, usually fair-complexioned, with straight high-bridged nose, eyes slightly prominent and teeth excellent, and is not prone to diseases of childhood. As an adult he or she is usually lean and tends to reduce under stress. He or she has thick hair and eyebrows; large, frank, keen and bright eyes; regular, well-developed teeth and mouth; is noticeably emotional, quick in perception and volition, impulsive and explosive. He or she is always active, an early riser, late to bed, and frequently suffers from insomnia.²

MacAuliffe confirms all this, and adds: The skin of the hyperthyroid is warm, often perspiring, and the peripheral vessels dilate easily (emotional blushes). Breath is shallow and rapid. Temper is uneven, irritable and super-sensitive, and character is irresolute and unstable. The type has a short bust, long legs and arms, and the body remains for a long while juvenile and graceful. It is usually thin and little changed, no matter what food is eaten. There is often lordosis. The features are well-defined, but long. The stomach is small, and, owing to the feeble musculature, prone to dilation. The intestine is excessively peristaltic and diarrhoea may be frequent with easily congested liver. Intellect is quick, sometimes remarkable, and often precocious.³

Dr. Leonard Williams, speaking of the similarity of symptoms in glandular deficiency, says, "confusion is most likely to arise between insufficiency of the thyroid and pituitary glands."⁴

I have tabulated the more striking of his findings as follows⁵ :—

<i>Character.</i>	<i>Hypo-thyroid</i>	<i>Hypo-Pituitary</i>
SKIN	Hard, dry and coarse.	Never coarse. It may be and often is dry; but it is always fine.
NAILS	Coarse and brittle.	Small, thin and often without lunulæ.
HAIR	Ill-nourished, tends to fall out, though individual hairs are of good calibre.	Always fine, baby-like in texture, and tends to fall out.
TEETH	Irregular and inclined to decay easily.	Excellent.

¹ T., pp. 195-197.

⁴ Op. cit., p. 244.

² G.R.P., p. 249.

⁵ *Ibid.*, pp. 247-251.

³ T., pp. 197-199.

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The thymo-centric child and personality, Dr. Berman sums up in the person of Dickens's Paul Dombey, liable to T.B. and meningitis.¹ With partial or total hypo-pituitarism, the thymus predominance is more marked, and abnormalities of person and conduct are obvious.

In the male there are feminine, seraphic contours and proportions. The skin is velvety and smooth, and little or no face-hair enhances this effect. The reproductive organs reveal reversion of type, and there is sometimes double-jointedness, flat feet, and knock knees. In the female, the effect is limited to thinness and delicacy of skin, slender waist, poorly developed breasts, arched thighs, scanty hair, and delayed menstruation, or there may be juvenile obesity.

Such people are at a disadvantage in life. Muscular strain, stress, or shock is dangerous to them, because their small heart and fragile vascular system handicaps circulation. Thus they may die suddenly in infancy, as the result either of slight excitement, such as attends a minor operation, a fall, or illness.

They try to compensate the feeling of inferiority by indulging in athletics and sports, and so risk cerebral hæmorrhage. The so-called "status lymphaticus" in coroners' findings refers to this condition. "Many are degenerate, most are criminals, all are inclined to crimes of passion, and they produce a large percentage of drug addicts."² "The persistence of the thymus after adolescence makes for an arrest of masculinization and feminization", and most sex-intermediates have some degree of this persistence. Suicides are commonly of this type.³

The hypo-gonadal type (eunuchoid) is, according to Berman, tall and slender or generally oversized. In the male, the muscles and lines of the body are soft as a woman's. The hands and feet are small and gracile, and the breasts may be almost feminine. Axillary and pubic hair is scanty, and approximates to that of the opposite sex in quality and distribution, as do the reproductive organs. The face is round with thick cheeks, the eyes are puffy, the head is small and nose undeveloped. Eyebrows and lashes are sparse, limbs thick and plump, and the whole body is adipose. The genital organs are infantile, as are also the mental states. The hypo-gonad is naïf, timid, cheerful, easily made to laugh,

¹ G.R.P., p. 250.

² *Ibid.*, pp. 251-252. Confirmed by Pende and MacAuliffe. T., pp. 212-213.

³ G.R.P., pp. 254-256.

THE EUNUCHOID

cry, or show wrath. He or she shows excessive tenderness with unreasonable dislikes.¹

The eunuchoids tend to pursue occupations away from crowds, and to become ship-cooks, stewards and so on, and their physiological tendency is transmitted.²

MacAuliffe finds hypo-genitalism (or hypo-gonadism) in the asthenic and excessively leptosome types, i.e. in people who have for the most part remained morphologically fixed at the pre-puberal stage. He says it is a disease rather than the characteristic of a type.³

Berman also describes what he calls a parathyroid-centred personality. This type tends to suffer from super-excitability of the heart, stomach, intestines or sexual organs, and is known clinically as the visceral neurotic. Puberty may change the emotional instability and general sensitivity of the parathyrocentric who, if he is uncompensated (sexually), will have a slender physique which looks weaker even than it is, a peculiarly pale, long-featured face, with a narrow stiffened upper-lip, and rather fixed expression.⁴

¹ *Ibid.*, pp. 257-258.

² *Ibid.*, p. 261.

³ T., pp. 205-208.

⁴ G.R.P., pp. 261-267.

CHAPTER II

THE SUBJECT OF THE PREVIOUS CHAPTER CONTINUED

7. *The approach from psycho-analysis and the new psychology.* This is the most difficult with which I have to deal, because I think it may be said without unfairness to the whole of the new psychology, that the validity of some of its essential first principles is still *sub judice*.

I cannot enter exhaustively into the teachings of Freud, Adler and Jung, and shall attempt only to give the reader some idea of their importance in regard to characterology.

Starting out from pathological states, the new psychology, with psycho-analysis, attempts to describe the leading unconscious conditions which, in conjunction, and often in conflict, with the conscious, act formatively on conduct and adaptation, whether in the healthy or the unhealthy.

In the hands of its chief exponents, this science has discovered a number of new facts concerning the human mind, although the object with which it set out—the discovery of a reliable psychotherapy, has not been altogether achieved.

Stated briefly, the psycho-analytical, or Freud's position, is this : We all have two levels to our minds—a conscious and an unconscious, the former being to the latter much as the part of an iceberg that protrudes from the water is to the part that is submerged, i.e. in a ratio of one to ten. The unconscious consists of various ingredients—racial memories and impulses, and individual experiences which have been repressed (i.e. desires, appetites and impulses that have been involuntarily driven back into the unconscious) either because their expression was impossible, or because it or they led to painful or intolerable situations. As, however, desires, appetites and impulses have instinctive energy behind them, they are not quiescent in repression. They are much more in the nature of fermenting liquors, constantly sending up bubbles to the surface and trying to express themselves in spite of everything. The guardian or censor at the door between the unconscious and the conscious is very severe,

UNCONSCIOUS MEMORIES

and allows nothing unsuitable to pass in waking hours, though during sleep he too seems to be somnolent, and allows much of the unconscious material to escape into the adjoining or conscious chamber—hence the importance of dreams as an indication to the contents of the unconscious.¹

Completely forgotten consciously, these repressed memories, experiences or desires, nevertheless bring to bear on consciousness all kinds of influences, direct or indirect, which consciousness as frequently misinterprets, although it acts in some way upon them.

Suppose, for instance, a female child has an unpleasant experience connected in some way with sex and hair, the memory of which becomes submerged in the unconscious. Although, as an adult, she may not be able to recall the incident, its survival as a repressed memory may influence her conscious life in ways she cannot understand, and always misinterprets.

Thus, it may cause her constantly to mislay or lose her muff or fur stole. It may make her vaguely disinclined to wear furs at all. This disinclination probably appears to her consciousness in the form of a dread of being too hot, or looking too bulky in furs.

The fact that when, possibly out of regard for the fashion of her day, she wears a muff or fur stole, she constantly loses it, she will explain in various ways that have nothing whatsoever to do with the real cause. One day her excuse will be that she witnessed an accident from her taxi-cab, another time that she had unexpectedly met a long-lost friend; or, again, she will blame a shop assistant for having been rude to her.

It will never occur to her that she constantly loses her muff or stole because a shameful or forbidden experience connected with hair has long lain repressed in her unconscious mind, causing her to try to forget about hair as urgently as she forgets about the associated shameful experience itself. And the reason why this will not occur to her is that her conscious mind is actually unaware of it.²

Similar eccentricities of conduct, misinterpreted by consciousness, such as slips of the tongue and of the pen,³ are constantly being caused by such unconscious memories, and from their

¹ For Freud's own description of this censor, see GENERAL INTRODUCTION TO PSYCHO-ANALYSIS (New York, 1920, p. 256).

² For innumerable similar examples, see Freud's PSYCHO-PATHOLOGY OF EVERY-DAY LIFE (London, 1914, Chap. IX).

³ *Ibid.*, Chaps. V and VI.

THE CHOICE OF A MATE

frequency we are compelled to infer that, even in the healthy and so-called "normal", conscious life is influenced far more than most people are aware by their unconscious mind and its heterogeneous mass of buried experiences.

When the repression is of a more serious character, as, for instance, when it represents the incestuous desire of a boy for his mother (Freud's "Œdipus Complex"), or of a girl for her father (the "Electra Complex"), its effects on the life of the adult may be serious. He or she may hate the parent who stands in the way of realizing the unconscious incestuous desire, without knowing exactly why. Thus a boy may hate a perfectly kind father and a girl a perfectly good mother, and explain the hatred by referring to utterly insufficient reasons—such as the father's way of coughing, or eating, or laughing, or his conceit, or his conversation, or his attitude to mother. The girl may try to account for her hatred of her mother by saying vaguely that she is too "self-centred", or too "short" with father, or too fond of Mrs. X, and so on.

These examples must suffice to show the far-reaching effects which a buried or unconscious memory may have on adult behaviour. And, as Freud claims that these repressions occur in very early childhood, when the child first learns that some of its desires or experiences are shameful or forbidden, it is not difficult to see how onerous is the task of unearthing these memories and bringing them to consciousness, more particularly when we remember that consciousness resists the process.

Bringing them to consciousness, however, and causing the patient to re-enact the whole complex of emotions associated with them (hence the word "complex"), constitutes Freud's alleged cure of the distressing or awkward symptoms to which they may give rise.¹

The attacks on Freud have come chiefly from an outraged public and a group of outraged scientists, who resented the notion that the sex instinct played such an important part in the lives of children whom hitherto the world of sentimentalists had

¹ See PAPERS ON PSYCHO-ANALYSIS, by E. Jones, M.D. (London, 1918, p. 128): "The mode of action of the treatment . . . which is the overcoming, by means of psycho-analysis, of the resistances that are interposed against the making conscious of the repressed unconscious material, gives the patient a much greater control over the pathogenic material by establishing a free flow of feeling from the deeper to the more superficial layers of the mind, so that the energy investing the repressed tendencies can be diverted from the production of symptoms into useful, social channels."

OPPOSITION TO FREUD

liked to regard as "pure" and "innocent". This public, too, resented the extension of sexual reactions and feelings into spheres which, until Freud appeared, it liked to regard as "pure"—the sphere of the relationship of parent to child, and child to parent, the sphere of the relationship of child to child, brother to sister, and *vice-versâ*, the sphere of the relationship of the moral adult to the child, and so on.

When Freud says: "The mother would probably be terrified if it were explained to her that all her tenderness awakens the sexual impulse of her child and prepares its future intensity. She considers her actions as asexually 'pure'",¹ he is really guilty of understatement.

The fact is that the mother, when this was explained to her, was not only terrified, but outraged and angry, and she and her friends, both male and female, accused Freud of exaggerating the sex-factor in human life, of being obsessed by sex, and of polluting many of the most idyllic situations of life.

Such people, relying more on their outraged feelings than on their reason, forgot to inquire into the nature of Freud's researches. Freud dealt with repressions. Now there are not necessarily any repressions about harmless pastimes like playing the piano, toasting a slice of bread at the fire, or playing patience, unless some past shameful experience happens to be correlated with them. Why should there be? The very nature of Freud's inquiry inevitably led him to sex, because sex in civilized life happens to be a department about which there are many severe tabus.² The child at a tender age learns that it must not expose itself, must not talk of the functions connected with its anus and genitalia. Very early, therefore, a civilized child gathers that the region of the pubis in its body is a shameful, or at least a secret affair. It is not taught that it is shameful to handle a chair, or a toy or a ball; but it is taught that it is shameful to handle its genitalia. When dealing with repressions, therefore—and Freud made it quite clear that this was his province—he inevitably lighted upon a mass of sex and water-closet material in the unconscious, and very rightly said so.

¹ THREE CONTRIBUTIONS TO THE THEORY OF SEX (trans. by A. Brill, New York, 1918, p. 82).

² Freud points this out repeatedly, and puts it very plainly in his little monograph on DREAMS (trans. by Dr. Eder, London, 1924, p. 101), where, speaking of the sex instinct, he says: "No other class of instincts has required so vast a suppression at the behest of civilization as the sexual, whilst their mastery by the highest psychical processes is in most persons soonest of all relinquished."

THE CHOICE OF A MATE

We may quarrel with Freud for having overlooked certain other shameful material in the unconscious—those factors, for instance, on which, as we shall see, Adler lays stress. We may quarrel with him, as I do, about the overweening claims he and his followers at first made regarding the therapeutical value of his analysis. But to quarrel with him because in his investigations into repressions he lighted repeatedly on sex and water-closet experiences and desires, is not only unfair, it is idiotic.

Regarding the quarrel with him which turns upon the alleged therapeutical value of his analysis (and this quarrel may, I think, be rightly engaged up to a point with his two disciples, Adler and Jung), perhaps the reader will appreciate a case of which I have first-hand knowledge; for I am one of the few who entertained doubts concerning his therapy long before he himself hinted at these doubts.¹

My own suspicions regarding the validity of the new psychologist's therapeutical claims were first aroused in the years 1918-1920, when, under my own eyes, a girl I knew very well steadily overcame certain distressing neurotic symptoms without psycho-analytical help and apparently merely by improving bodily functioning.

The neurotic symptoms in question were as follows: She would awake suddenly at night in the middle of a dream which always had the same content. She would be lying at the bottom of a deep well, the walls of which were closing in about her. This made her jump out of bed and thrust head and shoulders out of the nearest window for free air and for the experience of freedom. Obviously there was danger here. Given a window difficult to open, or actually fixed, and the sleeper, still only semi-conscious, might have thrust head and shoulders through a pane of glass and been badly cut.

Other symptoms were these: She could not sit in a close or stuffy restaurant, or room, or theatre, and could not make a journey in a closed carriage or cabin.

I had read two or three works of Freud at that time, and I diagnosed a hidden birth memory in the case, i.e. a repression of the experience of being born too arduously and slowly, with all the accompanying sensations of a high carbon-dioxide content in the blood.

¹ He has recently said: "The future will probably attribute far greater importance to psycho-analysis as the science of the unconscious than as a therapeutic procedure" (E.B., 14th Ed., XVIII, p. 673).

A CASE OF CLAUSTROPHOBIA

In other words, she had the claustrophobia complex, which Freud traces to a repressed birth memory.

I explained all this to her and she checked my diagnosis by questioning her mother, who confessed that her birth had been a very difficult one.

But now observe what followed. Her symptoms continued as before. Meanwhile, however, she received help in tackling the trouble of constipation from which she had suffered for years, and ultimately succeeded in overcoming it without the help of daily aperients. As it dated from an attack of peritonitis many years previously, it took a long time to cure. But, as it gradually vanished, the symptoms of claustrophobia declined as well, until with its total suppression, no trace of claustrophobia remained.

I was not then, and am not now, sufficiently expert to explain all that happened. But, at the time, I strongly suspected that the distress caused by the long history of constipation, with the daily use of irritant aperients, might have been an important factor in the genesis of the neurosis, and that probably other neuroses, which psychiatrists like Freud, Jung and Adler, describe as of purely psychogenic origin, have a similar history, i.e. they begin with a long period of psycho-physical distress.

I object, in any case, to this subdivision of mind and body, and to the practice of diagnosing so-called "mental" and so-called "physical" trouble. And when I hear and see that psycho-analysis is itself beginning to be less triumphant as a therapy than as a contribution to the science of the unconscious,¹ I ask myself whether perhaps my instinctive feeling that neuroses

¹ The only purely objective and unbiassed study of the therapeutic results of psycho-analysis, that I know, is the review made by Drs. Leo Kessel and H. T. Hyman of 33 cases completely and competently analyzed. Of the "results, 16 were classified as failures, 17 were helped, and in 5 instances it is no exaggeration to say that the cure was specific." Of those that were merely helped, the report says: "The results were good, but not startling, and at times the result was not specific but due to the modified circumstances" (normal sexual intercourse, etc.). The authors sum up the limitations of psycho-analysis as follows: (1) Its practice is limited to a small group of adequately trained physicians, who cannot possibly handle more than a small number of patients annually. (2) Where the need is greatest, in true psychoses and drug addictions, there is the least expectation of assistance. (3) Favourable results cannot be obtained in patients beyond the age of 40, or who are not well-to-do and unusually intelligent. "The average man in the street is totally unable to grasp or utilize this form of therapy", which "requires attendance from 3 to 6 hours a week for well over a year." The authors conclude by saying, "Despite our receptive attitude towards psycho-analysis as a form of therapy, in 12 years we have seen only a handful of patients who have benefited from the experiences" (J.A.M.A., 18.11.33, pp. 1612-1615). This is by no means the first and only valuation of this form of therapy. In 1930 the Berlin Psycho-analytical Institute published a review of 721 cases, and in 1929 the B.M.A. instituted

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of a purely psychogenic order were probably much less common than the new psychology supposes, was not on the whole justified. I may say that I had this feeling long before I had collected the facts which I am now going to set before the reader.

Before I do this, however, I should like to state precisely the extent of my doubts concerning the psycho-analytical position.

I do not question the validity of Freud's science of the unconscious, nor do I doubt the reality of the complexes of which he speaks. Though I do not believe I have a conscious knowledge of more than one of these complexes—the Oedipus—I know all too well the nature of this complex and the great influence it has had on my life, to hesitate in acknowledging its possibility and power. I, therefore, accept Freud's claim that a complex may lead to a peculiar or faulty adjustment to the problems of life, although I doubt whether it often does so alone or single-handed.

Consequently, what I venture to doubt is that the difficulties arising in adult life as the supposed result of a complex, whether neuroses, or psychoses, or functional disorders of the organs, are as often of a psychogenic nature as the psycho-analysts allege, and whether we should not rather assume as more probable that all human beings have some, if not all, of the complexes, and that these, as a rule, become of importance in relation to neurotic behaviour or functional disorders, only when something else, some mechanical distress of long standing, has reduced the average nervous health to a low ebb.

The alert reader will say that I am here guilty of a dualism similar to that of the psycho-analyst himself. For I am really saying that almost all neuroses and functional disorders are of an organic or somatic nature, i.e. they originate in some congenital or acquired peculiarity or disorder of the body, which, by harassing the nerves for a long while, at last allows the complexes, otherwise inoffensive and latent, to assert themselves and crown the nervous irritability.

But even if I assume what seems to be a dualistic position here, surely it is one more justified than the psycho-analyst's. The mind, as we know it, is a more recent acquisition than the body. In other words, the thoracic and abdominal viscera of Man do not differ nearly as much as does his brain from the correspond-

an inquiry into psycho-analysis as a medical theory and procedure. But this review of Drs. Kessel and Hyman is the first impartial examination of results in definite cases.

BODILY DYSFUNCTION AND NEUROSES

ing organs in animals. In this sense, the human trunk is senior to the human brain, just as the human hand is senior to the nakedness of the human skin. Thus the functions of the various viscera have the momentum of æons behind them, and although I abide by the idea of the psycho-physical wholeness of Man, there is a hierarchy based on age, which suggests that the recently acquired habits of the human brain have not the momentum which those of the other organs have, just as the instinct of humanitarianism has not the momentum of that of sex.

If we are to suppose that one moves the other, or that trouble in one affects the other, it seems to me that the genesis of the trouble is likely to start very much more often in the older than in the newer mechanisms. In this sense I would suggest that only a small percentage of neuroses and psychoses and functional disorders of the organism, can have a purely psychogenic origin, and can be approached and removed by the psychological method—hence possibly the disappointments that have attended psycho-therapy based on this approach.

Now let us see what has been said and done to confirm this view, so important from the standpoint of character.

In the first place, Drs. G. R. Wilson and H. C. Marr make this significant remark: "Speaking generally, nearly every case of insanity is attended by a more or less profound disturbance of all the important bodily functions; and the more grave the insanity is going to be, the greater that disturbance is."¹

Secondly, Dr. Henry Devine writes as follows: "It is recognised that the psychoses must be the outcome of a malfunctioning organism."²

But these statements, however authoritative, are too general.

In an article on BIOCHEMISTRY AND MENTAL DISORDER, Dr. J. H. Quastel, Director of Research, Cardiff City Mental Hospital, says: "Mental disease is a symptom of underlying disease or physiological disturbances, the sites, the details, and the courses of which, in the majority of instances, are either unknown, or far from clear." And, "the clinical state 'insanity', whilst immediately referable to the brain, has to be considered as ultimately dependent upon the malfunctioning of various other organs and systems in the body."³

¹ E.M., VI, p. 595.

² E.B. (14th Ed., XVIII, p. 722). I point out that I am deliberately neglecting the published attacks on psycho-analysis by medical men (Dr. MacBride's, for instance) in order to state my own personal doubts, supported by facts personally collected.

³ LANCET, 31.12.32, p. 1417.

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Then, on the purely psychological approach to mental disorders, Dr. Quastel says: "The best results, it appears to the writer, will come only through the combination of the two lines of inquiry, the one which determines the nature of the physiological abnormality and attempts to rectify it, and the other which deals with the details of the mental disorders and relates them to factors of a psychological or constitutional nature."¹

He then proceeds to describe the mental symptoms accompanying lack of oxygen in high altitudes. Such are, loss of judgment and memory, irritability and emotional instability. And he adds, "there seems to be little question that anoxæmia of the brain leads to irrational behaviour". Hence the psychological effects of narcotics which diminish "the rates of oxidation brought about in the brain". This they do, not by interfering with the access of oxygen to the brain, but with the mechanisms which result in the activation of lactic acid or pyruvic acid.² Then, speaking of the normal detoxication of tyramine by the liver, and of the liberation of this substance in the blood, if the detoxicating process becomes faulty, he adds: "It seems not impossible that many of the toxic confusional cases, so commonly encountered in mental hospitals, owe their disability to a phenomenon of this description."³

The whole article should be read, but the following passages are surely most important: "It is evident that in manic-depressive disorders, a disturbance, most probably of the endocrine system occurs, which upsets the normal carbo-hydrate metabolism of the patient."⁴

Dr. Quastel also refers to the successful thyroid-feeding of schizophrenic patients of "poor prognosis and of the chronic class", and to Zondek's recent work on the bromine content of the blood in manic-depressives, which he found to be 40 per cent lower than in normal cases, and present in all phases of their illness. This change in bromine level is supposed to be consequent on an endocrine disturbance.

Finally, speaking of the hydrolytic enzymes, affecting endocrine glands and cerebral cortex, in the blood of psychotics, he says: "Apparently the sera of manic-depressive cases show none of these enzymes, whereas those of schizophrenic and frankly organic psychoses contain the enzymes in variable quantities."⁵

Another worker in this field, Dr. T. Stacey Wilson, claims that

¹ *Ibid.*

⁴ *Ibid.*

² *Ibid.*

⁵ *Ibid.*, p. 1419.

³ *Ibid.*, p. 1418.

THE COLON AND NEUROSES

he has rectified many cases of "a faulty attitude to the problems of life" through colon treatment, and he says that sometimes the change takes place comparatively suddenly. "As soon as the disturbing nervous impulses which arise in the colon cease," he says, "the mental cloud is dissipated and the patient's outlook on life and touch with outward surroundings become normal." And, inviting a test of his statements, he concludes: "I feel confident that it will show that mental distress of various types is very frequently due to abnormal muscular activity of the colon, and is curable by medicinal and dietetic treatment without the aid of psycho-therapy."¹

Among the mental symptoms of colon hardening which he mentions are—mental depression and unhappiness, worry over some imaginary trouble (anxiety), phobias and obsessions, neurasthenia, visual hallucinations, suicidal impulses, etc. And among the possible causes of nerve strain and neurasthenia, he mentions: "errors of refraction . . . dropped kidneys . . . uterine displacements . . . labyrinthine vertigo of a moderate degree . . . dilated deep-thigh veins", etc.²

Dr. R. C. Rutherford, Medical Superintendent of Farnham House, Finglas, Co. Dublin, also contributes to the subject. In an interesting article, he says: "There can be no question about the exceeding frequency with which subthyroidal symptoms are met with in a mental hospital. . . . For this reason I believe that every symptom of subthyroidism should be regarded with concern as to the mental future of the patient."

He also points out how often goitre is associated with psychosis, and says: "In a mental hospital receiving no cases of idiocy, one patient in every eight has some thyroid enlargement." And he adds: "I have noted for many years the frequency with which patients suffering from mental trouble can be found to have mothers or maternal aunts who suffer from goitre."

He then considers chronic sepsis as a factor in mental illness, and says of Dr. Graves, of the Birmingham Mental Hospital: "He has published the results of 1000 cases that have been examined by the Watson-Williams technique of sinus puncture and wash-out, with the result that 818 were found to show evidence of nasal sinus infection."³

¹ B.M.J., 6.5.33, p. 804.

² TONIC HARDENING OF THE COLON (Oxford, 1927, pp. 25-27 and p. 36). For cases cured, see pp. 119-139. For treatment: pp. 35-52.

³ B.M.J., 29.7.33, pp. 188-189. See, however, INFECTION OF THE NASAL SINUSES AND TONSILS IN THE PSYCHOSES, by Dr. P. K. McCowan (LANCET, 14.10.33, pp.

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Continuing, Dr. Rutherford says: "Chronic sepsis in any portion of the body, and especially that located in the sinuses of the nasal passages, would appear to be so common in mental illness as almost to make it more than suspicious that it may be an essential factor for the production of disease. . . . Thus there are two important factors which would appear to me to be most liable, in combination, to produce a mental disease. First, a deficiency in the nature of a subthyroid condition of the system; and, secondly, the presence of a focus of septic infection essentially of a chronic nature."¹

Dr. Rutherford, bearing out the claims of an investigator like Dr. Stacey Wilson, points to the frequency of gastric disturbances and constipation as factors in the etiology of mental disease, "especially melancholia", and he adds, "I have known some patients make a complete recovery within a few days following the administration of an enema."²

Another writer, Dr. Sara M. Jordane, of Boston, U.S.A., in a recent article on "The Unstable Colon and Neurosis", says among other things: "Since there is a definite percentage of patients . . . who show clear-cut improvement in their neurogenic symptoms, it is assumed that the condition of colonic dysfunction may precipitate in a fatigued patient symptoms of neuroses, and that when the normal physiological condition is restored the associated symptoms are relieved."³

Dr. K. Platanow, of Leipzig, in a recent article, rejects Stekel's view that vomiting in pregnancy is necessarily of psychogenic origin, i.e. anxiety neurosis in Freud's sense. Dr. Platanow treated 62 cases by simple suggestion in the waking state or under hypnosis, and in 80 per cent of cases with success. He concludes that the symptom is a somatic rather than a psychic manifestation, and since such a minor psycho-therapeutic measure as suggestion is capable of influencing these cases, he claims that resort to psycho-analysis is not necessary.⁴

Platanow's claim is less significant from the standpoint I am advancing than from the standpoint of the thorough-going anti-Freudian who rejects psycho-analysis altogether. But at least it adds to the evidence which shows that many disorders claimed

853-855), in which, out of 807 cases at the Cardiff City Mental Hospital, only 24 had sinusitis.

¹ Op. cit., p. 189.

² *Ibid.*, p. 190.

³ J.A.M.A., 31.12.32, p. 2236.

⁴ *Ibid.*, 11.2.33, p. 462 (in a report on the ZENTRALBLATT FÜR GYNÄKOLOGIE, Leipzig, Dec., 1932).

NEUROSIS IN DOGS

by the psycho-analysts as accessible to their therapy are not even of psychogenic origin.

Turning now to Pavlov, of Leningrad; in a recent letter he writes: "First of all, one sees that neuroses are possible to obtain and without difficulty [in dogs], if only one has an animal in whose make-up there is not a proper balance between its fundamental reactions of nervous activity—as yet not further analysed physiologically—that is, between the excitatory and inhibitory processes." And he concludes: "what my associates and I have found with our animals is elemental physiological phenomena—the limit of physiologic analysis (in the present state of our knowledge). At the same time it is the prime and most fundamental basis of human neurosis and serves as the truest interpretation and understanding of it."¹

Now it is important for the reader to distinguish sharply between neurogenic and so-called psychogenic origins to neuroses and dysfunctions.

The fact that Pavlov points out that a neurosis may be due to a faulty balance between the excitatory and inhibitory processes of the nervous system, is no argument in favour of the psycho-analyst's claim; for according to the latter, a mass of shameful, or painful experiences, unexpressed desires, ideas, buried memories, etc., which lie suppressed in the unconscious, is quite sufficient to account for a whole process of disturbances ending in neuroses, psychoses and somatic dysfunctions, and they claim that these morbid phenomena, which the individual has been forced through repression to store up in the unconscious, are curable by the technique of deep analysis.

When, therefore, Pavlov speaks of congenital imbalance between the excitatory and inhibitory processes in a dog, he is not concerned with this unconscious material of the psycho-analysts, although he is speaking in the terminology of nerves and nerve systems. In a word, while the psycho-analysts may be said to emphasize ideological matter and experience, Pavlov stresses an abnormality in the functioning or actual structure of the nerves—a very different matter. I hope the distinction is clear, for it is extremely important.

To the modern psycho-physiologist, the central nervous system is as much the individual organism as his visible nose or eyes. His psyche is merely an invisible and his body a visible

¹ J.A.M.A., 17.9.32, pp. 1012-1013.

THE CHOICE OF A MATE

manifestation of the same organism. In the words of Dr. E. Miller, "Mind divorced from body is as inconceivable as body divorced from mind."¹ Or, as Dr. Arthur J. Hall puts it: "Although for the sake of convenience it is customary to make a distinction between mental and bodily disorders, such separation of the two is physiologically unsound. Every disorder, however slight or localized, must give rise to reactions in every part of the organism,"²

Finally, in this all too brief summary of the more salient facts against the too-sweeping acceptance of a psychogenic origin to neuroses, psychoses and organic dysfunction, there are the conclusions of Dr. Trigant Burrow, who, in "A Phylogenetic Study of Insanity in its Underlying Morphology", says:—

"A laboratory study of man and his reactions as a total process gives indication that the false ideas, the delusions and phobias, the mood-alternations of elation and depression, the emotional conflicts, the repressions and over-accentuations characteristic of mental disease, all are but reflections of an impairment that is deeper seated within the organism. This impairment consists in tensions, alterations and disturbances that affect definite body processes. In a word, the conflict or disparity present in mental disorders consists in a discrepancy between those feelings and sensations which belong to that circumscribed segment of the organism located in the cephalic region with its secondarily acquired ideas and images. As this conflict consists in a disparity between two clearly defined body zones, it is a physiological disparity. Such a condition is perceptible and remediable only through recourse to physiologic methods of repair and not through a program which attempts to exchange ideas for ideas and images for images."³

I therefore deprecate the dualistic standpoint of the new psychologists, when they speak of a "psychogenic" origin to neuroses, etc., and when they claim that these can be removed by a one-sided concentration on the psyche. I suggest that this is a heresy, and should like to sum up my argument as follows:—

(1) Because the human organism is one psycho-physical whole, it is unlikely that an abnormality which appears as merely psychological can have only a psychogenic origin.

(2) It is even more unlikely that an abnormality which appears

¹ T.M.B., p. 14.

² B.M.J., 27.1.34, p. 133. A paper on BODILY DISEASES IN MENTAL DISORDERS.

³ J.A.M.A., 4.3.33, p. 651. See also same writer's remarks on p. 650. The whole article, in fact, supports my thesis.

DYSFUNCTION AND COMPLEXES

as merely somatic (indigestion, constipation, nausea, etc.) can have only a psychogenic origin.

(3) A more acceptable point of view would be that disorders of any kind are psycho-physical, i.e. they originate in a joint disorder of soma and psyche—the two being distinguished only methodologically—and that anxiety exhibited in the mind is always an expression of an anxiety already existing in the tissues owing to some long-existing dysfunction. The fact that the anxious person soon finds purely psychological factors to account for his anxiety—grief over a family death, or over loss of money, or over fear of the future owing to loss of money, etc.—has nothing to do with the point. I should doubt whether continued anxiety in any man, no matter how severe a “mental” blow he may have had, is ever possible unless his organism is already suffering from some obscure and well-established dysfunction.

(4) But an even more acceptable point of view would be to say that disorders of the psychosome, although simultaneously psychological and physiological, do not become apparent in any neurosis, psychosis or well-established dysfunction until they are of long standing, at which time it is preposterous to look for the source in only one side of the organism, because :—

(a) Small beginnings in somatic disturbances are rarely perceptible, although there are innumerable agencies eminently calculated to produce them. These may be congenital anomalies such as a slight though unusual disproportion between certain important organs ; abdominal bands now so frequently found at autopsy in different degrees in different people, causing intestinal stasis ; endocrine imbalance ; mechanical faults caused by faulty co-ordination of the organism in action and inaction ;¹ neurological faults caused by the neglect of the inhibitory process of the nervous system and the over-stimulation of the excitatory process ; faulty hygiene and forms of exercise and so on. (See also a few obscure causes of dysfunction and neuroses suggested by Dr. Stacey Wilson above, p. 305, and Dr. Burrow in his conclusions, p. 308.)

The onset of the physical symptoms is usually slow and obscure in most of these conditions. When the symptoms are well-established and result from some mechanical fault in the body (such as visceroptosis, often caused by faulty use of self) they have usually had a long history, which must have had an exasperating influence on the psyche.

¹ See my HEALTH AND EDUCATION THROUGH SELF-MASTERY (London, 1933).

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A hundred years ago de Quincey, that much underrated writer, who stated the case for the importance of repressions as boldly as the new psychology, wrote : " I am persuaded myself that all madness, or nearly all, takes its rise in some part of the apparatus connected with the digestive organs."¹

(b) The complexes, whether of Freud, Jung or Adler, must be present, according to their hypothesis, with but very few exceptions, in all men and women. If, therefore, they become exhibited in neuroses and psychoses, etc., only in a minority, it must mean that something else, not common to all, determines their appearance. The complexes would thus form a parallel to the bacteria of infectious and contagious diseases, which have no pathogenic power in themselves, and are found in most healthy people's saliva, but which appear to cause disease only after something else, not common to all, in the organism, has laid the foundations of the trouble.

We are, therefore, forced to ask the question, what factor, besides the complex, operates in inducing morbid psychological or other symptoms ?

My reply is that, much more often than the psycho-analysts and new psychologists seem prepared to admit, this factor is some dysfunction of obscure origin, which may usually be assumed to be intractable, because it has eluded treatment.

The few facts adduced above point to this as highly probable. Consequently, disorders of so-called " psychogenic " origin are probably much more rare than is generally admitted.

The general conclusion of this argument is simply the old adage, *mens sana in corpore sano* ; if you have a healthily functioning organism your complexes take care of themselves.

A further conclusion would be that no psycho-analytical therapy should be undertaken until everything had been done to identify and remove the organic dysfunction probably lying behind the neurotic or other morbid symptoms.

I must now add a few words about Adler and Jung.

Adler, a former pupil of Freud, emphasizes the fact that no two people are alike and that every case of abnormal behaviour must be faced on its own merits—hence the term " Individual Psychology ", given to his method. He claims that the style or pattern of a man's life is formed in the first eight years of child-

¹ See COLLECTED WORKS, VIII, p. 349, and X, p. 445. Also VIII, p. 350, where he declares that sanity of judgment depends on good digestion.

INFERIORITY FEELINGS

hood,¹ and that, as an adult, man adjusts himself to his difficulties exactly as he did as a child. Thus the adult neurotic is the man who, as a child, had an abnormal way of adapting himself to life.

Assuming, as Nietzsche did, that each of us is out for personal aggrandisement and power, Adler measures each man's neurosis by asking what are his peculiar obstacles to power? Has he a deformity, a physical disability, or an organic inferiority? How has he faced his disadvantages? Has he shown courage and common sense, or a childish effort to circumvent his disadvantages or to compensate for them, by retreating from the problems they present, by dependence, by inspiring pity, by invoking help, etc.?

He assumes that the feeling of weakness is common to all children, but that in some it is greatly accentuated by the sense of the disabilities which, over and above their relative weakness, result from the possession of inferior organs, or inferior endocrine secretions, or what not.² And he argues that much the commonest form in which a child tries to escape the display of its feelings of inferiority, consists "in the erection of a compensatory spiritual superstructure, which aims at recovering superiority in life".

This structure is carried into adult life, and becomes the "secret life-goal" of the individual, which, as Philippe Mairé says, "must be conceived as having been elaborated to compensate the chief inferiority."³

In the normal and healthy, the desire for ascendancy assumes a more or less useful expression, and makes them co-operate in the life of the world. In the neurotic, it tends to take the form of non-co-operation, with a corresponding fantastic effort to retain the sense of superiority. So that the sexual aspects and memories of a man are only a part of his life-style, and not, as in Freud, the chief factor in the neurosis.⁴ And Adler achieves his cures, or his alleged cures (I do not mean this disparagingly, but merely because I have seen no unbiased statistical records), not by a laborious process of unearthing hidden memories, but

¹ P.T.D., I, p. 42. He says, "The origin of a neurosis can always be traced to the first or second year of life."

² *Ibid.*, pp. 9-12.

³ *Ibid.*, p. 22, and A.B.C. OF ADLER'S PSYCHOLOGY (London, 1930, pp. 27-28).

⁴ Freud too speaks of "inferiority feelings", and their effect on the neurotic's adaptation; but he traces them to sexual experiences, to loss of love and love-failure in infancy, which "leave behind a lasting limitation of self-esteem as a narcissistic scar; and according to my own and Marcinkowski's experiences, make the most important contribution to the 'inferiority feelings' of neurotics." (JENSEITS DES LUSTPRINZIPS, 3rd Ed., Vienna, 1925, pp. 23-24).

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by a fresh adjustment of the individual to life, i.e. by re-educating him to co-operation.

In other words, Adler cures, or claims to be able to cure the neurotic, isolated as he is from society through the phantasms which he has seized upon to bolster up his self-esteem, by giving him a living contact with society, a useful co-operative adjustment to his fellows, in which he finds new self-esteem built on real and not on fantastic achievements.¹

Thus the "inferiority complex" is the Adlerian devil which the therapy of Individual Psychology drives out.

It is an important contribution to psychology and as a psychotherapy it has more plausibility than the psycho-analytical position, if only because it at least pre-supposes an organic basis to the inferiority feelings. Nevertheless, its claims to correct a "faulty attitude to the problems of life" seem to me to be more securely founded than its attempts to cure functional disorders as the outcome of this faulty attitude.

For Adler's position, like Freud's, has to be cleared of the suspicion that long-standing dysfunction of some sort may not have been the ultimate cause of a "faulty attitude to the problems of life".

In Jung, Freud's libido, from being purely sexual, becomes psychic energy in general,² expressing itself in desire, instinct and function. In the listless person, who turns away from life, the libido has turned inwards, satisfying itself upon fantasies. A man's psyche consists of persona and anima, the former being in contact with the external, and the latter with internal reality. The psyche has four activities—thinking, feeling, sensation and intuition. And everyone belongs to one of four different types, according to the predominance of one activity in him or her, and further according to what Jung terms the extraverted or introverted tendency of each activity. So that in all we get eight types.

"But every individual possesses both mechanisms—extraversion as well as introversion, and only the relative predominance of the one or the other determines the type." Thus Jung adds: "A typical attitude always signifies the merely relative predominance of one mechanism."³

¹ P.T.D.I., pp. 25, 35. Thus Dr. Franz Alexander of Chicago, says: "Every neurosis, no matter whether it is expressed merely by psychic processes or by bodily disturbances of functional nature, is the result of a defect of the individual in his psychic relation to the environment, in his foreign politics." (J.A.M.A., 18.2.33, p. 473.)

² P.T., p. 571.

³ *Ibid.*, pp. 10-13.

EXTRAVERSION AND INTROVERSION

What does Jung mean by extraversion and introversion ?

He says : " When the orientation to the object and to objective facts is so predominant that the most frequent and essential decisions and reactions are determined, not by subjective values, but by objective relations, one speaks of an extraverted type ". Such a man's " inner life succumbs to the external necessity, not of course without a struggle, which, however, always ends in favour of the objective determinant. His entire consciousness looks outward to the world, because the important and decisive determination always comes to him from without ". But this it does only because he expects it to.¹ Thus the extravert " owes his normality to his ability to fit into existing conditions with relative ease."²

" Introversion," on the other hand, " means a turning inwards of the libido, whereby a negative relation of subject to object is expressed. Interest does not move towards the object, but recedes towards the subject. Everyone whose attitude is introverted thinks, feels, and acts in a way that clearly demonstrates that the subject is the chief factor of motivation while the object at most receives only a secondary value."³

Thus the extravert constantly feels urged " to spread and propagate himself in every way, and, on the other hand, the tendency of the introvert " is " to defend himself against external claims, to conserve himself from any expenditure of energy directly related to the object, thus consolidating for himself the most secure and impregnable position."⁴

Jung says his eight types are to be found in all classes, and in both sexes.⁵ To make the matter clearer, let us take as an example the extraverted feeling type in woman. He says feeling " is a more obvious peculiarity of feminine psychology than thinking ", and that " the most pronounced feeling types are also to be found among women ". This type reveals herself in her love match. She tends to love, not the man who is fundamentally most like her in inner life, habits of thought and secret feeling, but him who is her most perfect counterpart in social standing, in the age-relationship, in practical capacity, in relative height, family respectability, and so on.⁶

" Such women are good comrades and excellent mothers ", provided that both husband and children " possess the con-

¹ *Ibid.*, p. 417.

² *Ibid.*, p. 34.

³ *Ibid.*, p. 413.

⁴ *Ibid.*, p. 419, also p. 542.

⁵ *Ibid.*, p. 414.

⁶ *Ibid.*, pp. 448-449.

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ventional psychic constitution". Their instinct tells them, however, that they can feel correctly and conventionally only "if feeling is disturbed by nothing else. But nothing disturbs feeling so much as thinking". Hence this type "represses thinking as much as possible."¹

This is also true of the male feeling-extravert.

The introverted feeling type would attach far greater importance to the inner life of her mate, and its suitability to her own inner life, and would care less about his correctness. The male would act similarly. "The emotional life of the introvert," says Jung, "is generally his weak side; it is not absolutely trustworthy. He deceives himself about it; others also are deceived and disappointed in him, when they rely exclusively upon his affectivity. His mind is more reliable because more adapted. His affect is too close to sheer untamed nature."²

The introverted thinking type, of which Kant is, according to Jung, a normal, and Nietzsche an abnormal example, is chiefly characterized by his subjectivation of consciousness.

He usually displays a lack in practical ability. If he appreciates what he produces as correct and true, he does not try to convert people to his view, they have simply got to bow to its truth. He has an awkward relationship with his colleagues, and does not know how to win their favour, and "as a rule only succeeds in showing them how entirely superfluous they are to him". He is more subject to misunderstanding than the extraverted thinker, because "the style of the epoch in which he himself participates is against him". If he tries, as he now must, to adapt himself to the correct prevailing orientation "with its almost exclusive acknowledgment of the visible and the tangible", he undermines his own foundations, and tends, I take it, to become neurotic.³

Thus Jung classes Darwin among the extraverted, and Kant and Nietzsche among the introverted thinking types—Darwin turning to the outside world of fact, and basing his thesis on objective data, and Kant turning to contemplation and meditation, and basing his thesis on the logical necessities of rationalism.⁴

It is impossible to give an adequate survey of Jung's profound and highly complex work, with all its reservations, subtle differentiations, etc.⁵

¹ *Ibid.* p. 449.

² *Ibid.*, p. 195.

³ *Ibid.*, pp. 477-497.

⁴ *Ibid.*, pp. 477-484.

⁵ See a useful summary of Jung's teaching in the *MED. PRESS*, 11th and 18th of January, 1933, by Dr. Hankin. Miss Joan Corrie's *A.B.C. OF JUNG'S PSYCHOLOGY* (London, 1927) is also useful.

INTERPRETATION OF JUNG'S IDEAS

The question is, does Jung's classification serve a useful purpose?

I think it does. But I also think that he and others are inclined to make too much of it. I believe the two fundamental types exist and that they run through all classes and both sexes. But are the manifold distinctions helpful?

I will try to put the matter simply.

There are men and women who, like moderately sensitized photographic plates, require long exposure before they take in the outside world. And since long exposure means long attention directed to the object—the outside world—such men and women may be regarded as objectively orientated (extraverted).

Conversely, there are men and women who, like very highly sensitized photographic plates, not only require snap exposures, but also feel even these short snap exposures as stabs and wounds, because they are so sensitive. And since short exposure and even reluctance to be exposed, means scant attention directed on the object—the outside world—these people may be said to be subjectively orientated (introverted).

We have, therefore, in the first place, men and women (and undoubtedly they are numerous) who, moderately sensitized, and habitually requiring long exposure, are more or less eagerly attentive to the outside world. Their libido, therefore, becomes directed outwards, whether in feeling, thinking, sensation or intuition. Their attention is not directed preponderatingly inwards, because, if it were, their true adaptation to the outside world, which is one of long exposure, would be interfered with. They would not be able to attend.

Secondly, we have men and women (also numerous) who, very highly sensitized and habitually requiring only the most rapid exposure before complete sensitization (amounting almost to pain in the morbid cases) are inclined to shun the outside world, and perforce to turn their attention inwards. Their libido, therefore, becomes directed preponderatingly inwards, whether in feeling, thinking, sensation or intuition, often out of sheer self-protection, and their attention follows suit; because if it did not they would interfere with their mechanisms for rapid exposure. If they exposed themselves or attended to the outside world as long as the extraverts, they would become, as it were, over-exposed (to abide by the analogy), i.e. confused, blurred, over-printed, and thus lose their clarity (sanity), and their personality. It is these people who are, as Professor Stockard puts it, "most constantly

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under nervous control".¹ They belong, as we shall see, to his "linear" type, and they are obliged constantly to keep themselves under nervous control, because otherwise, owing to their sensitiveness, their rapid and violent reactions would turn them into animated automata, self-revelatory and will-less, and able to do nothing all day except to react—hence the appalling results in insanity, nervous breakdowns, and such disorders as paralysis agitans, which overtake this type when it is unable to exercise the requisite nervous control.

In this form, I hope Jung's classification is seen to be both real and useful, and that mixed types are recognized as possible. For instance, a man may be highly sensitive to one order of impressions, i.e. introverted regarding these—and of low or slow sensitiveness to another order, i.e. extraverted regarding that order.

Confirmation of my reading of Jung's meaning is to be found in at least two quarters, if not more.

Dr. F. G. Crookshank, for instance, a great authority on human types, classified the introverts among the asthenics, the schizophrenes, the linear and thyroidal types,² which, as we shall see, are the leptosomes of Weidenreich, i.e. the thin, nervous people, in whom the skin lies close to the muscles and viscera, without any fatty insulation, and who are consequently fitted to receive rapid impressions.

He also classified the extraverts among the pyknics, the laterals, the hypothyroidal and the manic-depressives,³ which, as we shall see, are the euryosomes of Weidenreich, i.e. those people who tend to be protected by adipose insulation, and therefore designed for slower impressions.

Dr. Emanuel Miller, too, places the extraverts among Kretschmer's syntonics,⁴ which, as we know, are a subdivision of the pyknics. Implicitly, therefore, he too places the introverts among the asthenics.

There is, thus, some warrant for my analogy and for the conclusions drawn from it.⁵

¹ See Note 3, p. 247 *supra*.

² THE MONGOL IN OUR MIDST (London, 1931), pp. 458-459.

³ *Ibid.*

⁴ T.M.B., p. 83.

⁵ Independent light is also shed on the question by Dr. Christopher Howard, who asks: "Is it better for the progress of the human race that men should die from fatty infiltration of the myocardium between the sixth and seventh decades of life, or that, to obviate this, numbers of human beings should be deprived of fat insulation and as a consequence suffer from such modern complaints as neurasthenia and lack of emotional balance?" And he adds: "When I am fat I can face the

PSYCHOGENESIS OF NEUROSES RARE

To sum up this section, we have found :—

(a) The unconscious can mould the individual's life, and when its repressed material leads to "a faulty attitude to life's problems" it may help to create abnormal behaviour, neuroses and psychoses. And, unless the adult can abandon a childish adaptation to life and bravely face the world realistically, his complexes may interfere with normal relationships to his fellows, and alienate him from society.

It is unlikely, however, that these results will supervene, or that abnormal functioning of any organ will follow from psychogenic origins alone. It seems more probable that, as a rule psycho-physical aberrations occur only in people with a long history of dysfunction, the cause of which may be obscure.

To reply to this that children can display neuroses is not effective, because they, too, may have relatively long histories of dysfunction.

(b) Though it may be sound to deny a purely psychogenic origin to neuroses, etc., this does not mean that so-called healthy and normal people may not have their lives coloured and influenced by the unconscious, because the latter invariably does exercise such an influence. The healthy youth with the claustrophobia complex, for instance, may show a predilection for life out of doors, just as the healthy girl with the castration complex (i.e. a repressed horror at having been deprived of the male's external genitalia) may invariably display timidity (quite distinct from prudery) about exposing her person even to females.

But from these signs of an unconscious influence, to the display of neuroses, psychoses and organic dysfunction, is a far cry, and we must be on our guard against concluding with Philippe Mairet that "There is no perfectly healthy mind".¹

(c) We have seen that the inferiority complex may lead to asocial conduct and a refusal to co-operate. In this case Adler changes the life-style to restore the capacity for co-operation, and by one stroke a mischievous influence is removed and a good citizen gained. But in this book we are less concerned with the therapy of the new psychology than with its characterology. And in the sequel we shall find Adler's insistence on inferiority feelings is most important in regard to the choice of a mate, even when they do not lead to definitely unhealthy conditions.

blows of fortune with comparative equanimity, but when I diet myself and lose weight, the necessary pin-pricks of daily life become fraught with almost mortal significance." (LANCET, 2.12.33, p. 1290.)

¹ Op. cit., p. 35.

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The fact that Jung himself, however, seems to associate inferiority feelings with his introverted type,¹ shows us that there is a possible correlation between hypersensitiveness and the inferiority complex, and that when hypersensitiveness is morbid this complex may work havoc with a life. But I suggest that the root of the trouble is the cause of the hypersensitiveness. This psycho-physical abnormality requires curing, and no amount of changes in the life-style can help without this initial correction.

(d) Finally we have seen Jung's theory of types, and the importance of distinguishing the introvert from the extravert and of recognizing the physical characters of each. The whole key to this problem will not be held, however, until we discuss the matter of human types below.

8. *There is the approach from environment*, which attempts to portray a person from the dints, dents, abrasions, or other impressions, ambient conditions have made upon him. This school, to which Dr. Emil Utitz belongs, aims at defining disposition and character in terms of environmental influences. It claims that personality is not all initial endowment. Thus similar physiological traits may indicate different mental attitudes, according to whether they are found in adverse or favourable conditions, etc. Environment need not change the fundamentals in a person, but by picking out, or stimulating, specific traits, it develops peculiar characteristics by provoking persistent similar reactions. Presumably it leaves the other traits dormant or rudimentary. In this way the influence of environment may conflict with the findings of a codified physiognomy and render it invalid. Against this school, however, there is the damaging evidence collected from the study of identical or similar twins by men like Galton, Professor Thorndyke, Nathaniel David Mtron Hirsch, I. Muller, H. H. Newman, J. Lange and Professor Merriman. The results of their work go to show how comparatively small the influence of environment really is, and how paramount is initial endowment in determining the personality and destiny of a human being. Dr. Hirsch, for instance, studied 58 pairs of dissimilar twins living in a similar environment, 38 pairs of similar twins living in a similar environment, and 12 pairs of similar twins living apart. And he concluded as follows : "Neither the extreme hereditist nor the extreme environmentalist

¹ P.T., p. 119.

THE APPROACH FROM HEREDITY

is correct, but the contribution of heredity is several times as important as that of environment."¹

Galton, who examined an extensive material, wrote: "There is no escape from the conclusion that nature prevails enormously over nurture when the differences of nurture do not exceed what is commonly to be found among persons of the same rank of society and in the same country".² The work of Heape, Castle and Phillips, Speman, O. Mangold, Stone, and R. G. Harrison, on transplanted fertilized ova and on transplanted ovaries, also adduced results most damaging to the environmentalist's case. Speaking of these experiments, Stockard says: "The results would seem to mean, in the first place, that no organic environment yet employed has the power to alter the specific characteristics of the somatic cells."³

9. *There is the approach from heredity*, so ably represented by Dr. H. Hoffman, which attempts a description of a creature on the basis of his family germ-plasm, and the association of definite characterological and physical traits with specific genes. By this method the psycho-physical structure of each individual child, preferably of a large family, can be observed in relation to that of each parent, and by a study of the various combinations and permutations of the parental traits in each child, certain physical and character elements can be isolated and thus furnish, as it were, the pieces in a family jig-saw puzzle. For this method, however, as Dr. Hoffmann admits, large families are essential; for the more extensive the material the more fruitful the results. The method, though endowed with certain novel features by Hoffmann, is really as old as the hills. It is a very reliable method of estimating the stock value of an individual, as apart from his individuality, and is involved in applying the Rose-among-Thorns and the Black-Sheep rules formulated above. See pages 162-163 *supra*.

10. *There is the approach of the Scientific Expressionists*. This dates from Aristotle and his attempt to correlate animal types and their associated mental attributes with human beings reminiscent of them in general expression. Lavater, part of whose Essay on Physiognomy, particularly where it dealt with skull-

¹ TWINS (Heredity and Environment), Harvard Univ. Press, 1930, p. 147. See also pp. 244-245 *supra*.

² I.H.F., History of Twins. See also J.A.M.A. (24.8.29) for a good report of the work of H. H. Newman and Johannes Lange.

³ P.B.P., p. 198.

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conformation, Goethe claimed to have inspired,¹ tried an elaboration of this idea.²

The method of the scientific expressionists is both plausible and convincing. It attempts by a simple classification to associate certain moulds of countenance with desirable or undesirable mental traits, according to their origin in benevolent or malevolent expression.

Except for Lavater, Edmund Burke was probably the first modern who saw in expression the formative agency of features. In a short note on Physiognomy he said: "The manners give a certain determination to the countenance, which, being observed to correspond pretty regularly with them, is capable of joining the effect of certain agreeable qualities of the mind and those of the body."³

Schiller came next with his essay on the *CONNEXION BETWEEN MAN'S ANIMAL AND INTELLECTUAL NATURE*. Here he emphasizes the intimate relation between states of the body and the mind, in illness, and in the display of emotion, showing how the very motions of the body harmonize with the emotion of the soul.⁴

Then he proceeds: "Should the emotions, which sympathetically provoke these movements in the organism, be frequently renewed, should the peculiar reactions of the soul become habitual, then so too will the corresponding movements of the body. And if the emotions become perfected into lasting characters, then the corresponding features of the organism become more deeply engraved on its surface, and remain, if I may borrow a word from the pathologists, deuteropathically behind and finally become organic."

Thus Schiller wisely concludes: "A physiognomy of particular organic parts, dealing, for instance, with the shape and size of the nose, of the eyes, the mouth, the ears, etc., the colour of the hair, the length of the neck, etc., may not perhaps be impossible, but it is unlikely to be warranted at least for the present, no matter through how many quarto volumes Lavater may care to rhapsodise."⁵

Schopenhauer, a few years later, said much the same thing, but made this extra point—that the claim that expression is feature in the making, is proved by the fact that "intellectual faces only become so gradually, and really reach the maximum

¹ E.G.G., Part II, 17.2.1829.

² Op. cit., pp. 207-244.

³ *THE SUBLIME AND BEAUTIFUL* (Oxford, 1796, pp. 127-128).

⁴ Op. cit., X, pp. 25, 35-36, 39-40.

⁵ *Ibid.*, pp. 40-41.

SPENCER ON EXPRESSION

of intelligent expression only in old age, whereas youthful portraits of the same people reveal only faint traces of it.”¹

Georg Christoph Lichtenberg says with reference to intelligence in a face: “People who are very much older than they appear are very rarely intelligent; and, contrariwise, those who look old and are really young are people who are approaching the intelligence of age.”²

I doubt, however, whether this could be successfully maintained; for premature age in a face may result from so many influences quite remote from intelligence—dissipation, vice, illness, suffering, etc.—that the youthful old person, far from being necessarily stupid, may be simply unusually sober, chaste, etc.

The greatest of this school of thought is undoubtedly Herbert Spencer, who argued very cogently in favour of the view that expression is feature in the making.

He asks, “If expression means something,” may we not say, “the form of feature produced by it means something”?³

He then gives examples “in which the connexion between organic ugliness and mental inferiority, and the converse connexion between organic beauty and comparative perfection of mind, are distinctly traceable”. For instance, he shows the reasons for the relationship between a projecting lower jaw and a certain inferiority of nature, and compares the orthognathous profile of the higher races favourably with the prognathous profile of the savage. He argues in the same way about the projecting cheek bones of inferior races, their wide-spread *alæ* to the nose, their greater width between the eyes, and unduly large mouths—“indeed all those leading peculiarities of feature which are by general consent called ugly.”⁴

“When we remember,” he says, “that the variations of feature constituting expression are confessedly significant of character—when we remember that these tend by repetition to organize themselves, to affect not only the skin and muscles but the bones of the face, and to be transmitted to offspring—when we thus find that there is a psychological meaning alike in each passing adjustment of the features, in the marks that habitual adjustments leave, in the marks inherited from ancestors, and in those main outlines of the facial bones and integuments indicating the type

¹ P.P., II, Chap. XXIX.

² AUSGEWÄHLTE SCHRIFTEN (Stuttgart, 1893, p. 110).

³ P.B., p. 388.

⁴ *Ibid.*, pp. 388–391.

THE CHOICE OF A MATE

or sex ; are we not almost forced to the conclusion that all forms of feature are related to forms of mind, and that we consider them admirable or otherwise, according as the traits of nature they imply are admirable or otherwise ? ”

And he expresses his own conviction in the formula : “ The saying that beauty is skin-deep is but a skin-deep saying.”¹

It is a convincing and notable contribution to the subject, and should be read in full.

Dr. Mantegazza claims that it is always possible to formulate from a face certain judgments on its owner's : (1) state of health, (2) degree of beauty or ugliness, (3) moral worth, (4) intellectual worth, (5) race.²

Mantegazza showed his pupils a series of photographs and found that their judgments upon them agreed more regarding the moral than the intellectual qualities of each face. He adds : “ Feelings leave a more profound and characteristic trace on our faces than thought ”. Then he explains that we more readily read the moral than the intellectual value of a face, “ because, from our earliest childhood we have directed our observations in this way ; for nothing is more important to us than to learn what we may expect of evil or good from a man or woman whom we approach.”³

Mantegazza gives a list of signs, in accordance with the actual state of the sciences, for determining intelligence and stupidity in faces, which, owing to his excessive scepticism and caution, is all the more valuable :—

“ Anatomical Character of,

The Intelligent Face

Large head, beautifully oval. Wide, high and prominent forehead.⁴ Eyes large rather than small. Ears small, or medium and beautiful. Face small and not very muscular. Not very prominent jaws. Large and prominent chin.

The Stupid Face

Small head and very irregular. Narrow, retreating, smooth forehead. Eyes rather small. Large and ugly ears. Large and very muscular face. Prominent jaws. Retreating and small chin.”⁵

He adds : “ The maximum of will nearly always corresponds

¹ *Ibid.*, pp. 392-394.

² P.E. p. 261.

³ *Ibid.*, pp. 262-264. See, however, P.P., II, Chap. XXIX : “ It is much easier to discover by physiognomical means the intellectual capacities of a man than his moral character ; for the former are much more prone to outward expression.”

⁴ We have seen the partial error of this.

⁵ P.E., p. 288.

DR. PIDERIT ON EXPRESSION

to this expressive formula—a large chin, thrown forward, and mouth closed.

“On the contrary, flaccid will is represented by a small retreating chin, an opened or half-opened mouth.”¹

Knight Dunlap, also largely an expressionist, offers some confirmation of one or two of Mantegazza’s claims. He says, for instance: “On the whole, the development of the chin is concomitant with the development of thought, and hence, in races or large groups, an index of mental development”, owing to the connexion between the chin and the tongue, the instrument of language, and between language and thought.²

He also points out that “The activity of the facial muscles expresses the mental and still more the emotional activity of the individual in a plain way.”³

Finally, we come to Dr. Theodor Piderit, one of the most careful and enlightening of the nineteenth-century writers on physiognomy as the outcome of expression.

He states his fundamental principle as follows: “We can expect to find reliable physiognomical characters only in those parts which lie under the influence of the spiritual activities. These parts are the muscles and above all the numerous mobile muscles of the face.”⁴

I cannot now repeat the cogent arguments with which he supports his thesis, but his observations seem, on the whole, to be sound. About eyes, he says:—

“When a person habitually, and without any physical cause, looks tired and sleepy, one may infer mental indolence and poverty of thought.”

“When a person habitually, and without any particular cause, displays a quick lively look, i.e. when the eyeballs habitually move quickly, a lively and alert intellect may be inferred.”

“When a person shows a tendency to gaze fixedly and steadily, i.e. when the muscles of the eye possess a peculiarly rigid quality, energy in action and thought may be inferred.”⁵

Referring to vertical wrinkles on the brow, over the root of the nose, he says:—

“When, in a face, these are prominent, we may infer that the subject has frequent and prolonged fits of bad humour or temper. The causes of these lines may be external or internal. That is why we find these vertical wrinkles in:—

¹ *Ibid.*, p. 290.

⁴ *M.P.*, p. 200.

² *P.B.R.B.*, pp. 30-32.

⁵ *Ibid.*, p. 207.

³ *Ibid.*, pp. 44-45.

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“ A. People who have been exposed to great vicissitudes and misfortunes, or painful illness.

“ B. People who are easily depressed, or put out, i.e. peevish, sulky and choleric people.

“ C. People who are keen thinkers, or whose thinking, though keen and earnest, habitually leads to no satisfactory results.

“ D. People with sensitive eyes.

“ E. People with myopia.

“ F. People whose lives compel them to frown, i.e. who have to face the glow of a furnace, or what not, such as stokers, iron-smelters, blacksmiths, sailors, fisherfolk, agricultural labourers.”¹

Referring again to the eyes, he says : “ The significance of the drowsily drooping eyelid is the reverse of that of the raised eyelid. Indifferent, apathetic (callous) and indolent people may be known by the fact that a considerable portion of the cornea is concealed by the upper lid.”² On the other hand, open eyes mean an open heart and nature.

Dr. Piderit associates horizontal wrinkles on the brow with :—

“ (a) Inquisitive and eager people,³ who like to be astonished and hear new and astonishing facts, and who, anxious to hear something interesting, go about inquiringly, questioningly, and with ears agog.

“ (b) Contemplative people, who habitually concentrate their attention on definite objects for a long time at a stretch.”

Horizontal forehead wrinkles with drowsily drooping eyelids, he says, “ indicate intellectual limitedness ”.

Moist brilliance of the eye characterizes enthusiastic and emotional people who are easily moved.

A dry, gleaming eye characterizes cold rational natures.

Lack-lustre eyes may mean sorrow, care, dissipation or illness, but most often indigestion.

He says “ the fact that men of great intellect possess bright, radiant eyes is well known. Luther, Frederick the Great and Napoleon had unusually bright eyes.”

Finally, he says that the mouth that looks as if it were tasting

¹ *Ibid.*, pp. 214-217. On p. 215 he states on the authority of P. Lindau, that in the police records of Berlin a high percentage of the criminals reveal these vertical wrinkles.

² *Ibid.*, p. 222.

³ *Ibid.*, p. 220.

THE APPROACH FROM ETHNOLOGY

wine or tea—Nero's and Jean Paul Richter's, for instance—denotes gastronomical sensuality.¹

I have quoted the above, because there is much to be said for the expressionist's approach to physiognomy, and because the logic and careful observation displayed by Dr. Piderit make his conclusions peculiarly valuable.²

11. *The approach from Ethnology and Anthropology.* This could be elaborated to produce interesting results, but it concerns the domain rather of world politics and international mating, than of intra-national mating as advocated in this book. Accept the precept, "Marry your like", and most of the findings of ethnologic anthropology become, from the standpoint of mating, quite irrelevant. Nevertheless, as it deals with the origins and characters of the races of Europe and the British Isles, it is important, and must be considered.

Our principal questions are: (a) How much is race still recognizable in Europe and the British Isles? (b) How is it recognizable? and (c) What qualities of mind are associated with particular races?

(a) As I have already stated, Europe contains three principal races—the Mediterranean, the Teutonic and the Alpine—and the population of the British Isles is a compound of the first two (with whole areas of more or less pure representatives of each) without any Alpine.³

(b) Roughly, the characteristics of the three races are:—⁴

<i>Race.</i>	<i>Head.</i>	<i>Face.</i>	<i>Hair.</i>	<i>Eyes.</i>	<i>Stature.</i>	<i>Nose.</i>
Teutonic, Germanic or Nordic	Long	Long	Very Light	Blue	Tall	Narrow
Alpine, Sarmation, or Arvernian	Round	Round	Light Chestnut	Hazel Grey	Medium Stocky	Aquiline Variable rather broad and heavy
Mediterranean, Iberian, Ligurian, or Euskarian	Long	Long	Dark brown, or black	Dark	Medium Slender	Rather broad

¹ *Ibid.*, pp. 223-234.

² Two other important works, Darwin's *THE EXPRESSION OF THE EMOTIONS IN MAN AND ANIMALS*, and Dr. Francis Warner's *PHYSICAL EXPRESSION*, have not been used, because they repudiate any attempt at correlating mould or cast of features with mental traits, and are concerned only with the mental states causing particular expressions.

³ R.E., p. 365.

⁴ *Ibid.*, p. 121. Merely based on Ripley, not an exact copy of his table.

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The first race is "entirely restricted to north-western Europe, with a centre of dispersion in Scandanavia", while "each of the other types extends beyond the confines of the continent, one into Asia, and the other into Africa", and the Alpine race "constitutes a full half of the present populations of every state of Middle Western Europe", i.e. "France, Belgium, Italy and Germany".¹ It is probable that this broad-headed Alpine race constitutes an immigration from the East.²

Although tallness is not always associated with blondness,³ the blond, or Teutonic race, does tend to tallness.⁴ If Dr. Beddoe is right, and hair colour "is so nearly permanent in races of men as to be fairly trustworthy evidence in the matter of ethnical descent", blondness is an indication of Anglo-Saxon and Scandinavian ancestry, particularly as "the greater part of the blond population of modern Britain—or, at all events of the eastern parts—derive their ancestry from the Anglo-Saxons and Scandinavians".⁵ The tall blond of the Teutonic race also has as a distinctive feature a "prominent and narrow nose". Ripley says, "the association of a tall stature with a narrow nose is so close as to point to a law".⁶ The race has also a more athletic and coarser skeleton than the Mediterranean, and the rufous type is only a variant of it.⁷ Professor Fleure hints that red hair may be the result of inter-crossing; but he says, "this requires much more study".⁸

If then we add blue eyes, a fresh complexion and a long head,⁹ we have a fair idea of the appearance of the type.

The Mediterranean race, of which Professor Sergi says, "it is morphologically the finest brunet race which has appeared in Europe",¹⁰ is described by Professor Elliot Smith as follows: "long-headed brunets of small stature, glabrous, and with scanty facial hair, except for a chin-tuft; with bodies of slender habit . . . the eyebrow ridges are poorly developed or absent; the forehead is narrow, vertical, smooth, and often slightly bulging. . . . The cheeks are narrow, and their bony supports flattened laterally. The nose is only moderately developed: it is small,

¹ *Ibid.*, pp. 121 and 365. (I omit a description of the Alpine race as not relevant).

² *Ibid.*, pp. 473-474. Prof. Elliot Smith says "their home was certainly Asia" (A.E., p. 68).

³ R.E., pp. 106-107.

⁴ Miss Fleming found tallness commoner in English than in Welsh boys. (S.G.D., p. 58.)

⁵ R.O.B., p. 268.

⁶ R.E., p. 122.

⁷ *Ibid.*, pp. 206 and 321.

⁸ R.E.W., p. 104.

⁹ R.E., p. 467 and elsewhere.

¹⁰ M.R., p. 34.

LONG-HEADED PEOPLE

and relatively broad and flattened at its bridge. The chin is pointed and the jaw very feebly built. The face as a whole is short and narrow: it is ovoid in form and straight. . . . The teeth are of moderate size or small. The whole structure is of slight and mild build".¹

Where this type is found with blue eyes, as in the Breton peasantry and the Irish, Ripley says it is the result of a cross. "The opposite combination," he declares, "—that is to say, of dark eyes with light hair, is very uncommon . . . in the British Isles. The normal association resulting . . . from a blond cross with a primitive dark race is of brownish hair and gray or bluish eyes."²

(c) As regards the long head of both the dark and fair races of Great Britain,³ it is strange that this should appear to be more a male than a female feature (as if a further development of the head after growth had stopped in the female) and also that it should be a character of two races which have shown such marked superiority in the world. As it also belongs to backward races like the Negroes, Papuans and Australians, it cannot be a specific sign of superiority; but, within the British Isles, variations in head length appear to have a certain significance, for Dr. Venn has shown "that at Cambridge the first-class men have proportionately longer as well as more capacious heads than the rest of students."⁴

On the other hand, the Mediterranean race seems to prevail and flourish more in cities than in rural districts,⁵ and, strange to say, to reappear more frequently in females than in males.⁶

Ethnologists give various reasons for these two facts. The first, Dr. Beddoe suggests, is due "to the perpetual immigration of dark-complexioned foreigners", and also to the fact that "blond children" are "often more difficult to rear amid the many unfavourable influences that accompany city life", while

¹ A.E., p. 65. See also R.E.W., p. 76, for confirmation.

² R.E., p. 64.

³ *Ibid.*, p. 305. Hence the fact that "the cranial type in the British Isles is practically uniform from end to end."

⁴ A.H.E., p. 185. See, however, R.U.K., pp. 140-146, where brachycephalic head is classed as superior (though only in Germany). J. Deniker thinks it matters not, from the standpoint of mental superiority or inferiority, whether one is dolicho or brachycephalic. (R.O.M., p. 76.)

⁵ A.H.E., p. 178. R.E., pp. 555-559. See also R.E., p. 70: brunetness "holds its own more persistently over the whole of Europe than the lighter characteristics."

⁶ R.E., p. 322. See, however, Hrdlicka: THE OLD AMERICANS (Baltimore, 1925, pp. 27-28), who found "women show more blondes than men".

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there is constant elimination of blonds through migration.¹

Ripley, on the other hand, argues that "it is not improbable that there is in brunetness, in the dark hair and eye, some indication of vital superiority". And he adduces much evidence in favour of this view.²

We shall see, in a moment, however, that Miss Fleming offers another possible reason, and that is the taste of either race—the fair preferring life away from, and the dark preferring life in, cities. This would be in accordance with the statements of the ancient historians who declare that the Anglo-Saxon and Scandinavian peoples loathed cities.³

Dr. Shruballs has said there is an adverse selection against blonds in towns, owing to the fact that "blond children in towns suffer more from rheumatism and throat affections than those of dark complexion."⁴

This view seems to be widely held. Lord Horder, for instance, has recently said, "Why is the rheumatic child *par excellence*, a blonde, and why so often a rufous blonde?"⁵ Dr. J. S. Mackintosh explains the alleged fact by showing that the natural habitat of the blond is utterly different from any city.⁶ These conclusions have, however, been contested recently as the result of a study of 1212 asthmatic and rheumatic urban children, reported on by Dr. Matthew Young. Among the findings, we read: "There is no evidence . . . of any special predilection of rheumatism for the blond type as has been alleged by Shruballs. . . . The rheumatic children do not differ from the normal, but both the asthmatic boys and girls show a relatively greater excess of the blonde-haired type, and a greater deficiency in the dark-haired as compared with the normal than might be expected to occur as a chance variation."⁷

Thus there would appear to be adverse selection against blonds in cities, only owing to chest complaints. We must assume, therefore that emigration, peculiar tastes, a certain vital superiority and sexual and other forms of selection, are the cause of the increase in brunetness, and here we seem to have definite evidence.

Dr. Beddoe suggests three possible causes—conjugal selection

¹ A.H.E., pp. 181-182.

² R.E., p. 557-559. See also note 3, p. 328 *infra*.

³ See Stubbs (op. cit., p. 34 and elsewhere).

⁴ A.H.E., p. 182.

⁵ B.M.J., 9.12.33, p. 1059.

⁶ *Ibid.*, 30.12.33, p. 1232.

⁷ JOURNAL OF HYGIENE, Nov., 1933, XXXIII, No. 4, pp. 456, 461.

HAIR COLOUR

(men prefer brunettes), selection through disease, and "the relative increase of the darker types through the more rapid multiplication of the artizan class, who are in England generally darker than the upper classes".¹

Mr. Finck agrees that "cupid favours brunettes", because "the brunette complexion, in a word, suggests to the mind the idea of stored-up sunshine, i.e. health, and as health is what primarily attracts cupid,² this, combined with the taste for delicate tints and veiled blushes, partly accounts for the preference for the dark type."³

Was not Schopenhauer perhaps right, therefore, when, without, as far as I know, any knowledge of the tendency of brunetness to increase in Europe, or of the primitiveness of the dark race,⁴ he said: "In the love of the sexes, nature strives after dark and brown eyes as the original type"⁵ He had remarkable flashes of vision, and this seems to have been one of them.

All these facts point indirectly to the mental and temperamental characteristics of the two races; but a few further details may be added.

An examination of the University women of the Eastern States of America, for instance, by Dr. Macdonald, revealed that blondes were less sensitive to pain than brunettes. This apparently accords with Miss Carmon's study of school children in Michigan. In general it was found that "the blondes were physically inferior to the brunettes", which would mean that they were also intellectually inferior. We should, however, remember that the blonde type is nowhere indigenous in America, and therefore reckon with probable maladaptation.

Dr. Macdonald also found the dolichocephalic less sensitive to pain than the brachycephalic, and women more sensitive than men. This last finding accords with Dr. Macdonald's results regarding Washington school children.⁶

In his examination of 4000 boys and girls, Professor Karl Pearson found no sign of differentiation in athletic power between fair, brown or dark-haired children, but "some sign of increased athletic power in the red-haired". And he concludes: "The red-haired are slightly more and the blue-eyed very slightly less athletic".⁷

"Fair, brown, or dark to jet-black hair," he discovered, "has

¹ R.O.P., p. 270.

² Not in over-Christianized countries, Mr. Finck!

³ R.L.P.B., II, p. 381.

⁴ R.E., p. 466: "It would seem as if the earliest race in Europe must have been very dark."

⁵ W.W.V, II, Chap. 44.

⁶ P.S.M., pp. 39-40.

⁷ O.R.H.P., p. 31.

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no influence on either girls or boys, but red-haired boys are remarkably popular, and red-haired girls have the same tendency, although in a much less degree". He also found that children with more pigment are slightly healthier.¹

Miss R. M. Fleming, in her study of 2219 boys and 2073 girls, found in Group Ia, containing children with dark eyes, dark hair and long heads, that "the interests and abilities of the group are æsthetic rather than analytical", that their literary and linguistic record was good, and that they seldom enjoy or excel at mathematics and science. Not many of them showed preference for strenuous physical exercise; but they loved country walks and country life. They were not of the class of "climbers".²

Among the girls of this group, menstruation was early (11 to 13 years, usually before 13), and the number of those who showed a preference for domestic occupations was greater than in Group Ib.

Group Ib contained boys and girls with long heads, blue or light eyes, fair hair and fair skin.

This group showed a marked preference for athletics and out-door sports, much less ability for music, more ambition and organizing ability, less interest in æsthetics and literature (except tales of travel and adventure) and in the boys much more inclination to think out a future career than in Group Ia.

Menstruation in the girls came later (14 and 15 years) and fewer girls expressed a preference for domestic occupations than in Ia, 61.4 per cent expressed a preference for games and physical exercise.

In all the female children "the onset of puberty certainly checked enthusiasm for games".³

If earlier onset of puberty in dark girls is a sign of greater sexual vigour, Miss Fleming's findings are confirmed by various authorities. Dr. Scheuer, on the authority of Dr. Heyn's statistics, claims that dark-haired women are sexually more vigorous than fair-haired. And, on the authority of Dr. Aschner, who held that pigmentation is one of the most fundamental criteria of constitution, he states that frigidity is much more widespread among blondes than brunettes, and that this confirms an old popular belief that fair hair and blue eyes indicate a minus, and dark hair and eyes a plus of primitive sensuality.⁴

¹ *Ibid.*, pp. 38-42 and 48. For characteristics of popular child, see p. 259 *supra*.

² S.G.D., pp. 66, 71-72.

³ *Ibid.*, pp. 68-69, 72-73.

⁴ B.D.M., p. 26. Magian also believes blondes prone to early menopause and sub-parity of menstrual flow. (S.P.W., p. 188.) Kisch (S.L.W., p. 45) says: "The

DARK AND FAIR WOMEN

If this is so, it accounts for Schopenhauer's views on dark women, quoted above, and for the fact that "cupid favours brunettes".

Various other authorities are mentioned by Scheuer for his point of view, among whom Drs. Rothe and Bergh found hypotrichosis of the pubis (scanty pubic hair), which is also associated with low sexuality, commoner among blondes than brunettes.¹

Dr. Anton Schücker, in a learned monograph, also shows that the more strongly Nordic elements are represented in a people, the more powerful is the movement for feminine emancipation, which, he argues, stands for hostility to man and feminine careers away from domesticity and motherhood, both of which argue a minus of sexual vigour.²

Dr. Pende, of Genoa, has also recently investigated this question. Among five races of Italian women, he found the Mediterranean, Alpine and Adriatic types, who are dark, much more fertile than the Nordic and the East Baltic, who are fair. Among the former, 85 per cent were hyperfecund or normal. Among the latter, 68 per cent were either infecund or of low grade fecundity. He also found that 66 per cent of the Mediterranean stock were robust and sthenic, whereas among the blondes only 35 per cent were so.³

On the other hand, Dr. Bolk "shows that in Holland blondes on the average begin to menstruate two months earlier than brunettes."⁴

Ripley makes a point which may indicate greater sexual ardour in the dark than the fair. He says that in France divorce is much more common among people of Teutonic than of Alpine or Mediterranean stock.⁵ If ardent sensibilities mean endurance of passion, this would argue a plus in the dark races. If, on the other hand, a strong and irrepressible sexual appetite means conjugal infidelity, the conclusion would be different.

An eighteenth-century poet, Lebrun, says of eyes: "*Les noirs prouvent un cœur plus vif, mais plus léger; les bleus un cœur plus tendre et moins prompt à changer. Les yeux noirs savent mieux conquérir,*

opinion is general that in girls with black hair, dark eyes, thick skin and dark complexion, menstruation begins earlier than in blondes."

¹ B.D.M., pp. 68-69.

² Z.P.F., p. 10 and elsewhere.

³ J.A.M.A., 9.12.33, p. 1894.

⁴ B.F.L., p. 163. Prof. Hannover, of Copenhagen, however, claims that in Denmark, which is contiguous to Holland, dark girls menstruate at 15.7 years and fair at 17.5 years. (A., p. 202.)

⁵ R.E., pp. 517-519.

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ravager, les yeux bleus gardent mieux leur conquête.”¹ This agrees with the Italian proverb quoted below, and hardly confirms the expert findings.

Various authors have also pointed out that throughout nature lack of pigmentation is in inverse ratio to acuteness of the senses. Albino men and animals are usually cited as examples of this, and, on these grounds, blonds have been charged with lower sensitivity than brunets. Deniker, for instance, points out that only 72.4 per cent of individuals were found among blonds whose visual acuteness was “stronger than the normal”, and 2.7 per cent in whom it was weaker. The corresponding figures among the dark-haired, however, were 84.1 per cent. and 1.7 per cent. Thus, as far as the eye is concerned, there would appear to be slightly superior acuteness in brunets,² and if the other senses are in keeping, a generally lower sensitiveness might be argued regarding blonds, which may account for a good deal.³

In spite of the weight of evidence, I confess that I have again and again been led to suspect exaggeration in the alleged preponderance of strong sexuality and sensitiveness among English brunettes.

We should remember the enormous fascination that fair women have always exerted. From the earliest times, fair or rufous hair in women has had a potent influence on the opposite sex. As far back as about 1700 B.C., Amenhotep III broke the custom of his

¹ ANTHOLOGIE DE L'AMOUR (Paris, Ed. by P. M. Guitard, p. 275).

² R.O.M., pp. 110-111.

³ Regarding the alleged vital superiority of brunets (see p. 328 *supra*), Baron D. L. Larrey's remarks are of great interest. As Napoleon's Surgeon-in-Chief in Russia, he witnessed the retreat from Moscow, and, speaking of the rigours of the winter, he says: “J'ai remarqué que les sujets bruns et d'un tempérament bilioso-sanguin, presque tous des contrées méridionales de l'Europe, résistaient plus que les sujets blonds, d'un tempérament phlegmatique et presque tous des pays du nord, aux effets de ce froid rigoureux, ce qui est contraire à l'opinion généralement reçue. La circulation, chez les premiers, est sans doute plus active; les forces vitales ont plus d'énergie; il est vraisemblable aussi que leur sang conserve beaucoup mieux les principes de la chaleur animale identifiés avec sa partie colorante.” (MÉMOIRES DE CHIRURGIE MILITAIRE ET CAMPAGNES, Paris, 1817, IV, p. 125. See also p. 126 for instances.) Thus, here again, there would appear to be evidence of superior vitality in brunets. Other evidence of the kind is given by Dr. D. Macdonald, who, in a study of scarlet fever, diphtheria, measles and whooping-cough among Glasgow children, on whom 3535 observations were made, concludes as follows: “The dark-haired and jet black-haired child has higher recuperative power than the red-haired and, much more so, than the fair-haired child. The medium-haired child occupies an intermediate position. . . it and the dark-eyed child has higher recuperative power than the light-eyed and blue-eyed child. . . . In the various gradations between extreme dark and extreme fair types, the closer the type approximates to fair, the less recuperative power it has, and the less resistance it offers to the disease.” See *БИОМЕТРИКА* (Cambridge, 1911), VIII, p. 38.

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predecessors and his nation by marrying a foreigner, Tiy, who "was a blonde with blue eyes and rosy skin".¹ Both Ripley and Beddoe speak of the admiration of blondness among the ancient Greeks.² I shall refer in the next chapter to the blond wigs and blond hair dyes of the Roman women. Every poet has praised the golden-haired beauty, and this love of the blond type has survived, through the Middle Ages, to this day.³ The fact that it prevailed even among the Jews, whose present general brunetness has been noticed, is surely evidence of its wide popularity. Dr. Feldman tells us "as regards complexion", among the ancient Jews, "blonde was the ideal";⁴ and Ripley refers to the rufous type of Oriental Jews, and to the blondness of Oriental and Alsatian Jews.⁵

There are grounds for supposing that dark women marry more easily than fair, but has it ever been proved? Dr. Beddoe, who made an examination of 600 working women of Bristol, found that "fewer of the red-haired and of the black-haired entered matrimony than of the fair, or dark-brown".⁶

An old Italian proverb says: *Tol la mora per morosa e la blonda per to sposa!* (Take the black one for a lover and the fair one for a wife!), and such a proverb, voicing the experience and instincts of a people, would hardly have been possible if the fair female had, as a rule, been sexually below parity.

According to Percival Symonds, an investigation was carried out by Drs. Paterson and Ludgate to determine the alleged differences between blondes and brunettes, and they were found to be "remarkably small".⁷

Summing up, we must assume that, owing (*a*) to their later maturation; (*b*) to their usually smaller interest in domestic life; (*c*) to the consensus of expert opinion against them; and (*d*) to their ethnic association with peoples who have recently been very Puritanical, but who, according to ancient historians, were always inclined to be so, Teutonic or Nordic women (blondes) are inferior to brunettes in sexual ardour. But I think there are notable exceptions and that the charge has been exaggerated. In any case, what is true of their womenfolk is also probably true of the men in this respect.

There may be greater validity in the claim that blondness in

¹ M.R., p. 61.

² A.H.E., p. 177.

³ R.E., pp. 386 and 394.

⁴ D.P.C., p. 522. See also Karl Pearson, pp. 329-330 *supra*.

⁵ R.E., p. 407. A.H.E., p. 177.

⁶ T.J.C., pp. 9 and 12.

⁷ A.H.E., p. 28.

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both sexes argues less sensitiveness and more enterprise, venturesomeness, ambition and pioneership; and brunetness more sensitiveness and æsthetic gifts, less material ambition, more love of home, greater taste for sedentary and urban occupations, and, most probably, greater vitality and viability. Miss Fleming's facts support this to some extent, as do the other facts adduced above, and it would be in keeping with the racial records of the two types.

Havelock Ellis points out that "created peers are fairer than either hereditary peers or even most groups of intellectual persons," and he adds, "they have possessed in higher measure the qualities that insure success."¹ It has also been shown that "all American Presidents have been blue-eyed, and Scotland has furnished as many as 13 of them,"² while Dr. Beddoe speaks of "the prevalence of tall fair types among the colonial born", nicknamed "cornstalks".³ He also says: "An unusual proportion of men with dark straight hair enter the ministry . . . red-whiskered are apt to be given to sporting and horseflesh . . . and tall, vigorous, blond, long-headed-men . . . still furnish a large contingent to our travellers and emigrants . . . lineal descendants of the Vikings or of the Athelings."⁴

When we remember that the fair Anglo-Saxons, with their Teutonic and Scandinavian cousins, have given the world its greatest adventurers, pioneers and colonizers, and that the Mediterranean race, with its various cultures—in Egypt, Greece, Italy, etc.—has been chiefly distinguished by its hardiness and high artistic tastes and achievements, we cannot wonder that these different qualities should have descended to their respective modern representatives, and if the women of each race tend to share their men's gifts and tastes, it should not astonish us that the darker and more æsthetic are reputed to have more ardent sensibilities than the fair and venturesome, who again and again must have sacrificed love, hearth and home, and family ties, in order to strike out new paths and explore and conquer the world.

12. *The approach from Phrenology.* Beyond certain elementary generalizations, correlating size of head and breadth and length of head (all of which come under 11) with certain types of mind, this approach is not very helpful. There is undoubtedly much evidence in favour of the view that brain functions are to some extent localized. There is also some parallelism between the inner

¹ S.P.S., IV, p. 203, also pp. 117-182.

² MED. PRESS, 31.8.32.

³ A.H.E., p. 34.

⁴ *Ibid.*, p. 33.

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surface of the skull, moulded on the brain, and the outer surface. On the other hand, in view of the capacity undoubtedly possessed by one part of the brain to assume the functions of another, should the latter be obliterated; in view also of the violence done to the brain, without much injury to it, by premature suture of sutures, and the compensatory prominences these cause; in view, moreover, of many other facts of this nature, and the comparative poverty of our knowledge concerning the physical changes underlying mental processes, the application of phrenology to the task of discriminating between one candidate and another, for the hand of a girl in marriage, for instance, would be extremely precarious. Even in the task of discriminating between candidates for appointments, the use of phrenology cannot help leading to a good deal of injustice and injury, and phrenologists should, therefore, be careful and much more modest than they usually are in their claims. On the whole question see remarks on heads in Section 3 (Part II, Chap. I) on the Common Man's Approach.

13. *The approach from scientific Cheiromancy and popular Palmistry*—the former undoubtedly a guide, the latter no guide at all. That it should be possible to correlate certain features of the hand, the fingers and the thumb, with mental qualities, gifts, propensities and temperament, nobody in his senses can doubt for one moment. To suppose that, in a psycho-physical whole like the human organism, a member as important as the hand can be of any shape imaginable without involving specific invisible tendencies in their owner, would be the acme of Socratic stupidity. All experience argues against such a supposition. All modern discoveries concerning the correlation in children between manual dexterity and intelligence, show that there is a profound relation between the kind of hands and the kind of brain. The fact, moreover, that the most casual observer can see differences between the hands of artists and inartistic people,¹ between the hands of stupid and bright people, and between those of brutes and refined people; the fact that simian and other traits can be seen in the hands of the low-bred, and peculiarly human traits in the hands of highly-bred people, all point to the conclusion that, if only a scientific investigation of hand morphology were made on an extensive material, certain general laws might be established.

¹ Darwin, for instance, found hands larger at birth in the children of labourers. (D.O.M., p. 33.)

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This, however, does not mean that the purely mechanical arrangements of the muscles and folds of the palm, determined though they are by the length of the metacarpal bones and other anatomical conditions, can reveal any psychic, occult or predictive meaning. Fantastic claims made by charlatans in respect of such a meaning, however, should not destroy our belief in the possibility of reading character from all parts of the hand, although even this cheirosophy requires rescuing from the ignorant abuse it suffers at the hands of the unscrupulous and the ill-informed.

14. *The approach from a person's clothes, personal surroundings and general habits.* This approach is important because all these features are self-revelatory. More will be said about the philosophy of clothes in the next chapter. The features to be observed are :—

(a) Cleanliness, (b) tidiness, (c) smartness, (d) taste.

(a) Clothes may be scrupulously clean though old, shabby and faded. The cleaner they are in these circumstances, the more may cleanliness, care, thrift, and self-respect be inferred in the wearer.

There is clearly no merit in clean new clothes. But dirty new clothes argue extremely unclean habits.

To-day dirty clothes are more to be reprehended in a woman than a man; because, particularly in summer, most women's clothes are easily washed.

In both sexes, any tendency, as familiarity increases, to relax habits of cleanliness in appearance, and for a man to appear, for instance, unshaven on occasion, is a disquieting sign, and points to indolence and lack of self-discipline.

Mud or dust of a previous day's wet or dry weather, still to be seen on lower garments, argues a slovenly, indolent, careless nature.

Clothes indicate the measure of their wearer's self-respect, and as self-respecting persons are less inclined to depart from the ruling morality than non-self-respecting persons, clothes may tell a useful tale.

Where lady's maids or valets are kept, cleanliness of clothing has no characterological value.

(b) Tidiness in clothes depends not only on a good fit, but also on the wearer's attention. Buttons, patent fasteners, buckles, hooks or laces which have been overlooked or badly fastened, or are missing, or fastened in the wrong place, or badly matched,

THE SARTORIAL APPROACH

all denote a lack of tidiness, and therefore carelessness, indolence and bad self-discipline. If this form of untidiness is constant, and occurs particularly in the footwear, or inconspicuous places, where the wearer may hope that it will escape notice, calculation, design, and cunning may be inferred as ready to support indolence and untidiness in the wearer.

General untidiness in appearance may, however, be due to traits which, unfortunately, are exceedingly lovable; for instance, to a complete lack of self-consciousness, a tendency to dreaminess, meditateness or philosophic preoccupation. It may be due to absentmindedness or an absorbing concern about other people's welfare, to an eagerness and impatience to be at hand, or to an inability to regard oneself as important. Thus it is often seen in devoted mothers of large families.

On the other hand it may be due to vicious habits, and is proverbial in drunkards, drug-addicts, gluttons. etc.

Untidiness of appearance in a prospective mate is more ominous in a female than in a male, because although it may be allied with lovable qualities not necessarily excluding worldly success in a man, in a mistress of a home it can hardly be anything but a bane, no matter how many lovable traits are associated with it.

There is an untidiness of footwear, apart from fastenings, which consists in ungainly appearance through clumsy and unbalanced walking. In these cases wrong poise or undue weight (adiposity) may be the cause, each of which is ominous in youth.

There is a myth about artistic people and their specific untidiness. I have known scores of artists in my time, and the best of them have been scrupulously tidy.

(c) Smartness, when extreme, is more tolerable in the young than the old; because youth may have many vital reasons, apart from mere vanity, for wishing to attract attention.

A conspicuously smart man of middle age, unless he happens to be the Governor of a Dominion, may often be suspected of being a *roué*, as he always is in France, and a woman of the same age, similarly smart (which in both sexes generally includes an effort to be belatedly youthful), is usually childless, or lacking loving children, particularly sons.

Conspicuous smartness in a young married woman may be disquieting as being a sign of an unconscious desire to attract other men because the spouse is disappointing.

Smartness cultivated beyond the limits of income is disquieting

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in either sex, and argues extravagant tastes which in matrimony may override superior domestic claims.

Nevertheless, moderate smartness, like tidiness, is a sign of self-respect and is a good omen in the young. When inconsistent, as, for instance, when one dowdy garment mars the effect, it reveals a lack of judgment, or merely *naïveté*, or stupidity, unless the subject is dressed wholly by a strict parent.

(*d*) Taste in clothing indicates general tastefulness. Only when a young person can control his or her wardrobe, is it, however, significant.

The test then is, to what extent has a young person rightly understood his or her character and morphology, and dressed accordingly. Clothes that clash with personality, colours that clash, over-dressing, clothes that increase volume in the obese, or that decrease volume in the asthenic, unsuitable materials or styles (corded velvets or tweeds in the obese, plus-fours or morning-coat in the undersized) and clothes that are too fussy or busy, all reveal bad taste.

Simplicity, particularly in the young, is the keynote of taste, because beauty unadorned, etc.

Clothes suitable to the occasion and to the age of the wearer also reveal taste.

A few last words great fussyness or busyness in the appearance of clothes may indicate a childlike, naïve mind. In a man it may denote femininity.

The constant affectation of male styles in a woman, or of female styles in a man, may be morbid and indicate a tendency to transvestitism, an affliction which points to dominating, though frequently unconscious, sex-elements of the opposite sex in the sufferer. All such signs are ominous, particularly if they are confirmed by masculinity in a female's, and femininity in a male's general morphology.

N.B.—Remember that clothes conceal as well as reveal. A future mate should, therefore, always be seen sea-bathing or sun-bathing if possible.

The appointments and surroundings of the future mate are also self-revelatory.

If he or she have any command of circumstances, we should ask, do the future mate's surroundings represent a hopeless jumble, or is there method, style, discrimination in their choice? Are they untidy, dirty, spoilt by neglect? If consisting partly of treasures, pictures, ornaments, are they harmonious, or just

THE APPROACH FROM BEHAVIOUR

a congeries of knick-knacks from every culture, age and style? Are they assembled for love of beauty, or for mere love of display? Are books well-cared for and read, or are they collected for bindings, or for show? Are their leaves turned down, cut in careless fashion, or thumb-marked?

Are personal belongings used as a means of asserting self-importance? Is much made of family arms, crests, insignificant mementoes of ancestors who are slightly above the ordinary? If this is carried very far, so that attention is repeatedly being called to these things, inferiority feelings may be suspected, for which the future mate is trying to compensate.

Does he or she treat animal pets with affection, and understanding, callousness or cruelty? Do cats readily respond to the touch of his or her hand? (This is a good test of sensitive sensuousness.) A future mate's treatment of a dog may reveal sadism, capricious hardness, lack of firmness or good understanding. If a girl's treatment of animals, children and inferiors betrays a constant concern about securing their attachment by indulging them and spoiling them, inferiority feelings may be suspected, accompanied by the compensatory endeavour to bolster up her self-esteem by buying love and attachment. If a man reveals the same capricious treatment of animals, children and inferiors, and cannot discipline them, he too may be suspected of inferiority feelings. In him, however, the defect is much more serious because its effect on social life is more serious. It means there will be no justice where he rules.

Does the mate (male) unhesitatingly answer every question and profess to solve every problem, however abstruse, even at the risk of being subsequently discovered in error, or does he occasionally admit ignorance? In the former case he may be suspected of inferiority feelings, and his desire to appear omniscient is a compensatory effort.

The corresponding vice in a girl, which consists in constantly asking her future mate questions, the answers to many of which she knows before asking them, is to be ascribed to part of her incessant desire to please, and is of no importance.

How does the mate treat superiors? Can he or she retain dignity while showing respect, or is there a tendency to fawn? In the latter case inferiority feelings may be suspected. Is the future mate respectful to parents? Disrespect before strangers, unless bitterly provoked, is an ominous sign. It means insults and offensiveness in the future home.

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What is the future mate's attitude to food? Are the instincts healthy? Is indigestion constantly recurring? Does he or she smoke excessively? This may indicate a lack of self-discipline, and of a healthy sense of good condition.

Is the mate changeable, flitting from hobby to hobby without doing anything perfectly? This, too, denotes a lack of discipline and constancy. A drunkard who at least sticks to his bottle, or cask, promises more constancy than a creature of sober habits who can stick to nothing.

Is the mate an early or prompt riser? Is he or she sluggish? Constant drowsiness, when nothing is doing, may indicate bad digestion, lack of tone, endocrine imbalance, lack of discipline, or all four.

Is the mate easily fatigued, lazy or sedentary? This may mean an asthenic constitution, or hypothyroidism, or anæmia, or chronic constipation, or if it is of psychogenic origin, it may indicate the disquieting fact that one is not a sufficiently stimulating partner. The same person may respond by a plea of fatigue to one's own invitation for a walk, and be eager to start at once on having an invitation from somebody else.

Does the mate (female) constantly assert herself to the point of loudness in speech and laughter, when in company, or when other men are present? Does she ever sacrifice the feelings of a friend, even of her future mate, to raise a laugh among strangers or friends? In that case, she may be suspected of the hysterical tendencies of the record-breaker type (the person who wishes above all to gesticulate and perform before an audience, so well described by Klages)¹ and she should be immediately dropped, because marriage does not cure this affliction.²

In a man such behaviour is so monstrous that no girl, having once been victimized, should continue to know one who has been guilty of it.

It may be taken as a general rule that constant self-assertion is an ominous sign, and means that for the gratification of vanity the self-assertor is prepared to stamp across God's face, not to mention the future mate's.

More indications for drawing inferences from behaviour will

¹ *Op. cit.*, Chap. VIII.

² *W.S.H.*, p. 42; Dr. Fischer-Defoy denies that hysteria is overcome by marriage. Dr. Fritz Lenz agrees, and adds: "No persons with pronounced hysteria should ever marry" (*M.A.R.*, p. 472). Dr. Lorenzen admits that the unhappiest marriages are those of hysterics, but has known cases in which a harmonious marriage has completely cured hysteria (*W.S.H.*, p. 60).

THE APPROACH FROM REPUTE

be given in the chapters on the "Desirable Mate" (Male and Female).

15. *The Approach from a Person's Repute.* This is important, although, of course, it should be used with caution, as any number of subjective influences may play a part and have to be discounted. What do people say about him or her in whom we are interested? How is he or she treated by family, friends, acquaintances, employers, etc.? Both negative and positive statements should be weighed with care, particularly if they are conflicting. It should be borne in mind that, owing to the increasing subjectivity of the Age—and Goethe regarded subjectivity as one of the signs of modern decadence and disintegration over a century ago¹—people are inclined to speak of a person not according to his or her merits, but according to how he or she has treated them. For instance, to have asked Madame de Staël, whom Napoleon had snubbed, for a fair estimate of his genius, would have been utterly futile. Nor should we have hoped to have a fair estimate of Charles I from Prynne. The lower a person is in character, the less will he be able to speak highly of one who has given him an affront, and disparagingly of a person who has flattered his self-esteem. This is what makes the approach from the standpoint of repute precarious, and it is of paramount importance to bear these considerations in mind in availing oneself of this approach as a check on one's own observation.

16. *The Approach from Graphology.* As regards this, the present state of scientific opinion seems to be divided. But that it can be used as a means of confirming or checking judgments, guesses or surmises already carefully made about a person, is, I think, beyond question. The danger seems to lie in making it the only source, the first source, or the determining source of information, and there is the tendency to exercise inadequate vigilance in regard to compensatory features.

The fact that it is now being used extensively in Germany, that a man of Goethe's genius and scientific erudition appears to have been not only a believer in graphology, but also to have made a collection of handwritings;² that a man of standing and authority in psychology such as Klages should be an advocate

¹ E.G.G., 29.1.1826. Goethe said: "Alle im Rückschreiten und in der Ausflüßung begriffenen Epochen sind subjective, dagegen aber haben alle vorschreitenden Epochen eine objective Richtung. Unsere ganze jetzige Zeit ist eine rückschreitende, denn sie ist eine subjective."

² *Ibid.*, 2.4.1829.

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of it as a guide to character and should himself have contributed to it as a science ; the fact that two of the contributors, Dr. Felix Hilpert and Wilhelm von Schiber-Burkhardtsberg, in the Symposium *WHOM SHALL I MARRY?* both recommend a graphological test before marriage,¹ and the fact that Bernhard Schultze-Naumberg has produced a volume of graphological data bearing on the choice of a mate, are surely significant.²

Generally speaking, it seems just as likely that a person's handwriting should be an index to his character as that his voice, his speech, or his glance should be. Wherever there is differentiation, in fact, we may legitimately look for causes accounting for that differentiation and for qualities associated with it, whether it be found in various forms of handwriting, or in various shapes of body.

On the other hand, authorities do not seem to be unanimous, and there are some who are against regarding graphology as a reliable first or *only* test of character. The fact that apparently it is impossible to determine so fundamental a character as sex from handwriting,³ the fact that Galton, in his investigation of identical twins found "most singularly, the one point in which similarity is rare is in the handwriting", and that he found "only one case in which nobody, not even the twins themselves, could distinguish their own notes of lectures, etc."⁴ the fact that no less a scientist than Karl Pearson is opposed to the idea of character-reading from handwriting, although he admits, as we have seen, the effect on the latter of certain states of health and mind, and the association of good handwriting with athletic power,⁵ should make us at least cautious about accepting everything that the graphologists claim.

Dr. Arthur Kronfeld's considered opinion on the subject seems to be fair, and constitutes a good summing up of the whole question. He says : "Even graphology, which is so full of promise now that it has recently been elevated by Klages to a

¹ W.S.H., pp. 35 and 68.

² *HANDSCHRIFT UND EHE* (Munich, 1933).

³ J. Crépieux Jamin : *THE PSYCHOLOGY OF THE MOVEMENTS OF HANDWRITING* (Paris, 1926, pp. 161-162), and Robert Saudek, *EXPERIMENTS WITH HANDWRITING* (London, 1928, p. 258). The former of these goes so far as to add that "physical conditions have no effect on handwriting". If this is so, and physical and psychological conditions cannot be separated, graphology would be shown as useless as a guide to character. Strange to say Percival M. Symonds (D.P.C., pp. 525-526) declares that while graphology can and does reveal nothing reliable about character, the one thing it can reveal is sex !

⁴ I.H.F. *HISTORY OF TWINS*.

⁵ O.R.H.P., pp. 19 and 25.

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higher methodological level, will receive its scientific credentials only when its particular findings, based on an extensive material, are correlated with all other psychological and characterological methods and findings. But this has not yet been done. Blume, alone, has recently been able to show the importance of the graphological method in connexion with a critical psychological system of general tests in the case of psychotic individuals.”¹ Elsewhere, Dr. Kronfeld, evidently wishing to condemn the abuses which are likely to arise when so-called “graphological experts”, with inadequate qualifications, set out to advise the general public regarding character from handwriting, concludes as follows :—

“ But these strictures, passed on a mischievous fashion which is gaining ground, should not be taken as directed against the usefulness of a graphological inquiry *as one among* many other methods employed in a general characterological investigation.”²

¹ K.U.C., p. 47.

² *Ibid.*, p. 45.

CHAPTER III

THE FEMALE LEG AND THE INFLUENCE OF DRESS ON MORPHOLOGY AND TEMPERAMENTS

IN his essay on beauty and eugenics, Knight Dunlap says :
"The most important element in the beauty of any individual is the evidence of her (or his) fitness for the function of procreating healthy children of the highest type of efficiency, according to the standards of the race."¹

This statement is unassailable, and thus we should look forward to the time when the valuation of a man or woman will be more biological than it is to-day, and when the judgment "normal", or "sound", or even "reputable" and "respectable" will be passed only on those people who bear on their person the visible characteristics of procreators of desirable offspring. And, since there is no possible separation between the invisible and the visible, between the so-called "mental" and the so-called "physical" attributes of a creature, this desirability of offspring must imply psychological as well as physiological superiority.

Knight Dunlap says further: "Our standards of bodily development are still, in the main Greek."²

This, too, is doubtless correct. In fact, it would be correct to say also that our standards of beauty are Greek.

We in north-western Europe derive from a mixture of stocks, which, even if it is not the same as that of the ancient Greeks, contains many of the same ingredients, though probably in different proportions. There is much mystery regarding the ethnic origins of the ancient Hellenes. But there appears to be general agreement concerning the strong Mediterranean (Pelagian or Iberian)³ and the Nordic, or Teutonic elements, in their blood. Ripley, who tells us that the admiration felt by the ancient Greeks "for blondness in heroes and deities is well known",⁴ definitely associates blondness with the Teutonic

¹ P.B.R.P., p. 40.

² *Ibid.*, p. 28.

³ For the extension of this race to the Iberian Peninsula, western France, and the British Isles, see A.E., p. 66.

⁴ R.E., p. 407.

FAIR HAIR IN HELLAS

(Germanic, Nordic) race.¹ Dr. Beddoe speaks of the ancient Greeks as "largely blond"² and Dr. F. Hertz declares "that among the several races from the fusion of which the ancient Hellenes proceeded there was also a Nordic element is, for more than one reason, highly probable."³ A curious passage in Aristotle's *PHYSIOGNOMY*, in which he speaks of hazel and not black eyes as being a sign of courage,⁴ seems to point (*a*) to the fact that a northern Teutonic conqueror type probably constituted a prominent element in the old Hellenic make-up, and (*b*) that the characteristics of this conqueror type helped to mould the beauty ideal of the Greeks. Dr. Ridgeway's arguments also seem to point in this direction,⁵ while Dr. Beddoe, remarking on the blond complexion and its share in the ideal of beauty, says: "This has throughout all historical time, and in most parts of Europe, been the one most admired, while the red, the brown, and the black, though they have all had their local reasons of favour or fashion, have, on the whole, been the less thought of and less spoken of, especially by the poets, from Homer downwards."⁶

We also know that Apollo, Dionysus, Rhadamanthus, Pallas Athene and Alexander had flaxen hair, while Finck declares: "I have been assured that, in the Greece of to-day, light hair is still held as indicating the purest Hellenic blood."⁷

There is probably overstatement here, because we know that Pelasgian or Mediterranean blood was strongly represented among the Greeks, particularly of Athens. Nevertheless, this admiration for blondness among them, together with other considerations, seems to point to the conclusion that a northern or Teutonic element existed also, and justifies us in assuming that, in so far as this was the case, there would be an ethnic affinity between them and old and modern western European stocks, which would make the admiration of a similar type of beauty not unlikely.

Now the English, French, Germans, Belgians and Italians do not differ from each other so much in regard to the variety of

¹ *Ibid.*, p. 121.

² A.H.E., p. 51.

³ *RACE AND CIVILIZATION* (London, 1928, p. 106). Dr. Hertz, however, disbelieves that the Greeks were largely blond. For strong support of the belief that they were largely of Nordic or Teutonic blood, see F., pp. 168-172.

⁴ *PHYSIOGNOMY* (trans. as before, Chap. VI). He says definitely that black eyes mean cowardice. He could hardly have said this had the Greeks been chiefly of Mediterranean stock.

⁵ *THE EARLY AGE OF GREECE. I.*

⁶ A.H.E., p. 177.

⁷ R.L.P.B., II, p. 375.

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stocks originally composing them, as in regard to the proportions of each parent stock in each nation. And, as we have seen, the principal difference between them consists in this, that whereas Teutonic and Mediterranean blood, in varying degrees is common to them all, there is an absence of Alpine blood in Britain and a prevalence of it in France, Belgium, Germany, and Italy.¹

This confirms the standpoint and is, in any case, enough for our purpose, seeing that the interest here is not so much a matter of the races of Europe, with which we are only indirectly concerned, but the existence of a possible ethnic affinity between ourselves and the Greeks, which would make a similar ideal of beauty probable on *a priori* grounds alone.

The ancient Romans certainly agreed with the Greeks in the matter of admiring blondes, and their dark women used not only to dye their hair a blond shade, but also imported blond locks of hair from Germany, or else cut them from the heads of their German captives.² This inclines one to the view that a general admiration for blondness prevailed in classical Europe, possibly because this type of complexion and hair was associated with a superior or conquering race, or with the masterful elements in the population.³

Now, it is unlikely that the complexion and hair would have been admired alone. The probability is that with them went the regular-featured orthognous face associated with the present ideal European type, which we find in the heads of Greek gods and athletes. And the spontaneity with which the beauty of the latter is admired, and has been admired, by western Europeans, seems to point to a fundamentally ethnic affinity.

It is no reply to this, or refutation of the argument, to say that the Greeks greatly idealized their types, because in their sculptures they represented their deities. For, in the first place, idealization does not entirely transform, it merely emphasizes an admired character, clears an accepted type of blemishes, or perfects the type. It never produces a totally different type out

¹ R.E., p. 305.

² Ovid : *ARTIS AMATORIÆ*, III, 163-164. *AMORES*, I, i, 31-50. Martial : VIII, 33, 20, and XIV, 26. In the former Martial recommends a Batavian pommade for lightening the hair-colour, in the latter he says, "The spuma of the Chatti turns to flame Teutonic locks ; you can be smarter with the hair of a captive slave."

³ R.E., p. 469 : "The trait [blondness] has for some reason become so distinctive of a dominant race all over Europe that it has been rendered susceptible to the influence of artificial selection. . . . Were there space we might adduce abundant evidence to prove that the upper classes in France, Germany, Austria and the British Isles are distinctly lighter in hair and eyes than the peasantry."

OUR STANDARDS GREEK

of a standard or common level of features among a population. Secondly, we know that the statues which first established the familiar Hellenic type were those of men and not of divinities.¹

So that the point I wish to make, which, after all, is not so very controversial, is that in the spontaneous and enduring admiration of ancient Greek types in Europe, we are probably concerned primarily with an ethnic affinity. And this accounts for the fact that when we see in our theatres, streets or homes to-day a girl who looks like the Demeter of Cnidus, the Clyte of the British Museum, the De Laborde Head of Paris, or Demophon's Artemis of Athens; or when we see a young man who looks like a typical Hermes or Apollo of the best Greek period, we do not hesitate to regard such a young girl or man, whether dark or fair, as among the highest examples of our own blood. And this applies just as much to the bodily development as to the features.

This spontaneous admiration, which I suggest may be due to some extent to ethnic affinity, cannot be a recent development in Europe, as is shown not merely by the European vogue for Greek sculpture in antiquity, but also by such an apparently insignificant incident as Gregory's enthusiasm over some captive slaves from England in the sixth century.²

This constitutes my first reason for agreeing with Knight Dunlap regarding our standards being in the main Greek.

There is, however, a less obvious and much less innocent, cause of our standards being in the main Greek. I refer to the precept and example constantly inculcated upon all Europeans, particularly us of western Europe, by our study and admiration of Greek antiquity.

This influence, while it has confirmed the spontaneous reactions due to our ethnic affinity, has at the same time modified

¹ Grote: HISTORY OF GREECE (London, 1872, III, p. 321). "It was in statues of men, especially in those of the victors at Olympia and other sacred games, that genuine ideas of beauty were first arrived at and in part attained, from whence they passed afterwards to the statues of the gods." The gross liberties taken with the female form by Greek sculptors and draughtsmen was not, strictly speaking, idealization, but monstrification, or transformation to meet male homosexual taste.

² See READINGS IN SOCIAL HISTORY (Cambridge, 1921, I, pp. 15, 16). Some English youths carried to Rome for sale in A.D. 575, excited the attention of the city by the beauty and elegance of their features. Gregory, the Archdeacon of the Apostolic See, was so struck with "such an assemblage of grace in mortals" that when he had heard they were pagans from Deira (a province of Northumbria), he said, "These Angles, Angel-like, should be delivered from (de) *ira*, and taught to sing Alleluia."

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these reactions to the same extent as that to which ancient Greek culture differed from ours.

In other words, the Greeks produced a culture which, in some of its leading features, was unique. This culture influenced their notions of beauty, and to the extent to which it did this, and produced an ideal suitable only to their peculiar form of culture, we, who belong to a different culture, are led sadly astray by adopting that ideal.

As I have already shown, there is so much in the decadent period of Hellenic life, which has become an inextricable part of our Christian civilization, that the study and admiration of ancient Greece tends to be carried to lengths injurious to our best interests. But in this study and admiration of decadent Greek life, the Christian is in a somewhat serious dilemma.

He is bound to Socrates as the "pre-Christian Christian", and yet very rightly loathes much of what to Socrates and his associates was a commonplace. He would like to concentrate on the intellectual achievements of Socrates and Plato and believe that they belonged to the zenith of Hellenic culture, and yet he is forced by history to regard precisely the period in which they appeared as one of decadence,¹ and to reject much in the culture that preceded, and was also contemporary with, these two figures.

I am not concerned with a general estimate of Greek culture. As will be seen from what I have already said about the Socratic school of philosophy in other chapters, I am, in this book, interested only in those aspects of Hellenism which directly or indirectly affect the mating of modern people. And in this sense alone do I now propose to point to certain peculiarities of Greek culture, the influence of which, through our study and admiration of antiquity, and not so much through racial affinity, affects modern mating values.

Now the first fact to be grasped about the ancient Greeks, of the whole period from the end of the heroic to the dawn of the Hellenistic Age, is that they were a people of pronounced sensual tastes, who frankly and innocently indulged these tastes no matter whither they led, without any of the modern feeling of guilt that follows even a slight trip over the traces. I am not suggesting that this was either good or bad; I merely state it as a fact.

¹ THE CHIEF PERIODS OF EUROPEAN HISTORY (London, 1886, p. 21), where Edward Freeman says that the greatest Age in Greek history (fifth century B.C.) was in reality an Age of decline. In saying this he confirmed Finlay.

GREEK HOMOSEXUALITY

Thus Dr. Hans Licht, one of the most scholarly authorities on the erotic life of Greece, writes: "The inmost nature of the Greeks is naked sensuality. . . . The whole life of the Greeks (not only their private life) represents solely an exultant creed of sensuality."¹

The second and more important fact to be grasped about the ancient Greeks is that they were a nation of homosexuals.

It may be a regrettable, unfortunate and unpleasant fact that the people to whom we chiefly owe our religious philosophy should have been consistent and unblushing homosexuals, but it is only too plain.

Naturally, in view of the profound indebtedness of Christian thought to later Greek thought, and also of the unpleasantness of the whole subject, no stone has been left unturned to hush up this side of Greek life in the modern world. But this determined suppression cannot alter the fact that homosexuality was fundamental in Hellenic life, and was, moreover, of very great antiquity. Plato speaks of it as a custom that prevailed before the time of Laius, the father of Œdipus,² others ascribe it to Orpheus. Some maintain that it reached Greece through the Dorians, who were nomadic marauders, constantly separated for long periods from their women; others suggest that it came from the East.

Nor was it a practice that was confined to debauchees and "degenerates"; for, as Licht says: "It was just the most important and influential supporters of Greek culture who held the most decidedly homosexual opinions."³

Epaminondas, "the greatest and purest of all the Greeks in history", was known to have been attached homosexually to the boy Asopichus "without fear and without reproach".⁴ Æschylus, Sophocles, Socrates and Plato were all pederasts,⁵ while "Parmenides, whose life, like that of Pythagoras, was accounted peculiarly holy, loved his pupil Zeno."⁶ Theognis loved Kurnus, Pisistratus loved Charon, Pheidias loved Pantarkes, Pindar loved Theoxenos, Euripides loved Agathon, and Lysias, Demosthenes and Æschines did not scruple to avow their homosexual love. As J. A. Symonds (who does his utmost to defend

¹ S.L.A.G. (Introduction). See also D.P., pp. 229-230.

² LAWS, VIII, 836.

³ S.L.A.G., p. 434.

⁴ Mahaffy: SOCIAL LIFE IN GREECE FROM HOMER TO MENANDER (London, 1874, p. 307).

⁵ D.P., p. 233.

⁶ Symonds (S.P.S., I, Appendix A, p. 200).

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the Greeks) declares: "This list might be indefinitely lengthened."¹

Phædo, whose name supplies the title of Plato's dialogue on immortality, had his freedom purchased for him, through the instrumentality of Socrates, when the boy was an inmate of a male brothel. And the fact that these male prostitutes were tolerated and acknowledged is shown by the tax which the State used regularly to levy from them.² Nor was the freer and more respectable form of homosexuality—practised by men with youths who gave themselves freely out of love—any less legal; for Solon, who besides being a legislator was also both a homosexual and a poet, passed laws which, by limiting this form of sexuality, implicitly legalized it. For instance, he forbade not merely the use of scent to slaves, but also pederasty, and, as Plutarch says, "he thus placed this practice among things decent and praiseworthy, befitting, as it were, people whose rank made them worthy of it, and not befitting others."³ Æschines refers to the whole of this legislation in his speech against Timarchus, and makes the same points as Plutarch, but more forcibly.⁴

When, now, we bear in mind that the practice was very much older than the time of Solon, that it received religious sanction at an early period, that the passion played an important part in Greek history, that the literature of Greece is full of unashamed allusions to it and of rhapsodical eulogies both of the practice and of the youths whom poets, scholars and statesmen loved;⁵

¹ *Ibid.*

² Æschines (CONTRE TIMARQUE, 119-120. French trans. by Victor Martin and Guy de Budé, Paris, 1927).

³ See PLUTARQUE (trans. by Jacques Amyot, Paris. Ed. Lutetia. Solon., II). "*Car que Solon n'ait pas esté trop ferme pour résister à la beauté, ny assez vaillant champion pour combattre l'amour, on le peut évidemment cognoistre, tant par autres escripts poëtiques qu'il a faits, que par un sien statut, auquel il défend que le serf ne se parfume ny ne soit amoureux des enfans, comme mettant cela au rang des choses honestes et louables exercices et comiant, par manière de dire, les personnes dignes à ce, dont il forelost les indignes.*" See, on this point, Wilamowitz-Moellendorf (STATT UND GESELLSHAFT DER GRIECHEN UND RÖMER, Berlin, 1910, p. 91).

⁴ Trans. as before, because no modern English translation gives the bald facts; pp. 138, 139, where it is perfectly plain that the law recognized the right to homosexuality among free citizens, i.e. the peculiar homosexuality of the Greeks, which consisted of grown males consorting with boys, educating them and using them as women.

⁵ For convincing evidence of this, see S.L.A.G., Chap. V, and D.P., pp. 230-236 and 387-427. As I was compelled to discuss pederastia in order to make a point which will be seen in a moment, and not in order either to make a charge against the Greeks, or to defend them in regard to it, I could not burden the chapter with more evidence. The reader who still doubts the importance and prevalence of the custom in the culture is, therefore, referred to the original literature itself, and to the accounts of the custom given by Licht and Bloch.

SILENCE ABOUT GREEK HOMOSEXUALITY

when we read Plato's SYMPOSIUM, with its exaltation of precisely this kind of love, and are forced to the conclusion that it constituted the only kind of *individual love* that existed in the culture, (until, comparatively later, the hetairæ began to assume equal importance in this respect), it is impossible to deny the fundamental position it held in Hellenic civilization.

And yet no effort has been spared by the orthodox modern literature on ancient Greece, and by Hellenic scholars generally, to suppress the whole of this side of Greek culture, or else to make it appear quite secondary—so much so, indeed, that to anyone who does not take special pains, it is impossible, even if he has had an ordinary classical education, to become aware of the facts.

As Licht points out, in five major German works on the classical age in Greece, there is either no mention of it, or else it is referred to so cursorily that the impression given is that the practice was insignificant.¹ And the same applies to our own English authorities on Greek culture and our leading works of reference on the subject.

“The result of this treatment,” says Licht, “which is to be found throughout present-day literature, is to give to the reader, who is himself unable to consult the authorities, the idea that in the case of Greek homosexuality it was merely a subsidiary phenomenon, something which happened in isolated instances, rarely and only here and there.”²

Attempts have, of course, been made, notably by Mahaffy and J. A. Symonds, to apologize for this element in Greek culture. But, as we shall see, these very attempts at apology merely accentuate and confirm what I have said above.

Throughout the few pages that Mahaffy devotes to the question (in the first edition of his work; for he cannot prevail upon himself to repeat the passages in the second edition), one can feel his trembling hatred of the whole of what he calls “this painful subject”.

He does not make it clear that the principal difference between that love of boys which prevailed throughout the best period of ancient Greece, and had its nobler educative aspects, and that later love of boys which, side by side with the other, degenerated into mere male prostitution, was this, that while the former (characterized by a free and willing surrender of his person by a boy to a single senior) served a cultural purpose both in war

¹ S.L.A.G., pp. 411-412.

² *Ibid.*, p. 412.

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and education, the latter (which influenced Rome) was purely lustful male prostitution, and possessed no educational or any other value whatsoever.

By not making this clear he is able to refer to many a condemnation by Greeks, of the latter development as if it referred to the whole custom of homosexuality. Again, although male homosexuality was fundamental in the Greek state, nowhere did the customs or the laws allow any man to take a youth by force and against his will. Indeed, this crime was severely punished, just as rape of the female is in our culture. To allow this would have been to violate the sacred condition which was that, among free-born men the youth was joined only by voluntary attachment to his lover—a relationship essential to the educational aspect of the practice so important to Greek ideas. He might make a contract, and often did so, which involved the receipt of money. But the affair had to be free and voluntary. And yet, despite this well-known condition of the best form of Hellenic homosexuality, Mahaffy does not scruple, by a clever innuendo, to give the uninformed reader the impression that, in the case of Lysias, for instance, or the case for which Lysias composed the plaintiff's speech, the plaintiff is ashamed and confesses that such things ought not to be. By not telling the whole story, Mahaffy thus gives it a completely false complexion. The facts are that one, Simon, had signed an agreement with a boy, Theodotus, to consort with him, for which he had paid 300 drachmæ. Now the plaintiff, Lysias, or the man for whom Lysias composed his speech, had taken Theodotus by force, because he too loved him. This had led to blows between Simon and the plaintiff, and it was this which formed the grounds for the action.

There is no shame expressed by either side for their relation to Theodotus. If shame is expressed, it is for the procedure which constituted the rape and which followed it. In fact, Mahaffy concludes his misleading account of the case by saying that "a modern reader is struck by the fact that he [Lysias] is not at all ashamed of his own relation towards Theodotus."¹

In spite of his laborious attempt at vindicating the Greeks, however, Mahaffy is forced, in face of the overwhelming mass of evidence, to admit that, "To us these things are so repugnant and disgusting *that all mention of them is usually omitted when treating of Greek culture.* But this is to ignore a leading feature, and the principal blot, in this civilization, as compared with ours

¹ Op. cit., p. 217.

DEFENCE OF GREECE

—one, too, which affected society deeply and constantly, so that without estimating it, our judgment of the Greeks must be imperfect and even false.”¹

This does not alter the fact that he *does* try to slur it over, and does omit all but a reference to it in the second edition of his book.

J. A. Symonds takes a different line. By him, too, the subject is represented as distasteful, but he tries to apologize for the Greeks by two lines of argument. In the first he tries to prove that Greek homosexuality had a noble spiritual side, and in the second that it was only in the period of decadence that it became carnal. He begins by denying that in the heroic age there was any trace of homosexuality,² and declares that Homer knew nothing of it. Here Licht joins violent issue with him.³ But I cannot enter into the details of the controversy, except to point out that Æschines, speaking in the year 345 B.C., definitely says of the love of Achilles and Patroclus, which figures so prominently in Homer: “Homer is silent about the nature of the love that unites them, and does not designate their comradeship by its proper name, feeling sure that their extraordinary attachment would be self-evident to any cultivated audience.”⁴

Symonds certainly makes it plain that pederasty in Athens “was closely associated with liberty, manly sports, severe studies, enthusiasm, self-sacrifice, self-control, and deeds of daring.”⁵ He also clearly proves, as Licht and Bloch and the general literature of Greece show, that it was not “thought disreputable for men to engage in these liaisons”, and that “disgrace only attached to the youth who gained a living by prostitution.”⁶ He, moreover, shows that “circumstances rendered it impossible for them [women] to excite romantic and enthusiastic passion”, and that “the exaltation of the emotions was reserved for the male sex.”⁷

But what he fails to do is to convince us that a people and a civilization, in which homosexuality of such a passionate and habitual kind can take this central position, could be anything but suspect in the psycho-physical sense, i.e. morbid and therefore unsound. And when an examination of their statuary actually reveals certain definitely morbid elements,⁸ and we also

¹ *Ibid.*, p. 311. The italics are mine. A.M.L.

² *Op. cit.*, pp. 166 and 169. See, however, pp. 183 and 188.

³ S.L.A.G., pp. 449-452.

⁴ *Op. cit.* (trans. as before), p. 142.

⁵ *Op. cit.*, p. 217.

⁶ *Ibid.*, p. 216.

⁷ *Ibid.*, p. 226 and 239.

⁸ See my HEALTH AND EDUCATION THROUGH SELF-MASTERY, p. 20.

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contemplate the fact that their civilization lasted for what is comparatively an exceedingly brief period, we cannot help concluding that all was not well with them. It is unfortunate that the enormous debt which Christianity owes to Socrates should have made it necessary to apologize for them at all, and I strongly suspect that, were it not for the fact that Socratic dualism and the unhealthy elevation by Socrates of the soul above the body, supplies the philosophic basis to Christianity, we should hear nothing but rabid condemnation of the Greeks and their whole culture.

It is most regrettable, from the standpoint of the believer, that the fundamental tenets of Christianity and "the Christian before Christ" should have hailed not only from a nation of male homosexuals, but also from that nation in its decadence, and we non-Christians may well shudder to think what would have been said of our creed by Christians if it had sprung from similar origins. Nevertheless, without taking all the advantage of this damaging fact against our enemies, which they would have taken of it against us, may we not reasonably regard it as a confirmation of our repeated charge that Christianity is a morbid, unhealthy and dysgenic religion? May we not regard it as a tribute to our instincts, that this religion, which we have always stigmatized as insanitary, should have been built upon the tenets of a man who was condemned to death for corrupting the youth of his city, and who, in addition, belonged to a nation of homosexuals?

This, however, is not the point at which I wished to arrive. If I found myself bound to make this unpleasant digression on Greek homosexuality, it was because I wished to show that, unless we grasp the central position it held in Hellenic culture, it is impossible to understand either the latter, or the influence it has had upon us, or the effect of this influence on our taste in mating. How has all this happened?

I suggest that male homosexuality could not possibly have taken the central position it did in Hellenic culture, without having influenced the taste of the Greeks in human morphology.

This Symonds denies. Referring to Greek taste in human form as expressed in art, he says: "There is no partiality for the beauty of the male."¹

We shall now try to determine the precise value of this statement.

Long before I was aware of the dominant rôle played by male homosexuality in Hellenic culture, my eye as a draughtsman had

¹ Op. cit., p. 242.

GREEK BIAS IN MODERNS

discerned something odd in the female figure as presented in Greek sculpture. I had seen that what Schopenhauer foolishly described as the "unæsthetic character of the female form"—its "narrow shoulders, broad hips, low stature and diminutive legs"¹—had been decidedly modified or wholly eliminated by Greek art; in fact, that the Greeks had misrepresented those characteristic proportions of legs to trunk,² and shoulders to hips, which differentiate the normal female from the male.

If, however, male beauty was the leading æsthetic note in their culture, may we not suspect that, in this matter the Greeks would have sympathized with Schopenhauer, and that, in fact, Schopenhauer unconsciously revealed the potent influence of Greek culture in making his famous remarks about the female figure?

Unless we presuppose a deliberate choice of the perverse Greek standard by Schopenhauer, it is, in any event, a senseless point of view. For, unless, as should be the case, we observe one code of æsthetic values for the appreciation of the female form, and another for that of the male, we are bound to judge one sex according to criteria that do not apply to it. To say, therefore, that, from the standpoint of the male form that of the female is ugly, is as sensible as to say that, from the standpoint of the female form, that of the male is ugly.

Why should not the female leg-trunk ratio, for instance, be as beautiful in its way as the male? Æsthetic taste is purely arbitrary. There are no inexorable laws about it. Therefore, to declare, as Schopenhauer, Goethe, and a host of others have done, that the male form is more beautiful, betrays a bias unconsciously acquired from homosexual Greece, or else a puerile confusion of standards of which such men as Schopenhauer and Goethe can hardly be suspected.

Goethe declares that "according to *pure æsthetic standards*,³ man is, after all, very much more beautiful, more excellent and more perfect than woman", and Cennini and Rémy de Gourmont agree with him. Then he goes on to explain that, given this fact, it would easily lead to an animal and coarse materialistic expression; and thus the love of boys would be a natural propensity, although at the same time contrary to nature.⁴

¹ P.P., I, p. 654.

² Throughout this and the ensuing chapters, the word "trunk", in such phrases as trunk-leg ratio, stands for head and trunk.

³ The italics are mine. A.M.L.

⁴ UNTERHALTUNGEN MIT DEM KANZLER FRIEDRICH VON MÜLLER. (Stuttgart, 1898, p. 231.) See also Cennino Cennini: LE LIVRE DE L'ART (trans. by Victor

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But, for once, Goethe is talking nonsense. There are no such "pure æsthetic standards". In fact, in this case, as we have seen, they were most impure. Taste may be healthy or unhealthy, non-morbid or morbid, according to whether it tends to an ascent or a descent in the line of life. But when it discriminates between forms which differ, although equally healthy and sound, and each of which is in a class of its own, there is, apart from any psycho-physical abnormality, no "pure æsthetic standard" which places the one above the other. There is only bias.

The best proof of this is that, before the Greeks, and long before Cennini, Goethe and Schopenhauer, other great peoples had depicted women in art, not merely with the normal female trunk-leg ratio, but also with an exaggeration of it, evidently conceiving it, as in itself beautiful. Let anyone who doubts this look at the wonderful figures of women carved in ivory by the artists of the Cro-Magnon period,¹ or at the exquisitely beautiful women depicted in Indian art,² or at many of the female figures represented in Egyptian sculpture and drawings,³ or even at some of the Greek work itself, produced more especially before the time of the Parthenon, but also even as late as the Parthenon pediments,⁴ when presumably the Greek male-homosexual bias had not exerted its fullest influence. Even if the reader will look

Mottez, Paris, 1911, p. 42). Referring to the bodily proportions of man and woman, Cennini says: "*Celles de la femme je n'en parlerai pas, elle n'a aucune mesure parfaite.*" Cennini was writing in 1437, at the height of the Renaissance, when Greek values were enjoying their second vogue in Italy. See also P.L., p. 70, where Rémy de Gourmont says of the trunk-leg ratio: "*Il suffit de comparer une série de photographies d'après l'art avec une série d'après le nu, pour se convaincre que la beauté du corps humain est une création idéologique. Il faut dire aussi que le corps humain a de graves défauts de proportion et qu'ils sont plus accentués chez la femelle que chez le mâle.*" Innumerable examples of this kind of nonsense could be quoted, revealing either an unconscious Greek male-homosexual bias, or an unconscious native homosexual bias, in the author.

¹ L'ART PENDANT L'ÂGE DU RENNE (Paris, 1907). Plates LXXI, LXXIII and XXVII.

² T. A. Gopinatha Rao: DOCUMENTS OF HINDU ICONOGRAPHY (Madras, 1914, I, Part II), particularly Plates XXII, XC, XCIX, CXI, CIII, CVI, and CVIII.

³ See, for instance, EBONY NEGRESS of the XVIII Dynasty (Petrie Collection), the Statuette of a Princess (described by Chassinat), also of the XVIII Dynasty; the picture of two YOUNG MUSICIAN PRINCESSES of the XVIII Dynasty (at El-Amara), and many other examples, all to be found in G. Maspero's ART IN EGYPT (London, 1912). The absurd elongation of the female lower limbs sometimes found in Egyptian work, is usually a conventional modification to suit the exigencies of a pattern or of a handle, instrument, or what not. But, as we shall see, the Egyptians were not consistent, and changed their canon with time.

⁴ ANATOMIE DER AUSSEREN FORMEN, by Dr. Carl Langer (Vienna, 1884, p. 60), where, according to measurements of antique statues in Vienna, the author is able to say: "The figures in the pediments of the Parthenon are in keeping with the proportions of the natural medium-sized human being."

GREEK INFLUENCE ON MODERNS

at certain masters of the French School of the last half of the nineteenth century, such as Renoir and Degas, he will see that moderns too have appreciated and known how to admire the normal leg-trunk ratio in the female, and even an exaggeration of it.¹

To suppose that the Indian artist, who modelled the Annapurnadevi,² was not conscious of the peculiar beauty of the proper female proportions, and could not appreciate it as belonging to an order all its own, would be a fantastic misconception.

What then becomes of Goethe's alleged "pure æsthetic standards" ?

The fact is that Goethe, Schopenhauer and millions of other Europeans are unconsciously labouring under the ancient Greek male-homosexual bias in favour of the male form, and its influence upon their own ideal of female beauty.

Symonds, as I have already observed, denies this influence on Greek art. But hear what he says : " The Greeks admitted, as true artists are obliged to do, that the male body displays harmonies of proportion and melodies of outline, more comprehensive, more indicative of strength expressed in terms of grace, than that of women."³

How can a man write such nonsense ? Except for a male homosexual bias, conscious or unconscious, native or borrowed, which, at all events, is out of place in judging woman, why is a man more of a " true " artist who admires the male form than he who admires the female ?

It is not easy to be patient with this unconscious emulation of a nation of male homosexuals ; for if we compare the work above mentioned of the Cro-Magnons, of India, of Egypt, and of such moderns as Renoir and Degas, with certainly the bulk of Greek work, we cannot help being struck with the difference of proportions in the female figures shown in the Greek work, and wondering how to account for it. Nor should we forget that, as E. A. Gardner points out, although " male draped figures are not unknown in the early period " of Greek art, they " are comparatively rare " ; while nude male figures in art were actually

¹ See particularly Renoir's *LE JUGEMENT DE PARIS*, and the innumerable studies of ballet girls by Degas. They shock the over-Hellenized taste of modern England ; but evidently Renoir and Degas thought them beautiful.

² Plate CVIII in Rao's Collection.

³ *Op. cit.*, p. 245. Does he not here inadvertently admit what he elsewhere denies, that Greek male homosexuality did actually influence Hellenic taste in regard to human form ?

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an invention of the Greeks, and prevailed throughout the various periods of sculpture. On the other hand, while a few nude statuettes of women occur in the early period, the nude female figure in sculpture was "an extremely rare occurrence in Greece until the fourth century"¹

This is very significant. But it is particularly to the proportions of the Greek female statue that I wish to refer.

Licht flatly contradicts Symonds, and declares that Greek male homosexuality did actually affect the Hellenic ideal of beauty. He says, in speaking of this: "The most fundamental difference between ancient and modern culture is that the ancient is throughout male", and, "To how great an extent the boyish ideal appeared to the Greeks the embodiment of all earthly beauty may be further appreciated from the fact that in plastic art specifically female beauty is represented as approximating to the type of the boy or youth". He adds: "And the truth of this assertion can be found by rapidly turning over the pages of any illustrated history of Greek art."²

To anyone with the slightest knowledge of the male and female figure, this influence of boy-love and of male homosexuality on the Greek sculptures of females is obvious; and when Grote says: "It was the masculine beauty of youth that fired the Hellenic imagination with glowing and impassioned sentiment",³ he is not exaggerating.

Now Dr. Karl Gustave Carus, who was an artist as well as a man of science, shows that the principal differences between the bodily proportions of the sexes "are almost confined to the size of the femur, the hand and the foot"; and he adds: "The most important feature in the female is the shortened structure of the femur, which is chiefly responsible for her smaller stature as a whole."⁴

As a consequence, we find the middle point of the body in the normal female a little higher than in the normal male. Thus

¹ A HANDBOOK OF GREEK SCULPTURE (London, 1897, pp. 92-95).

² S.L.A.G., pp. 418 and 427. Also Bloch (D.P., p. 232), who adduces as proof of the higher place held by the form of the boy and of man in Greek æsthetic values, the "love-token vases" bearing inscriptions expressing homage to beauty. According to Wilhelm Klein, "the small number of vases bearing female names is so striking—thirty in all compared with 528 bearing male names—that we may ignore them with impunity."

³ PLATO (2nd Ed., 1867, II, p. 207). In a previous passage Grote writes: "The beauty of woman yielded satisfaction to the senses, but little beyond." See also p. 209.

⁴ DIE PROPORTIONSLEHRE DER MENSCHLICHEN GESTALT. (Leipzig, 1854, p. 14).

THE MALE AND FEMALE LEG

Dr. Alexander Walker says of the normal woman : " Owing to the smaller stature and to the greater size of the abdominal region, the middle point, which is the pubis in the male, is situated higher in the female."¹

Dr. Ernst Brücke notices the same sexual differentiation. He says : " As a rule women have shorter legs than men, and this is true also of their representation in art."² Regarding the proportion of the upper to the lower part of the body, Dr. Carl Langer declares, " it is easily seen that in men the pubis seldom marks the centre of the body length ; as a rule the central point is below the pubis. Consequently the lower extremities in men are somewhat longer than the upper part of the body. In women, on the contrary, the central point is usually in the region of the pubis, and the legs are therefore proportionately shorter."³

There is no need to labour this point. It is a commonplace of the studios, though as a difference it is surviving with less and less frequency, as I shall show.

Now it is true to say that the proportions of the human body, regarded as normal and desirable, have, according to artistic canons, been steadily altering both for the male and the female.

William W. Story points out, for instance, the increasing length of the lower limbs in proportion to the whole figure in five successive canons.⁴ According to an old Sanscrit MS., the SILPA SASTRA, the upper body is reckoned at 258 parts and the lower at 222, which makes the legs very short. Then, after tracing the proportions through the ages, from a canon of the most ancient Pharaonic dynasty to a canon of the time of Amunophth III (1200 B.C.), the figure comes to be divided into 19 parts, 10 of which cover the length from pubis to sole, and 9 from pubis to top of skull.⁵

¹ BEAUTY (London, 1863, p. 169).

² SCHÖNHEIT UND FEHLER DER MENSCHLICHEN GESTALT (Vienna, 1891, p. 145). See also A., p. 240. Taking man's height as 1.689 m. and woman's as 1.580, Quetelet says : " *La jambe par exemple est relativement plus courte chez la femme que chez l'homme. A 25 ans la hauteur de la rotule au dessus du sol est de .475 m. chez l'homme, et seulement .442 m. chez la femme . . . la hauteur de la bifurcation au dessus du sol est .806 m. chez l'homme et .739 m. chez la femme.*" Quetelet also confirms Langer on the difference of the central point in males and females.

³ Op. cit., p. 55.

⁴ THE PROPORTIONS OF THE HUMAN FIGURE (London, 1864, p. 15).

⁵ Regarding the SILPA SASTRA, Dr. Siegfried Schadow gives interesting particulars (POLYCLET, Berlin, 1882, p. 19). Story probably copied Schadow because (a) he repeats Schadow's mistake in the spelling of the code, (b) he gives fewer details about it than Schadow, and (c) Schadow's first edition appeared in 1834. Giving the ideal measurements of man and woman, Schadow says (pp. 61-68) : the length from sole to pubis in a man of 5 ft. 6 ins. (1.730 m.) should be 33 ins.,

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The Greeks followed the same strange development. From a canon which was clearly under seven head-lengths for the total height, they rose fairly quickly to a canon of 7 head-lengths, 7.8 head-lengths and 8.5 head-lengths. If we glance at the early sixth-century metopes of the Temple of Silenus (Palermo), and the type of the Argive masters of the early fifth century B.C., we have no difficulty in recognizing that, in its beginnings, Greek art made the proportion of leg to total height comparatively low. Even in the sixth-century Apollo of Tenea, although the head is small, and the figure therefore tall, the leg to trunk ratio is low, and the central point in the figure is above the pubis. Polycleitus, in the Doryphorus, or Canon, gives us a figure of seven heads to total height, with central point at the pubis.¹ But Lysippus increases the height to eight head-lengths and increases the length of the leg in proportion to the rest of the body. In his Apoxyomenus (fourth century B.C.) the leg-trunk ratio, instead of being 500 : 500 (Polycleitus), or 480 : 500, is actually 553.8 : 446.1, according to Langer's tables.² This is even in excess of the Apollo Belvedere (probably third century B.C.), in which the leg-trunk ratio, according to the same authority, is 538.5 : 461.5.³ Thus the central point of the Greek male figure descended steadily from a position well above the pubis to a position well below it.

It is as if there were, as Weidenreich declares, a tendency in urban life to produce an increasing height and slimness of body, or, to use his terms, which will be explained in due course, as if "leptosomes" were more frequent among urban than among rural populations.⁴ That this increase of the "leptosome" occurred in Egypt is indicated by the canons I have referred to above. That it did so in the "polites" of Greece is shown by what I have said regarding the Greek canon. But there is curious independent evidence of this, apart from what the plastic arts

while in a woman of 5 ft. 3 ins. (1.660 m.) it should be 30 ins. (.785 m.). From pubis to vertex in same man, the measurement should be 33 ins., in same woman 33½ ins. Thus in Schadow's normal female, the central point would be well above pubis. He says the distance between sole and pubis in woman should, as a rule, equal that between pubis and eyebrows (op. cit., p. 66).

¹ See also the Diadumenus after Polycleitus at the British Museum for similar proportions.

² Op. cit., p. 61.

³ Even in Cleomenes' GERMANICUS of the Græco-Roman period, probably made to suit Roman tastes, the leg-trunk ratio is 520 : 480.1—big enough indeed, but less than that of the canon of Lysippus.

⁴ R.U.K., p. 154.

OLD GREEK PROPORTIONS

supply, in a passage in Aristophanes, which I have never seen explained, which it is impossible to find in a modern English version of the classics, and which certainly confirms Weidenreich's claim. It is to the effect that the men of the good old times were square and solidly built, whereas the dramatist's contemporaries were meagre, mean and asthenic.¹

Unfortunately for Europe, the canon for women did not merely follow the same course, but, owing to the intense and one-sided admiration of the male figure in Greece, it was also made to approximate as nearly as possible to the latter. Dr. Carus definitely states that false proportions were deliberately adopted by the ancient Greeks in representing the female form, and in regard to the arbitrary lengthening of the femur in the female, he instances the truly monstrous VENUS OF ARLES.²

The Greeks started fairly healthily. If we examine the statues of draped women found buried between the Erechtheum and the northern wall of the Acropolis, which date from before the ruin of the Acropolis by Xerxes (480 B.C.) and must therefore belong to the sixth century B.C., we find that these women have very short legs, i.e. that their leg-trunk ratio is small, or, according to Schadow and others, normal. In the metope of the Heraion of Selinus, which is early fifth century B.C., we still see Hera quite short in the leg, while Zeus too has sound, manly proportions. But from about the middle of the fifth century B.C. onwards, these normal proportions for women all vanish and Ernst Brücke acknowledges that women with male leg proportions appear in the antique.³ In the Aphrodite of Cnidus by Praxiteles (fourth century B.C.) we already notice a considerable lengthening of the whole body, and particularly of the leg, in comparison with what Gardner calls the "broad and majestic femal figures of the Parthenon", the pubis is nearing the central point of the figure,

¹ CLOUDS (French trans. by Ch. Zévort, 996-1024). Just Cause is speaking: "*Si tu t'appliques à suivre mes conseils, tu auras toujours la poitrine robuste, le teint clair, les épaules larges, la langue courte, les fesses grosses, le membre petit. Mais si tu te façones aux mœurs du jour, tu auras le teint jaune, les épaules étroites, la poitrine grêle, la langue longue, les fesses petites, le membre énorme, le langage inarissable.*" It is odd that Weidenreich, Kretschmer and the other morphologists I have consulted, appear to have overlooked this passage, as also most of the evidence from ancient sculpture and æsthetic codes. In spite of what Pliny says of Lysippus (NAT. HIST., trans. by J. Bostock and H. T. Riley, London, 1857, Book 4, 65) that while "other artists made men as they actually were . . . he made them as they appeared [ought] to be," it is likely, therefore, that art did to some extent follow nature, at least in the male. The word "appeared" in Pliny's sentence is obviously wrong, and following O. Müller, I have suggested "ought" as the proper word.

² Op. cit., p. 19.

³ Op. cit., p. 145.

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and the lower extremities are much longer in proportion than those of the Indian canon's ideal male, and longer even than those of the early Greek male. In the Amazon from the pediment at Epidaurus (Athens Museum, fourth century B.C.) the legs are quite male, as they are also in the Artemis of Versailles (early third century B.C.), and in the goddess Victory from Samothrace (306 B.C.). In the Venus dei Medici, which probably belongs to the late third century B.C., the leg-trunk ratio is actually 529.8 : 470.4, i.e. much greater than that of the Germanicus, a male figure, and much greater than that of Schadow's normal man, or even of the Greek male of the time of Polycleitus!¹

I am not suggesting that this fantastic female leg-trunk ratio was even approximately approached by the women of the period. What I do maintain, however, is that in these statues, and in the progressive assimilation of the female to the male type, we have definite evidence of the monosexual ideal of beauty in ancient Greece, i.e. proof positive of Licht's and Bloch's claim that the æsthetic ideal was male, and that it influenced the æsthetic conception of desirability in the female form more and more. In a word, what I think this evidence demonstrates is that the prevailing male homosexuality in ancient Greece did in the end produce an ideal female form which is a monstrosity. It now remains for me to discuss how this ideal, by having been acquired and followed by Europe, certainly since the Renaissance, has affected our choice in mating, and has to some extent influenced the morphology of our women.

There can be no doubt that the late Greek conception of beauty in the female form has been prominently before the general public ever since the Renaissance. Nor can there be any doubt that, particularly latterly—i.e. since the influence of men like Winckelmann and his associates—it has been widely popularized, and, throughout the nineteenth century, regarded more or less as the canon of desirability.

Nor can it be maintained that, at least in Protestant countries, with their return to the more ascetic and primitive forms of Christianity, there was any influence, sociological or moral, to resist this cult. On the contrary! From two totally different starting-points, the late Greek, wholly male-homosexual ideal of female form, and the early Christian ascetic ideal of human form

¹ Nor was it the leg-trunk ratio alone that was masculinized in Greek female sculpture, the pelvis followed suit. See on this point M.W., pp. 61-62, and T.O.S., p. 45.

SEXUAL DIFFERENCES

in general, converged on the same point to produce the same results.¹ And thus it happened that, certainly in Puritanical England, there was a twofold influence operating in the direction of a monstrous female form. Burne-Jones symbolizes as it were the highest crest of this curious confluence of ideals in the nineteenth century.

Now, apart from æsthetic canons and ideals, what does a male or long leg in the female mean ?

I have already quoted authorities for the contention that the female should be relatively shorter in the leg than the male.²

Why should this be a female characteristic ?

Chiefly because the female matures sooner than the male³ and, as we have already seen, there appears to be some antagonism between the operation of the growth-promoting, and the sexual, glands. The development of the latter (the gonads) seems to close the epiphyses of the long bones, and thus to stop their growth. And as these long bones, particularly the femur, are the principal determiners of height, any difference between the sexes in regard to the time at which their growth is arrested must make appreciable differences in the height of the skeleton.

This accounts for the commonly observed unusual length of the leg in eunuchs and eunuchoid men and women.⁴ It also

¹ The conflict between soul and body, and the desire to produce a type as soulful and as "asthenic" as possible, soon led the Christians, from quite other motives, to depict a tenuous, bodiless creature which outshone in height and slenderness the "leptosome" of Lysippus and his followers. These emaciated figures, narrow and fragile, are a characteristic of the Gothic, whether in MSS. or in the statues of the saints; and the fact that the 8.4 heads to the body of the Apoxyomenos was surpassed by a Byzantine canon of the eleventh century measuring nine heads is proof enough of the curious coincidence of ideals. The work of Segna, Duccio and even Botticelli provides good examples of the type; while as late as the sixteenth century, Agnolo Firenzuola (1493-1546) postulated that a man should measure nine heads. The two tendencies, Greek and Christian, combine in the work of men like Tintoretto, Corregio (see his *ST. GEORGE MADONNA* at Parma), Giorgione (*VENUS* at Dresden) and even Titian (*VENUS OF URBINO*, Uffizi). Another sixteenth century example is Gerard David's *BAPTISM OF CHRIST* in the Bruges Museum, in which Christ is represented as quite asthenic. See also, for a very leptosome Christ, the picture by Meister von Wittingen in the Church of St. Magdalen, Wittingau (fourteenth century); also Martin Schongauer's engraving, *THE CRUCIFIXION* (fifteenth century).

² See, in addition, M.W., p. 49.

³ This is a well-established fact. See, for instance, F. H. A. Marshall: *THE PHYSIOLOGY OF REPRODUCTION*, p. 713; Schütze: *DAS WEIB IN ANTHROPOLOGISCHER UND SOZIALER BEZIEHUNG*, p. 22; M.W., p. 39; and Franz Daffner: *DAS WACHSTUM DES MENSCHEN*, p. 89.

⁴ Thus Drs. Tandler and Gross (op. cit., p. 62) describe eunuchoidism as "increased growth of the extremities, with correspondingly long legs and arms; while the skeleton maintains its epiphyses open, which is the sign of immaturity, long after the period when normally they have undergone synostosis".

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accounts, as Drs. Tandler and Gross point out, for the difference in the size, not only between men and women, but also between southern and northern women,¹ since the latter mature later than the former.

Dr. Draper also points out that even an attack of mumps in a growing youth may occasion rapid and unusual growth of the extremities, owing to the check the disease may offer to the gonadal development and influence.²

When, therefore, from what cause soever, there is increased activity of the pituitary gland, which is largely concerned with growth, a corresponding gonadal inadequacy in early life may often be inferred.³ But the gonadal inadequacy need not manifest itself only in abnormal growth. It can, as Tandler and Gross point out, show itself through abnormal adiposity.⁴ But I am not discussing gonadal inadequacy as such, I am only concerned with it to the extent to which it impinges on the facts of morphology in Greek and Christian art given above.

When, therefore, Dr. Lipschütz, speaking of castrates, says that in them "the zone of proliferation of the epiphyses in the extremities remains longer than normally", and, in referring to eunuchoids, says, "all authorities agree that the state of 'eunuchoidism' is connected [in women] with ovarian deficiency,"⁵ we have a hint of what an artificial cultivation of the excessively long, or male, leg in females must mean.

It most probably means the cultivation of an ideal of eunuchoidism, or in its sub-acute forms, at least, an ideal of low-sexed femininity.

The fact that the male homosexual bias of the Greeks and the Christian pursuit of a soulful, disembodied spirit-type, should have coalesced in modern England with a strange recent taste (unconsciously homosexual among men?) for the boyish figure in girls, is a concatenation of such extraordinary fatality, that it is hardly credible. And yet it is undeniable, and may possibly account for Gini's claim regarding the increase of frigidity among Anglo-Saxon women, and also for the figures recently collected regarding the low-sexed type.

It is certainly strange that Europe is the only continent in which, ever since the fourth century B.C. there has been a succession of so-called "Woman's Movements"—feminist agitations

¹ Op. cit., p. 71.

³ *Ibid.*, p. 122.

⁵ Op. cit., pp. 8 and 430.

² D.M., p. 126.

⁴ Op. cit., pp. 62-66.

FEMINIST MOVEMENTS

characterized by (a) a desire on the part of the agitating female minority to drop the essential callings of females, particularly motherhood,¹ (b) a striving on the part of that same minority to adopt masculine callings and to persuade other women to do so, and (c) an actively militant attitude in that same minority, bearing marked signs of rivalry with and hostility towards males.

Seeing that we can reckon five or six major movements of this kind—those of ancient Greece itself, ancient Rome, the Renaissance in Italy, seventeenth-century England and France, and the nineteenth and twentieth centuries in America, France, England, Germany and the Netherlands; and seeing, moreover, that nowhere else in the world (except where Greek-infected and Christianized Europeans reside) has anything similar been witnessed, it becomes difficult to account for the persistence of the affliction, except in some recurrent morphological anomaly, which is undoubtedly associated with it, and the origin of which is to be found in the very country where the first feminist movement started.

It is not proved that the antagonism or correlation between the gonadal and pituitary secretions is alone responsible for differences in the growth and development of the body, and particularly of the long bones.² As Tandler and Gross declare: "It must be admitted that we are still a long way off from certainty regarding the nature of this correlation."³ But an assembly of facts, which all converge from different quarters upon the same point, lead one to infer that the conscious or unconscious admiration and pursuit of the leptosomatic or even asthenic female—long or male-legged, broad-shouldered, narrow-hipped and athletic—by most Europeans since the days of ancient male-homosexual Greece (with its marvellously persuasive plastic art) and the acceptance by Christian art of the leptosomatic ideal has probably done much to effect a change in female morphology,

¹ This claim is put very typically by Leonie Ungern-Sternberg in B.M., pp. 264-265. She says: "Humanly woman has now the possibility of a life of her own [*sic* / !]; she can now lead an independent manless existence without perceiving it to be devoid of meaning."

² Other glands may be involved, and the thyroid and principal glands certainly are.

³ Op. cit., p. 129. Also Lipschütz (op. cit., p. 15): "There can be no doubt that the formation of the morphological, physiological, and psychical characters of man depends on the sexual glands. . . . There may be different opinions as to the extent of this dependence . . . but on the other hand we are absolutely certain that this dependence exists."

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and to produce (may be in periodical waves) a large percentage of masculoid, eunuchoid and, as Dr. Anton Schücker suggests, also infantile adult females in certain generations.¹

Let us now examine these converging lines of evidence.

In the first place, there is the comparatively common occurrence of sexual frigidity in European and United States women. The fact that frigidity among these women is much more common than among their men seems to be generally admitted, though never satisfactorily accounted for.² The fact, however, that there should be a marked difference is in itself a problem. Dr. Otto Adler claims with Guttzeit that 40 per cent of women suffer from frigidity, as compared with only 1 per cent of men, according to Dr. O. Effertz. The latter estimates that only 10 per cent of women suffer from frigidity. This is high enough when compared with its incidence among men; but Dr. Iwan Bloch, usually so careful and fair, considers Effertz's estimate too low and says that "the truth probably lies midway between the views of Effertz and those of Guttzeit."³ This would mean that, in Europe and the United States to-day, 25 per cent of women are frigid and only 1 per cent of men.

Why this great difference? Can we regard it as natural that precisely that one of the two sexes (both of which are equipped for the joys of reproduction) whose sexual functions are the more elaborate and extensive, should be indifferent or actually inaccessible to the extent of 25 per cent of its members to the lure and joys of sex? Even if we cut this down to half, as we may seem entitled to do according to the figures given by Dickinson and Bean, the difference is still very great.⁴

¹ See Z.P.F., pp. 41-43. One might add "negroid" females; because, as the negress has the smallest pelvis of all three principal divisions of mankind (white, yellow, black) she can look masculoid without abnormality.

² The literature abounds with admissions of this fact. See Dr. Helene Deutsch: *PSYCHOANALYSE DER WEIBLICHEN SEXUALFUNKTIONEN* (Leipzig, 1925, pp. 60-65), who says: "It is a remarkable fact which still remains unexplained psychologically that female frigidity is considerably more frequent than the corresponding disability—psychical impotence—in the male." Nor, in my opinion, does Dr. Deutsch satisfactorily account for this difference. Dr. S. Herbert (op. cit., p. 117) also says: "Frigidity—i.e. a natural coldness towards sex-relationship—is a much more frequent occurrence among women than among men." Also Bloch, S.L.O.T., p. 433.

³ S.L.O.T., pp. 432-437. Also S.P.S., III, pp. 203-227, for another discussion of same question. Havelock Ellis quotes Shufeldt as saying that 75 per cent of married women in New York are sexually frigid. Hegar gives 50 per cent, while Dr. Harry Campbell goes so far as to say that "the sexual instinct in the civilized woman is . . . tending to atrophy" (op. cit., p. 39).

⁴ Statistics of female frigidity are not easily found, as definite evidence can be obtained only from the married. In T.M., p. 438, out of over 300 of a group of

FEMALE FRIGIDITY

Nowhere in my reading of anthropology and ethnology have I seen it stated that among savage women there is anything like this proportion of frigids. Something then seems to have affected European women, and their transatlantic cousins, to account for this peculiarly adverse differentiation from man.

It is difficult to accept Bloch's suggestion that the effects of (a) masturbation, and (b) inadequate artistry in the male,¹ suffice to explain the anomaly, because he gives us no convincing data about either (a) or (b), and masturbation, in adult life at least, is in itself rather the result of an anomaly (usually hetero-sexual abstinence)² than of a congenital disposition. Nor is the lack of male artistry universal in Europe. Regarding masturbation and its alleged connexion with frigidity, Felix Bryk, for instance, tells us that among women of the Buganda tribe in equatorial Africa, masturbation is very common; but he does not say that any frigidity is induced by the practice.³

Dunlap suggests that the "age-long drafting into the ranks of harlots of the more ardent women should theoretically give a slight advantage in reproduction to the colder type."⁴ But is it a fact that the more ardent women tend to gravitate to prostitution?⁵ Does the variety of causes, economic, temperamental, vocational, accidental, etc., which lead prostitutes to their profession justify us in regarding this class of women as very different from their more "respectable" sisters? Dr. William J. Robinson, after a careful survey of the whole question, concludes that "morally, mentally and physically, she [the prostitute] differs very little from the average of the stratum from which she springs."⁶ R. G. Randall certainly argues that "the appetite for

770 women, 227 were definitely negative to sexual relations. See also p. 440 *ibid.*: Of 375 wives on the negative side in marriage, 100 were diagnosed as frigid. This would be about 37 per cent of the 375, and 13 per cent of the whole group of 770. As, however, these figures relate to the married, who presumably would contain a lower percentage of frigids than of females as a whole (who would include numbers of spinsters who had remained so owing to frigidity) Bloch's 25 per cent is more probably right than the 13 per cent of the last computation.

¹ S.L.O.T., p. 433. See, however, p. 86.

² On this point, see Dr. B. A. Bauer's *WOMAN AND LOVE* (London, 1927, p. 244). See also W., p. 190, and S.P.W., p. 96, where Magian claims that "During the recent war, owing to the prolonged absence of men from home, a decided increase in the habit was generally noted in the towns and cities of all the countries involved."

³ N.E., pp. 32 and 118. Dr. Hirschfeld also doubts whether masturbation can be a cause of female frigidity (G.K., II, p. 233).

⁴ P.B.R.B., p. 63.

⁵ Effertz says prostitutes are much more often frigid from the start than actually passionate" (G.K., II, p. 233).

⁶ *PROSTITUTION, THE OLDEST PROFESSION IN THE WORLD*, Etc. (S.R.C., pp. 278-295).

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sex in the prostitute seems to be so strong that it excludes the possibility of her considering her life seriously ; but he does not make out a very convincing case, and seems to lay more stress on ignorance, and the accidents to which it leads, than upon ardent sensibilities. Moreover, his conclusion is much the same as Dr. Robinson's ; for he says : " Neither prostitutes nor prostitute-users are so far removed from the rest of humanity in their make-up."¹ Dr. Helene Deutsch ascribes the prostitute's choice of her profession to the Oedipus and Castration Complexes, and to disappointment at the failure of a relationship with the father. " As father will not have me, I shall throw myself at any and every man !"² Secondly, she ascribes it to " wounded narcissism ". In a careful discussion of the subject, Dr. Bernard A. Bauer feels inclined " to attribute prostitution exclusively to bad social conditions and harmful moral influences during early childhood ". He then goes on to suggest that economic causes, laziness, coquetry, passion for adornment, defective education and bad example all play their part.³ As for the prostitute herself, she is characterized, according to Dr. Bauer, by " vanity, passion for adornment and an overwhelming desire to please "⁴

Of 5183 Parisian prostitutes, Duchâtelet found that nearly half had been deserted by lovers, and the other half had taken up the life on account of poverty, loss of parents, or general helplessness.⁵

To my mind, Bloch sums up the whole question very well when he says : " I consider the dispute regarding the causes of prostitution as superfluous ; a number of causes are in operation, and in each individual case it is always an unfortunate concatenation of circumstances, of subjective and objective influences, which have driven the girl to prostitution . . . not one of them [the various theories] explains it wholly."⁶

We cannot, therefore, accept Dunlap's suggestion regarding prostitution, and the greater incidence of frigids among women remains unexplained. It seems the more impossible to accept Dunlap's explanation seeing that, now as ever, it is chiefly from

¹ THE INDIVIDUAL ASPECTS OF PROSTITUTION AMONG THE ENGLISH MIDDLE CLASSES (S.R.C., pp. 254-267). See also Rolf Ehrenfels: KANN PROSTITUTION BEKÄMPFT WERDEN? (S.R.C., pp. 296-299), who suggests various causes of prostitution, but does not claim that the prostitute is exceptionally ardent.

² Op. cit., p. 35.

³ W., pp. 357-358.

⁴ *Ibid.*, p. 363.

⁵ DE LA PROSTITUTION DANS LA VILLE DE PARIS (Paris, 1836, I, p. 100).

⁶ S.L.O.T., p. 325. Also p. 335.

DECLINE OF GENETIC INSTINCTS

the lower or servant class that prostitutes are recruited ; whereas, for Dunlap to be correct, the absorption of the more ardent women by prostitution would effect women as a whole.¹ According to Corrado Gini, moreover, frigidity appears to be more common in the "upper" classes than in the lower.² So that again, if Dunlap were right, we should have to explain how the class from which prostitutes are chiefly recruited yet contains the greatest proportion of ardent women. Gini argues that the lower birth-rate of the upper classes "is not fundamentally due to Neo-Malthusian theories. It is rather the fact that the urge of genetic instincts has ceased, which allows their minds to receive the persuasive arguments of reason in favour of regulating the number of children, etc."³

He adduces some statistical evidence of this, based chiefly on the researches of Dr. G. V. Hamilton. Among other things he shows that out of 200 intellectual families of New York, 46 of the 100 women examined "were found inadequate to complete the sexual act". Out of 67 bridegrooms only 29, and out of 69 brides only 28 had sexual relations on the first night of marriage.⁴

It is now possible, however, to add to Gini's statistics pointing to the prevalence of frigidity, or a decline of the genetic instincts, in the middle classes. In Katherine B. Davis's investigation into the lives of 2200 middle-class American women, it was found that in the 1000 married women examined, the group which used contraceptive measures actually had a higher average of preg-

¹ W., p. 348. Bauer's whole essay will convince anyone that we cannot charge prostitution with having made even a feeble preferential selection of the more ardent women in the population. Regarding the large proportion of domestic servants and of women of the same class among prostitutes, see S.L.O.T., p. 33.

² P., p. 25. Also Dr. Harry Campbell (op. cit., p. 212): "It is even possible that an elimination of women having strong sexual instincts is taking place." But Dr. Campbell says it is not proved that the recruiting of prostitutes has this effect. His views on the causes of frigidity in women are on pp. 39 and 211 of his book. His principal point is that whereas in animals an instinctive predisposition to union with the male is necessary in the female, this is not imperative in human beings ; hence numbers of women in each generation must marry who are not strongly sexual, and who thus transmit this subparity.

³ The decline of the genetic instincts in Europeans probably began generations ago, for had he not observed it, Larochevoud would hardly have said: "*Il y a des gens qui n'auraient jamais été amoureux s'ils n'avaient jamais entendu parler de l'amour*" (MAXIMES, CXXXVI). Paul Bourget certainly observed it in France in 1890, for he wrote: "*La femme à tempérament est beaucoup plus rare dans nos races fatiguées que notre fatuité masculine n'en veut convenir*" (P.A.M., pp. 131-139).

⁴ P., p. 42. See also J.A.M.A., 1.7.33, p.64, where Dr. F. E. Kliman is reported to have said of conditions in Minnesota, "sterility is found in about 20 per cent of all married women."

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nancies and of children than the group which did not use them.

The figures were as follows :—

Families of those who used contraceptives.

Aver. No. of pregnancies.	Aver. of children.	Aver. age.
2.30	1.84	35.97

Families of those who did not use contraceptives.

Aver. No. of pregnancies.	Aver. of children.	Aver. age.
1.67	1.37	41.59 ¹

Surely these figures not only argue against Dunlap, but, seeing that the Federal Census for 1910 gives the average size of the family in the U.S.A. as 4.5, i.e. 2.5 children to a family, they also go very far towards supporting Gini's contention. We should also note that whereas 206 of the 1000 married women were childless, yet only four gave "no children" as a cause of unhappiness.²

In the investigation carried out by R. L. Dickinson and L. Bean, it was found that out of 1000 married women of the upper middle class,³ one-third bore no living child. And as regards the pleasures of sexual intercourse, it was found that in every five women, two experienced orgasm, two did not, and one sometimes.⁴

Thus there is undoubtedly statistical evidence to show that Gini's contention is right; while, as to Dunlap, he is mistaken, not in recognizing the frequency of frigidity among women, but in one of the chief causes to which he ascribes it.⁵

Havelock Ellis certainly points to many considerations which investigators in this department are too much inclined to overlook—the fact that women cannot always get the men they would like, or would have chosen; the fact that certain women may

¹ F.I.L.T., Table 11, Chap. II and p. 16.: 15 of the 1000 did not answer the question, 255 said they never used contraceptives, and 730 said they did. Of this 730, 520 were college graduates. These figures seem to imply that 25.5 per cent of the group (which does not include the sterile) were below genetic parity. See also B.M.J., 9.3.29, where Drs. C. Mazer and J. Hoffmann are reported to have said of 500 gynecological cases, that they found "one out of every seven marriage unions in America remains barren".

² F.I.L.T., p. 437.

³ T.M., p. 434. The authors say: "The social and economic milieu represented averages well above the middle-class line of humanity in large cities."

⁴ T.M., pp. 437-438.

⁵ For a not improbable cause of the preponderance of frigidity in the female sex, see Prof. R. Kossmann's chapter on Menstruation in M.D., p. 163. It may be that frigidity in some women is only an extra-menstrual phenomenon. I have already touched lightly on this point in my NIGHT HOERS (pp. 258-259).

DURATION OF SEXUAL LIFE

be negative to sex with one man and positive with another, and that with them sexual ardour may develop, if they are in the right hands, etc. And he says : " If one wish to be accurate, it is very doubtful whether we can assert that a woman is ever absolutely without the aptitude of sexual satisfaction."¹ All this is reminiscent of La Bruyère, who says : "*Une femme insensible est celle qui n'a pas encore vu celui qu'elle doit aimer.*"² The fact that many have exaggerated the incidence of frigidity in women cannot, I think, be questioned, particularly in view of the undoubted truth of much that Havelock Ellis says. On the other hand, the fact that, in our own small circles we all constantly meet with women who, although mated and happy with men of their own deliberate choice, display a negative attitude to sex, makes us wonder whether the condition is not independent of the optimum external requirements for a more positive attitude, and whether, if Havelock Ellis had considered the morphology of the frigid woman, he would have been so ready to doubt the prevalence of her type.

So much for one line of evidence.

We come next to the correlation between the onset of the catamenia and the duration of the sexual life. It would seem reasonable to suppose that the duration of the sexual life would be some indication of the vigour of the sexual equipment, and that the early onset of the catamenia, within normal limits would likewise indicate sexual vigour, including greater fertility, and be accompanied by a relatively smaller stature.

Kisch actually found the first correlation. He says :—

" Exceptions apart, and generally speaking, it may be said that the earlier a woman displays maturity by her first menstruation, the more inclined she will be to bear many children, and the later also may her menopause be expected; *because all these features are connected with a vigorous reproductive equipment*".³ And he goes on to say : " The reason of this seems to be that certain women manifest in their very constitution a sexual vigour

¹ S.P.S., III, p. 206. The whole discussion (pp. 203–227) should be read. Bloch, despite the figures I have quoted from him, agrees with Havelock Ellis. He says (S.L.O.T., p. 86) : " In the majority of cases the sexual frigidity of women is, in fact, apparent merely—either because behind the veil prescribed by conventional morality . . . there is concealed an ardent sexuality, or else because the particular man with whom she has had intercourse has not succeeded rightly in awakening her erotic sensibility." See also G.K., I, p. 261, and II, p. 233, where Hirschfeld agrees and confirms Bloch and Havelock Ellis.

² L.C. (chap. " Des Femmes ").

³ The italics are mine. A.M.L.

THE CHOICE OF A MATE

whereby an earlier ripening of the ovaries, and an earlier appearance of the catamenia are produced.”¹

In statistics and conclusions that have recently appeared² there is much that confirms Kisch. Among other statements, we find the following: “Childbearing, especially if it occurs frequently in the life of a woman, seems to be associated with the late onset of the menopause. . . . In most instances there is a definite association between the onset of puberty and the time of appearance of the menopause. *In general it may be said that the earlier the menstrual function begins the longer it will continue.*”³

Dr. Magian upholds these findings more or less. He says: “Women who have married, lived normal sexual lives, and had several children whom they have suckled themselves, as a rule have a longer sexual life than those in whom these conditions have not prevailed.” And again: “Sterile married women usually have an exceptionally early menopause.”⁴

Thus there appears to be a correlation between sexual vigour and length of sexual life, and consequently a correlation between both and the normal early onset of the catamenia (not precocious puberty). Unfortunately I have been unable to find correlation tables of sexual vigour and height, or of sexual vigour and the female leptosomatic or asthenic figure. There are, however, one or two pregnant indications.

The first is the obvious increase in stature in both sexes,

¹ K.A.F., p. 25. He proceeds to give statistics from various sources bearing out this conclusion.

² J.A.M.A., 8.10.32.

³ *Ibid.* The italics are mine. A.M.L. Tables also follow, but there is no room to reproduce them.

⁴ S.P.W., p. 187. On the other hand, see the report on AN INVESTIGATION OF THE MENOPAUSE IN ONE THOUSAND WOMEN (LANCET, 14.1.33, pp. 106-108), where it is definitely stated that “no relationship was exhibited in the date between the menstrual and menopausal ages of either married or single women”. Yes, but there was evidence of a shorter sexual life in those that had first menstruated at a later age, because the report shows that, “where menstruation began at 13, the mean age of cessation was 47.3; when it began at 18, it was 47.5”, and the mean age at menopause was found to decline for menstrual ages after 19. The report also states that “child-bearing exerted no influence whatever on the age at the menopause”. There are, however, various features in this report which are unconvincing—for instance, the tendency to plead “small numbers” as invalidating a conclusion adverse to spinsterhood, and the absence of such a plea in regard to a conclusion favourable to spinsterhood. Again, to say that “no relation was exhibited in the data between the menstrual and the menopausal ages of either married or single women”, is distinctly misleading, when the figures show that when the mean menstrual age is 13 the mean menopausal age is 47.3, and when the mean menstrual age is 18 the mean menopausal age is 47.5. Surely with five years difference it is fair to say that, relatively, the girls menstruating at 18 have an earlier menopause, or a shorter sexual life.

FRENCH AND ENGLISH WOMEN

noticed by anthropologists, and already referred to,¹ which may have a purely biological significance, but which happens to have been contemporaneous with a widespread feminist movement throughout western and northern Europe, and which suggests a general disturbance of endocrine balance, probably associated with a belated assertion of the gonadal influence. There is, moreover, the specially noticed recent increase in stature in those women among whom the boyish-figure ideal has prevailed most intensely (Anglo-Saxons). This has been attested by two independent observers, Dr. Charles Read, Superintendent of the Elgin State Hospital, Illinois, and Dr. Harold Diehl, of Minnesota University, who ascribes the fact (superficially, I think) to dieting and exercise.² The second is the general disparity in stature between French women and north European and Anglo-Saxon women, having regard to the fact that, as Weininger points out, "France . . . has never had a successful woman's movement",³ although women of commanding intelligence abound there. In this connexion I would remind the reader of what I have already said above, that painters like Renoir and Degas—to mention only two—reveal by their work that the taste in France for women with a normal trunk-leg ratio is still prevalent; and that, as I point out in another work, Rodin, who was much influenced by the Greek, always endeavoured to obtain English female models for their masculoid trunk-leg ratio.⁴ If it be contended that the difference between France and England in this respect is really a matter of race, I would reply that, although differences in stature may exist between races, this does not necessarily imply in peoples so closely allied as Europeans,⁵ a great and constant difference in trunk-leg ratio, or in the proportions of shoulders to hips, etc. And it is precisely to these proportions that I am now referring. The literature of the day in England alone proves how prevalent the boy-type ideal is. See, for instance, pages 30–31 *supra*; see also how Alicia Ramsay describes the type she obviously admires: "A tall woman; straight as a young poplar, slim as a young birch . . . a woman whose hand should rule the destinies of men";⁶ or how Stella Mead describes a woman obviously held up to the admiration of the reader: "A . . .

¹ See p. 116 *supra*.

² Daily Press: 13.10.33 and 12.1.34.

³ S.C., p. 74.

⁴ See PERSONAL REMINISCENCES OF AUGUSTE RODIN (London, 1926, p. 122).

⁵ As between Europeans and Mongolians, or Negroes, the difference of race would imply marked differences in bodily proportions.

⁶ THE THREE COCKTAILS (London, 1933, p. 15).

THE CHOICE OF A MATE

lady . . . who walked serenely, with a movement of lovely grace, as a slender flower might sway forward on a lilting breeze."¹ These are figures reminiscent of the asthenic women of Cranach and the Dutch draughtsmen and painters of the sixteenth century, who aimed at portraying the attenuated ascetic Christian type, afterwards so faithfully depicted by the pre-Raphaelites. Indeed, one has only to glance at the fashion-plates of the day in modern England to convince oneself that the ideal is actually a hipless, broad-shouldered and long-legged woman, who seems to bend like a slender flower under the weight of her head.²

This ideal, as I shall try to show later, has not always prevailed in England. It is of post-Renaissance origin, at least in its present intensified form.

Thirdly, there is, as we shall see, good ground for associating a schizothymic character with the constitutionally leptosomatic and asthenic, and Kretschmer definitely states that "the born bachelor and spinster . . . are specially frequent among the strongly schizoid."³ We have also Dr. Anton Schücker's careful investigation into the somatic characters of those women who display frigidity, hostility to man and marriage, and a tendency to agitate for masculine callings for women, etc., and his conclusion that such women invariably belong to one of two types—either the athletic (or masculoid), or the infantile.⁴ And, finally, we have Dr. Victor Cox Pederson, the distinguished New York specialist, offering us quite independently the following interesting confirmation of our claims: "Broadly speaking,

¹ GREEN CLOISTERS (London, 1933, p. 80).

² The pastimes of the English and American girl also probably help to accentuate her eunuchoid and frigid character. In Dr. Riddle's paper, already quoted, he asks: "Is the increased metabolism of the female professional athlete favourable to her sex development and reproductive functions?" And he points out that his investigations into the influence of metabolism on sex show, not only that the rate of metabolism in individuals is plastic and "markedly influenced by such things as activities, occupation, excitement, nutrition and habits", but also that the experimentalist should be warned that "when he places a male and female under a condition that modifies the metabolism, he is not necessarily affecting the two individuals to the same extent" (op. cit., p. 945). Thus in promoting even mild athleticism among our schoolgirls, we may be actually masculinizing them, or at least reducing their femininity. (See pp. 476-481 *infra*).

³ B.M., p. 316. Also LANCET (21.1.33, p. 150), where Dr. A. J. Nissen is reported to have investigated the number of children born to 322 schizophrenes. The main findings were: "The comparative rarity of marriage in this class, the comparative sterility of these few marriages . . . only 166 children legitimate and illegitimate were born to these 322 patients. . . . While in the general population [in Norway] 9.43 per cent of the married women were childless, this was the case with 24.4 per cent of the 41 married schizophrenic women."

⁴ Z.P.F., pp. 38-47.

CONSEQUENCES OF GREEK IDEALS

small and rather undersized women are more fruitful than large athletic women. The physiological reason for this circumstance is that ovarian processes in smaller women are more active (the chief reason for these women being smaller) and consequently are the grounds themselves of greater fertility."¹

Although the matter cannot, in the present state of our knowledge, be placed entirely beyond doubt, there seems, therefore, to be a very colourable warrant for my contention that Greek male homosexuality, with the bad taste it generated in regard to the female figure, has done much to influence our ideal of woman and our choice of women, and that it has consequently been responsible for an ever-increasing tendency in each generation to produce the virago, or athletic, asthenic, infantile and generally masculoid type of female.² This theory offers a satisfactory explanation not only of the disparity in the incidence of frigidity between the sexes and of the frequency and increasing intensity of the various so-called "Feminist" movements in Europe, but also of the declining vigour of the genetic instincts observed by Gini and others, and of the increasing stature of modern women. When we remember that the male homosexual bias of the Greeks was ultimately confirmed by (a) the Christian ascetic ideal, with its elongated, tenuous and asthenic types, and finally, in our own day by (b) a frankly admitted preference for the "boyish" figure in women and the cultivation of sports and athleticism by girls, it seems to me that there can hardly be any doubt that the ideal of human female beauty to-day is largely Greek, or at least greatly influenced by male-homosexual Greece, and that if we are to get back to a healthier ideal, which will restore harmony between the sexes and the happiness of superior adaptation to the female, we must try to forget or destroy all we know about those ancient Greek ideals of female beauty and form, which belong to the whole of the fifth and fourth centuries B.C., and root out from our life-habits those practices which, by assimilating the female to the male, destroy her femininity without achieving any corresponding gain.

¹ Op. cit., pp. 38-47.

² Weininger (S.C., pp. 64-65 and 73) seems to have approached the views expressed in this section, for he says: "A woman's demand for emancipation and her qualifications for it are in direct proportion to the amount of maleness in her." Also, on the periodicity of Feminist movements, he says: "If it occurs it may be associated with the 'secessionist taste' which idealised tall, lanky women with flat chests and narrow hips. The enormous recent increase in a kind of dandified homosexuality may be due to the increasing effeminacy of the age, and the peculiarities of the pre-Raphaelite movement may have a similar explanation."

THE CHOICE OF A MATE

This means establishing another ideal of womanhood, not based on Greek male homosexuality, and it is this ideal which I shall attempt to describe in the final chapter.

* * * * *

In his discourse on clothes, Carlyle says: "Strange enough how creatures of the human-kind shut their eyes to the plainest facts."¹ But what is still more strange is the fact that, in a treatise on clothes, to write which he presumably sat down to dwell on all the aspects of his subject, Carlyle, who never tired of calling other people fools, should himself have overlooked the most important feature of clothes—their sexual differentiation and their effect on human morphology and temperament. But, long ago, I gave up looking for profundity in Carlyle. His popularity alone argues against it.

Be this as it may, the people of what is known as Western Civilization will one day certainly discover that perhaps the worst mistake they ever made was to adopt different clothing for the sexes. The step, as far as I can make out, was taken gradually, without either plan or method, following chiefly the exigencies of calling and occupation.² But, from the moment when each sex began to wear definitely unlike forms of apparel, the natural indolence of the human eye led to the uncritical habit of telling sex by garments or adornments alone rather than by bodily characteristics.

In a sentence: dissimilar clothing for the sexes led to a sartorial rather than a morphological heterosexual stimulus.

Stated thus, the idea may sound preposterous. Let the reader, however, imagine the conditions of a world in which both sexes dressed alike, and he will perceive that much of what to-day passes for discrimination would, in such an environment, be regarded as the most purblind obtuseness.

The fact is that to-day, as far as the eye is concerned—and it is the first organ to record the presence of a member of the opposite sex—there is a tendency in all people, even the observant, to stop and remain content with a standardized sartorial message, rather than to seek out and challenge the genuineness of the morphological one. A man tends to be a creature who wears male, and a woman a creature who wears female, clothes.

¹ SARTOR RESARTUS.

² Even these exigencies, however, did not prevent the earliest Romans from retaining a uniform garb for both sexes; for the toga, which in the early days was worn by both men and women "was the male garb for peace and war" (P.L.R., p. 564).

AN EPICENE UNIFORM

In a world in which, except when engaged on special duties proper to each sex,¹ both sexes wore the same clothes, however, a man would be a man only when, in spite of his integument, he looked a man, and a woman would be a woman only when, in spite of her epicene uniform, she looked a woman.

This would mean that the amorphous member of either sex would pass unnoticed by the opposite sex, as belonging to the same sex as the latter. Normal young men would not stop to look at her, or be falsely stimulated by her, if she were a female, and normal girls would not turn round to look at him if he were a male.

The normal heterosexual person of either sex would thus never be found pursuing a creature whose body did not conquer the epicene disguise, and much purely imaginary stimulation and attraction would instantly cease to be possible.

Those who doubt this conclusion have recently had ample means of testing its accuracy, thanks to the new fashion among young women of wearing male attire at the seaside in the summer. Again and again I have observed that, if she is at all eunuchoid, or masculoid, or even asthenic, the eye simply does not notice a girl thus attired, whether in shorts and a blazer, or in grey flannel trousers and a blazer, but that it is instantly aware of one who, in the male garments selected, appears but a travesty of the male, and on whom no epicene integument could possibly act as a disguise.

Imagine women confronted by men adopting similar methods. Imagine the large-hipped, narrow-shouldered, soft, effeminate male type dressed in garments that did not advertise him as a male, and how many young heterosexual women would look at him, or fail to know at a glance that he was a poor or bad specimen of his sex?

The reader may retort that clean-shaving was surely a step in the direction of dress-assimilation between the sexes.

True, it was. But it is neutralized by the absence of an epicene uniform.

In the first place, it assimilates to the female a part of the body which, at least out of doors, is so plainly masculinized by the powerful sex-suggestion of the male hat above, and the male clothing immediately below it, that its importance is lost. This is particularly so in military men—hence the impression created by the late war that there were many more desirable-looking

¹ In which case the sexes would be segregated as long as the duties lasted, just as they are to-day.

THE CHOICE OF A MATE

men about than in peace-time. Hence, too, the ease with which many men in those days found admiring partners, although in peace time they would have been rejected with scorn.¹ Indeed, one often sees a young Guards officer to-day who, were it not for his bearskin and his tunic, Raphael might easily have chosen for one of his Madonnas. So that clean-shaving is not really enough to make the superficial make-up perfectly epicene.

The fact that, as Dr. Oscar F. Scheuer points out, clean-shaving eliminates a secondary characteristic which can and does reveal virility, is, of course, to be regretted. According to him and the authorities he quotes, from Ebles in 1831 to Rieger, Stieda, Gallavardin, Rebattu, Friedenthals, Stekel and Havelock Ellis in our own time, the quality and vigour of the beard is a definite indication of sexual potency.²

Whether this is so or not, however, it seems to me that clean-shaving, by contributing to an epicene uniform, is desirable; because it leaves to the facial features and the body the task of conveying the impression of sex, and it is important, from the standpoint of sound (heterosexual) mating, that this impression should be made by the various and multiple morphological characters which belong peculiarly to the male.

As things are to-day, however, with the principal accent of sex differentiation relegated to the wholly adventitious factor of purchased garments, the reaction in either sex tends to be to these garments (particularly in the young and unobservant), with the result that border-line cases, both of the effeminate-male and the masculoid-female type, often get selected even by heterosexual mates who otherwise would have passed them over.

The influence of distinctive clothing for each sex has, therefore, been to remove one of the checks on unwise mating and to some extent to abet and promote the multiplication of—

(a) Masculoid and eunuchoid females who, as we have seen, are already unsoundly selected as desirable owing to the male homosexual Greek, the Christian ascetic, and the more or less recent, ideals, and

(b) The effeminate and eunuchoid males whom urban life and the callings created by commerce, industry, and the intellectual

¹ Marcel Proust, on women's love of soldiers and firemen, says: "*L'uniforme les rend moins difficiles pour le visage: elles croient baiser sous la cuirasse un cœur différent, aventureux et doux; et un jeune souverain, un prince héritier, pour faire les plus flatteuses conquêtes, dans les pays étrangers qu'il visite, n'a pas besoin du profil régulier qui serait peut-être indispensable à un coulisier*" (DU COTÉ DE CHEZ SWAN, I, ii).

² B.D.M., pp. 36-40.

ADVANTAGES OF AN EPICENE UNIFORM

professions, have already tended preferentially to select in sufficient numbers.

The more closely, in the near future, male and female clothes can be assimilated, therefore, the better will it be for the race. For only thus can proper standards of criticism be easily followed, and the human eye trained to discern critically the differentiated characters of the heterosexual male and female. That is why all those who to-day are raising pious objections to the adoption of male attire by women, and to the bobbing or cropping of women's hair, are really impeding a movement which in itself is likely to bring about a welcome suppression of one of the conditions which probably contribute most to unhappy and ill-assorted mating.

I do not deny that this movement, as it appears to-day, is probably chiefly supported by female transvestites. But it is obvious to every alert observer that many more girls are induced to adopt its innovations than those who are congenitally transvestites. It is, in fact, creating a fashion, and a fashion is followed apart from neurotic impulses, although it may appeal to many who have the latter.

There is, however, quite a large body of evidence which shows that in very early times the custom of not sexually differentiating clothes was very widespread.

In ancient Greece, for instance, the difference between the garments for both sexes was but trifling. The *chiton* was worn by both men and women, and was only a little shorter for the former, except in Sparta, where the women went about in a short *chiton* too. The *himation* was also the same for both sexes in classical times.¹ But, on the other hand, adult males frequently wore beards, which, of course, defeated the uniformity of the garb. Clean-shaving was, however, practised too, particularly in later times.

In early Rome the toga was worn by both men and women,² and when, in historical times, women adopted the palla, its resemblance to the toga was such—as the monuments show—that, except for the long stola underneath, the dress could not be called conspicuously different. True, the men wore beards, but not consistently. They certainly did so in the earliest times, but between 300 B.C. and the time of Hadrian, clean-shaving was the rule, though chiefly among adults over forty.³

¹ Carl Köhler: *DIE TRACHTEN DER VÖLKER* (Dresden, 1871, pp. 98-104).

² P.L.R., pp. 44, 564-574.

³ *Ibid.*, pp. 598 and 600.

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In Japan "the costume for women", says Basil Hall Chamberlain, "is less different from that of the men than is the case with us,"¹ while Dr. Briffault adduces evidence which seems to show that in China, in the early days, there was no differentiation of clothing between the sexes.² Felix Bryk, in his fresh and spirited account of various negro tribes in equatorial Africa, north of Lake Victoria Nyanza, speaks of the difficulty of distinguishing the sexes at a distance, owing to the similarity of their clothing, and adds that, at least among the Bantus, shaving among the men was general. He hints that before Mahommedan and European influence was felt, the apparel of the sexes was uniform, and also that occasionally, owing to this fact, "a youth looks like a girl and a girl like a youth".³ I would add: "Only to the European eye trained to recognize sex sartorially."

Many other instances could be given, but these suffice to show that an epicine uniform would be nothing new, and, in conjunction with clean-shaving by men, would lead to a re-education of the eye regarding desirable form in the other sex.

The ideal would be for the male to abandon his present garb and gradually to adopt the essentials of the present female apparel—the skirt and the loose open upper garment. And it is greatly to be regretted, from the standpoint of the male, that the process of assimilation should have been begun by the other sex, who have voluntarily adopted male clothing and male pate-hair fashions.

My reasons for saying this are not wholly relevant to the subject of this work. Seeing, however, that the change to an epicine dress ought to come and that the features of present-day male attire may bear some relation to the decline in the genetic instincts of Europeans and those people who are offshoots from them, perhaps the reader will forgive a partial irrelevancy in return for an explanation why a male sartorial assimilation to the female, and not a female assimilation to the present male form of apparel, is to be desired.

It is a question of male potency and sexual vigour.

The dress of the ancient world, as can be seen from monuments, vases and frescoes, and as we know from investigations, was of a kind which always left the male external genital organs free

¹ *Op. cit.*, p. 124. In this connexion an interesting remark was made to me by Dr. G. T. Wrench on his return from Japan before the Great War. He said that the sexes in Japan were most conspicuously differentiated morphologically.

² *MO*, I, p. 447.

³ *N.E.*, pp. 1, 5, 18, 49, 119.

TROUSERS CONDEMNED

and accessible to the air. The Egyptian males, for instance, wore kilts. The Greeks and Scots wear kilts to this day, and it is the old male dress of the Irish. The Greeks and Romans, as we have seen, wore garments which were in the nature of flowing robes, leaving their external genital organs free and accessible to the air. And the same is true of almost every race and people on earth.

By some extraordinarily adverse fate, however—so extraordinary, indeed, that it makes one almost wonder whether there was not from the very dawn of history a curse upon the sexual instincts of Europeans—the Arctic pattern of clothing for both sexes, the trouser, became the garment adopted by the men in all temperate climes populated by Europeans, while the women, who might well have adopted the Arctic pattern of clothing without injury to themselves, were somehow left with the tropical pattern, i.e. the skirt, kilt, long tunica, or stola. If differentiation was necessary at all, it seems strange that here, at these important sartorial cross-roads, the wrong choice should have been made. At all events, it *was* made, and almost all European males and their cousins and kinsmen overseas have thus come to wear the worst garment that could possibly have been selected from the standpoint of hygiene, virility and, indirectly, female happiness. With the exception of the modern Greek peasant and the modern Scot, all European men do themselves injury every time they dress for the day's duties.

In addition to being extremely ugly, the trouser is essentially a non-male garment, i.e. a garment unfit for men to wear and appropriate only for the female; and it is simply one more of the innumerable errors of taste which Europeans seem to have been doomed to commit ever since the grossly over-rated Greeks started them on the road to decline.

It must be obvious to everyone why the trouser is an ugly garment—not so, however, why it is specially injurious to the male.

The reason is one which will soon occur to anybody who chooses to observe the males of other mammals than man.

He will find that, unlike the males of many other orders, the males of mammals all have external testicles, which have left the region of the abdomen, and become suspended in a receptacle outside it; and that this receptacle, the scrotum, is, compared with the rest of the animal, comparatively naked, often devoid of hair, and, in the case of horses and cattle, actually devoid of the thick leathery coat.

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What *a priori* conclusion suggests itself from these observations?

Clearly that the function of the testicle in mammals is best performed not only away from the normal heat of the abdomen, but also actually in a position and in a receptacle which allows of a lower temperature than is required by the rest of the body.

How then does the trouser defeat Nature's arrangement?

By restoring to the neighbourhood of the testicle, if not the constant temperature of the abdomen, at least a degree of heat closely approximate to it; for, by the time the region of the fork has warmed after the donning of trousers, which retain the heat radiated by both the abdomen and the thighs, a temperature is soon generated which is not far short of that in the abdomen.

It has already been suggested by one or two investigators that the optimum temperature for spermatogenesis is below that of the abdomen¹—hence the normal exposure of the testicles outside the region in the lower mammals—and experiments carried out by Dr. Fukin (not yet confirmed, it is true) seem to show that a comparatively slight increase in temperature applied to the scrota of both rats and rabbits has sufficed to produce regressive changes in the seminiferous tubules.²

Thus there would appear to be confirmation of the *a priori* conclusion that constantly over-heated scrota and sterility are related, and that, in sub-acute cases, constantly artificially warmed scrota may be suspected of causing varying degrees of decline in sexual vigour. If this is so, and there seems little doubt that it is, it is impossible to surmise how much damage has been done to each generation of males for centuries in temperate climes by the wearing of trousers and of the close and heavy leg-garments that preceded them. Combined with the factors causing frigidity and sexual sub-parity in the female, and the other factors enumerated which have exercised a preferential selection of males with sexual sub-parity, this grave sartorial mistake in males has probably done much towards bringing about the state which Gini has described as a decline in the genetic instincts.

Nor should it be supposed that the earlier fashions for men,

¹ F. A. E. Crew is one of these. See his INTRODUCTION TO THE STUDY OF SEX (London, 1932, pp. 117-118). Also Dr. G. L. Moench (LANCET, 22.3.30) and Dr. Gregorio Maranon (THE EVOLUTION OF SEX, London, 1932, p. 134).

² B.M.J., 13.10.28, p. 654. Remarkable as it may seem, Hippocrates, who presumably did not know the scientific reason why trousers are deleterious to male sexuality, ascribed the reputed impotence of the ancient Scythians partly to their habit of wearing trousers. (AIRS, WATERS AND PLACES. Trans. by W. H. S. Jones, London, 1923, XXII.)

THE KILT THE BEST MALE GARB

before trousers became universal among whites—such garments as the short breech, trunk-breeches and breeches—are any better ; for although perhaps less offensive æsthetically, they were equally injurious, if not more so, from the standpoint of virility.¹

The ideal lower garment for men, therefore, there can be little doubt, would seem to be the kilt, or some other convenient modification of the flowing robe, open at the knees or calves, which the males of ancient civilizations were wise enough to wear. Since, however, in our neighbours and friends, the Scots, we have a people who have wisely adopted a sane lower garment for men,² why on earth we should not be sensible enough to emulate them, it is difficult to see. Meanwhile, if it is necessary to have differentiated garments for the sexes and women choose to go into trousers, no one can reasonably wish to prevent them ; for the garment, ugly though it is, is certainly much more theirs than ours ; it cannot injure them, and it is admirably calculated not to dissimulate their pelvic development.

¹ At all events trousers must be a very ancient garment for men in Europe, for we are told that when Cæcina Alienus returned from the north of Europe (A.D. 69) he offended the Romans by addressing them in a plaid and drawers or trousers (*braccæ*), the latter being regarded by the Romans as characteristic of barbarians. (Tacitus, HISTORIES, II, 20. Oxford translation, London, 1854).

² The kilt was not retained by the Scots to preserve virility, but simply owing to the accidental circumstance that walking through wet or dew-laden heather is not practical in trousers.

PART III
MAINLY INFERENCES FROM PARTS I AND II

CHAPTER I

THE DESIRABLE MATE (MALE)¹

Age. Balzac said that at 40 a man reaches the last year when he can contemplate marrying a young woman.² In England, 45 to 50 would be nearer the limit. Beyond that age there is, for the girl, not only the risk of encountering a certain un-savouriness in her mate (through declining functions, poor teeth, etc.), but also the danger of his prompt demise, through the strain of marriage with a young woman, not to mention his temper aggravated by jealousy. In a dialogue between Gautama and a deity, for instance, we find this passage: "The man who, past his youth, brings home a woman with breasts like the timbaru fruit, and for jealousy of her cannot sleep, that is the cause of loss to the losing man."³

Manu said that a man should marry at 24 to 30,⁴ while the *puranas* said from 20 to 25.⁵ Hesiod, the wise old poet of Bœotia, said 30 or thereabouts was the proper age for the Greeks,⁶ and his later kinsmen, who were observant of Nature's laws, thought it highly improper for people of the same age to marry, "for the vigour of man endures much longer,"⁷ Aristotle thought that, as a man's body reaches perfection at 37, he should, at that age, marry a girl of 18.⁸

The Romans, essentially a military people, like the Spartans, encouraged, as the latter did, much earlier marriages. Their jurists set the age at puberty, i.e. 14 for the male and 12 for the female; but the ceremony was rarely celebrated before the assumption of the toga, which occurred at various ages from the 13th (Caracalla) to the 16th year (Cicero).⁹ Subsequently, in

¹ The various aspects dealt with are arranged alphabetically to facilitate reference.

² LA RECHERCHE DE L'ABSOLU.

³ The SUTTA-NIPATA (VI, v. 20).

⁴ L.M., IX.

⁵ Capt. A. Pillay (op. cit., S.R.C., p. 84).

⁶ WORKS AND DAYS, 695-702.

⁷ Euripides: TRAGICORUM GRÆCORUM FRAGMENTA (2nd Ed., A. Nauck, Leipzig, Frag. 24): "It is a bad thing to marry a young man to a young woman, for potency remains with the male for a longer time and the youth of a woman deserts her form more quickly."

⁸ POLITICS, VII, xvi, 1335d.

⁹ P.L.R., pp. 29 and 128-130.

THE CHOICE OF A MATE

the hope of purifying the morals of the people, Augustus legislated against unmarried men between 20 and 60, and unmarried women between 20 and 50, and against childlessness in men over 25 and in women over 20.¹ But this was late in Roman history.

The Jews, as we have seen, also encouraged early marriages. Although the MIDRASH set the man's age at from 30 to 40, the MISHNAH says 18, and we know that the old Talmudic sages thought it hardly possible for a man to be anything but vicious or psychopathological if he were unmarried at 20.² In the east of Europe, to this day, marriages of Jewish boys of 15 or 16 are not at all rare.³

In ancient Peru men had to marry at 24,⁴ while in mediæval and sixteenth and seventeenth-century England the age was much lower. Fourteen for boys was quite common; often they married earlier, although they did not necessarily consummate the marriage before 14. Thus Maurice, the third Lord Berkeley, born in 1281, was married in 1289 to Eve, daughter of Ewdo, Lord Zouche, "and was by her made father of Thomas, his eldest son, before he was 14 years old himself. Neither was his wife above that age".

Maurice, the fourth Lord Berkeley, was married in 1338 to Elizabeth, daughter of Hugh, Lord Spencer, then 8. But he had no issue from her till twelve years later. William Essex, aged 10, was married in 1487 to Elizabeth Roper, aged 11.⁵

And these were not isolated cases. Such marriages were taking place all over the kingdom and in Scotland as well; but the practice, though defended by learned jurists,⁶ was rooted in laws and customs which have now lapsed, and must be regarded as exceptional, at least as far as the male is concerned.

The German Civil Code lays down 21 years as the marriage age for men,⁷ and in England we now regard this age as about the minimum desirable age at which a man can marry.

What conclusions are to be drawn from the above conflicting data?

In the first place, while it is well to bear in mind that the Greek idea of the unnaturalness of marriages between couples of the same age is very sound, and that a girl is, as a rule, much

¹ *Ibid.*, p. 75.

² See Note 3, p. 32.

³ Van der Horst (*op. cit.*, p. 32).

⁴ Garcilasso de la Vega (*op. cit.*, I, p. 350).

⁵ C.M.D.R., pp. XXVII, XXVIII and XXXIII.

⁶ See defence by Judge Swinburne (1560-1624), *ibid.*, p. xliii.

⁷ M.A.R., p. 493.

SENIORITY IN HUSBAND DESIRABLE

happier with a man considerably her senior and can more easily make him happy, we cannot now unfortunately carry this practice to the lengths advocated by Aristotle, because in modern civilization there are not the sound institutions which in ancient Greece enabled a man to remain safely unmarried and yet sexually satisfied until well on in the thirties.

It is, of course, undeniable that a sound girl's sexual instinct, as also her desire to reverence where she loves, both direct her to her senior. As Shakespeare so wisely says :—

“ Let still the woman take
An elder than herself ; so wears she to him,
So sways she level on her husband's heart ;
For women are as roses, whose fair flower
Being once displayed, doth fall that very hour.”¹

There are cogent reasons for this. In the first place, the girl of from 15 to 18 is normally so much senior both physically and mentally to a youth of her own age that she cannot associate with him and feel that support, that strength and that vigour, intellectual and physical, which her instincts need.

Secondly, the youth of her own age, who has the requisite relative seniority is so rare and such an oddity as to be usually undesirable.

Thirdly, women age so much more quickly than men, that a marked disparity of age at marriage, even if it amounts to fifteen years, is much more normal than the majority of people, in England at least, suppose.

It is extraordinary that the nubile Anglo-Saxon girl will not see this, more particularly as her unwillingness to do so is purely intellectual and acquired from the false values that surround her. This is more especially so in the working classes, where an absurd superstition—it cannot be given a more dignified name—against any disparity of more than two or three years, has somehow acquired so strong a hold upon the female, that a man even ten years a girl's senior is classed as “ too old ”. If only people understood how much more easily happiness and fidelity are secured for both parties to a match by a minimum of ten years' seniority in the man, the perplexity now prevailing in regard to the increasing domestic disharmony in Anglo-Saxon countries would be dispelled, and a wiser practice would be adopted.²

¹ TWELFTH NIGHT, II, 4.

² See for partial confirmation F.I.L.T., p. 49, Table XI. Among the unhappily married there were only 8, and among the happily married as many as 14 whose

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The celebrated eugenicist, Dr. Fritz Lenz, allowing for the modern European circumstances mentioned above, says a husband should be senior by at least five to ten years. He deplores the marriage of people of the same age, which he maintains is promoted by the comparatively recent University life of both sexes in Europe and America, and yet he sees, as I do, the damage to body and soul that may overtake a man who, in modern conditions, continently waits too long for marriage.¹ Dr. August Forel says: "The husband should be older than the wife, on the average from six to twelve years. This point is very important if a monogamous union is to be lasting."²

Three contributors to the symposium on WHOM SHALL I MARRY? advocate from five or six to ten years' seniority in the husband,³ and Dr. Van de Velde, the celebrated authority on marriage, recommends five to seven years.⁴

This point of view, moderate as it is, seems unassailable, and although I incline to Aristotle and am convinced that the majority of women would be much happier if the disparity he advocates were observed, I see the folly of insisting on it in Europe, and above all in England to-day. For, as things are, the average unmarried man of 35 or more, can, as Dr. Lenz points out, hardly fail to be objectionable in some respect, from the standpoint of a healthy girl of 15 to 18.

Such men, says Dr. Lenz, "largely consist either of confirmed bachelors, sufferers or ex-sufferers from some venereal disease, psychopaths [if they have been chaste], people of weak passions, homosexuals, or else divorcees, who are to be taken with caution."⁵

No wise girl to-day, therefore, should accept a bachelor of 35 or over too readily. If he has had sexual experience, she should make sure of his soundness, and if he has had none, she should always ask herself these practical questions: "What has he done all these years? Has he repressed his passions and is he therefore a neurotic? Has he expressed his passions auto-erotically and

husbands were over 10 years older than their wives. Among the unhappily married there were 14, and among the happily married 2, whose wives were over three years older than their husbands. And of 5 couples in which both partners were under 21 at marriage, 4 were unhappy, i.e. 80 per cent.

¹ M.A.R., pp. 496 and 497.

² THE SEXUAL QUESTION (London, 1908, p. 428).

³ W.S.H., pp. 51, 93, 96.

⁴ I.M., p. 275. Keyserling also favours seniority in husband and suggests thirty as a good age for marriage in the male. (B.M., p. 33.)

⁵ M.A.R., p. 494.

DRAWBACKS TO OLDER MAN

developed a narcissistic, probably guilty and, therefore, semi-repressed attitude to sex? Or has he had no passions, or hopelessly weak ones, in which case he is merely impotent or almost so?"

There is a fourth alternative—as a man of passion he may have sublimated his sexual impulses by an overpowering and absorbing interest other than sex (religion, art, horse-riding, science, athleticism, *frantically pursued*), and thus diverted his energy into other channels. But in that case, the years of waiting will, according to the intensity of his sublimation, have left his sexual potency more or less impaired.

If, being passionate, he has expressed his sex in normal heterosexual intercourse, he is a better man for marriage than the man of no sex experience, but he may have contracted some disease which, although cured, has marred his pristine purity.

The two most common venereal diseases are gonorrhœa and syphilis. Although the former may appear to have been cured, it is insidious in the sense that "the germs of the disease may lie in some concealed part of the organism and continue to flourish there without their host being in the least aware of their presence."¹ No marriage should, therefore, be consummated with a confessed sufferer from this disease before consulting a competent medical man, as it is a well-known cause of sterility.²

Syphilis, which is not so common as gonorrhœa, can be wholly cured, and it may be regarded as being so when, the infection having occurred three years back, no symptoms have appeared (after adequate treatment) for a period of eighteen months, and repeated blood-tests have given negative results. But, even so, a doctor should be consulted before marriage.³

Thus the most acceptable man of 35 or over is really the widower; but as all eligible men are not widowers,⁴ and marriage is an urgent need for the healthy young woman, she must, as a rule, content herself with a younger man, and not aim deliberately at one who is her senior by over ten years.

¹ DIE GATTENWAHL, by Dr. Max Hirsch (Leipzig, 1922, p. 6).

² B.M.J., 13.10.28, p. 653. Kenneth Walker, F.R.C.S., says: gonorrhœa "as a cause of sterility is widely recognized". According to Drs. C. Mayer and L. Hoffmann, the male is indirectly responsible for most of the infections resulting in female sterility. (B.M.J., 9.3.29).

³ Max Hirsch (op. cit., p. 8).

⁴ Widowers may have children, and as the decent, passionate woman cannot be a good step-mother (only women of tepid passions can be that), a girl should not be too eager to enter a situation which may make her incur the reproach of a stupid, romantic world, even if she is sensible enough not to reproach herself for disliking

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This would mean that to-day a girl of 15 to 18 must look to a man from about 25 to 28 as her best mate. And, from my very intimate knowledge of the modern young Englishman, I can assure such a young woman that her risk of encountering a man of this age with a history of cured venereal disease is much more remote than that of finding a mate who is either a psychopath, an auto-erotic, or alas! merely a passionless saint.

Three experienced American judges have expressed the view that there is "more chance of successful marriage if both the principals are young."¹ I think this is true. But "young" does not mean the same in terms of years for men and women. If a girl of 14 or 15 marries a man of 25, both are young, the two are ideally matched, and the marriage is likely to be a very happy one. But the word "young" obviously means something different in each case.

Unfortunately, there are in Anglo-Saxon communities so much ignorance about the realities of sex and marriage, and so much malicious prejudice against the early marriage of girls, that nowadays, as a rule, we stray very far from the ideal disparities, and even regard with equanimity the monstrous practice of marrying young men to their seniors in years, which is about as insane as anything modern can be.² But there are signs of a change in this direction, and one of the principal contributions to it, against the unconscious jealousy and manichæism of Anglo-Saxon matrons and old maids, and Anglo-Saxon fathers of daughters, who constantly agitate for the age of consent to be increased, is, it may be hoped, the corresponding section to this one in my chapter on the Desirable Mate (Female).³

her husband's progeny of another bed. For an explanation of this for people to whom it is not obvious, see W.V., pp. 312-313.

¹ M.M., p. 51. Dr. V. C. Pedersen (op. cit., p. 187) says: 20 in women and 22 in men is the latest age for marriage. This is right, except for the man.

² In the Registrar-General's Statistical Review for 1928, for instance, we find that 21 women of 30 married youths of 20; one woman of 30 married a youth of 17; while another of 38 married a youth of 19. Two women, 40 and 41, respectively, married youths of 20; and 17 women between 40 and 51 married men of 22. A few women between 57 and 69 married men of between 24 and 34, and women of 70 and upwards married men of 35, 37, 40, 44, 48, and 50. It is noticeable that the British matron and the meddlesome Anglo-Saxon spinster, whose principal motive to interfere is always sex-jealousy, make no fuss about these monstrous cases, because they know that much sexual joy cannot be got out of them. And yet, unless a youth suffers from a graophile complex (a morbid love of senile females) nothing can excuse such a large number of misalliances in one year.

³ This section on age should not be considered without a study of the corresponding section in the next chapter.

MACAULIFFE'S TYPES

Body-Build. Four or five authorities on this subject, apart from Kretschmer, have now to be mentioned and conclusions drawn.

Mac Auliffe, condensing the results of his predecessors in this field, distinguishes four desirable types (Fig. VII) :—

(1) The *Muscular*, e.g. the Canon of Polycleitus and the Apollo Belvedere.

(2) The *Respiratory*, e.g., the Borghese Gladiator, the Venus of Arles, Michel-Angelo's David, the boxer Carpentier, and the runner Kolehmainen.

(3) The *Digestive*, e.g., the Venus of Cnidus.

(4) The *Cerebral*, e.g., Cæsar, the Emperor Claudius, Goethe, Victor Hugo, and Pasteur.¹

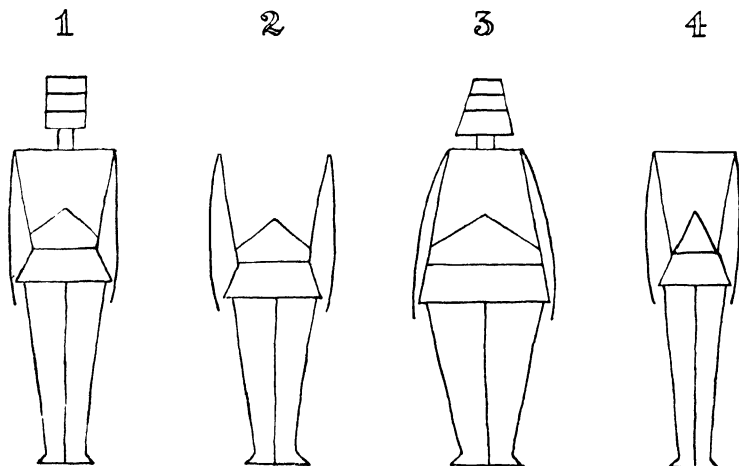


FIGURE VII

These are all healthy and desirable and should not be assimilated too closely to Kretschmer's types, without qualification.

The first is described as "a resilient (springy), elegant type, of 7 heads to the body", whose lowest ribs should be at a distance of two fingers' width from the point of the hip, whose face is equally wide throughout and whose trunk is evenly proportioned.

The second is broader-shouldered and taller than the former, the xiphoid angle² is more acute and the muscles more attenuated.

¹ T., pp. 46, 50, 51, 58, 63, 66-78. The diagram is after MacAuliffe.

² The xiphoid angle, or costal arch, is the angle formed by the lower and the a-sternal ribs and the sternum.

THE CHOICE OF A MATE

Only one finger's width separates the lowest ribs from the point of the hip, the middle segment of the face is the broadest, and the thorax dominates the trunk.

These two, says MacAuliffe, "are the leading types of humanity", and in them the preponderance of one feature does not imply the amorphousness of any other.

The third type is "free from hollows and bumps" (i.e. sleek). In the female "the hips are broad, high, the shoulders narrow, and the thorax squat. . . . The jaws are firm and the lips everted." . . . The modelling of the body is softened by the adipose covering; the lower segment of the face is widest, and the abdomen dominates the thorax.

In the male ample curves reveal no corners or bumps. Sleekness with suppleness is typical. The form is attractive and harmonious throughout.

Neither male nor female of this third type is pyknic.

The fourth, which MacAuliffe says is very rare in Greek antiquity, is the type towards which "civilized mankind as a whole seems to be tending". The cranium dominates an orthognathous face of medium size. The body is harmoniously proportioned, and, in the finest examples, exhibits good muscular and visceral development.

"No matter what may have been said to the contrary," says MacAuliffe, "great intellectual power is usually associated with a finely-built and well-modelled body."

These four ideal types "are endowed with cellular structures which respond adequately to environment. Stasis is reduced to a minimum and they reveal the fewest deformities." They enjoy a maximum of resilience, and hardly change from adulthood to death. With sound instincts, they generally achieve superior adaptation, and their decline, which is but a progressive diminution of activity, usually culminates in a rapid end.¹

In three other less-highly evolved types—the *primitive*, the *regressive* and the *morphologically irregular* types—in whom traits overcome in the first four reappear—MacAuliffe finds the criminals, the constitutionally morbid, and mentally unstable.

In the latter of these three groups are included equivalents to Kretschmer's schizoid-asthenic and cycloid-pyknic, which MacAuliffe calls the *Flat* and the *Round* type respectively.

The first, a dehydrated (dry) type, is more elastic and economically organized. It is thin, active, sensitive, quicker in

¹ *Ibid.*, pp. 38-99.

LEPTOSOMES AND EURYSOMES

movement and more nervous than the second, and usually sober. But it is irritable, easily falls ill (T.B. particularly), or breaks down, especially when ill-adapted, which it often is, and it frequently becomes a "down and out".

The second is unelastic, hydrated (not a dry type), slow-moving, not very sensitive, corpulent, bulky, and accepts its relation to environment apathetically. MacAuliffe places Balzac and Renan in this class.

The ill-favoured of both types tend to be asocial and ill-adapted.¹

Otherwise Kretschmer's description of the schizoid-asthenic and the cycloid-pyknoid may be followed for these types respectively. But the alert reader will already have seen that they are but degenerates of the first group of four, and therefore that Kretschmer with his healthy schizothyme and cyclothyme, together with his morbid examples of each type, really covers all MacAuliffe's ground.

Weidenreich finds two main types—the leptosomatic and the euryomatic—whose characteristics he tabulates as follows:—

CHARACTER.	LEPTOSOMES.	EURYSOMES. ²
Morphology	Long, narrow	Short, broad
General Impression of Form	Tall, slim	Short, squat
General State of Nutrition	Inclining to thinness	Inclining to fatness
Trunk	Long and narrow	Short and broad
Limbs	Long and slender	Short and stout
Neck	Long and thin	Short and thick
Shoulders	Drooping	Straight and raised high
Shoulders (breadth)	Narrow	Broad
Chest	Long, narrow, flat	Short, broad, deep
Chest circumference	Small	Large
Ribs	Drooping	Raised
Xiphoid angle	Acute	Obtuse
Belly	Always less in girth than chest	Also, but difference slighter
Navel	Midway between end of sternum and symphysis ³	Below midway between these points
Hips	Narrow	Broad
Head in general	Long and narrow	Short and broad
Face	Long, oval (ellipse?)	Circular (full moon)
Brow	Narrow, lofty	Broad, low
Space between eyes	Small	Broad
Palpebral fissure	Wide	More like a slit
Nose	Prominent, long, narrow, straight or convex	Flat, short, broad, straight or concave
Mouth	Small	Large
Lips	Everted	Thin
Chin	Pointed, narrow	Round and broad

¹ *Ibid.*, 131-197.

² R.U.K., p. 48. This is but an extract of the complete table.

³ This is the "symphysis pubis", or pubic arch, the small bone joint in the front of the pelvis.

THE CHOICE OF A MATE

He demonstrates very cogently that these two types run through all the races of mankind, and are not, as has been asserted, rooted in race, although one race may incline more to one than the other.

He finds MacAuliffe's Cerebral in both the leptosomes and the euryosomes, and suggests Schopenhauer and Hebbel as examples. We may see Kretschmer's schizoid-asthenic and cycloid-pyknia in Weidenreich's types, provided that we remember that they cover all the healthy and unhealthy of each class.

Weidenreich claims that urban conditions favour leptosomes and rural euryosomes, and he believes, as Lubinski does, that this is due to muscular work shortening the stature. He thinks a person's type may change during lifetime; and, following Stockard, argues that seaboard are more leptosomatic than inland, populations, owing to the iodine in the sea stimulating the thyroid gland, which has "the most important influence on growth".

Women, he thinks, tend to be more pyknic or euryomatic than men.¹

Stockard calls the two types *linear* and *lateral*; he thinks they are distributed through the different races, and defines them as hyper- and hypothyroid respectively.

"The linear type," he says, "is faster growing, high metabolizing and thin, but not necessarily tall. The lateral type is slower in maturing and is stocky and rounder in form."²

Weidenreich's description of his leptosome follows Stockard's linear type fairly closely, except that in the latter "the lower jaw is small and narrow, and usually not strongly developed. The teeth are, as a rule, crowded and somewhat ill-set . . . the shoulders are square and high and angular." Stockard adds: "Persons of the linear type are usually far-sighted, though not abnormally so. . . . Usually and particularly as children, they are underweight for their height. . . . They arrive at puberty early . . . and differentiate rapidly. . . . Their skin is thin and sensitive, so is also the epithelial lining of their digestive tract. . . . They are, as a rule, active, energetic, and nervous, quite self-conscious, and thus constantly exerting considerable nervous control."³ When in normal health, they rarely laugh loud, when

¹ *Ibid.*, pp. 46, 64-169. Max Hirsch thinks women incline more to the asthenic type (*Z.P.F.*, p. 15). But, as we saw in Chap. III, this is a modern and chiefly northern tendency, and should not be regarded as normal.

² *P.B.P.*, pp. 278-285.

³ See pp. 267, 315 and 316 *supra*.

LINEAR AND LATERAL TYPES

suddenly shocked they resist the reflex jump, and they never scream. . . . On these accounts the linear type passes for cool and calm with steady nerve, while, as a matter of fact, the body is almost constantly held under nerve control and is actually nervous in the common sense."¹

This is obviously Kretschmer's healthy schizothyme and Weidenreich's leptosome.

Weidenreich's description of the eurysome also follows Stockard's "lateral" fairly closely, except that in the latter, we find, in addition, that "the teeth are not crowded and are usually smoothly set, the lower jaw is large and strongly developed . . . the shoulders are smooth and sloping . . . the eyeball is so shaped as to be near-sighted . . . this type is well rounded and overweight for its height . . ." and unlike the linear, fluctuates in weight. . . . "The type arrives at puberty a little later than the linear and is slower differentiating."²

"The initial reaction of the linear type," says Stockard, "to any suggestion is apt to be contrary or negative . . ." that "of the lateral type positive".

The linear type is more adventurous, eats lean meat and generally high protein diet with little fat or sweet. The lateral type is more inclined for well-pondered plans, with a higher regard for details and preparedness. This type likes a high carbohydrate diet.

"The two types are more clearly differentiated in men than in women,"³ and Stockard, like Weidenreich, says women are more lateral (pyknic, eurysome) than men. He thinks environment, i.e., the *plus* or *minus* of iodine over long periods determines the types, and the latter may change during life, though the young adult is the best example of each type.⁴

Dr. F. G. Crookshank, after reviewing the literature, produced a useful table of equivalents, of which the following is an extract :—⁵

AUTHOR.	TYPES.			
De Giovanni, 1877 ..	Phthisic	Athletic	Plethoric	Cerebral
Sigaud, 1908	Respiratory	Muscular	Digestive	
Bryant, 1913	Carnivorous	Normal	Herbivorous	
Stockard, 1923 ..	Linear		Lateral	
Weidenreich, 1927 ..	Leptosome		Eurysome	

¹ P.B.P., pp. 285-287.

² *Ibid.*, pp. 288-289.

³ *Ibid.*, p. 289.

⁴ *Ibid.*, pp. 289-293.

⁵ *Op. cit.*, pp. 458-459. This table is based on MacAuliffe's (T., p. 43): but I have modified it slightly.

THE CHOICE OF A MATE

AUTHOR.	TYPES.			
MacAuliffe	Dehydrated Flat	Muscular and Respiratory	Hydrated Flat	Cerebral
Russian School	Asthenic	Normal	Apoplectic	Infantile
Endocrinologists	Thyroidal	Pituitary	Hypothyropituitary	
Clinicians	Graves Disease	Acromegaly	Myxœdema and dyspituitarism	
Kretschmer	Asthenic-schizoid	Athletic-schizoid	Pyknic-cycloid	
Jung	Introvert		Extravert	
Cervantes	Don Quixote		Sancho Panza	
Shakespeare	Hamlet	Othello	Falstaff	Highbrows
Contemptuously	Cranks, Fakirs	Boxers, Brutes	Boozers, Gluttons	

The careful reader, who has traced the common factors in the theories of types above, including Kretschmer's and Jung's, should have little difficulty in drawing the right conclusions.

We are, alas! so much accustomed to the abnormal to-day, and perverted enough to think it "interesting", that the normal of the above data and arguments may not be instantly apparent.

If, however, we allow what we have read to relate itself to all we have seen in the masterpieces of sculpture, in the best specimens of native races encountered abroad or studied in books of travel or ethnology, and in the finest examples of our own people, what are we forced to conclude?

Let me put it in a sentence: That the desirable type of man is a healthy leptosome, with a frame sufficiently robust and well-clothed with muscle, and with a skin sufficiently tonic and well-nourished, to enable him to react without hyper-æsthesia, irritability, or undue haste, to environment, and yet sensitive and alert enough to enable him adequately to grasp his environment and master it. Not as heavy as an athlete or a professional heavy-weight boxer, but naturally wiry and slim without being mercurial, his body gets out of any scrape, and wriggles through any crevice. This is the thoroughbred male, resilient, agile, powerful, recuperative, resourceful, fleet, fiery and essentially sane. Brave because he has confidence in his natural equipment, even-tempered because he is strong¹ and every pinprick is not a stab, constant because his character is stable,² objective and,

¹ See Balzac: LES PATSANS, "*Comme tous les êtres réellement forts, il avait l'humeur égale.*"

² See D.A., p. 9: "*Plus un caractère est fort, moins il est sujet à l'inconstance.*"

IDEAL MALE TYPE

therefore, unlikely to be a fanatic or a crank, because his soundly functioning organism is not constantly drawing his attention inwards, ardent because his health is exuberant, and kind because his self-confidence inclines him to protect, he is the norm of all ages and races. He has been produced and triumphed everywhere and easily won the admiration of rulers, artists, and women.

Any tendency to overweight, or to asthenia, to adiposity, however slight, or to thinness, however faint, is a step towards the abnormal in body and mind, a sign that the ductless gland balance, or something else, is wrong ; and when once the nature of the wrongness is determined, the facts given above should enable the reader to know what to expect from the wrongness she has detected.

Dr. E. Miller, who appears to have covered the whole ground (except perhaps Weidenreich), reduces the problem of types also to the question of normality, and arrives at a conclusion with which, up to a point, I agree. He says : " The centre of gravity of our norm of human behaviour lies nearer to the cyclothymic reaction than it does to the schyzophrenic ", and he maintains that the muscular type of MacAuliffe (the Canon of Polycleitus) has " many pyknic components ".¹

If this means that the schizothyme is always on the too thin side, and, therefore, inclined to be irascible, negative, fussy, over-sensitive, self-conscious, fanatical and possibly sadistic, and that, therefore, a dash of the pyknic is essential in every desirable normal man, I think this means very much the same as what I have said above, and it describes a type that has figured as the ideal of the best cultures. It is probably the type on which six thousand years ago Egyptian civilization was built,² and one which most of us instinctively conjure up when we think of a fine youth. The nearest approach to it in modern sculpture is, I believe, Rodin's *L'AGE D'AIRAIN* ; but it appears again and again in ancient Egyptian drawings and sculptures. A woman left to her instincts will usually pick out such a man rather than the " strong man " of the ring, and the type is the favourite of the deeper psychologists.

Gustav Frenssen, in one of his novels, describes certain essential features of the type in the character of Dieter Blank, emphasizing the fact that he gave the impression of being well-braced, and of walking, as it were, on springs.³ But the finest

¹ T.M.B., pp. 31 and 98.

² The healthy Mediterranean type.

³ OTTO BABENDIEK (Berlin, 1927, p. 940).

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tribute to the type has been paid by Paul Bourget, as follows :—

“ Of those men who are lucky with girls, and whom I have studied physiologically, sometimes with envy . . . 80 per cent have always been wiry rather than sthenic, slim and supple rather than athletic. All of them had that temperamental core which harbours the vital force. They all ate and digested admirably. They also possessed that indefinable capacity of active adaptation which is dexterity, deftness and bodily skill ; and almost all of them possessed some wholly physical talent—they either danced well, rode well, or shot well. . . . The attractions that mark the professional lover actually reside neither in the cut of his clothes nor in the material of which they are made, but in a sort of animal grace or charm, which cannot be acquired, and which age cannot destroy.”¹ And he mentions Lamartine as an example of the type.

Character. This, as we have seen, goes with morphology to a great extent (see description of ideal type, pp. 398–399 *supra*), and in selecting type, character is necessarily selected too. It is above all, important to try to get away from the tawdry characteristics which the popular Press, hearsay, and shallow fiction exalt as chiefly desirable, i.e. “ a sense of humour ”, so-called “ unselfishness ”, and “ sportiness ”, which, even if they were of value, are not necessarily manly ; and to concentrate on those manly qualities which the Age neglects and even depreciates—will-power, consistency, leadership, resolution, good taste, discernment, self-control, a capacity for self-discipline rather than for fellow-discipline (the man who cannot discipline himself is more prone to exercise tyranny than the man who can), sound judgment (the prerequisite of justice), and ambition, free from overweening aspirations.

Do not be put off by a certain tendency to extravagance in the male. Unbecoming as it is in a woman, remember that it is really a counterpart of the male’s essentially katabolic nature, and, as that profound psychologist, Marcel Proust, maintains, “ is in itself the proof of a rich personality,”² (“ rich ” here meaning richly endowed psycho-physically).

Remember that a good deal of the degeneration of the modern

¹ P.A.M., pp. 67–68. See also P.F.M., p. 51, where Heape describes the ideal male thus : “ He should be lean and spare, clean-limbed and muscular, clear of brain, quick of action ; and so, from boyhood, he should develop these qualities.”

² LES PLAISIRS ET LES JOURS (*Mondanité et Mélomanie de Boward Picuchet*). Meanness in a man is actually a suspicious sign, because it indicates the female anabolic tendency, which goes with a feminine morphology.

THE TEST OF MALENESS

Anglo-Saxon male is due to the fact that, for generations, we have been content to class as "manly" the man who was brave in a military sense and proficient in sport, and to overlook other qualities more essential to the modern civilized male, which were frivolously taken for granted if he had a good sports or games record. The latter is not unimportant, because, as we have seen, success in sport and games depends to a great extent on good health. But it is a mistake to give it undue prominence. And as for bravery, although it is essential in a male, it is such an elementary male quality, and found so far back in the evolutionary ladder, that to argue, as people have argued, that the bravery shown in the late war proved that modern man was not degenerate is to misunderstand the whole problem of degeneracy and progressive evolution.¹

A good test is a man's relationship to his womenfolk and theirs to him. Do his sisters respect his judgment? Do they lean on him, or have they grown up in an atmosphere of contempt for the male? Does he sway them by his natural ascendancy or by wiles? Does he practise what he preaches, i.e. if he believes in male leadership, is there a single decent woman who has ever been known to follow him willingly and absolutely?

Remember that, although a girl's self-esteem may be flattered by associating with a man whom she can turn and twist at will, she is happiest in the end with the man on whom she can rely and who has the personality described above. This, of course, involves intelligence. As things are, however, after two thousand years of the hot-house forcing of intellect, brains have become so plentiful and cheap that it is important to bear in mind that brains without character (like education without character) are worthless, and may even be a doubtful asset. Remember, too, that the best brains, as we have seen, are found in the healthy.

Nowadays there is far too great a tendency to concentrate on unessential qualities, particularly in Anglo-Saxon countries.

Dr. Pedersen quotes two questionnaires circulated in 1914 by one of the leading American women's journals. The first, to mothers, asked for a description of the ideal husband for their daughters, and 98 answers dealt with "attributes which were unessential". Two expressed the wish that the husband might be a good father.

To another sent to 100 young women, 99 answers were returned, which "went into foolish details concerned with

¹ For a more detailed discussion of this important point, see M.A.I., Chap. VI.

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entirely superficial elements". One only stated "that she desired her husband to agree with her about the essentials of bringing up children"¹

On the other hand, the female readers of PHYSICAL CULTURE (U.S.A.) voted for the essential quality of a mate in the following proportions :—

Health, 20 per cent ; Finances, 19 per cent ; Willingness to have children, 18 per cent ; Looks, 11 per cent ; Disposition, 8 per cent ; Education, 8 per cent ; Housekeeping, 7 per cent ; Character, 6 per cent ; Dress, 3 per cent.

The girls of Brigham Young College, Utah, also voted as follows : Physical and Mental Strength, 99 per cent ; Abstinence from Tobacco and Alcohol, 93 per cent ; Moral Decency, 86 per cent ; Good Education, 50 per cent ; Finance as unessential, 72 per cent ; Ambition, 33 per cent.²

Here and there these results are good, but on the whole show a lamentable tendency to overrate non-essentials.

Finally, let it be understood that a good husband should be like a good wallpaper—something one can live with daily. Flashy, obvious qualities are, therefore, to be avoided in favour of the sterling though less immediately stimulating and dazzling qualities. (On this point, compare equivalent section in next chapter. For additional remarks on character see Chapter II, Part II, Section 14.)

Class. Same as self.

Complexes. We have seen that, where there is health and, of course, beauty, complexes need not preoccupy us. As, however, complexes may lead to awkward or tiresome behaviour, without necessarily inducing neuroses or functional disorders, it may be well to observe the few following rules :—

(a) Avoid a man with too deep-rooted a link to his mother, if it appears that this has become an obstacle to adaptation, or to a free and common-sense adult outlook on life.³

(b) Avoid a man who is very touchy or self-assertive or who insists on always being right. This may indicate deep-rooted feelings of inferiority, for which somebody, usually the wife, must ultimately pay.⁴

(c) Avoid a man who shows peculiar tastes, such as a love of

¹ Op. cit., p. 113.

² M.M., pp. 82-84.

³ C. J. Jung (B.M., p. 354).

⁴ For a fine description of a man with an inferiority complex see the "Brutal Man", by Theophrastus. (L.C., Character 15.)

MALE VANITY

displays of brutality, a love of horrors, a tendency to torment and tease everybody, including animals. A sadistic bent may be suspected.

(d) Avoid a man who is over-anxious about his person, uses scent, has his nails manicured, uses outlandish bath-salts, dresses too immaculately, and is always inaccessible, no matter how much you may try to penetrate his inmost being. Narcissism, or extreme self-love may be suspected, with all that this involves in subjectivity, introversion, stubbornness, inability to see another's point of view, etc.

(e) Avoid a man who habitually asks what so-and so said or thought about him. This denotes a lack of manly pride, a tendency to measure himself wholly according to his neighbour's estimate of him, and consequently indicates modesty, which is the inevitable accompaniment of vanity. The trait can be overlooked and need not mean undesirable qualities in a man, only if the person whose opinion is the object of his curiosity is his acknowledged superior and much depends upon it.

The reason why we should reject a man who is too much concerned about his neighbour's opinion of him is that such a person, in order to uphold his self-esteem, which in his case depends on his fellow-man's attitude towards him, will constantly try to seduce the latter to a high opinion of him, even to the point of posing, romancing and lying. This is suspicious and denotes a regressive attitude, i.e. an infantile complex. The world has become so vulgar that it prefers to deal with this vain-modest person rather than with the proud man who is concerned chiefly with his own measure of himself and is careless of the opinion of others. But if the equation, *vanity* = *modesty* is kept constantly in mind, mistakes will hardly be possible.

Department. How does the prospective mate sit? Does he droop, loll or sit huddled up in a chair? Or is he braced and straight when seated?

Poise is revelatory, not only of the prospective mate's degree of self-discipline and self-control, but also of the tone of his muscles and general constitution. Remember that those whose muscles are inadequate for a braced, erect pose, generally suffer from muscular weakness throughout, i.e. in their hearts, abdominal wall and viscera, etc., so that muscular weakness may be the source of a whole series of disabilities which middle age will probably reveal.

It is not generally known, however, that bad poise and

THE CHOICE OF A MATE

habitual wrong posture have a potent influence on health even when the muscles are sound and strong. The mechanical features of the human organism make it, up to a point, resemble any other machine; and in this sense no misuse, no habitual faulty use, can possibly go unrequited. It is fatuous to suppose, for instance, that the habitual doubling up of the abdominal viscera, or the pressing of them out of place, can leave their functioning unaffected. It is also fatuous to suppose that the thoracic viscera can be habitually constricted without dire effect on the heart and the respiratory function.

There is an ideal use of self, as I have shown,¹ and any departure from it must be paid for in the end.

How then does the prospective mate stand or walk? Does he stoop? Has he a marked hollow in the small of his back? Can you see his shoulder blades poking like pinions into the backcloth of his jacket? Do his hands tremble? Is he generally too stiff? (Almost always a sign of sexual repression.) Does he always lift one shoulder above the other?

These are all signs of faulty co-ordination and are abnormal.

Does he show a tendency to throw up his chin (a practice which in time will throw all his normal adjustments out)? And does he walk with the air of one who holds a commission to inspect the eaves of houses? If he does this habitually, inferiority feelings may be suspected, for which the peculiar poise is a postural compensation. It is the poise of many owner-drivers of cars, in whom it may have been induced temporarily by the awkward angle at which seats are fixed, but in whom it is also often a compensatory poise in the Adlerian sense.

Many people wrongly imagine that this poise is right and dignified, and they deliberately assume it, like the imitators of the "Gibson Girl" a generation ago, because they think it looks nice. Where it is assumed unconsciously, however, it is always a sign of inferiority feelings. But, whether deliberate or unconscious, it is equally injurious to the organism.

Education. To be considered only in so far as it does not proclaim a difference of class.

Erotic Disposition. Balzac was too serious a psychologist to indulge in remarks about marital relations merely for the sake of being salacious, and when he said: "In marriage, the bed is everything,"² he meant that in a world disastrously oblivious of

¹ See my HEALTH AND EDUCATION THROUGH SELF-MASTERY.

² P.M., p. 195.

STIGMATA OF IMPOTENCE

such things, it is important to lay stress on the need of physical harmony between couples.

Owing to the frantic flight from the body, promoted and abetted by Christian values, we have been too prone, particularly in Protestant and Puritanical countries, to neglect the physical side of marriage, or actually to vilify it. And yet, if we are realists, we know that nothing could be more important.

The Romans and the Jews rightly took this matter so seriously that they had criteria for determining the normal development of adolescents at puberty. Dr. Rossbach tells us that the Romans were not content with assuming that puberty had been reached, but actually checked their surmises by an inspection of all youths' bodies.¹ As to the Jews, the old Talmudic sages carefully enumerated the stigmata of impotence in the male, which might safeguard the bride from the misery of being united to a man unfit to be a husband.

Among the signs were :—

- (1) Absence of pubic hair at 20.
- (2) Absence of hair on the face.
- (3) Soft and smooth skin.
- (4) A soft, effeminate voice, etc.²

I have already enumerated many of the signs, but they can be summarized here. In addition to the Jewish data above, they are—a small head, undue length of the arms and lower limbs, or undue fatness, or cushions of fat over the hips, chest, and face, together with thin long lower limbs, possibly persistence of the thymus gland with generally infantile appearance, and finally small and infantile genitalia.³

Nor is it important to determine only potency in the mate. A *plus* rather than a *minus* is the quality to seek, because, as all young women ought to be told, fire is the essential prerequisite of happy and acceptable sexual relations. Nature herself points the way to this. Her lower creatures mate only during "rut", when desire is keenest, and in the cold-blooded fishes there is no such thing as a sexual embrace.

In their examination of a thousand marriages, R. L. Dickinson and L. Bean found that "Even where there were no children,

¹ UNTERSUCHUNGEN ÜBER DIE RÖMISCHE EHE (Stuttgart, 1883, p. 455).

² TAL., Jabmuth, 8ob. Some of the items are unprintable.

³ A girl's father or brothers should be able to see a prospective mate stripped and to discover stigmata of impotence, which the girl cannot discover for herself. See Note 1, p. 191 *supra*.

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complete unity in marriage depends on sexual unity,"¹ and their findings are confirmed by every experienced medical man.

"The physician knows," says Dr. Courtenay Beale, "that the cause of marital disharmony and divorce is almost invariably sexual discontent," and he adds: "Marriage, whatever else and however much more it may be, is essentially sex-union."²

"Nothing is more fatal to love," says Dr. Van de Velde, "than disappointment in sexual intercourse."³

"Unhappy marriages, which are so terribly frequent," says Dr. Bauer, "are usually due fundamentally to the lack of complete mutual sexual satisfaction."⁴

Such observations could be multiplied almost indefinitely.

It is, therefore, urgently necessary to persuade young women not to listen, against the dictates of their instincts, to elders who warn them that So-and-so looks too fiery or too sensual, or too "material" (this is the favourite expression of the British matron, who often uses it out of jealousy). Let all grown girls remember that the fireless, top-heavy saint crucifies not only his own flesh, but also his wife's.

Not merely the adequacy of a man's sexual attentions is important, but also, and above all, their form. Much has been written about this, as if a prescribed technique of sexual intercourse could replace sound instinct, or supplement it when it was lacking! Thus, I wholly agree with Dr. Esther Harding, when she writes: "The art of love cannot be practised successfully if it is viewed only as a technique—the expression of love must be a genuine expression of an emotion which is actually felt."⁵

For what young women should remember is that, even when a man lacks previous knowledge and experience, the ardour alone of his passions will prove the best initiator and the most inexhaustible inspirer. And without that ardour a whole library of books on love-technique cannot avail.

Another important point is that passion and vanity are mutually exclusive; therefore that a man of passion will, as a rule, forget himself and his self-esteem when he really loves. The vain man, however, always sets his self-esteem and the kind of figure he is cutting in a situation, before anything else. That is why vain

¹ T.M., p. 447.

² W.W., pp. 11 and 24. See also p. 36.

³ I.M., p. 270. See also S.H.I.M., p. 269.

⁴ W., p. 210. Also N.E., p. 116, where Bryk shows how the happiness of the negro marriage depends on adequate sexual relations, and how the negroes insist on adequate sexual congress.

⁵ THE WAY OF ALL WOMEN (London, 1933, p. 162).

PASSIONLESS MALES

people may usually be classed as lacking in passion ; for, if their sensibilities were ardent, considerations of self-esteem could not receive attention. This accounts for the majority of so-called "Don Juans". Their hunger for repeated successes with women is too often the outcome of an aching sense of inferiority (which makes them wish constantly to be reassured about their personal merit) for it to be too lightly inferred from their many affairs that they are moved by passion.¹

Nor is it merely a question of happiness. Health is also concerned, and Dr. M. Porosz has found that a husband's weak passion and sexual neurasthenia brings many young women with apparent ovarian trouble into the consulting room, although they turn out to be quite normal and their disorder—oöphoralgia erotica—is entirely due to the sexual subparity of their mates.²

The frequency of this condition in otherwise perfectly charming young men, is one of the tragic features of modern life, at least in the middle classes of countries populated by Anglo-Saxon stocks ; that is why grown girls should keep a sharp look-out for the external signs of coldness or inferior sensuality in their prospective mates, and, no matter how resolutely they have to resist them, prefer the young men who press for sexual intercourse, or at least for early marriage, and who apply all their energies to making themselves fit for the latter, before those who act as though next year, or Doomsday, would be soon enough.

Also do not let them be deceived by the man who constantly emphasizes his desire to have children. This is neither normal nor necessarily indicative of sexual ardour. Let them remember that his natural preoccupation is to desire the girl he loves. Children, no matter how welcome they may be, are merely a by-product of this mutual desire of a young couple for each other. When a man appears very anxious to have children, as such, two things may be suspected :—³

(a) Deep-rooted inferiority feelings, which he is hoping to smother by the triumph of exhibiting the results of his potency to the world.

¹ Stendhal saw this. He says : " *Le bonheur de don Juan n'est que de la vanité.*" And he adds : " *Les horreurs viennent toujours d'une petite âme qui a besoin de se rassurer sur son propre mérite*" (D.A., pp. 223-225).

² B.M.J., 25.12.26. We must also remember that sexual abnormality in the male is now an important factor in childlessness. Dr. Sidney Forsdike says : 25 per cent of childless marriages are due to the condition of the husband" (B.M.J., 13.10.28), and is confirmed by Drs. Mazer and Hoffmann (B.M.J., 9.3.29).

³ Unless he is nearing decrepitude and owns important properties or titles, which he wishes to hand on to an heir of his blood.

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(b) Doubts concerning his potency or sexual ardour, which may be well-founded. And, since a man's self-esteem draws its strength very largely from his sense of the potency of his sexual organs, doubts concerning their potency may be the cause of his inferiority feelings,¹ and may induce him anxiously to desire children, if only to terminate his doubts.

A desire for children in an unmarried man is, therefore, more frequently a suspicious than a reassuring symptom.

Neither is the display of jealousy by any means necessarily a proof of ardent passions. So often is it misinterpreted in this way that it is important to warn young women against the error. The jealous man may be a creature of ardent passions; but jealousy may also be simply wounded self-esteem, and have no bearing whatsoever on erotic disposition or the degree of affection felt by the man displaying it. A vain man may, and often does, resent very bitterly being outclassed by another man, although his feelings for the girl in question may be comparatively cold. Such a man's jealousy is no proof of his affection, or of the depth of it. It is merely a proof that his self-esteem may be unusually sensitive. Thus Larochevoucauld said: "*Il y a dans la jalousie plus d'amour-propre que d'amour.*"²

Face and Features. Choose a good-looking mate. As we have seen, good looks are a guarantee of general desirability, and accompany not only superior health but also superior intelligence. A portrait gallery of great men is, on the whole, a collection of good-looking faces, and, as Dr. Joseph Hands says: "Nearly all persons of genius, whether men or women, were and are handsome and well-proportioned."³

On the positive side, seek beauty, symmetry, bold, big, full features. A determined strong jaw and mouth become a man. Be glad of a modicum of fierceness in a male face. Do not shun a man on that account. Failing this, accept sternness, but nothing less. Observe the males of the mammalia. None of them has a mild expression. Even the ram has a trace of fierceness. The smile, the sympathy, the look of adoration that come from a fierce male face are infinitely sweeter than those that come from a mild or gentle male face. There is more sweetness in its owner too.

¹ Apparently, primitive man is also sensitive about his sexual potency, unless the instance Bryk gives of a negro committing suicide because he was impotent is an exception (N.E., p. 117).

² MAXIMES, CCCXXIV.

³ BEAUTY AND THE LAWS GOVERNING ITS DEVELOPMENT (London, 1882, p. 14).

MIDDLE-CLASS POVERTY-PHOBIA

Look, moreover, for a sign of sensuality, and above all composure and serenity.

On the negative side, do not look twice at a man with any odd or exaggerated feature, such as eyes too deeply set, a chin too pointed or too prominent, a brow too retreating, a marked asymmetry of any kind. Do not accept a man who, in a girl's attire, would pass as a Madonna, whose lower jaw vanishes in his collar, or who has an anxious, haunted look.

A healthy endocrine balance is seen in manifold ways. The skin should not be dry, or greasy. The eye should be bright, the hair naturally glossy. The expression should be alert, and the general impression one of resilience.

Remember that a straight, steady look does not necessarily mean honesty, unless it is confirmed as such by other signs. Remember too that a bluff, hearty look is not necessarily incompatible with deceit and duplicity. Henry VIII was an example of this.¹

Finance. It is important for happiness that poverty should not add to the difficulties of a state already bristling, as marriage is, with difficulties of its own.²

Gifts. All gifts should be welcome, except those that amount to genius or exceptional artistic ability. Otherwise the more gifted a husband is, and the more catholic his tastes and interests, the happier a wife is likely to be. Unfortunately, owing to the fact that for generations it has had to specialize, the male sex is to-day inclined to be more restricted in its tastes and sympathies than the female, which has only recently started specialization on a large scale for gain. Consequently the average young woman will often be startled, less by the extent of her husband's intelligence and ability in his own line, than by his ignorance, comparative denseness and lack of interest in matters outside it. Apart from sport (an almost universal secondary interest), she will often find him singularly limited. On this account, it is hardly possible nowadays to select a man who is too intelligent or too catholic in his tastes, and, for a full life, the more intelligent and catholic a man is, the better.

Advising quite impartially, and purely from the standpoint of domestic felicity, there are two types of man a girl should not

¹ See Agnes Strickland's good remarks on this point (op. cit., II, p. 152).

² S.H.I.M., p. 161. "Poverty is dangerous to married happiness." But, if my point and Van de Velde's about poverty and its dangers is correct, it argues more enduring and deeper passions in the so-called "lower" than the so-called "upper" classes. For in the former, happy marriages often occur in spite of poverty.

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marry—geniuses and highly-endowed artists generally. With the first, misery is almost certain. With the second, whether they belong to the first group or not, a girl should know that she has a creature who, like herself, is fatally destined to be occupied with gestation and parturition and to make a fuss about it. An artist is constantly bringing forth spiritual young, whether in music, sculpture, painting, poetry, the drama, or what not. And, in this incessant sequence of spiritual gestation and parturition, the female partner's physical gestation and parturition are likely to be relegated to a second or third place.

Moreover, artists are essentially eager for inspiration. Their muse often requires fresh stimulation. Again, in this, the female partner often has to accept a back seat. Madame François Millet, Madame Palissy, Mrs. Dickens, and the female associate of Whistler in his early days, and the lifelong companion of Rodin, could both have given eloquent accounts of these two kinds of trouble.

But there is a strong temptation to marry artists, because their creativeness is based in ardent sensibilities and superior sexual endowments. And their appearance is usually stamped with this character. Only those girls who have soberly and carefully concluded that the interest of the life makes up for its shortcomings should embark upon matrimony with an artist. If they do, however, let them abandon all hope of being, with their children, the centre of gravity in their homes ; for that can never be.

The case against geniuses is even more damaging.

"As a rule," says Dr. Lenz, "to be the wife of a genius is certainly anything but a blessing,"¹ and we are told that when the King of Sweden gave audience to the widow of a famous scientist and inquired sympathetically about her late husband, the lady replied : "Your Majesty, he was insufferable !"² This is typical. And I can think of at least three women, closely connected with my circle as a child and young man, who could have said the same.

Moreover, the genius is, as a rule, incurably impecunious. Edgar Alan Poe, Fielding, Nietzsche, Leopardi, Van Gogh, Rodin and Whistler could not, even as mature men, have main-

¹ M.A.R., p. 473. See also Mary Woolstonecroft (op. cit., p. 83), who speaking of geniuses, says : "Minds of this rare species see things too much in masses, and seldom, if ever, have a good temper."

² G.M., p. 16.

GENIUSES BAD MATES

tained a family, though the two latter might have been able to do so in middle age.

We have only to think of the large number of geniuses who have remained unmarried, in order to see that, on the whole, the genius is not only unsuited to marriage, but is also averse to it.

I can think of thirty-five geniuses who were unmarried—Michelangelo, the three Carraccis, Newton, Locke, Leibnitz, Bayle, Hobbes, Hume, Beethoven, Sargent, Rodin, Balzac, Chatterton, Alfieri, Pascal, Pheidias, Gibbon, Adam Smith, Kant, Schopenhauer, Nietzsche, Spencer, Pope, Plato, Van Gogh, Newman, Descartes, Galileo, Ariosto, Rabelais, Musset, Comte, and Spinoza. And of thirty-two who married, seventeen were unhappy. These were—Dante (this is doubtful), Milton, Addison, Cæsar, Dickens, Molière, Socrates, Byron, Bernard Palissy, Napoleon, Shakespeare, Euripides, Haydn, Holbein, Berlioz, Fielding, Lope de Vega, and Machiavelli.

Of fifteen who may be said to have been happily married, Disraeli and Mahommed both married rich old women who supported them and with whom they can hardly be said to have led normal married lives ; Goethe was married only ten years to a woman who was beneath him ; Browning was married fifteen years to a poor delicate creature who disagreed with him on spiritualism, and during whose lifetime he produced by no means his best work, and only the remaining eleven—Darwin, Bach, Zola, Gainsborough, Corneille, Constable, Jenner, Pasteur, Bizet, and Millet, can be said to have led anything approaching tolerable married lives. Can Jenner, however, be classed among the geniuses ?

While intelligence and catholic tastes are conducive to a fuller life, the desirable mate, therefore, should hardly be a genius or an exceptionally gifted artist. Or, to state the case moderately, a young woman should not, if she can possibly help it, marry such a man.

Hair. Everything authoritative has already been said on this matter. Remember that men who are too hairy, or whose face and pate hair invades the mask in unusual places, are to be avoided.

Although much can be inferred from the quality and quantity of a man's beard, and, as a rule, *ceteris paribus*, a feeble growth of beard indicates a weak constitution,¹ so many important facial features are covered by a beard and, for the reasons stated in the

¹ B.D.M., p. 36. See also Kretschmer, p. 280 *supra*.

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previous chapter, it is so desirable that the eye should be trained to appreciate masculinity without the too-obvious signs that lead to indolence of observation, that, on the whole, clean-shaving is to be preferred.

Female prejudice against beards is certainly common. As early as Shakespeare, in England, women appear to have disliked them;¹ and most great civilizations have developed a taste for clean-shaving. A New Zealand proverb says: "The hairy man catches no wife,"² and Darwin regarded men with very hairy limbs and body as examples of reversion to a former stage in human evolution.³ On the other hand, a taste for beards has frequently prevailed. Eleanora of Guyenne, for instance, in the middle of the twelfth century, was so horrified by the sight of Louis le Jeune's constantly smooth, hairless chin, that finding her mockery of no avail in making her husband give up shaving, she divorced him and married our King Henry II. There were certainly many other reasons for the divorce, but that Louis' monk-like appearance was one of them is unquestionable. And thus the taste for beards in a virago led to the acquisition of many rich provinces by the Crown of England, and incidentally also to hundreds of years of war.

It has, moreover, been said that whereas bearded Romans conquered the clean-shaven Greeks, bearded Goths vanquished a generation of clean-shaven Romans. This is true enough. But I have already entered sufficiently exhaustively into the reasons why, at present at least, clean-shaving is probably more desirable than the fashion of face-hair.

The desirable mate should be anything but conspicuously hairy.

Hands. Select a man with large rather than small hands, provided that the size be not altogether disproportionate. A large hand becomes a man, and is also a better guarantee of character than a small one, which may also indicate hypo-pituitarism, particularly if the hand is conical as well. A well-formed hand is also important.⁴

The musculature of a man's body may also be inferred from his hand. Men with very thin, limp hands may usually be suspected of asthenia.

¹ MUCH ADO ABOUT NOTHING, II, i.

² W. Bölsche, LOVE LIFE IN NATURE (London, 1931, p. 791).

³ D.O.M., pp. 601-602.

⁴ Balzac saw in a well-formed hand high intelligence. See P.M., p. 247: "*Il est à remarquer que les hommes à puissante intelligence ont presque tous eu de belles mains.*"

THE MALE'S LARGER HEAD

For the rest everything has already been said.

Head. There seems to be no doubt that the head of a normal man, even relative to stature, is larger than that of a normal woman. Whether the relation to stature is fair or not, does not concern me here, seeing that we are engaged in giving the reader signs that strike the eye, and proportions certainly do so. We are not concerned with the superiority or inferiority of either sex.

Given two people of the same size, therefore, male and female, the male should normally have the larger head.

I have already adduced recent impartial evidence of this. But Ales Hrdlička found it in his material nine years ago,¹ and various authors, including Havelock Ellis, who admits it extremely reluctantly, have found that a normal man's brain is absolutely larger than a woman's.²

If, however, we glance, no matter how cursorily, at the rest of the mammalia, even those of the orders which provide our domestic animals, we notice at once that normally the male always has the larger head, and that this is particularly noticeable where the two sexes, as in the cats and cattle, differ hardly at all in regard to stature.

A larger head than the female's, relative to stature, is therefore a distinctly male characteristic, and men with small heads are to be avoided. They probably have female elements, or are actually eunuchoid.

Health. Good health in the mate is a *sine qua non*. Do not listen to the glib platitudes about sickness and ill-health always being associated with superior intelligence. None of the parrots who repeat this cry have ever troubled to test its truth, and it is merely the latter-day plea of self-conscious degenerates. The statistics I have adduced in earlier chapters have shown a high correlation between good health and mental ability, and when we examine the lives of the great, we find this correlation abundantly demonstrated.

Manners. These should be instinctive. Where they are acquired they are merely good behaviour and are usually less valuable, as indicating no basis in character equivalent to the feelings they represent, and a proneness to disappear when witnesses who are feared are out of the way. That is why it is important to distinguish good manners from acquired good behaviour. It is also important to distinguish that radiance or geniality which in a

¹ THE OLD AMERICANS, p. 196.

² M.W., pp. 103-104.

THE CHOICE OF A MATE

friend is the outcome of genuine feelings of pleasure at our coming upon the scene, and that radiance or geniality which is merely the outcome of his extreme satisfaction with himself and with the impression he imagines he is making. Many a vain man thus gets a reputation for great geniality, who is really nothing but a dandy always trying to look his best. And this points to an exceedingly interesting aspect of good manners, which is too often overlooked—the objectivity of a good-mannered, and the subjectivity of a bad-mannered person. This alone shows how inborn real good manners must be, and how impossible it is for a wholly subjective person (and this type increases yearly) to be good-mannered.

The best men and women, therefore, show instinctive good manners, and do so as children.

The desirable mate should, therefore, have native good manners.

Muscular Development. The leptosome of the heyday of Egyptian civilization was not, as we can tell from the frescoes and other graphic representations of him, a heavily-built athlete. It is likely, in fact, that great recuperative power is incompatible with the loss of resilience which accompanies an unusual development of the muscular apparatus, and since Aristotle lived in the midst of a culture, and in an Age, notorious for its athleticism, and must, therefore, have been intimately acquainted with every aspect of the athlete's life, his condemnation of him as a mate ought in itself to weigh very heavily with us.¹ But Havelock Ellis, if not so emphatic, is also highly critical of the athlete's sexual powers,² although I can find no passage where he condemns, as such, the condition of a heavy and rigid encasement of the body by muscle. On the other hand, care should be taken not to go to the other extreme, and favour asthenic men, or men suffering from muscular atrophy; for it should be remembered that the condition of a man's visible and consciously controlled muscles are, to a great extent, indicative of the condition of his visceral and unconsciously controlled muscles, and, therefore,

¹ POLITICS, VII, 16 (trans. as before): "The temperament of the athlete is not suited to the life of a citizen, or to health, or to the procreation of children, any more than the valetudinarian or exhausted constitution, but one which is a mean between the two", i.e. the leptosome described as desirable under Bodily Build, the man of the ancient Egyptian world, in which gymnastics were forbidden.

² S.P.S., IV, p. 192. "Muscular strength is not necessarily correlated with sexual vigour, and in its extreme degrees appears to be more correlated with its absence."

OCCUPATION AND HEALTH

that underdevelopment of the former may mean underdevelopment of the latter, with all its accompaniments in the form of chronic constipation, possibly heart trouble, and so on.

Nationality. Same as self.

Occupation. See *Gifts*. As a rule a woman is happiest with a man whose occupation takes him out of the home. Seeing each other every moment of the day is not conducive to harmony.

In their able work Drs. G. Dreyer and G. F. Harrison suggest three classes of occupations differentiated in respect of the general health of those who pursue them :—

Class A, where the best health is found : Army and Navy personnel, police force, athletes and active sportsmen, university students (playing games) . . . fire brigade, blacksmiths, and boilermakers.”

Class B, which is intermediate : “ Professional classes (doctors, lawyers, etc.), business men, railwaymen, high-grade mechanics . . . clerks (upper class).

Class C, where the lowest health is found : “ Tailors, shopkeepers, shoemakers, printers, potters, clerks (lower class), painters. . . .”¹

No discussion of the question of occupation would be complete without making some reference to the statistical works of Drs. L. C. Parkes and H. K. Kenwood,² Drs. G. M. Kober and W. C. Hanson,³ Sir Thomas Oliver,⁴ and Drs. E. L. Collis and Major Greenwood.⁵

In the first work an exceptionally high health record is ascribed to agricultural labourers, and (but for diseases of the respiratory system)⁶ to miners, and (but for diseases of the circulatory system)⁷ to wool and worsted operatives, and (but for phthisis)⁸ to hosiery operatives. For the rest, however, we find cotton operatives above the average in phthisis and respiratory diseases, innkeepers and publicans much above the average in phthisis and diseases of the nervous, circulatory and respiratory systems ; tailors, shoemakers, and printers much above the average in phthisis ; and tin-miners, cutlers, and potters much above the

¹ A.P.F., pp. 17-18.

² (1) HYGIENE AND PUBLIC HEALTH (London, 1923).

³ (2) DISEASES OF OCCUPATION AND VOCATIONAL HYGIENE (London, 1918).

⁴ (3) OCCUPATIONS FROM THE SOCIAL, HYGIENIC AND MEDICAL POINTS OF VIEW (Cambridge, 1916, and (4) DISEASES OF OCCUPATION (London, 1916).

⁵ (5) THE HEALTH OF THE INDUSTRIAL WORKER (London, 1921).

⁶ 261 *per mil.*, against 174 *per mil.* for general population.

⁷ 150 *per mil.*, against 144 *per mil.* for general population.

⁸ 200 *per mil.*, against 186 *per mil.* for general population.

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average in phthisis and diseases of the circulatory and respiratory systems.¹

Taking 1000 to represent the mortality of all males between 25 and 65 in England and Wales, the comparative figure for all occupied males was 953, and while it was 687 in agriculture, it reached 1248 in industrial districts. Clergymen were low at 553, farmers at 563, school teachers at 604, farm labourers at 632; but lawyers were comparatively high at 821, as were medical men at 966; and the following were very high: industrial labourers (1509), publicans (1642), costermongers (1652), and hotel servants (1725).²

In the second work mentioned, most of the above findings are confirmed. In the third work we are told that "of all occupations, that of the farmer is the healthiest. Close upon the farmer comes the clergyman."³ And while, in the main, Sir Thomas's figures support those in the two previous works, we find in addition that file-makers, cutlers, potters and earthenware manufacturers suffer an exceptionally high death-rate from phthisis and diseases of the respiratory system, and that lead-workers are unusually liable to diseases of the respiratory and circulatory systems.⁴

Sir Thomas also records the following interesting fact, that "the mortality for occupied and unoccupied males . . . between 25 and 65 . . . are 953 and 2215 respectively" . . . i.e. an excess of the latter of 132 per cent. "Nearly two-thirds of the excessive mortality of unoccupied males as compared with occupied is due either to diseases of the nervous system or to phthisis."⁵

In the fifth work mentioned, the authors show the high incidence of phthisis, particularly between 25 and 45, in tailors and shoemakers,⁶ and the marked difference in the incidence of the disease among urban and rural dwellers, the latter showing a far higher death-rate for both males and females.⁷

According to this work clergymen and not agriculturists head the list for longevity and general health, while cabinet-makers, tailors, printers, and bookbinders are at the bottom of the list and have remained so for 22 years.⁸

Interesting facts are also given about cancer. Thus the lowest death-rates from cancer are found "among occupations of the highest social status."⁹

¹ (1) p. 671.

² (3) p. 57.

³ *Ibid.*, p. 64.

⁴ *Ibid.*, p. 131.

⁵ *Ibid.*, p. 678.

⁶ *Ibid.*, p. 59.

⁷ (5) p. 62.

⁸ *Ibid.*, p. 135.

⁹ *Ibid.*, p. 170.

OCCUPATION AND CANCER

Among the occupations with the lowest cancer mortality (reckoned per 100,000 of the population of England and Wales), we find : Grocers (76.5), farmers (78.2), farm labourers (79.7), coalminers (82.4), gardeners and nurserymen (85.2), railway engine drivers and stokers (85.3), coal merchants (85.7), clergymen (87.3), and school teachers (90.1).

Among the occupations with the highest cancer mortality, similarly reckoned, are : Gas-works service (107.1), innkeepers (108.8), lawyers (111.8), fishermen (111.9), textile workers (112.6), tailors (112.9), brewers (166.6), seamen (170.5), and chimneysweeps (224.9). Of these eight occupations, all but the first and last have shown a marked increase in cancer since 1890.¹

Moreover, townsfolk show a higher death-rate from cancer and a greater susceptibility to the disease than country folk, and their women a higher death-rate from cancer of the generative organs than rural women. On the other hand, probably owing to the greater exposure to sunlight, rural folk show a higher mortality from skin cancer.²

Figures from Germany more or less confirm the above, and do so abundantly in regard to the difference between urban and rural folk for skin cancer.³

Regarding an occupation with which, through a long family tradition, I happen to be exceptionally familiar—that of artist-painters—I may say that, according to my experience the people I have known (including my own father and grandfather) who have pursued this calling, have all enjoyed extraordinarily good health. In order to make sure, however, that my observations were statistically confirmed, I paid a visit to the Royal Academy in 1923, and there, thanks to the courtesy of the officials, was able to extract the following figures from their registers :—

Of the 293 artists who were made Associates and Academicians since the foundation in 1768, and whose birthdays could be ascertained :—

8 died at 90 or over.	36 died between 60 and 64.
25 died between 85 and 89	24 died between 55 and 59.
35 died between 80 and 84.	15 died between 50 and 54.
49 died between 75 and 79.	8 died between 45 and 49.
36 died between 70 and 75.	4 died between 40 and 44.
46 died between 65 and 69.	7 died between 35 and 39.

¹ *Ibid.*

² *Ibid.*, p. 172. These particular figures relate to the U.S.A.

³ *Ibid.*

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And between 1770, the year of the first vacancy, and 1923 only 362 original elections occurred, an average of little over two *per annum*.

This is not a bad record. Over 50 per cent lived to 70 and over, over two-thirds to 65 and over, and only a fifth failed to reach 60. It seems even to point to a further correlation between stamina and ability.

In a very different vein, Bourget, whose findings, however, relate only to French conditions, composed a list of occupations differentiated according to the opportunities they offer for illicit intercourse. I have selected from his data only those items which may be thought to apply more or less to England.

The proportion of professional men in various occupations who indulge in illicit intercourse is as follows :—

Artist-painters :	80 per cent.	Journalists :	50 per cent.
Sculptors :	50 „	Dramatists :	20 „
Musicians :	25 „	Novelists :	15 „
Architects :	50 „	Poets :	30 „
Actors :	Melodrama, 20 per cent ; Comedy, 60 per cent ; Farce, 99 per cent. ¹		

In all of the above, the calling certainly tends to offer opportunities for illicit relations outside the home. But whether the percentage would be so high in England may be seriously doubted.

Generally speaking, that girl is happiest who chooses a mate whose work, while taking him away from home, is of such a nature as to impose certain disciplines and restraints.

Pigmentation. There are undoubtedly correlations between fairness and brunetness respectively and certain character and mental traits. These have been discussed. On the score of these correlations, however (except for the probable association of darkness with greater vitality and more ardent sensibilities), it would be arbitrary to claim either fairness or brunetness as essential in the desirable mate. It is largely a question of taste, and of the preference instinctively shown for the psycho-physical qualities correlated with a particular pigmentation.

There is certainly little more than fancy in the average English girl's association of fairness with savouriness in the male ;² but the other correlations already enumerated appear to be generally

¹ P.A.M., pp. 42-43. Commercial travellers might be added, with a high record for infidelity.

² See p. 199 *supra*.

THE MALE LEG

valid. Here, as in most other respects, it seems as if it would be better to follow the golden rule and to marry your like, and, as we have seen, most people appear to do this in the matter of pigmentation.

Proportions. In the previous chapter I discussed the leg-trunk ratio, particularly in the female. I shall now deal more fully with this in the male, and consider other specifically male proportions.

In judging the proportions of any creature, animal or man, a good rule is to remember function, and thus to avoid the fallacy of criticizing the shire-horse according to race-horse standards, or *vice versâ*. Nor is it unimportant to call attention to this rule, seeing that people as profound and perspicacious as Goethe and Schopenhauer completely forgot it in comparing man and woman, and, as we shall soon discover, a man as experienced and alert as Havelock Ellis has also forgotten it in the same connexion.

Regarding man from the standpoint of his life-function, then, we must expect his body to differ from woman's, and suspect those men of female elements who show any tendency to approach the specific proportions of woman.

The typical male, for reasons which I have discussed, has a longer leg than the female. He also does not functionally require a broad pelvis, so that his hips are narrower than woman's. In men and women of the same stature this difference in girth at hips amounts to as much as 6 ins."¹ This relatively narrower pelvis, moreover, makes man's legs much straighter, because, instead of descending from a broad, they descend from a relatively narrow, base. It also leads to much smaller buttocks. Thus a man with heavy buttocks, like one with large breasts, may be suspected of female elements.²

Owing to his relatively narrow hips, a man appears to have and should, owing to his larger chest,³ actually have broader

¹ M.W., p. 56. Also Dr. S. Herbert (op. cit., p. 95) and Dr. A. Forel (op. cit., p. 64).

² See P.S.D., p. 95, where feminism of male is described as "large pelvis, prominent hips, breasts of considerable size", and "abundance of sub-cutaneous fat".

³ F., p. 33: "Man's chest and breadth of shoulders surpass woman's in every dimension except that of depth." Forel (op. cit., p. 64). Also M.W., p. 45. Sir B. C. A. Windle, M.D., in *THE PROPORTIONS OF THE HUMAN BODY* (London, 1892, p. 62) compares the shoulder-hip ratio in men and women. Taking the relation of the maximum size of hips to that of shoulders as 100:—

100 male Parisians showed a ratio of	83.0
30 female	" " " " 91.8.
30 male Belgians	" " " " 82.5.
30 female	" " " " 94.5.

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shoulders than a woman, despite his larger head (a feature already discussed), which tends to dwarf his shoulders in a way that a woman's head does not dwarf hers.

So that the figure of the desirable male might be sketched as follows: Head proportionately larger than woman's, shoulders broader, hips narrower, legs longer and straighter, buttocks smaller and narrower, breasts flatter to the point of consisting only of the pectoral muscles, and back relatively shorter and straighter owing to the diminutive buttocks and longer legs. From the front, too, man's abdominal development looks and actually is inferior to woman's, and the distance from his navel to his pubis is actually shorter.¹

In one of the oldest attempts at describing an anthropological norm, the ideal man's shoulder-breadth is given as three times the width of his face, and the total height from sole to pubis is 54 angulas—i.e. 54 times one quarter of the width of the palm at the knuckles.² I think there is a colourable warrant for assuming that in such a figure the pubis to vertex length would also be 54 angulas, seeing that in another Hindu canon, the *UTTAMA-DASA-TALA*, the total stature is given as 124 angulas with height to bifurcation as 62 angulas.³ In another very old Hindu canon, the *CITRALAKSHANA*, the total leg-length from sole to pubis is given as 58 finger-breadths, which is approximately the same as the former canon.⁴

In two of these canons, precision is carried to the point of giving measurements even for the genital organs in tumescence and detumescence.⁵ But we need not carry our investigations so far.

As we have seen, a very early Hindu canon—older probably than the above—reckoned the total height of a desirable man at 480, with a leg-trunk ratio of 222-258. This meant a very short leg. Schadow thinks this figure that of a well-built man, but himself argues in favour of the height in the male being

Stratz (D.S.W.K., p. 80) gives the following table after Merkel:—

<i>Normal European</i> : height, 5 ft. 5 ins.	<i>Normal female</i> : height, 5 ft. 2 ins.
Shoulder breadth: 47 cm. (18½ ins.)	..... 37 cm. (14½ ins.).
Hip " : 32.3 cm. (12.7 ins.)	..... 34 cm. (13½ ins.)

¹ M.W., p. 43.

² *PRATIMA-MANA-LAKSANAM* (trans. from Sanscrit by Prof. P. N. Bose, Lahore, 1929, pp. 17, 23-24).

³ Rao (op. cit., I, Part I, p. 9).

⁴ *DOKUMENTE DER INDISCHEN KUNST* (trans. by B. Laufer from the Thibetan, Leipzig, 1913, p. 159).

⁵ See, for instance, Bose (op. cit., p. 18), and B. Laufer (op. cit., pp. 157-159).

MALE TRUNK-LEG RATIO

divisible into two equal parts at the pubis,¹ and into two equal parts in the female, provided that, in the latter, the height is measured from the ground only to the pupils of the eyes.² Thus, taking the average man's height as 5 ft. 6 ins., and the average woman's at 5 ft. 3 ins., such a man should be 33 ins. above the pubis, and the woman 33½ ins.³

Story mentions four Egyptian canons, the last of which (referred to in previous chapter) divides the figure into 19 equal parts—10 below and 9 above the pubis.⁴ I have, however, been able to find no confirmation of this, and the proportions seem to me so wrong for the period, that I wonder whether Story has not stated the figures the wrong way round, in which case the Egyptian canon mentioned by Audran is probably correct, since it gives the total height at 1000, with a leg-trunk ratio of 484-516.⁵

Certainly the trunk-leg ratio in the modern Belgian (496-504) shows how exaggerated the late Greek equivalent (487-513) was,⁶ and Quetelet's averages for modern Belgian women bring the monstrous nature of the Greek female trunk-leg ratio, as seen in the previous chapter, still more clearly to light.

Quetelet found that, with an average height of 1.580 m. (a trifle under 5 ft. 3 ins.) the modern Belgian female measured .781 m. (a trifle under 30 ins.) from sole to pubis,⁷ an indication of how closely the continental woman has kept the normal female proportions, despite centuries of Greek influence.

Thus, according to very old and quite recent documentation, we may assume that a desirable man's height should be divided exactly into half at the pubis, or that the lower half should be, at most, only slightly greater. Any tendency of the lower half in the male to be noticeably shorter than the upper half argues female proportions or premature synostosis of epiphyses.⁸

On the other hand, as Quetelet and others point out, the leg-trunk ratio is very variable,⁹ precisely because—a fact he did not know—the closing of the epiphyses of the long bones depends on an endocrine balance which, as we have seen, is an individual

¹ ATLAS TO POLYCLET. Corresponding pp. in book (op. cit., 60-61).

² Op. cit., p. 66.

³ *Ibid.*, pp. 65-66.

⁴ Op. cit., p. 15.

⁵ A., p. 75.

⁶ *Ibid.*, pp. 84-85.

⁷ *Ibid.*, p. 204.

⁸ Topinard's leg-trunk ratio of 53:47 is obviously only a studio rule, fixed with deliberate falseness because, thanks to traditional Greek influence, it is supposed to impart grace to the figure. (See Windle, op. cit., p. 38.)

⁹ A., p. 235. Also A.P.F., pp. 1-2.

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affair. The length of trunk with head varies much less between individuals, and thus Drs. G. Dreyer and G. F. Hanson used the head and trunk length for determining the remaining proportions and weight of the normal figure.

Their careful monograph should be studied. It will be possible here to give only a few results covering a range which includes most men of average size. Thus the following correlations were found by them to be usual in the normal male, i.e. not the average male or the majority of males, but in the normal or healthily functioning and vigorous male :—

Head and trunk in inches.	Weight in stones lbs. and ozs.	Chest measurement in inches.
34	8 13 0	$32\frac{3}{8}$
$34\frac{1}{2}$	9 4 14	$32\frac{7}{8}$
35	9 10 14	$33\frac{3}{8}$
$35\frac{1}{2}$	10 3 2	$33\frac{7}{8}$
36	10 9 8	$34\frac{1}{2}$
$36\frac{1}{2}$	11 2 2	35
37	11 8 15	$35\frac{9}{8}$
$37\frac{1}{2}$	12 1 15	$36\frac{1}{8}$
38	12 9 2	$36\frac{1}{6}$
$38\frac{1}{2}$	13 2 9	$37\frac{1}{4}$
39	13 10 3	$37\frac{3}{8}$
$39\frac{1}{2}$	14 4 0	$38\frac{3}{8}$
40	14 12 1	$38\frac{1}{2}$
$40\frac{1}{2}$	15 6 5	$39\frac{1}{2}$

Having tested these correlations, I have found the table (of which the above is only an extract) very helpful and reliable. The authors claim that any correlations below (or in weight above) these figures indicate some abnormality, varying in gravity according to the extent of the variation. And, as the chest capacity indicates vitality, the importance of reaching the right proportions will be appreciated.

Regarding other proportions, Professor Achille de Giovanni claims the following as desirable :—

(1) The stature should be equal to the great aperture (i.e. the arms and hands extended and measured from tips of fingers).

(2) The chest circumference should equal half the stature. (If we follow Drs. Dreyer and Hanson's calculations, and assume

¹ A.P.F., pp. 62-64 and 68-70. Height should be taken sitting, i.e. from top of head to floor, with subject sitting on floor and back to door or wall. Chest circumference should be taken just over nipples, with chest unexpanded, and subject encouraged to talk naturally.

PROPORTIONS AND HEALTH

that each male is divided into equal halves at the pubis, we shall see that they more or less confirm Giovanni here, or so nearly so that the difference is trifling).¹

(3) The length of the sternum should equal one-fifth of the chest circumference.

(4) The length of the abdomen should equal two-fifths of the chest circumference—one-fifth from the base of the xiphoid apophysis to the navel, and one-fifth from the navel to the pubis.²

He describes the ideal male as follows: Stature, 1.72 m. (about 5 ft. 8 $\frac{3}{8}$ ins.); great aperture, same; chest circumference, 34.4 ins.; sternal length, 6 $\frac{4}{5}$ ins.; abdominal length, 12.8 ins.

He adds: "The above-mentioned measures appertain to persons endowed with excellent constitutions, healthy and resistant."³

Cennini and Riccardi confirm Giovanni as to the ratio of stature to great aperture,⁴ and it is curious to see how closely Giovanni's ideal stature approaches to that found in Part II, Chapter I *supra*, associated with the best life. Regarding the sitting height proportion to chest circumference, Giovanni is silent. If, however, we halve the stature of his ideal man and call the sitting height of his figure 34 $\frac{3}{8}$ ins., we find his corresponding chest circumference 34.4 ins. instead of the 32.75 ins. given for such a sitting height by Dreyer and Hanson. But since Giovanni does not say whether the chest is expanded or not, and in any case emphasizes the value of a big chest,⁵ the difference, about 1 $\frac{3}{8}$ ins., is not very important.

On the whole, Dryer and Hanson may be followed with confidence, and their measurements are a useful test of vitality.

¹ Ripley also confirms Giovanni (R.E., p. 382).

² CLINICAL COMMENTARIES DEDUCED FROM THE MORPHOLOGY OF THE HUMAN BODY (London, 1909. Trans. by Dr. J. J. Eyre, p. 126.)

³ *Ibid.*, p. 127. Giovanni regards stature: great-aperture ratio as so important (he claims it is usually normal in upper classes), that he says: "I have found only in a few cases . . . the great aperture inferior to the stature; and in these cases also one had to do with poor persons who suffered from different nervous affections."

⁴ LE LIVRE DE L'ART, p. 43 and Giovanni, p. 259.

⁵ *Ibid.*, p. 297. My own sitting height, for instance, is 34.75 ins. According to A.P.F., therefore, my chest circumference should be 33.125 ins. But it is actually 33.36 ins., and as I am very thin and something should be added for the more muscular man of my height, it is possible that the A.P.F. correlation is based on a more moderate estimate than Giovanni's. But I should mention that for the last nine years, under F. M. Alexander, I have taken steps to increase my thoracic capacity.

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A man who falls short in sitting-height-chest ratio should, therefore, be regarded with suspicion, while any excess in weight is also to be apprehended.¹ Enough, however, has already been said on the question of obesity and its dangers, to leave the reader in no doubt whatsoever that this is to be regarded with grave suspicion.

Regarding the less important proportions, Quetelet says :—

(1) The width of a man's eye should equal the distance between his eyes, and the length of his nose.

(2) The length of the ear should equal the width of the two eyes, and should measure half of the distance from the tragus to the top of the head.²

(3) From the age of eight, the hand should be to the total stature as 113 is to 1000.

(4) The foot should be .15 to .16 of the total stature, and the ideal mature man should be six times and two-thirds his own foot in height.¹

As regards condition 3, Vitruvius differed from Quetelet. He maintained that the hand, which should be as long as the distance between the chin and the roots of the hair, ought to form one-tenth of the stature.²

A few Indian proportions might have been of interest, seeing that the European is said to be so closely related to the Hindu ; but space forbids. Should the reader be interested, he is advised to refer to the Indian literature mentioned in this and the previous chapter.

Race. Same as self.

Religion. Same as self if it is considered important. Otherwise it does not matter.

Stature. So much has been said about this matter in this and the previous chapters, that there is little to add.

The first fact to remember is that the medium heights from 5 ft. 3 ins. to 5 ft. 10 ins. are better lives than the heights beyond 5 ft. 10 ins. Possibly Stockard suggests a reason for this when he says : " In general the mass of organs in proportion to body weight was found to be distinctly greater for small than for

¹ For sitting heights other than those given above, the reader should consult A.P.F.

² In D.C.S.R. (p. 12), Dr. Talbot says of the ear : " In the adult it should not average over 2½ ins. in length and 1½ ins. in breadth." He points out (p. 212) how frequently the ears of degenerates attain to extraordinary size.

³ A., pp. 211-233.

⁴ Windle (op. cit., p. 28).

THE OPTIMUM STATURE

longer individuals."¹ For, if the amount of work for a smaller body is less than for a larger body, then the fact that the latter possesses relatively smaller organs with which to perform harder work would seem necessarily to tell against it.

It may be, too, that there is an optimum stature, to which the average man of each race tends by natural selection to approximate. If this were so, the averages of stature might lend confirmation to the findings of the doctors and the anthropologists.

According to Ripley the average stature of males in the British Isles is as follows :—

Number of Observations.	Age.	Professional Class.	Commercial Class.	Industrial Classes.	
				Open Air	Indoors
592	23	68.7"	67.4"	67.4"	66.4"
1886	30-40	69.6"	67.9"	67.6"	66.8" ²

W. H. L. Duckworth comes very near this when he gives as the average stature for Anglo-American types, 1.705 m. (about 5 ft. 8 ins.),³ while Wieth-Knudsen also keeps near when he gives the average height of northern Europeans as 5 ft. 7 ins.⁴ Dr. Hrdlička, who examined 727 Old Americans of pure British descent, also found the average stature to be 68.63 ins., which is only a little over 5 ft. 8½ ins.⁵

So that the findings appear to revolve so closely round the stature given by Giovanni for his ideal man, and by the insurance doctors for the best life, that we may safely infer that 5 ft. 8 ins. or thereabouts is probably an ideal height for an Englishman.⁶

This does not mean that all taller men are necessarily to be rejected, or are inferior lives. What it probably means is merely that among the mass of men who exceed 5 ft. 10 ins. there are so many who attain this unusual stature without showing the necessary normal chest, weight, and leg correlations, i.e. there are so many who, by being asthenic, narrow-chested or eunuchoid, or all three, are poor specimens of humanity, that their number has seriously reduced the average of viability for their class.

¹ P.B.P., p. 265.

² R.E., p. 92.

³ Studies from the Anthropological Laboratory. The Anatomy School (Cambridge, 1904, p. 253).

⁴ F., p. 31.

⁵ THE OLD AMERICANS, p. 69.

⁶ Among the ancient Jews, "Medium height was the most beautiful", and "there is abundant evidence to show that the average height of the Jew in the days of the Talmud was between 5 ft. 3 ins. and 6 ft." (T.J.C., p. 7).

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If, however, a man over 5 ft. 10 ins. can show the requisite normal correlations of weight and chest circumference, and if, moreover, his legs are not abnormally long (suggesting eunuchoidism), he is obviously to be preferred to the shorter man, because size in itself is imposing and involves certain qualities, such as dignity, fine presence, and, as Symonds and Sheldon declare, sociability, leadership, and aggressiveness.¹ Furthermore, seeing that selection appears to favour medium heights, persistent tallness in a family or a stock argues unusual health, hence probably Ripley's remark to the effect that "a tall population implies a relatively healthy one."²

It is important, however, to bear in mind that the scrutiny for normal proportions should be even more severe in dealing with the tall than the medium-sized man, particularly if the former happens to be an exception in his stock; because, as we have seen, so many abnormal conditions—eunuchoidism and race-crossing, for instance—may account for the sudden appearance of tallness in a family.

The next question is, should a girl choose a man much taller than herself?

The answer undoubtedly is—not necessarily much taller, but certainly taller. This, as we shall see, appears to be the normal relation throughout the world, and it implies everything associated with the correct anatomical relation of the sexes.

That acute writer, Knight Dunlap, says: "From the point of view of the female, the male must be large, although not a giant,"³ and I think most people will agree with him. In any case it seems to be a natural law that the average female should be slightly smaller than the average male of her own race, and in the previous chapter I have explained why this must be so.

The only question to decide is—by how much should she normally be smaller?

A brief examination of the relative heights of man and woman in various races will give us the answer to this question.

Hrdlikča found that in his Old Americans of pure British stock,

¹ See D.P.C., pp. 507 and 509, where Symonds, after examining various statistical inquiries regarding height, says: "We must conclude that height and weight are positively correlated with leadership and the accompanying characteristics of leadership"; and "Sheldon concludes from his experimental survey of the field that the factor of general size, or bigness, seems to be related positively to sociability, leadership and aggressiveness."

² R.E., p. 85. See also A.H.E., p. 15.

³ P.B.R.B., p. 21. Also D.O.M., p. 31.

MALE AND FEMALE STATURE

the difference was 12.49 cm., i.e. about 5 ins., the men being 68.63 ins. and the women 63.71 ins.¹

The same investigator found among the whites in the south-west of the United States and Northern Mexico, the difference was one-sixteenth of the male stature, which is a slightly smaller difference than that given for Old Americans. Vierordt says the difference is 8 to 16 cm., and Topinard says 12 cm. In Italian women with stature 100, their men are 106.5, and in Russian women with stature 100, their men are 108.3.²

Wieth-Knudsen makes the difference between the men and women of northern European stock 5 ins., of France, 4.7 ins., and of Belgium, 4.3 ins.³ Schadow makes it only 2 ins., presumably for Germany.⁴ Quetelet found his Belgian women shorter by one-eighteenth of the male's stature.⁵

Turning now to less-civilized races, Dr. Georg Buschan found the women of the Australian aborigines 4 ins. smaller than the men, the latter having an average height of 167.8 cm. (about 5ft. 7ins.).⁶ Dr. Rodenwaldt found a difference of over 4 ins. between the men and women among his hybrids;⁷ W. H. L. Duckworth computes the difference between the Eskimos of Labrador and their women at a little over 3 ins. (the men are 157 cm. and the women 149 cm.);⁸ and, according to Darwin, the difference between male and female Javans is 21.8 cm., or about 9 inches.⁹

Thus, although the difference tends to decline with stature, we find that there are notable exceptions; for the disparity among the Javans is two and a quarter times as great as among the Australians.

Havelock Ellis confirms the more important findings above, when he states that the difference between English men and women averages about 5 ins.¹⁰

So we may conclude that, although the difference in stature between the average male and female is not constant throughout the various races of man, it usually declines with average stature, and something between four and five inches is roughly the normal

¹ THE OLD AMERICANS, p. 69.

² BUSCHAN ILLUSTRIRTE VÖLKERKUNDE: Physiological and Medical Observations Among the Indians of the S.W. U.S.A. and Northern Mexico, p. 135.

³ F., p. 31.

⁴ POLYCLET, pp. 61-65.

⁵ A., pp. 116 and 204.

⁶ Op. cit., II, Part I. See, however, D.O.M., p. 559.

⁷ M.A.K., p. 159.

⁸ Op. cit., p. 272.

⁹ D.O.M., p. 559.

¹⁰ M.W., p. 39.

THE CHOICE OF A MATE

disparity for English people. Anything less than this would be inconsistent with the norm Nature appears to have established as the result of the conditions discussed in the previous chapter, unless very short people are in question, in which case, the difference may normally descend to as low as $2\frac{1}{2}$ ins.¹

Anything more, particularly if it amounted to many inches more, might be dangerous, because great disparity of this sort, if transmitted to the offspring by the male, may occasion difficulties in childbirth. It is a curious fact, and one that requires some explanation, that whereas in farmers' stock-books and guides to cattle breeding, and in books on dog-breeding, owners of ewes, cows and brood-bitches are warned not to mate their females with males that are disproportionately large, owing precisely to the difficulties such a disparity may lead to in parturition, I have nowhere come across any such warning in expert pronouncements on human mating, except in the *RATI SASTRA RATNAVALI*, where, addressing young women on the desirable male, the sage says: "If she is of small build, she should avoid marrying one of large build, but accept one who is nearer her own build."²

It is true that the child does not necessarily inherit its father's stature, and I have known cases where easy births have occurred when the father has been very much taller than the mother. But such good fortune cannot be reckoned upon in the case of every birth.

The next and last question is whether stature is correlated with fertility in the male. So many popular illusions prevail on this point, and it is so often asserted—probably only in order to bolster up the ever-flagging self-esteem of the short—that small men are unusually potent, that the subject must at least be mentioned.

According to my own view, there is little in it. The probability is that, since eunuchoidism finds its morphological expression very often in the elongated male, there may have arisen an ignorant belief, based on too sweeping a generalization, that

¹ P.B.R.B., p. 25, Knight Dunlap says: "There is no primary desire of the woman for the man who is able to dominate her physically." I very much doubt the truth of this statement. But, even if it is true in the case of some women, we must reckon with two factors: (a) a relative shortness in females established by natural law, and (b) woman's and man's age-long instinctive adaptation to this disparity.

² R.R., p. 68. In A.R. (pp. 52-54) stress is also laid on certain optimum proportions between male and female; but the object seems less to secure easy parturition than to ensure happy sexual relations.

HORSE-RIDING AND IMPOTENCE

tall men are less potent than short men. I do not think, however, that there is any sounder foundation to the alleged correlation than this, and the only statistics I have been able to discover on the subject actually point in the other direction, i.e. to the conclusion that tallness is correlated with greater potency, or at least greater fertility.

Drs. Aromando, Coio-Pinna and Pintus studied the histories of 435 fathers of the province of Cagliari, and found that those of short stature had much fewer children than those who were tall.¹

Stock and Family. I have made it abundantly clear that no decision should be arrived at about any man, no matter how attractive, whose family and ultimately whose stock have not been seen. The vagaries of heredity in random-bred stocks are such, and divergences from stock type, whether in size, apparent health, beauty and general build, are so frequently indicative of important constitutional facts, that a scrutiny of close and collateral relations is indispensable. It should, moreover, be the duty of a girl's brothers and elders to gather as much information as possible concerning a potential mate, his antecedents, habits, appearance unclothed, and his unguarded expressions of opinion and tastes. These precautions will usually be found adequately to take the place of any medical examination, however trustworthy, and are usually much simpler.

Temperament. Most of the essentials have been dealt with under *Erotic Disposition*, and if the female reader follows the rule of selecting the positive male, she cannot go very far wrong; for such a man will have the warm temperament that makes for happiness. It is important to look out for possible sublimations of sexual passion. Among these, I believe, are athleticism and particularly constant and arduous horse-riding. In two people as widely separated as the ancient Scythians of northern Asia, and the modern descendants of the Aztecs of Mexico, male potency is said to have been impaired by excessive horse-riding, and this coincidence is important. Hippocrates tells us that among the causes of "barrenness in the man", is "the constant jolting of their horses"—"for wherever men ride very much and very frequently, there the majority . . . are sexually very weak. These complaints came upon the Scythians, and they are the most impotent of men, for the reasons I have given."² Hippocrates

¹ J.A.M.A., 28.10.33, p. 1405.

² Op. cit., XXI, XXII. These impotent men were called "Anaries".

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proceeds to give reasons for the impotence of excessive horse-riders which are unscientific ; but his observation is interesting, seeing that it is independently confirmed by a practice adopted by the descendants of the Aztecs for the cultivation of eunuchs. Dr. W. A. Hammond, of the U.S. Army, who saw some of these Mexican eunuchs, or "Mujerados," vouches for the fact that all the characteristics of the eunuch were present in them, and that constant horse-riding is one of the two means used in producing them. Apparently they are deliberately reared for religious ceremonies "in which pederasty plays an important part."¹

These two independent pieces of evidence both converging upon the importance of the factor "excessive horse-riding" in the production of eunuchoidism, are surely very significant ; for it should always be remembered that, where acute symptoms or consequences are known to arise from the excessive practice of a certain habit, minor or chronic symptoms may arise from a practice which is just short of being excessive.

Voice. Men with bass, baritone or tenor voices are all desirable. The men to avoid are :—

Those with falsetto voices. Those with weak or woolly voices. Those with voices which, no matter of what kind, have no ring in them.

The associated feature of a larger larynx in the male, should also not be overlooked. For although an "Adam's apple" need not be prominent it should be discernable.²

The above does not pretend to be an exhaustive enumeration of the desirable male mate's "points." Taken in conjunction with the information to be found in the previous chapters, however, it covers most of the relevant characters. To have attempted a more rigid statement of the desirable features might have been to please the indolent and less thoughtful female reader ; but to her who is not shy of study and who would resent not being allowed to use her judgment in drawing inferences from the mass of data given, it would have been to offer an inelastic and unreal canon for which she could have little use.

¹ THE AMER. JOURN. OF DERMATOLOGY AND GENITO-URINARY DISEASES, Sept., 1912, XVI, No. 9 (Article : A Study of Eunuchoidism in its various aspects and its bearing on other Pathological States, by Dr. B. Onuf, p. 471).

² Maranon (op. cit. p. 58), also T.O.S. p. 36.

CHAPTER II

THE DESIRABLE MATE (FEMALE)

Age. In this country and America the question of the right marriage-age for women has for generations been abandoned to the mercy of so much ignorant prejudice and expert support of the latter, that I despair of being able to expose every error and source of error that has led to our present cruel and ridiculous customs. I can deal only with the more flagrant of the false doctrines current, and show how ascetic bias and matronly, spinsterly and often paternal jealousy (all three largely unconscious) have combined in an infernal pact to blight the lives of young women, always with the alleged object of serving their best interests.

There is no need to give a comparative table of the ages at which menstruation first occurs in the girls of the whole world; I shall confine myself to the girls of Anglo-Saxon race.

We shall see that there are notable differences in the views of the experts.

Havelock Ellis says 14 to 16,¹ Dr. E. H. Kisch says about 15,² Dr. A. C. Magian, 14³; Dr. J. H. P. Paton, 13 to 14⁴; Professor Neurath, 13 to 15⁵; Drs. Bland Sutton and Giles, 13⁶; Dr. G. T. Wrench, 14⁷; Dr. Quetelet, about 14⁸; Dr. H. L. Hennessey, 14 to 16⁹; *Twentieth-Century Practice*, 12 to 15.¹⁰

I have already quoted Miss R. M. Fleming's statistical inquiry, in which she found, in a material of 2073 Welsh and English girls, that menstruation began between 11 and 13, and usually before 13, among the dark children, and between 14 and 15 among the fair children.¹¹

¹ M.W., p. 279.

² K.A.F., p. 426.

³ S.P.W., p. 37.

⁴ B.M.J., 10.9.27. THE INFLUENCE OF THE GENERAL HEALTH ON MENSTRUATION, p. 444.

⁵ J.A.M.A., 14.1.33, p. 132.

⁶ DISEASES OF WOMEN (London, 1926, p. 40).

⁷ HEALTHY WEDDED LIFE (London, 1923, p. 308).

⁸ A., p. 201.

⁹ E.B., XIth Ed. (Art. : Gynæcology).

¹⁰ Edit. by J. L. Stedman, VII, p. 565.

¹¹ See p. 330 *supra*.

THE CHOICE OF A MATE

Dr. Alice E. Sanderson Clow, in a material of 1137 English schoolgirls, found that onset of catamenia occurred in 57.04 per cent before 14, and 26.82 per cent at 14. So that in only 16.14 per cent did the onset occur later than 14.¹

Dr. Janet E. Lane-Clayton, in a material consisting of 1017 women, 508 with, and 509 without, cancer, all British except 14 (and 17 did not remember the age of onset of the catamenia), it was found that 20 per cent of the non-cancerous started menstruating before 13, and only 13.34 of the cancerous did so.²

A careful study of the figures on which these estimates are based reveals that, while in the majority of cases the onset occurs before 14, most authorities, baffled by the number of girls who to-day begin menstruating at from 15 to 17, try to strike a balance, and give the *average* age at onset instead of the *normal*.

In view of the confusion, even in expert minds, regarding the ideas represented by "average" and "normal", this is perhaps not surprising, but it makes their findings seriously misleading.

For, if there is such a thing as a normal onset for healthy English girls—say at 12 or 13—then, owing to the appreciable number of less healthy girls whose onset is at 15, 16, or 17, we may get our notions of normality distorted if we consider averages.

I should like the reader to dwell on this, and for the following reasons:—

(1) I strongly suspect that any onset of the catamenia after 14 is actually abnormal.

(2) I think the experts (particularly some of the female doctors) do not like admitting this, chiefly because of the conclusions that may be drawn from it, as we shall see.

(3) Averages are untrustworthy guides to normality.

(4) Ideas of health are so devoid of precision and reasonableness in the expert mind, that the average medical man of *minus*-humanity, and *minus*-knowledge of normality, would scoff at me and, owing to his academic degrees, try to induce the lay world to scoff with him, for saying that a healthy girl is unlikely to begin menstruating later than 14.

Truth to tell, medical men are far too prone to judge health from a lay and inexpert standard. The fact that a girl looks well, can get about, is active, eats heartily, and shows average weight,

¹ B.M.J., 10.9.27. THE PREVENTION OF MENSTRUAL TROUBLES, p. 446.

² REPORTS ON PUBLIC HEALTH AND MEDICAL SUBJECTS, No. 32 (London, 1926, pp. 20-21).

NORMAL AGE FOR MENARCHE

height and muscular development for her years, always satisfies them. Owing to the traditional tendency to put sex, like the Devil, behind them, they incline to overlook the sex conditions. If a girl's onset of menstruation has been delayed, say to her sixteenth birthday, the tendency is to raise a secret shout of joy over the fact that "that side of life" has been so long hidden from her, rather than to inquire with alarm why she is not like other girls. And yet, that an apparently healthy, active girl may be sexually abnormal, owing to some pituitary insufficiency, for instance, or, more rarely, to some thyroid failure (apart from innumerable other causes) is beyond doubt.

And, seeing that such endocrine disturbances and even genital hypoplasia are growing extremely common in the female, and that in these cases the onset of catamenia is usually late, it is not only unscientific, but actually benighted, to include the appreciable and growing percentage of these abnormal girls in the group of the healthy, and to fix "averages" for the menarche,¹ unless it is definitely stated that such averages do not represent normality.

That is my first point which, I may say, is so far from occurring to the medical experts, especially the feminists among them, that the latter, so I am assured, regard the age of the onset of the catamenia as unimportant.

I shall show in a moment why it is important and how and why the feminists lose their scientific "objectivity" in dealing with this point. As in other cases, however, when I have opposed the orthodox scientific opinion of my day (and justifiably as subsequent research proved),² I do not expect my contemporaries to adopt my position, although I know that I can confidently wait for it to be confirmed.

I therefore suggest that, but for Dr. Paton's and Drs. Bland Sutton and Giles's estimates given above, the rest are misleading; because I suspect that they are the result of an average having been struck without due regard having been paid to the abnormal factor in the higher ages.

It is possible and even reasonable to recognize a variation of about a year, due probably to race differences within these islands, as Miss Fleming's figures appear to indicate. But anything more than that should not disturb our concept of normality,

¹ Onset of menstruation.

² See the Preface to 2nd Edition of my DEFENCE OF ARISTOCRACY (London, 1933).

THE CHOICE OF A MATE

as it is hardly likely to denote anything more than an "average" based on material containing a high proportion of unhealthy cases.

Dr. J. H. P. Paton gives me convincing support in this. His material consisted of about 400 schoolgirls, drawn from the "well-to-do classes", and he says: "Menstruation usually commences about the age of 13 or 14 *in healthy girls*,"¹ and he adds: "A high level of general health, attained before puberty and maintained after it, is undoubtedly the chief agent in securing normal menstruation."²

Dr. Alice E. Sanderson Clow, in a paper already quoted, after finding that 57.04 per cent of her 1137 schoolgirls started menstruating before 14, and that only 30.65 per cent of her 300 training-college girls started before 14, makes these significant remarks:—

"Although the standard of health among the latter is good, the schoolgirls are, on the whole, of better physique. It would seem, therefore, that earlier development of the generative organs is associated with physical fitness."³

Dr. Kathleen Vaughan, moreover, who is untiring in her advocacy of means and methods for making childbirth easier, says of the female pelvis, "It is the most actively growing part of the whole body . . . its shape is determined by the pull of the muscles attached to it while it is soft. *At 14 years of age it is fully formed for good or ill.*"⁴

Another independent witness on the same side—but the evidence is sparse and difficult to find—is Dr. Samuel R. Meaker, Professor of Gynæcology at Boston University. In his *STUDIES OF FEMALE GENITAL HYPOPLASIA*, in which it is important to remember that he was dealing with American material (i.e. women of whom Dr. Gaillard Thomas, an eminent gynæcologist, has declared "only about 4 per cent were physiologically fitted to become wives and mothers"⁵), he says:—

"Hypoplasia of the female reproductive organs is a common condition. . . . Of 100 wives whose marriages were sterile, 42

¹ The italics are mine. A.M.L.

² Op. cit., p. 444.

³ Op. cit., p. 446. Dr. W. Feldmann (T.J.C., p. 237) says he finds evidence to the effect that the old Talmud sages believed that "strong girls show signs [of puberty] earlier, weak girls later."

⁴ B.M.J., 22.10.32. The italics are mine. A.M.L.

⁵ Arabella Keneally: *FEMINISM AND SEX EXTINCTION* (London, 1922, p. 135). Other evidence of the sexual sub-parity of American women has already been given in a previous chapter. See Part II, Chap. III, notes included.

DELAYED MENARCHE MORBID

were demonstrably hypoplastic. Hypoplasia may be considered a definite barrier in some 400,000 American marriages." And he adds that, despite its frequency, this defect "has engaged the interest of the medical profession hardly at all."¹

Then, in enumerating the symptoms of genital hypoplasia, he makes these important statements :—

"The most important type of menstrual disturbance is, in our opinion, delayed menarche."²

And what does he mean by delayed menarche? In America, that land of infertile women, he says, the onset of menstruation in 80 per cent of girls occurs before the fifteenth birthday. That is to say, according to statistics which I have not seen, but which I suspect of having yielded averages in no sense equivalent to the *normal*, he regards the onset of menstruation after 15 as delayed menarche, and he says: "Many of the residual 20 per cent . . . can be demonstrated to have constitutional disabilities capable of retarding development."

He calls this condition "menstrual misbehaviour", and declares that it "is nearly always the symptom that first draws attention to the need for thorough investigation."³

But, over and above these witnesses of the fact that delayed menarche is associated with inferior health (from what cause soever), there is the evidence adduced in a previous chapter⁴ to the effect that sexual vigour is correlated with the early onset of the catamenia.

The conclusion that the vigour and duration of a function are an index to its normality seems, *ceteris paribus*, ineluctable, and, since it appears to be established that the early (*I do not mean the precocious*) onset of menstruation is associated with a longer sexual life in the female, we are justified (apart from the other evidence adduced above) in regarding early menarche rather than delayed menarche as normal.

On these grounds I conclude :—

(1) That, contrary to the opinion expressed to me by medical women, the age of onset of menstruation is most important.

(2) That it may be considered normal in English girls at about 13, but not later than 14.⁵

¹ J.A.M.A., 16.8.30, p. 468.

³ *Ibid.*

² *Ibid.*, p. 470.

⁴ See pp. 371-372 *supra*.

⁵ In this respect it is interesting to find that Albrecht von Haller, a noted medical man of the eighteenth century, and also a traveller, set the usual age for onset of menstruation in English, German and Swiss girls, between 12 and 13 years (D.W., I, p. 668).

THE CHOICE OF A MATE

(3) That every month later than that may indicate sub-normal sexuality induced either by :—

(a) Congenital constitution (endocrine imbalance, etc.) or,

(b) Acquired abnormality, due either to athleticism, or some other masculine-accented environmental factor.

Medical experts will, of course, protest at (a). But they should bear in mind the varying degrees of abnormality, and try to recognize the faint sub-acute forms of it, which do not necessarily lie crudely obvious to them on their operating tables, or ever enter their surgeries and consulting rooms.

Assuming, therefore, that 13 is the age when the onset of menstruation should occur (a little earlier is quite common and normal), the age of marriage ought to be much earlier than is popularly supposed, or scientifically claimed to be desirable; because the catamenia heralds the beginning of the female's active sexual life.¹

I am not suggesting that a girl should marry at thirteen, although, if she is normal, I do not see why she should not. But I am definitely charging the customs and prejudices of this Age with deliberate ill-usage of the female population by making the conventional marriageable age of a girl much too late, and these customs and prejudices are particularly hard on the normal young female, vigorously endowed sexually, although they may not cause any inconvenience or misery to her abnormal and less vigorously endowed sister.

Take the average age of marriage for women in England, as revealed by the Registrar-General's Statistical Review. This is twenty-five years and six months—i.e. presuming that even 50 per cent of English girls are sexually normal and have their menarche at 13, the average normal girl has to wait twelve years before she can lead a normal sexual life!

And, seeing that these girls are the most healthily endowed, we are guilty of inflicting physiological disappointment for twelve years on the best of our women, because, as usual, we measure their capacity either by the worst female, or by the male.

Does it matter? How can it help mattering?

On *a priori* grounds alone, before we consult statistics, etc., surely it appears to be wrong to wait twelve years after a function has become normally active before it is used normally!

The feminist spinsters and matrons who endeavour to prolong

¹ This, of course, is the obvious conclusion dreaded by Feminists and Puritans if they admit that normal girls should start menstruating as early as 13.

DANGERS OF DELAYED MARRIAGE

the schoolgirl outlook as long as possible, declare it is right and good to delay marriage. They suspect that "disgusting" men like young things, and hating men for it, are determined to thwart them—an effort usually backed enthusiastically by jealous fathers suffering acutely from unconscious incestuous desires.

Miss Maud Wheeler, for instance, says: "No girl should marry till 21."¹ This is moderate. But *Why*? She can only speak vaguely about anatomical laws. Alas! the only laws involved are Puritanical laws.

But Dr. G. Courtenay Beale, who really ought to know better, and who, otherwise, is very sensible, says 25 is the proper age for a woman to marry!²

These two are typical, and I need not further burden these pages with the excuses, pseudo-scientific pleas and arguments with which a host of other people make similar claims.

But the question is, what is a girl to do between 13 and 25? A more serious question is, what happens to the waiting girl's body in these momentous years, when her freshness, suppleness and mint-state passions are, as it were, dammed up?

It was generally understood by the ancients, even by the ancestors of the English people, that nothing good happened to her through delay. In a letter written by the Duke of Buckingham, urging forward the match between Prince Charles and the Infanta of Spain, he clearly feared the danger of long delay, for he said: "You know that the hawk, when she is first dressed and made ready to fly, having a great will upon her, if the falconer do not follow it at the time, she is in danger to be dulled for ever."³

According to Kisch, the ancient Jews also appreciated the urgency; for he quotes one of the Talmudic sages (Rabbi Joshua) as saying: "If your daughter has attained puberty and is 12 years and 6 months old, she must be married at any cost. If no other means are available, manumit one of your slaves and give her to the freedman to wife."⁴

This is the speech of a humane sage, a member of a wise race. He was no scientist, but he was endowed with traditional wisdom, beside which modern science is an unauthoritative upstart.

¹ WHOM TO MARRY (London, 1894, p. 45).

² W.W., p. 37.

³ I made a note of this passage years ago, but unfortunately did not record its source.

⁴ S.L.W., p. 267. See also TAL.: Synhedrin 76a, where Rabbi Aqiba says, in explaining LEV. xix. 29 ("Profane not thy daughter to make her a harlot"), that it means that a man must not delay in arranging a marriage for his daughter when she becomes nubile.

THE CHOICE OF A MATE

Manu, on the other hand, though obviously aware of the phenomenon I call "physiological disappointment", and of its dangers, allowed the possibility of three years of waiting after puberty—but *no more*.¹

Thus he regarded the matter as so urgent that, after the father had in vain cast about for three years for a son-in-law, his sacred right to choose a husband for his daughter became forfeit.

Hesiod, the wise old Bœotian peasant, allowed four to five years at most to elapse. "Let your wife have grown up four years," he said, "and marry her in the fifth."²

In ancient Rome girls usually married between 13 and 16.³ The age of puberty in women was considered to be normally 12,⁴ so that a wait of four years at most was tolerated, and a girl of 19 who had not had children was regarded as a monstrosity.⁵

In Japan the girl marries before or at 16.⁶

So much for some of the principal civilizations of the past and present.

There are, however, other reasons besides common sense and the tradition of ancient peoples for supposing that a long wait is actually injurious. But as science, in supplying us with substitutes for the sound traditions we have lost, is terribly long-winded and slow, the evidence is not easily obtained, while the general prejudice against what is thought to be "too early" marriage, is so great, that even when evidence is available it is neglected.

A glance at what menstruation means to the body of the female adolescent would perhaps provide the best introduction to this aspect of the question.

In his monumental work on sex, already quoted, Dr. Magnus Hirschfeld says: "The general consensus of modern expert opinion now favours the view (which is most probably right) that whenever an ovum matures in the ovary, the female's body makes all the necessary preparations for the possibility of con-

¹ L.M., IX, v, 90. The fuss created by elderly American and English spinsters about the conditions of women in various parts of the world outside the United States of America and England, is characterized by a resolute ignorance of conditions nearer their own doorsteps. It is incredible that these unconsciously jealous busybodies can forget that in England and America nothing could be more cruel than the sex-life of their normally endowed sisters, and can presume to criticize others as if their own ascetic conditions were faultless. The point is well put by F. Yeats-Brown in *BENGAL LANCET*, pp. 56 and 235.

² *Op. cit.*, pp. 695-702.

⁴ P.L.R., p. 29.

⁶ Alice M. Bacon: *JAPANESE GIRLS AND WOMEN*, p. 57.

³ R.L.M., I, p. 232.

⁵ R.L.M., I, 232.

A LONG WAIT PERNICIOUS

ception. But, above all, abundant supplies of the precious nutriment must be prepared, with which the future human being is to be nourished in the womb. And the mucous coverings adorning the inside walls of the shell in which the fruit is to grow must be so increased in thickness as to supply a safe, warm bed in the nest Nature gives the fertilized ovum. Should these natural provisions prove superfluous, owing to the fact that no fertilization occurs, then all the preparations for the development of the ovum are cleared away, together with the dead ovum itself, and the blood-gorged mucous membrane of the womb breaks up, resulting in a bloody mucous discharge. This is the meaning of the menstrual flow. *Every menstruation is to some extent an abortive pregnancy, a birth that has failed to take place.*¹

And then he adds these momentous words: "And in all this we are by no means concerned with a merely local process. On the contrary, the female's whole body is involved. Her pulse, blood-pressure, temperature, the sensitiveness of her reflex mechanisms, the warmth she radiates, her muscular strength and lung-capacity—all rise before the onset of the catamenia, drop when it has started, and reach their lowest ebb at the height of the menstrual period, in order to recover their normal state only when the flow ceases." And Dr. Hirschfeld sums up the whole process as a "mock confinement".²

Now, to suppose that this elaborate preparation, this general tuning up of the whole organism to the point of highest functional expectation, this exceptional stimulation and sensitization of all its parts for a particular object that is not achieved, can be repeated month after month, year in year out, as it is repeated in the childless girl, without bringing about:—

(a) An ultimate dulling or blunting of the mechanisms and reflexes involved, and

(b) A morbid condition of fatigue and irritability in all the parts concerned in this monthly physiological commotion, is to my mind ridiculous; the idea cannot be entertained by any reasonable being, except a Puritanical female doctor, for two minutes. Owing, however, to the fact that ascetic prejudices are now so strong against so-called "too early" marriages, that this reasonable conclusion is questioned, I am bound to offer what

¹ G.K., I, p. 442. See also Bland, Sutton and Giles (op. cit., p. 46): "We may, therefore, define menstruation as a periodic uterine preparation for pregnancy."

² G.K., pp. 442, 443.

THE CHOICE OF A MATE

evidence I have been able, with great difficulty, to gather in support of it.

In the first place, it is a matter of common observation that, whereas adolescent girls seem, as Schopenhauer points out,¹ to be equipped by Nature to produce a dramatic impression on the opposite sex, owing to their bloom, lustre, general tonicity, graceful rounded forms, etc., all this slowly but very perceptibly vanishes after eighteen if they remain unmarried. Nor is it a matter merely of ageing. It is rather a matter of premature withering. As Ploss and Bartels say of the maturing spinster: "the colour fades from her cheek; her hair becomes drab, her lips pale and thin . . . dark shadows that tend to deepen appear beneath her eyes . . . the latter grow dull and acquire a sad and wistful expression . . . the voice often develops a plaintive harsh note, etc. There is a noticeable loss of subcutaneous fat . . . especially in the breasts . . . the shrunken skin on the upper chest looks masculine . . . the neck is thinner and the shoulders become more pointed and angular than they were . . . leaving the collar bones prominent . . . The muscles in the arms grow more conspicuous than before," etc.²

Then Ploss and Bartels add this significant sentence: "As to the average age when, in the girls of our nation this fading process begins, we must declare it as being 27 or 28, although the first traces of it may often be found as early as 25."³

Now two points are to be noted here. First, that Ploss and Bartels speak of "the girls of our nation", i.e. girls of Teutonic blood, in whom the admixture of Mediterranean blood is certainly not greater than it is in English girls, if it is as great; consequently, the latter, by implication (i.e. owing to their marked Mediterranean elements) come well within this generalization, and it therefore applies to them with equal, if not greater, force.⁴ Secondly, that these authorities speak of 25—i.e. the age at which it has become customary to recommend marriage for the female in England, and at which, according to the Registrar-General's returns, most English women marry—as the age at which the ravages of the fading process may often be found present.

If, however, the fading process may often be noticeable at 25,

¹ P.P., Chap. XXVII, para. 365.

² D.W., III, p. 274-275.

³ *Ibid.*, p. 275.

⁴ Stratz declares that German, Dutch, Scandinavian and English girls reach their zenith, as a rule, at 20 (D.S.W.K., pp. 95, 96).

BREAST CANCER AND SPINSTERHOOD

and, as a general rule, is well established at 27 and 28, we must recognize that for the outward signs of the process to have become visible at these ages, it must already by slow degrees have reduced the freshness and vigour of the organism very much earlier—that is to say, that although from 13 onwards a *crescendo* of blooming vigour may be sustained for a few years, in the end, the waiting organism tires, and a *diminuendo* tendency supervenes which, although not visible in grossly obvious traits, is nevertheless established.

I mean by this that we must try to rid ourselves of the expert medical tendency to recognize a morbid condition only when it is palpable and acute.

We may now usefully turn to the consideration of the morbid effects actually known to result from the delay or the long absence of natural functioning in the generative organs of the female, including the breasts.

In regard to the latter, Dr. Janet E. Lane-Clayton, in an interesting report on Cancer of the Breast, after stating that, “It has long been known that unmarried women suffer from cancer of the breast at a higher rate than married ones”, and after pointing out that, “It is now proved that among married women those who are less fertile are at a disadvantage”,¹ makes this profoundly significant remark:—

“It can hardly be doubted that the absence of the normal function of the breast must be of importance in unmarried women. It is possible that the continued recurrence in the breast of the changes which occur with each menstrual cycle, without the stimulus due to pregnancy and lactation, may be the prejudicial factor.”²

Here is an indication of the kind of morbid effect I was referring to when I spoke above of “physiological disappointment”, of “tuning up the whole organism to the point of highest functional expectation”, without any normal result.

Again, it is important not to dwell on the cancer factor; because that is a gross and obvious manifestation of the morbid process initiated by prolonged inactivity of a part; but to recognize that if such extremely morbid results as cancer do more frequently occur in the breasts of unmarried than of married women,³ we must logically assume that degenerative processes,

¹ Op. cit., p. 131.

² *Ibid.*, p. 132. Also pp. 129 and 130.

³ Dr. L. B. Wevill, in a review of ONE THOUSAND CASE RECORDS OF MALIGNANT DISEASE OF THE BREAST (EDIN. MED. JOURN., Dec., 1932, p. 714), also says the

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not necessarily as acute or dramatic as cancer, not only precede the cancer, but are present in those who do not get as far as having cancer.¹ And that these degenerative processes are probably not unconnected with the repeated stimulation—dressing-up, so to speak—of the breasts, with each menstruation, in anticipation of their maternal function.²

As regards at least the beauty of the female breast, and the preservation of that beauty through normal functioning, Stratz is quite positive; for he says: "All other things being equal, the female breast retains its beauty of form much better when a child has been suckled at it . . . the act of evading the duty of a mother avenges itself by a premature decline of beauty."³

Regarding the womb and the effects of non-functioning, or inactive waiting, Drs. Bland Sutton and Giles tell us that cancer of the body of this organ is more frequent in spinsters and barren wives than in multiparous women,⁴ while Dr. A. E. Giles found that in 881 cases of fibroid tumours of the womb, 50.8 per cent were in women who were either spinsters, or else married but childless, and the remaining 49.2 per cent, who, though mothers, had not had children for the last ten years.⁵

Thus there would appear to be a direct connexion between this ailment and a history of prolonged inactivity of the organ.

Dr. J. T. Witherspoon, however, has actually shown the connexion between the repeated stimulation and preparation of the womb for pregnancy, ending in the catamenia, and uterine fibroids; and, confirming the empirical belief that the growth of fibro-myomata in the womb is related to sterility, shows how

disease is more common in unmarried than in married women. See also LANCET (8.10.32, p. 778) where on THE ÆTIOLOGY OF BREAST CANCER, Drs. C. C. Twort and A. C. Bottomley declare that, "It has been conclusively shown statistically that the female breast which is not allowed to function normally is more liable to develop cancer than one to which a child has suckled over a definite period of time". The article contains interesting indications of the morbid processes occurring in the female breast that does not function normally.

¹ For instance, the decline in breast feeding, and the frequent failure of so-called "healthy" women in this respect, may not be unconnected with the degenerative processes, which though not necessarily culminating in cancer, nevertheless result from long delay before child-bearing. For facts about the decline of breast-feeding, see my *LYSISTRATA* and *M.A.I.*

² Dr. Janet Lane-Claypon hints as much (op. cit., Part V, particularly pp. 129-130), where she describes morbid processes resulting from the absence of normal functioning, which are similar to those described by Dr. Witherspoon in the non-functioning womb.

³ D.S.W.K., p. 98. Also pp. 90 and 259.

⁴ Op. cit., pp. 324-325.

⁵ *MEDICAL VIEWS ON BIRTH CONTROL* (London, 1926, pp. 87-88).

MORBID RESULTS OF WAITING

the action of œstrin, in the absence of corpus luteum influence, causes hyperplasia of the endometrium, and that, if œstrin continues to act unchecked (as it does in spinsters and non-parous women) the hypoplasia finally results in the development of fibromyomatous growths.¹

So that again here we find uterine cancer and fibroids associated as gross manifestations of the morbid conditions resulting from the absence of normal functioning, and we must again look away from these acute and dramatic results to dwell on the sub-acute and less obvious degenerative changes which, while they may never lead a young woman to the operating table, nevertheless must impair her sexual vigour, freshness and normality.

Now when, in addition to all this, we are told that dysmenorrhœa, or painful menstruation "is commoner amongst single than married women, and amongst the sterile than the fertile,"² when, moreover, we learn that "after childbearing menstruation becomes less painful",³ when, finally, we hear that in an investigation into the menstruation of 6000 schoolgirls it was found:—

(a) That at the early period of menstruation, a smaller proportion of girls suffer pain than later;

(b) That the rise of incidence of pain is steady and gradual throughout the menstrual histories studied; and

(c) That the evidence of disturbed general health and happiness also increases progressively with length of menstrual history.⁴

When, I say, we hear all this, I submit that there is no alternative but to conclude that waiting for normal functioning after the onset of the catamenia is injurious to girls, and that when this waiting is prolonged, as it is to-day, to the extent of ten to twelve years, it is actually dangerous. For it cannot be too greatly emphasized that it is the best girls, that is to say, the most normally equipped genetically, and the most ardent, who are likely to be the greatest sufferers, and to whom most damage is done by procrastination.

The fact that the last findings quoted point to a deterioration of function as age increased, while the girls were still at school,⁵ leaves no possibility of doubt that the number of years after the onset of catamenia, during which a girl may wait for marriage

¹ MED. PRESS, 5.7.33, p. 3.

² E.M., IX. Drs. Christopher Martin and Hilda Shufflebotham.

³ Bland Sutton and Giles (op. cit., p. 41).

⁴ MENSTRUATION IN SCHOOLGIRLS (LANCET, 5.7.30, pp. 57-62).

⁵ The extensive material (6000 girls) should be borne in mind in considering the weight of this evidence.

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while still retaining her normality, is much less than modern custom or modern prejudice and asceticism allows, and points to the suspicion that, here again, in this matter of waiting for parenthood, an unjustifiable and cruel analogy has been drawn between male and female life.

My general conclusion, therefore, is that marriage for the modern normal English girl comes as a rule many years too late, that her health, sexual functions and vigour are impaired by her prolonged wait many years before she marries, that the damage done is in proportion to her ardour and normal equipment, and that this result must affect her own and her husband's happiness.

I would suggest that no English girl who menstruates at 13 should marry later than 16 or 17, and so on accordingly; but that if she can marry at 15, it would be better, provided her general health is good.

Until the seventeenth century this seems, indeed, to have been the practice. Furnivall, in the book already quoted,¹ gives countless instances of marriages as early even as 12 or 13 during the Middle Ages and up to the sixteenth century. He also gives the case of the Countess of Buccleugh who, as recently as 1657, was married to Walter Scott at the tender age of 11,² while a still more recent case he gives was that of Lady Sarah Cadogan, daughter of William, first Earl Cadogan, who in 1719 married Charles, second Duke of Richmond, when she was only 13.³ In 1679 Evelyn was present at the marriage of Lord Arlington's daughter to the Duke of Grafton when she was only 12.⁴ Evelyn himself, as a man of 27, was married in 1647 to a girl of 12. Pepys married (1655) a girl of 15. Charles I married Henrietta Maria when she was 16. James I married Anne of Denmark when she was 15.

Earlier, of course, it was customary for a girl to marry almost at puberty, and the kings of England constantly married adolescents. John's wife was only just 15. Eleanor of Provence, Henry III's wife, was barely 14 when he married her. Isabella of France was 13 when she married Edward II. Queen Philippa of Hainault, wife of Edward III, was 16 when she married. Anne of Bohemia married Richard II at 15.

In France, where puberty came slightly earlier, marriages were repeatedly consummated with girls of only twelve, right up to

¹ C.M.D.R.

² *Ibid.*, XXXIII.

³ *Ibid.*, XXXII.

⁴ *Ibid.*

YOUNG MOTHERS

and after the Renaissance,¹ and Furnivall mentions a case in fifteenth-century England of a girl of 11 (Elizabeth Roper) being married.²

The next question to consider is the effect of marriage on one who, according to foolish modern notions, is of such "tender age", and the effect of early marriage on offspring.

To deal with the first question first, it seems obvious that if the above facts are correct, the effect of marriage on a healthy girl of 15 or 16, who has started menstruating at 13, cannot be anything but good.³

Owing (*a*) to the suppleness of her limbs and (*b*) to the pristine vigour of her constitution, she is in an ideal condition for child-bearing, and the statistics of childbirth confirm this.

To begin with, we do not hear of dramatic and sudden collapses, or deaths, in the women who marry young.

Dürer's father, for instance, as a man of 40 married a girl of 15. But she lived to the age of 63—a good age for those days when the artificial medical aids to a long valetudinarian old age did not exist—after giving him eighteen children. Evelyn's wife, who could not have been more than in her seventeenth year when her first son was born, lived to 74, after presenting him with nine children. Eleanor of Provence lived to 56 and had nine children; but she could hardly have been 17 when Edward I was born. The most convincing case, however, is that of Margaret Beaufort, who lived to 68, although her son, Henry VII, was born when she was under 14.

The evidence from midwifery records is all in favour of early marriages for women.

Dr. Margaret Schultze, for instance, in a report on Labour in the Elderly Primipara, says abnormal presentations and contracted pelves are more common in the elderly than the young mother; she adds that "the frequency of inadequate pains increases with advancing age",⁴ and that "a rather high percentage of Cæsarian sections will probably always be necessary in the older women and in those with previous long-standing sterility."⁵

¹ See R. de Maulde la Clavière (op. cit., particularly pp. 27-28).

² Op. cit., p. XXXIII.

³ It is interesting to note that of the 1017 women studied by Dr. Lane-Claypon, she found that "The age of marriage of the control series [i.e. the 509 who did not have cancer] is lower throughout than that of the cancer series." Thus 158 in the non-cancerous group married at or before 20, while only 95 of the cancerous group did so (op. cit., pp. 39-40).

⁴ J.A.M.A., 14.9.29, p. 829.

⁵ *Ibid.*

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Dr. A. Leyland Robinson, in "Remarks on the Old Multipara," says: "It should be generally known that the mortality risk increases with the age of the mother, and therefore child bearing should be undertaken in the earliest years of married life."¹ In the same paper he says: "The mortality risk for a woman of 40 is three times as great as that of a primigravida of 18."²

Dr. P. L. McKinlay has found that, estimated in terms of first births, the death-rate increases rapidly and steadily with age, subject to a small exception in the first quinquennium, which may possibly be a consequence of unfavourable marital selection at that age.³

Dr. Peckham, reporting on births in negroes and white women in America, says: "In both races the percentage of operative deliveries increases with age and in the white race reaches a point in the late thirties when it exceeds the spontaneous type."⁴

Dr. John Harris, from a study of 160 confinements in young white primiparæ and 340 young coloured primiparæ, of ages 12 to 16 years, concludes as follows: "Based upon the study of 500 patients comprised in this report, it seems permissible to conclude that pregnancy and labor are attended by no greater danger to the young primipara than in older women. On the other hand, the duration of labor is actually shorter. As our figures show that the size of the children is not inferior to that noted in older women, and that abnormal pelves occur quite frequently, this result must be attributed to the greater elasticity of the parts. Consequently, speaking from a purely obstetrical point of view, the ages under consideration appear to be the optimum time for the occurrence of the first labor."⁵

Dr. K. Wepschek, of Czechoslovakia, examined the records of 96 girls who became mothers below the age of 17, and of 96 young women who became mothers between 20 and 24, and "He found that the first group did not compare unfavourably with the second group, but that in some respects, particularly in regard to puerperal morbidity, conditions were more favourable for them than for the older group of primiparas."⁶

Figures obtained in New South Wales are summarized by Paul Popenoe as follows:—

¹ B.M.J., 1.7.30, p. 49.

² *Ibid.*, p. 47.

³ JOURN. OF HYGIENE (London, July, 1929).

⁴ J.A.M.A., 6.8.32, p. 504.

⁵ From Dr. G. D. Maynard's STUDY IN HUMAN FERTILITY (BIOMETRIKA, XIV, p. 345).

⁶ J.A.M.A., 23.9.33, p. 1041.

YOUNG MOTHERHOOD BEST

Deaths per 1000 births in new-born children.	Age of Mothers.
3.04	20 to 24
6.8	30 to 34
11.4	40 to 45 ¹

And among Popenoe's conclusions from the data he has examined, we read: "There are fewer infant deaths among the offspring of young mothers. Many of the published investigations on this point are unsound or have been wrongly interpreted." "Early marriage is accompanied by greater longevity of children." And "The offspring of young mothers are not only healthy but they are intelligent."²

Such evidence could be extended. The point to bear in mind again, however, is that we must look away from the acute morbidity of pregnancies in the late thirties, etc., in order to give proper consideration to the probably unrecorded and yet inevitable beginnings of these morbid conditions which must exist in much younger women—women still in their twenties—who have waited unmarried over a decade since the onset of menstruation.

If we give due weight to the probability that conditions which are shown to become acute after thirty must exist in a mild form long before thirty is reached, we shall inevitably conclude that a much earlier age than that which is at present recommended should be adopted for the marriage of girls.

When we remember that obstetric interference is increasing by leaps and bounds;³ that, according to Dr. G. F. Gibberd, "In 1928 the proportion of Cæsarian sections to total deliveries at Guy's Hospital was as great as the proportion of all obstetric operations to total deliveries 60 years ago,"⁴ that, in spite of all the alleged improvements in appliances, anæsthetics, surgical skill, and general medical knowledge, the proportion of deaths in childbirth do not tend to decrease,⁵ we are led to wonder whether in addition to the contributory factors of faulty feeding, miscegenation, and too severe physical exercise for girls, the

¹ M.M., p. 52.

² *Ibid.*, pp. 53-54.

³ See Dr. G. F. Gibberd's CONTRIBUTION TO THE STUDY OF THE MATERNAL DEATH RATE (LANCET, 14.9.29, pp. 535-536). On p. 536 he says, since 1860, obstetric interference has been multiplied by six.

⁴ Op. cit., p. 535.

⁵ See figures in the Daily Press, quite apart from those in medical journals. In fact, in spite of improved medical assistance, the proportion of deaths per 1000 live births remains more or less stationary. According to the Registrar-General's Statistical Review, it was 4.08 in 1925, 4.12 in 1926, 4.11 in 1927, and 4.42 in 1928.

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average age of marriage may not be set much too high for healthy and normal functioning.

I tried to correlate the maternal death-rate in both England and France with the age at marriage, but found it impossible, owing to the defective returns. A steady decline of marriages with girls under twenty is, however, certainly recorded in English statistics for recent times, and we know from history that, before the nineteenth century, such marriages were much more common than they ever were after 1850.

Marriages per thousand of girls under 20 in :—

1871 were 26.8	1922 were 13.2
1881 were 21.5	1923 were 12.5
1891 were 16.2	1924 were 12.4
1901 were 12.9	1925 were 12.7
1911 were 11.2	1926 were 12.1
1920 were 16.0	1927 were 14.3
1921 were 14.8	1928 were 14.7

Thus, except for a slight rise in the last two years, the number per 1000 has declined over 50 per cent in a little over fifty years.

Even the marriage per 1000 of girls over 20 and under 25 has also declined during the same period, as we can see from the following :—

1871 : 133.7	1922 : 108.2
1881 : 121.9	1923 : 108.2
1891 : 112.4	1924 : 109.8
1901 : 104.9	1925 : 110.4
1911 : 97.7	1926 : 104.0
1920 : 134.1	1927 : 114.4
1921 : 114.4	1928 : 112.6

Thus, except for a notable rise in the year following the clearing up of War conditions, a decline is apparent. And, with the prejudices now rife, it promises to be sustained. When we bear in mind that, in addition to the factor of age, which tends to be made steadily higher and higher, we must also allow for the recent introduction of hard exercise and masculine sports in girls' schools, so that, in any case, the pelvic muscles and bones tend to be prematurely stiffened, we can hardly wonder if, despite the alleged advances in science, parturition does not tend to become an easier or less dangerous function.

I, therefore, submit that the trend of modern opinion, as regards the marriage-age of women, is following, as it is in other depart-

GREAT SONS OF YOUNG MOTHERS

ments of life, a wholly non-biological direction, and that the causes are :—

(a) The prejudices already referred to, due either to asceticism or unconscious jealousy on the part of feminist spinsters, matrons or fathers, and

(b) The feminist insistence on assimilating the female to the male.¹

The next question is, what is the effect of early marriages on the children ?

In the first place, according to Dr. Fritz Lenz, " the belief that mental maturity is of importance for the favourable endowment of children, is a Lamarckian superstition."²

Even the supposed mental immaturity of the female parent appears to have little effect in this direction. Edward I could hardly be called a mentally defective king, neither could Edward III. Henry VII, born of a young woman under 14, was a most gifted man. Confucius was the result of a marriage between a widower of 70 and a girl of 17, and a widower of 70 whose offer of marriage had been declined by the girl's elder sisters. Dürer's father, as we have seen, was his wife's senior by 25 years, and the artist was the third child, i.e. he was born when his mother was only 18. Weber's father, when over 50, married a girl of 17. Beaudelaire's father was 35 years older than his wife. Schopenhauer's father was 20 years older. Goethe's mother was married at 17 to a man 21 years her senior, and Goethe was born a year after.

It has actually been argued, in fact, that old fathers are particularly prone to procreate brilliant children, and Mr. A. F. Dufton, addressing the Anthropological section of the British Association at Leicester, on September 8th, 1933, propounded the theory that the older the father was at the date of a child's birth, the greater the chance of mental brilliance being acquired in the offspring. He also maintained that " the striking difference

¹ Among the most flagrant examples of this is the practice of sending to the Universities girls who are the same age as the undergraduates who used to be the only students there. The girl student is thus sent to College when she is at a totally different stage of development from the male, and when she is actually at an age when it is monstrous for her to be without children. Feminists cannot get into their heads that the ejaculation of semen is the beginning and end of the male sexual function, and that, therefore, males and females cannot be assimilated. There is no equivalent in the female to the male ejaculation. The female sexual function requires pregnancy to be normal. Waiting for marriage, therefore, means something very different for men from what it does, for women.

² M.A.R., p. 494.

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between the frequency distributions of the paternal ages of one thousand eminent men and those of a more normal population support this view.”¹

Galton found that the early marriages of women certainly led to greater fertility. And he gives the following table :—

Age of Mother at Marriage.	Average Family.
15-19	9.12
20-24	7.92
25-29	6.30
30-34	4.60

And he concluded his inquiry into the facts by saying : “Hence, if the races best fitted to occupy the land are encouraged to marry early, they will breed down the others in a very few generations.”²

Dr. G. D. Maynard came to a similar conclusion and made a further discovery. He says :—

“That early marriage is detrimental to the woman and results in a restricted family and unhealthy children is a view widely held, although, as far as I can ascertain, one based rather on what are called ‘general principles’ [i.e. prejudice] than on ascertained facts. On general principles, however, the reverse might equally be expected, for if it were really detrimental to a race that early conceptions should occur, the age of puberty should have become delayed through the process of evolution. Among the animals, and in some human societies, desire and fulfilment wait only on opportunity, so that it is not unreasonable to expect that the appearance of the sexual passions should coincide with the optimum age for marriage.”³

He then proceeds to show from tables of births in the European population of New Zealand, and from other figures relating to England and Scotland supplied by Professor Pearson that not only fertility but also survival rate of children is greatest in girls married at 15 and 16.⁴ And he concludes:—

(1) “That if the fertility data here discussed be reasonably homogeneous, it is probable that in the European population of New Zealand over the age of 15, the younger the wife at marriage the larger will be the mean family of children born alive, unless

¹ REPORT OF THE BRIT. ASSOC. FOR THE ADVANCEMENT OF SCIENCE. Ann. Meeting, 1933. London, 1933, p. 522.

² I.H.F., pp. 209-210.

³ Op. cit., p. 340.

⁴ *Ibid.* He points out that “the largest families are associated in England with marriage at 16”.

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girls who marry at the early ages are drawn from a super-fertile section of the population.

(2) "That a similar observation is true of the family which survives to adult age."¹

There are other conclusions, but they do not concern us. The most important fact to bear in mind, however, is that revealed in conclusion 2—that the viability or survival value of children born of such young mothers is greater than that of children born from older mothers.

Professor Antonio Marro, who inquired into the Influence of Age of Parents on the psycho-physical characters of their children, also came to interesting conclusions, although to my mind he lays unnecessary stress on the moral side, which, as I have pointed out again and again, has little to do with the quality either of a person's mind or body.

However, his results as regards longevity and intelligence are interesting.

He found, for instance, that of a group of octogenarians—

4, or 10 per cent, had been children of very young fathers.

23, or 62 per cent, had been children of fathers between 25 and 41.

10, or 27 per cent, had been children of fathers over 41.

Of a group of septuagenarians he found that—

21, or 13 per cent, were the children of young fathers.

78, or 51 per cent, were the children of fathers between 25 and 41.

53, or 34 per cent, were the children of fathers over 41.²

So that fathers under 25 do not appear to impart a high survival value to their children.

As for intelligence, he found it highest in children of younger parents, and in the latter found the lowest percentage of inferior intelligences.

He also found intelligence greater and inferior intelligence less frequent in children of mothers under 21.

And in speaking of schoolchildren as a whole, he says: "Coinciding with the youthfulness of their parents we find the maximum of good conduct and the maximum of higher intelligence."³

A final point of paramount importance has yet to be considered, and that is the matter of the compensations instinctively resorted to by the nubile female of sound health and normal passions, if marriage does not come to her early. Legislating and arguing as if every one were below par generally, the modern

¹ Op. cit., p. 345.

² EUGENICS CONGRESS, 1912, p. 111.

³ Op. cit., p. 115-117.

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world thinks that no damage—not even physical damage—is done to an adolescent girl of ardent sensibilities who, menstruating at 13, goes on waiting for two, three, four, five, and sometimes twelve years, without functioning normally. But this, as we now know, is ridiculous. Nature is not denied in this way, without the mind making efforts either to adapt itself to the harsh unnatural circumstances by abnormal means, or else to sublimate the actual passions concerned. For, be it remembered, even if the virgin ideal were to be abandoned in England, and sterile fornication, or pre-marital sexual congress with contraception were allowed to our adolescent females, they would still not be expressing their sex normally; for whereas sexual congress is all-in-all to a man, and completes his normal expression of sex, it is only the beginning of the female's sexual cycle.

When, therefore, a girl of ardent, i.e. normal sex endowments, is married late; when, that is to say, she is taken more than two or three years after the onset of the catamenia, we must expect to find her with distortions of her normal mental and physical equipment, commensurate with the length of time that her body has been held waiting. These distortions definitely mould her character, and, as we have seen, certainly mar the pristine health of her physical equipment. So that, from the standpoint of characterology alone, we have for generations been damaging the majority of our womenfolk by condemning them to these long waits before natural and normal functioning begins.¹

Summing up the above arguments and data, I conclude that the modern prejudice against early marriage for girls, is based on a mass of error, unconscious bitterness, middle-aged jealousy, asceticism, and feminism, which has infected even science (in the form of female and feminist-male doctors), and that it is the reader's patriotic duty to resist it with all his might.

If a man is of an age to marry, i.e. anything from 27 to 32 or 35—let him choose a healthy, positive girl as low down in her teens as the recent feminist and ascetic laws will allow him to go, and let him turn a deaf ear to the chorus of protestations

¹ We shall see, for instance—to mention only one characterological consequence of delayed marriage—that the female's normal sadism should be expressed in her relation to her child. If this normal sadism is not expressed, however, it finds abnormal outlets—hence possibly the cruelty of women, later referred to, their otherwise unaccountable love of the surgical side of medicine when they are hospital nurses (I have heard scores of young girls say, “the surgical side, watching operations, is much more thrilling”), their extraordinary hardness in the killing sports, and their love of criminal trials, displays of cruelty, etc. See pp. 456-458 *infra*.

TUBERCULOSIS IN GIRLS

from the middle-aged adults in his circle (including most probably his unconsciously incestuously inclined future father-in-law) that will be raised against him.¹

When Dr. Fritz Lenz, summing up this very question, says : " If the economic conditions permit, there is nothing to be said against marrying a girl of 16,"² and Dr. August Forel recommends marriage for a girl at 17 or 18,³ let the reader remember that they are both speaking of girls even more Teutonic, i.e. with less Mediterranean blood in them, than English girls, and that their words therefore apply with even greater force to the latter.

Finally, let me quote these weighty words of Dr. A. C. Magian, who, speaking of conditions in this country, says : " Modern civilization, with its tendency to delayed marriage, and the tight rein which it holds on young women surrounded by every form of sexual excitement, has a good deal to answer for."⁴

Body Build. Most of the corresponding section in the previous chapter also applies here, except that the normal female appears, as I have shown, to be specifically more pyknic or euryso-matic in type. Also, whereas marked adiposity is an unfavourable sign in the young female, extreme thinness or asthenia in her is even more to be apprehended than in the male, because she ought naturally to have a subcutaneous layer of adipose tissue, softening the outlines of her muscles, and rounding the contours of her form, and the absence of this feature may always be regarded as abnormal.

In these days of the morbid cultivation of the " boyish figure ", girls are inclined deliberately to reduce their diet below sustenance level, and there is evidence that this is causing an increase in tuberculosis in adolescent and young women. This increase dates from about 1895. But this was about the time when the modern rage for the slim, boyish female figure began.

" The mortality from tuberculosis among girls between 10 and 15 is double that of males and remains much greater up to the

¹ The law certainly gives parents the right to resist him until the girl reaches the absurdly advanced age of 21 ; but magistrates can overrule these parental objections, and it is to be hoped that when the arguments and facts in this section become more generally known, there will be less parental opposition to early marriage for girls. But for this to occur, English fathers will have to be made conscious of their present unconscious incestuous impulses, so as to be able to control them.

² M.A.R., p. 493.

³ Op. cit., p. 429.

⁴ S.P.W., p. 98. It will be objected that, however sound the arguments in this section may be, over-population and modern economic conditions make early fertile marriages impossible. I have answered this objection in detail in NIGHT HOERS (the complete case against birth-control).

THE CHOICE OF A MATE

age of 25," says one report. "The chief factor seems to be nutrition." The report proceeds: "It is somewhat higher in the better class than in the poorest group, and is practically confined to single women."¹ Elsewhere we read: "Towards the end of childhood and in young adults it [T.B.] is the cause of more deaths in females than in males. At this period about one-third of the deaths from all causes among males and almost one-half among females are due to tuberculosis, mostly pulmonary."² In a much later report, we find a confirmation of the above and the following comment: "This rise in mortality in young adult females dates only from the beginning of this century, and may be associated with the strenuous and less-sheltered lives now led by young women. Uninstructed and defective nutrition may also play its part."³

That this recent increase in tuberculosis among young females is related to the late nineteenth and the twentieth century ideal of the boyish figure and the practice of slimming, is suggested by the fact that when there is no longer any need to attract by developing this type, i.e. in middle age, the deaths from tuberculosis preponderate among males.⁴ If this is correct, it adds weight to the view that boyish slimness is abnormal in the female, and in this connexion it is most interesting to find Stratz advancing cogent reasons for the belief that Botticelli's Venus, which I have already referred to as an asthenic type of female, was painted from a model, Simonetta Catanea, who died of consumption when she was not quite 23.⁵ Thus, as Stratz points out, "Botticelli made a pretty consumptive girl his ideal."⁶

Tuberculosis is not, however, the only trouble to be feared in this bony type of female. Hysteria and general nervousness are even more serious. But enough has been said in a previous chapter concerning the probable connexion between thinness and neuroses, for the reader to know what is now meant.

The girl displaying the classic features of the neurotic—instability, irritability, and lack of serenity—may seem more "fascinating" or "interesting",⁷ to the inexperienced young

¹ B.M.J., 8.10.32, p. 677.

² MED. PRESS, 22.6.32, p. 500.

³ LANCET, 17.2.34, p. 365.

⁴ See relevant reports quoted, particularly LANCET.

⁵ D.S.W.K., pp. 26-28.

⁶ *Ibid.*, pp. 28, 126. On the latter page Stratz rightly claims that the Primavera is of the same type.

⁷ See M.A.R., p. 474. "Not a few men will leave healthy girls sitting about as wallflowers, and will burn with ardour for the enigmatical, uncanny, and fascinating antics of the hysterical."

WOMEN NOT ANGELS

man, bred on false modern values, but such a man should know that this supposed fascination or interest is ephemeral and quickly becomes intolerable in the daily contacts of home life.

Apart from the disproportionate preponderance of females in our lunatic asylums, there is scant statistical evidence of an increase in nervous diseases among women ; but one fact points that way, and that is the increase in stammering among girls.

At Newcastle, on December 16th, 1933, Sir Thomas Oliver said that " for the first time on record stammering was becoming prevalent among girls. Hitherto it had been mainly confined to boys ". He added that the changes in modern life possibly accounted for this.¹

The normal serenity, or doe-like placidity of the female—her classical characteristic—thus seems to be leaving her, owing to the change in her morphology which, as shown in a previous chapter, is due to an ancient male-homosexual bias. But the experienced male still looks for this doe-like placidity in the female. It is the centre of gravity of the future home, and to overlook it for a boyish figure *plus* what Dr. Lenz calls " enigmatical, uncanny and fascinating antics ", is foolhardy. For other particulars of body-build, see *Erotic Disposition*.

Character. This follows morphology, and, in selecting type, character is necessarily selected too. Again, here, it is important to disregard much that popular opinion, the newspapers and modern fiction hold up as desirable.

It is more important to secure a girl with a kind heart and ardent sensibilities, than one with a reputation of being " a good sport ", or of having " a sense of humour "; because innumerable normal incidents in the home demand an ability to feel deeply about a matter, and a sense of humour denotes a congenital inability to feel deeply.²

It is, above all, essential to get rid of certain wholly unfounded illusions about the character of the normal woman, which have been cultivated by the shallow psychology and sentimentality of the nineteenth century. These illusions are based on the " fairy " or " angel " ideal of women, according to which the female is supposed to be something less material, less gross, less animal than the male. These illusions still prevail very widely, and the

¹ SUNDAY TIMES, 17.12.33.

² Those readers who do not understand my slighting references to the much-idolized quality of " a sense of humour " should read my SECRET OF LAUGHTER (Constable, 1932).

THE CHOICE OF A MATE

modern woman, although she is secretly aware of their spuriousness, does her utmost to keep them alive.

They depict woman as a creature more "unselfish", less greedy, less sensual, more moral, and more humanitarian than man.

I have already shown how ridiculous the claim of greater "unselfishness" is in the female. As to the claim that she is less greedy, the facts adduced by impartial witnesses regarding women and diabetes and women and gallstone disease, dispose of it utterly,¹ and it requires no further refutation here. The claim that women are less sensual and more moral than men—if any sensible man should require it to be exposed for him—will be found adequately refuted in another of my works,² while as to the claim of greater humanitarianism in the female, this will have to be dealt with afresh, although I have already discussed it elsewhere.³

First, let us understand what inhumanity is.

It is, as a rule, a perversion, i.e. a non-life-promoting and one-sided specialization as an end in itself, of what is a useful natural disposition. What is this disposition? It is obviously sadism. Sadism has natural and normal roots and a natural, normal function.⁴ In the male it is expressed harmlessly and joyfully in his relation to the weaker female in normal love-making. Its chief element is the joy of power over a fellow-creature. In the female it is expressed harmlessly and joyfully in her relation to the helpless infant in normal motherhood.

Sadism becomes a perversion only when power over a fellow creature is sought and enjoyed as an end in itself, divorced from its normal life-promoting components.

Thus, normally, a woman expresses her masochistic feelings in her relation to man, and her sadistic feelings in her relation to her infant child. Man normally expresses his masochistic feelings in his relation to the social power he honours, and serves, and is prepared to die for, and his sadistic feelings in his relation to woman.

To deny that the proneness to a sadistic perversion is just as strong in woman as in man, is, therefore, shallow and unenlightened. And the woman who, as a spinster or as a wife with inadequately expressed motherhood, finds her normal

¹ See pp. 271 and 273-274 *supra*.

² M.A.I., pp. 127-130.

³ *Ibid.*, pp. 90-95.

⁴ For a discussion on the normal limits of sadism, see Freud's THREE CONTRIBUTIONS TO THE THEORY OF SEX.

FEMALE CRUELTY

sadism pent-up, is just as likely as an ill-adapted man to develop a sadistic perversion, i.e. a love of injuring, hurting, bullying, or tyrannizing over a fellow creature as an end in itself.¹

History is full of instances of her having done so, and if Dr. A. F. Chamberlain, in an impartial treatise, is able to say that woman is more cruel than man,² if David Hume was able to say, "no passion seems to have more influence on female minds than this for power"³ (lust of power being the root of sadism), and if Dr. Briffault, whose bias is wholly feminist, is able to say that "primitive women are . . . even more cruel and ferocious than men,"⁴ and of mediæval European women that "as usual the women excel the men in cruelty,"⁵ it is evident that we are dealing with a matter that is something more than fancy.

In another work I collected a number of facts not generally known about this question, and instanced the revolting cruelty of the spinster martial corps of Dahomey,⁶ of the Indian women of North America, of the women of Imperial Rome, to whom it was an entertainment to flog their slaves, and whose common practice it was to stick pins into the breasts and arms of their female slaves while the latter, stripped to the waist for the purpose, helped to dress them.⁷

It was Queen Constance, and not King Robert the Pious, who in 1022 wished to put out the eyes of one of the heretics with whom the King had been debating at the Cathedral of Orleans.⁸ It was the women of the French Revolution who disgusted the men with their bloodthirstiness, and not *vice versâ*.⁹ It was the village girls and women, as Michelet shows, and not the men, who, in the civil wars in la Vendée, went out into the fields and stabbed the eyes of the wounded and dying Republican soldiers with their long needles.¹⁰ Bogumil Goltz says that "few women

¹ See Note, p. 452.

² THE CHILD (London, 1906, p. 421). Also Wieth-Knudsen (F., p. 57): "children and women are the most cruel of mankind".

³ ADDITIONAL ESSAYS, II.

⁴ MO, I, p. 453. A long list of examples supports the contention.

⁵ MO., III, p. 392. The examples should also be read.

⁶ See on this point Capt. Sir Richard Burton (A MISSION TO GELELE, KING OF DAHOME, Ed. 1893, I, p. 112, and II, p. 49), also and particularly E. Chaudouin's TROIS MOIS DE CAPTIVITÉ AU DAHOMEY, pp. 286, 352.

⁷ M.A.I., pp. 90, 93-96. As to the nauseating cruelty of Roman women to their slaves, see, for instance, such an impartial witness as Smith's DICTIONARY OF GREEK AND ROMAN ANTIQUITIES: Article, "Servus".

⁸ THE MIDDLE AGES, by F. Funck-Brentano (London, 1922, p. 71).

⁹ M.A.I., p. 90.

¹⁰ HISTOIRE DE LA RÉVOLUTION FRANÇAISE (Paris, 1853), VII, p. 82. Michelet actually mentions by name certain women who did this.

THE CHOICE OF A MATE

could be so cruel as to make pin-cushions, as certain Russian princesses of low origin used to do, of their female attendants' breasts, while they were being dressed,"¹ but he had evidently forgotten the women of Imperial Rome to whom Juvenal, Ovid and Martial refer.² And as for Bolshevik Russia, hear what a historian of the Revolution says. Speaking of the brutal executions carried out by the Cheka, Essad-Bey writes : " Strange to say, however, the most brutal executioners in all Russia were not negroes, Letts or Russians, or even the intellectual communists, but the women. The women never grew sick of bloodshed, and when it was a matter of killing they required neither sleep, food, nor rest." He then proceeds to give the most sickening details.³

It is data of this kind, together with ordinary observation, that makes one smile when, in the popular Press, surprise is expressed over the brutality of a white woman towards a native black, of a woman towards a child, a domestic servant, or an animal ; or when a male reporter writes with wonder of a female official having shown bravery in doing her duty at an execution, or of a woman having shown calm fortitude on a jury in a criminal court, or in other occupations in which the death of a fellow creature is part of the business. But I mention these unpleasant facts, hidden away in histories and the files of newspapers, not because I have any anti-feminine bias, for, as I am tired of protesting, I am much more devoted to women than the most ardent feminist I have ever met ; but because it is the only way to shed light on a subject which, owing to sentimentality and false nineteenth-century psychology (woman as the source of altruism !) has become completely obscured in England.

I make a special point of denying that woman is more " unselfish ", less greedy, less sensual, more moral and more humanitarian than man, because to persist in believing all this rubbish is bound in the long run to lead the unenlightened man not merely into tragic disillusionment, but also into difficulties.

Let the inexperienced man, therefore, turn from the pursuit of women with these supposed, fictitious and frequently affected qualities, in order more usefully to seek those women who really have the qualities of their sex—the morphological equipment and therefore the gifts of good mothers. In such normal women, provided he meets them when they are still sufficiently young,

¹ ZUR CHARACTERISTIK UND NATUR-GESCHICHTE DER FRAUEN (Berlin, 1859, p. 173).

² For references, see M.A.I.

³ DIE VERSCHWÖRUNG GEGEN DIE WELT. G.P.U. (Berlin, 1932, p. 137 *et seq.*).

VIVACITY CONDEMNED

he will find female sadism, sensuality, egoism, etc., turn naturally to the purpose and service of life and happiness.

Owing to the modern worship of brains and of the so-called fascination of the faintly neurotic type, it is perhaps idle to inveigh against the common error of preferring the vivacious before the more doe-like female ; but the latter is a much surer guarantee of future happiness, and I endorse Mr. Russell H. Johnson's words on this subject. He says :—

“ Those mental traits that are most stimulating are the most effective. Hence vivacity leads. . . . It is by no means a measure of mental efficiency and is frequently associated in its highest degrees with instability and hyperthyroidism. Indeed, it seems probable that much of the instability, neurasthenia and mental disease of to-day is the result of the relative over-effectiveness of vivacity in mate selection. On the other hand, the non-stimulating qualities—stability, persistence, endurance, poise and judgment, are undervalued traits.”¹

It is also desirable to avoid girls in whom inferiority feelings are a too-constant spring of conduct.

If a girl loses no opportunity of securing some sort of tribute from a man—even if he be only a hall-porter or a chance passer-by—it is tolerably certain that her feelings of inferiority, gnawing at her self-esteem, are forcing her to seek restoratives in the momentary adulation of a stranger, even below her in station. The fact that her action is unconsciously motivated must not mislead the observer concerning the true state of affairs. (Her male equivalent is the Don Juan type, already described.)²

This behaviour may be innocent and end with the satisfaction it gives the girl. There is the danger, however, that any able flatterer may achieve an easy victory with her and triumph over a spouse who has long ceased troubling to invent a fresh compliment every morning.

In regard to such a girl, moreover, the wise man should ask himself how much of her devotion to him is due to genuine appreciation, and how much to her pleasure over his painstaking flattery.

Beware, too, of girls with marked masculine tastes. These may be acquired in education and need not be basic. They may also

¹ E.R., XIV, p. 260. A typical example of the way in which this common error of selecting the vivacious girl is propagated by popular fiction, is the following passage in *LOVERS MUST LIVE*, by Pauline Stiles (London, 1934, p. 142) : “ No, the girl isn't beautiful. She lacks vivacity.”

² See pp. 406-407 *supra*.

THE CHOICE OF A MATE

be acquired through vanity, as another form of stifling inferiority feelings. In these days of the one-sided admiration of masculine pursuits and pastimes, the girl with inferiority feelings may be tempted to turn, as thousands do, to masculine habits as a restorative to self-esteem.¹

The signs are various. The constant use of a walking-stick is one. A walking-stick, except on loose or rocky ground, or in the case of the aged, is a hindrance rather than a help to the balanced resilient walker. Until I learnt the correct use of self, under Alexander, I always carried a walking-stick. If a young woman takes to a stick, it is, therefore, suspicious. Certain styles in clothes, as I have shown, may also indicate male tastes in a woman. Other significant traits are—a long swinging stride, a jaunty manner of sitting on chair-arms, side-boards, tables; a tendency to affect inelegant footwear; a proneness to act the champion of more feminine women, and a sudden display of hostility towards any man who rivals her in this capacity.

In the eyes of such a girl, even when she looks at her betrothed, there is always a trace of defiance or challenge. In her general demeanour there is no natural dignity.

Attention should be specially directed to girls with natural dignity. They, more than their less serene sisters, have the desirable character, provided other conditions already insisted on are fulfilled.

The shallow dicta that pass for wisdom and spread from mouth to mouth without anyone being able to trace their source, have also led to an absurd overvaluation of the quality of broad-mindedness. The man in quest of a good mate should bear in mind that broadmindedness is of all qualities the least desirable in a girl. In addition to being a sign and product of weakness and weak instincts, it is a dangerous factor in the home. Let the reader dwell on the character of any figure in history who has shown strength, devotion and singleminded fidelity to a Cause or to anything, and he will discover that narrowmindedness has invariably been the chief feature of such a character. Narrow-mindedness, therefore, is among the most important of the desiderata of a good wife. Those who prate thoughtlessly about broadmindedness are welcome to it in their own homes, although I doubt whether it is ever a desirable quality even outside the home.

¹ See Adler's enlightening chapter on THE MASCULINE ATTITUDE IN FEMALE NEUROTICS (P.T.D.I., Chap. IX).

MALE PREFERENCES

Paul Popenoe who, although dealing with modern America, describes what we are fast becoming, speaks of three questionnaires sent out to men about the woman of their choice, and the results are sufficiently interesting to be quoted.

In the first, sent to 250 male students of Mississippi University, 98 per cent, giving "the desirable traits in a wife listed in the average order of importance assigned to them," placed moral character first, health second, and beauty ninth.¹

The general confusion and lack of information regarding morphology and its relation to character is apparent from the distance which separates moral character from beauty in the list and health from beauty, while ignorance of normal psychophysical conditions is revealed by the fact that "willingness to rear family" is placed sixth—as if the matter were purely one of an intellectual attitude towards a philosophic problem.

The second questionnaire was sent by an American journal, *PHYSICAL CULTURE*, whose male readers had to vote in a similar manner. This resulted in 23 per cent votes for health, 14 per cent for looks, 12 per cent for housekeeping, 11 per cent for disposition, 11 per cent for maternity (i.e. presumably for readiness to have a family as above), 10 per cent for education, with 5 per cent at the very end for character.²

Again, there is the disparity between health and looks; but it is gratifying to find health placed so high in both results.

The men of New York University voted as follows: 79 for health, 76 for beauty, and 26 for wealth.³

This is a little more enlightened.

Finally, let it be said, that if the reader chooses a girl, young enough, healthy enough and good-looking enough, he will not need to worry much about such details as her readiness to be a mother, her disposition, her domestic qualities, etc.

Her youth will be a guarantee of her having resorted to no morbid compensations for sex-starvation, so that her character will be free from distortions, "wrong folds", and, above all, perverted substitutes for a normal expression of her natural sadism. Her beauty and health will be a guarantee of her desirable disposition, her normality, and hence of her eagerness to function naturally and to become a mother. The warmth of her sensibilities will induce her, willy-nilly, to take an interest in the nest, her home, and, therefore to be domesticated; and so on in regard

¹ M.M., p. 34.

² *Ibid.*, p. 36.

³ *Ibid.*, p. 35.

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to every essential quality. The principles established in this book, if followed, can hardly leave any room for error. (For a few further remarks on character, see Part II, Chapter II, Section 14.)

Class. Same as self.

Complexes. A girl taken young enough and healthy enough should have no tiresome symptoms from complexes. As we have seen, complexes cause no trouble in a healthy organism.

Should it be impossible to follow precisely the directions laid down in this book, and should it be necessary to select an older woman, past her twenties, the following points should be noted:—

A girl with a pronounced attachment to her father (Electra complex) should be avoided. She is luckily more rare than the man with a marked mother attachment (Oedipus complex). All her married life she is likely to show impatience with her husband, especially over those matters where he differs from "Father"—his politics, religious views, choice of newspapers, choice of aperient, of sports, pastimes, form of smoking (cigars, pipe, or cigarettes). She will be adamant in her fidelity to the views "Father" held, and will resist contradiction with fanaticism. As women are plentiful, and individual differences between them may be grossly exaggerated, it is best to drop such a girl and seek another who is not so afflicted.

A girl with pronounced inferior sex consciousness (castration complex) is also likely to be very tiresome. Dr. Helene Deutsch declares that this complex is a universal component in the physical structure of women, and arises from the little girl's consciousness of being deprived of an external anatomical part which the little boy is known to possess,¹ and she suggests that there are three types of women—(1) the normal, who become reconciled to the loss of the male generative organ and seek compensation in feminine joys, (2) the neurotic and disgruntled, who never become reconciled and wish to avenge themselves on the world in general, and on men, in particular, for their grievance, and (3) those who unconsciously remain stubbornly unconvinced that they are completely deprived, and shun every experience that will disillusion them.²

It is obviously important to find the first type of woman, and if she is chosen young enough and healthy enough, the castration complex will not prove a very formidable source of unhappiness.

¹ *Op. cit.*, pp. 13, 14.

² *Ibid.*, Chap. III.

NARCISSISM IN MATURE SPINSTERS

If an older woman has to be taken, it is clear that the castration complex may have a sinister influence on the home ; for, being entirely unconscious, and expressing itself in unfavourable cases merely by an impulse which causes the woman to feel bitter towards the world and particularly towards the male, her husband is unlikely to be treated even with ordinary fairness, not to mention consideration or kindness.

If a young girl cannot, for various reasons, be selected, it is also important to be on one's guard against the narcissistic young woman. Narcissism, as I have shown, is self-love, or, as Dr. Graham Howe has put it, self-idolatry. It is a turning inwards instead of outwards of the sex energy and striving. The narcissistic girl will be vain.¹ She will be like the third type, described above by Dr. Helene Deutsch, i.e. she will turn ever more and more away from experiences likely to reveal herself to another or to herself. She is content with herself, loves her own body, regards it as a holy-of-holies only to be guarded by herself. This girl, as a rule, hates marriage as a personal desecration. But if her vanity forces her to marry, in order to be equal with her friends, or if she wishes to escape drudgery, or what not, she will never forgive her husband his effrontery in having sullied her temple. Such women, if they marry, often become fanatical Christian Scientists in later life.

This attitude is so rare in the normal healthy girl, who has not waited too long for marriage, that narcissism may be ignored by the man who carries out the principles of this book. It is, however, common in the woman over twenty, and often becomes a fixed orientation by the time thirty is reached.

It should be remembered that vanity and modesty are to some extent normal in every female. The reader should not judge too adversely his fiancée's constant concern regarding what So-and-so has said or thought of her. This concern has not in her the same significance as in a man.

Deportment. The remarks under this head in the previous chapter apply with greater force to woman owing to the evil consequences of bad posture and carriage on the course of pregnancy and parturition.

It has recently become absurdly fashionable among girls of all classes to adopt a ridiculous shrug in walking and standing, as if an eternal reign of wintry cold made it necessary to lift coat

¹ MOTIVES AND MECHANISMS OF THE HUMAN MIND (LANCET, 3.1.33, pp. 262-263.)

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collars and furs high up against the back of the head. A necessary counterpart of this seems to be the habit of raising and projecting the chin, and holding the nose where normally the fringe should be.

It is a hideous, unhealthy habit, probably connected with modern feelings of inferiority and the effort to appear as if one rose superior to them.

It means that the thoracic cage is made rigid, breathing is inadequate, and the heart movements constricted. Girls who have the habit usually have protruding abdomens (below the navel) with lordosis. The fashion plates which imitate average poise reveal all these faults so accurately that a good orthopædic surgeon might easily use one of them as a pathological chart.

Choose a girl, therefore, who habitually carries her head with a graceful inward poise of the chin, whose shoulders are down, who has no *eve* curve at the back of her neck, whose back is straight and whose arms hang loosely at her side.

Education. Not important, unless it means a difference of class. As the desirable mate should be too young to have gone to a University, there is no need to expand on this subject.

Erotic Disposition. Balzac says profoundly that "a man cannot marry unless he has studied anatomy and dissected at least one female corpse", because "the fate of a marriage depends upon the first night."¹

Allowing for the amusing exaggeration in the first statement, I entirely agree, and I think it lamentable that most men can talk intelligently and knowledgeably about the smallest structural detail of their cars, and are yet ignorant of the most necessary knowledge of all—human structure and mechanism. On the other hand, however, while I too emphasize the importance of a man's being equipped to master the love-technique, particularly of the first night, I deprecate the modern tendency to make sexual congress loom so conspicuously in the life of the female spouse.

In spite of the howl which I know will be set up in many hedonistic quarters, I maintain, both from my personal experience, which is not small,² my reading and my conversation, that concentration on the voluptuousness of sexual congress is, generally speaking, in inverse ratio to femininity.

I will try to avoid misunderstanding. I am not saying that the

¹ P.M., p. 79.

² It has been intimate in regard to three types—the English, French and German woman.

MALENESS OF LUSTFUL WOMAN

feminine woman with insignificant male components shuns or dislikes sexual congress. I insist, on the contrary, that, if she is normal, she should wish for it and enjoy it. All I say, and all I mean, is that when, in the female, there is an insistent concentration on the orgasm, equivalent to the male's, pronounced male elements may be suspected. And I do not here refer to nymphomaniacs, who besides being invalids are more rare than most people imagine.

I think my proposition follows *a priori* from the differences in the sexual cycles of the male and female. It cannot be stated often enough in these days of the ignorant assimilation of female to male, that whereas in the latter the orgasm is the beginning and end of all, in the former it is but the first stage in a cycle which should last eighteen months at least, i.e. from conception to weaning. And normally, during this period, untold pleasurable sensations are distributed over every day. Sexual congress is thus but a sparking-plug episode, and to appreciate its comparative insignificance from the woman's standpoint, it must be valued in relation to the remainder of the cycle.

On *a priori* biological grounds alone, therefore, we are compelled to suppose that woman's instinctive desire is for the whole cycle (however unconscious the extent of the desire may be) and not for any part of it. Nay, we are compelled to suppose that any conscious urgent insistence on a part of the cycle, to the neglect of the rest, is actually abnormal.

When, however, we find a medical authority as scholarly as Dr. Robert Briffaut assuring us that "extreme sexuality in the female . . . opposed to the periodical character of the female impulse, is undoubtedly a transferred male character";¹ when a people as wise as the ancient Hindus are found associating the woman "who is always pricked with lust and who is always addicted to lasciviousness", with the type "who neither fears her husband nor other respectable persons", and when we find this type—the Sankhini woman—described as "the lustful, who always hankers after uniting with males", and physically as follows: "her body is tall, breast hard but of stunted growth", full "of words sweet and her neck bears three line-marks";² we find remarkable confirmation of much personal experience. For, be it noted, this Hindu description is that of a masculoid female.

¹ MO., I, p. 143. Confirmed by Dr. Maranon (op. cit., pp. 77-79).

² R., pp. 14-15. Also p. 16 for the Hastini type, which is similar. In A.R., pp. 34-35, a later treatise, this woman is described almost in the same terms.

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How, morphologically, can this woman be identified, seeing that, as a rule, before marriage, we cannot know the undue importance she attaches to sexual congress?

The description in the RATISHASTRAM is good. Generally speaking, as I have found, such women have masculine features. In addition, they are too thin for normal females, and according to Balzac—and this is a point I have also found confirmed—their mucous system, particularly of the nose and throat is very sensitive. They easily get catarrh.¹ The impression they give is one of being over-sensitized, a condition almost invariably associated with thinness in women. Above all, their eyes tend to be unusually round in external appearance and not elliptical. The upper lids droop over small spheres to assume the shape of hemispheres—a feature reminiscent of apes and monkeys. Strange to say, this is confirmed in the RATISHASTRAM, where the sage says: “She whose eyes . . . are circular becomes an immoral woman.”²

Psychological signs are, a truculent manner with men, a tendency to laugh at the dullest joke by a male and to overlook the brightest witticism by a female, a voice slightly strident, and a tendency to logorrhea.³

Normal passion in a girl, however, is to be desired above all things. It denotes not only health and sanity but is also a potent means of reconciling a woman to those aspects of domesticity which, at the best of times, are monotonous or actually tiresome.

But this normal passion is very different from the lust of the Sankhini girl. The girl of normal passion is shy with men. She cannot stare them out as the passionless girl, or the Sankhini girl does. Particularly in the presence of one who attracts her, she cannot be bold, because her passions are too deeply stirred for her to be concerned with anything but the storm in her own breast.⁴ She is, therefore, timid with men who attract her. Only when she knows she loves and is loved does she gain confidence and feel able to contemplate her man calmly.⁵ Moderate in her

¹ P.M., p. 102.

² R., p. 37.

³ These characters are more or less confirmed by R., or by an earlier translation of it. (Madras, 1905.) See also Gustav Frenssen's OTTO BABENDIEK for an excellent portrayal of the type in Frau Hellebek.

⁴ This is confirmed in S.E., p. 146. In A.R. (p. 131), where we are told that when a passionate girl is drawn to a man, “her face, feet and hands break out into perspiration as soon as she sees him”, and by Stendhal, who speaks of “*la timidité, preuve de l'amour*” (D.A., p. 13).

⁵ A.R., p. 130: “*Une femme aime un homme premièrement lorsqu'elle n'a pas honte de le regarder.*”

THE INFANTILE WOMAN

sexual desires, she is the ideal female—the passionate girl described in the ANANGA RANGA as the MADHYAMA-VEGA.¹

She is usually morphologically attractive and normal.

It is necessary to warn men, particularly nowadays, against the “charming” perennially young, childish type. As a rule she is the victim of a condition known as infantilism, in which hypoplasia of the organs of generation is but the counterpart of her unduly protracted “childish charm”.²

I use the words “charming” and “childish charm”, because I wish to be comprehensible to the modern. But it is wrong to suppose that she possesses such charm, except to a vitiated or inexperienced taste.

She is what is called “good-natured”, because of her usually low intelligence, passes as “sporting” among her friends, has a very slight menstrual flow, which is usually irregular, is not troubled by sex (the silly phrase “has no nonsense about her” is the Puritanical and popular formula for this), is in every sense designed to be a neuter among neuters, and from the standpoint of offspring she is useless.

With people who try to forget about “that side of life” she is an easy favourite and, strange to say, often achieves triumphs against the rivalry of her superior.

According to Dr. Samuel R. Meaker, she is growing very common, and her condition is “a major factor in the causation of sterility”.³

Face and Features. Choose a good-looking girl and observe all the other physiognomical principles established in the earlier part of this book. Remember that a girl’s face should be sleek and smooth, without the rough modelling becoming to a man. This does not mean that it should be angelic or seraphic (thymocentric). On the contrary, normal beauty demands pronounced signs of sensuality and positiveness.⁴ But with all its evidences of animal passion, it must not be rugged, angular, bossed or busy,

¹ A.R., p. 55.

² M.A.R., p. 497. Dr. Lenz says: “The reader must also be warned against that factitious youthfulness which is the result of infantilism, which imparts to girls even when nearing the thirties an almost childlike appearance, and which is known to exercise much fascination over many men. Such infantile women never attain to complete physical or mental maturity, and they age all the more quickly later on.”

³ J.A.M.A., 16.8.30, pp. 468-470. Also S.L.W., p. 497, where Kisch says of the infantile genitalia of this type: “This infantile condition is by no means extremely rare.”

⁴ S.E., pp. 226-227: “A woman who is devoid of a certain measure of animality and that by no means a small measure, must be regarded as degenerate.”

THE CHOICE OF A MATE

like a man's, nor should it in youth show any hard lines, particularly about the mouth and nose.

The nose should not be very prominent or thin, the forehead should be vertical and never slanting,¹ the expression mild, i.e. neither truculent nor stern, the lips slightly everted, and the angle of the face may reveal slight prognathism without marring beauty. The eyebrows should be neither heavy nor straight,² and should not meet over the root of the nose. A curved pencil line broadening as it approaches the root of the nose is the ideal feminine eyebrow. Have nothing to do with girls whose eyebrows terminate half-way across the supra-orbital arch.³ A large mouth does not disfigure, and is better than a small one.

The eyes should be doe-like and not too far from the nose. Small, very round-looking eyes are, as we have seen, a stigma of sexual undesirability. The jaw should be neither too heavy nor too square. Avoid the girl the points of whose jaw form the widest part of her mask. She will be brutal, masculoid and ruthless.

For the rest appeal to former chapters.

Finance. I need add only the following to the equivalent section in the last chapter: The belief that love flies out of the window when poverty comes in at the door is, to some extent, a purely middle-class superstition. But it is as old as Shakespeare,⁴ and we must assume that in his time, as at present (though probably now more than ever), women, owing to the primary female instinct for good provisions for the brood, have always had difficulty in becoming attached to an impecunious man. If this instinctive inability to regard or admire the impecunious man gets magnified to a high power, as in the middle classes in an Age of luxury, by the fashion for display and smartness, it easily develops into a love of wealth as such. Hence the modern woman's inability to respect an impecunious father, or relative of any kind, and her corresponding inability to see any faults in a wealthy one. This explains why plutocratic Ages are generally feminist, and why the tendency to judge wholly according to money values prevails where women gain influence.

Gifts. Remember that nothing can be done with a stupid

¹ This has been established in earlier chapters, and is confirmed by Stratz (D.S.W.K., p. 160).

² A.R., p. 116. Men are cautioned against girls "*dont les sourcils sont droits*", other authorities have been given in former chapters.

³ This will be explained under Make-up.

⁴ WINTER'S TALE, IV, 4. "Prosperity's the very bond of love."

WOMAN'S MOST VALUABLE GIFTS

woman. The more gifted a girl is, the better. Considerable confusion prevails to-day, even among the cultivated, concerning knowledge and intelligence. People who ought to know better frequently describe a merely knowledgeable person as "clever" or "brainy". This is misleading. Many of the most knowledgeable people I have known have also been the stupidest, and two of the cleverest and most brainy were an old shepherd named Wooler, on the Sussex Downs, who was quite illiterate, and my own mother, who left school at 13.

Academic diplomas are, therefore, no proof of intelligence. At most they are a proof of memory. Do not aim, therefore, at the much-diploma'd girl. A clever girl, without academic training, is much more likely to be a good practical wife,¹ and she will certainly not need to be over twenty, while the diploma'd girl will.

My own wife, a Girton girl, had to unlearn and forget all she had learnt at Girton, from the standard of food preparation there to the standard of knowledge of humanity, and now despises the academic form of learning with an inside knowledge of it.

A woman's most valuable gifts are, adaptibility, receptivity, supple intelligence, penetration, a deep concern about humanity—even to the point of "scandal-mongering", and a taste for domestic and maternal duties. As compared with such gifts, academic knowledge is so much trash.

Hair. Almost all essentials have already been discussed. After stating that the normal woman has hair only in the armpits, above the genital cleft, and the front surfaces of the lower leg, "and this latter strongly developed only in brunettes", Dr. Bauer goes on to say: "If we find hair in other parts of the body, e.g., on the thighs, arms, etc., we can be quite certain that such women will show a tendency to grow hair on the upper lip, and these represent only some of the male attributes always found in women of this type."² This is more or less confirmed by Dr. Oskar Scheuer, who declares that the normal endocrine balance in the male promotes "the growth of hair on the body while arresting it on the head."³ On the other hand, Dr. Scheuer also indicates an interesting correlation between sexual vigour and luxuriance of pate hair in woman. He says that of 964 seen by

¹ "Il n'est aucun de nous," says Stendhal, "qui ne préférât, pour passer la vie avec elle, une servante à une femme savante." D.A., pp. 188-189.

² W., pp. 58-59.

³ B.D.M., pp. 20-23. Also P.S.D., p. 18: "The development of the hairy system in women may be regarded as a regression." See pp. 223-224 above.

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the gynæcologist, Dr. Heyn, 170 had very luxuriant, 560 a luxuriant, 207 sparse, and 27 very sparse growth of hair, and that Heyn was able statistically to demonstrate greater sexual vigour in those with the more luxuriant hair.¹

Choose a mate, therefore, whose pate hair is luxuriant, but whose body hair is restricted to the normal areas.

Hands. A large hand in a girl is more becoming than a small one. The bird-like, undersized claw of the women whom city life and idleness produce is hideous.

A woman's hand should also not be thin or bony, because this would be not only ugly but also indicative of asthenia.

Remember, too, that the suppleness of a girl's hand is a good index to the general suppleness of her body. A stiff, hard hand, as I have found, is not uncommonly associated with the type that has difficult confinements, and whose children are therefore either scarred, crippled (spastic hemi- or paraplegia), born dead, or victims of other forms of birth traumata.

Women with hard, stiff hands cannot be positive.

Head. As already shown, a woman's head should look smaller, relative to her body, than a man's does relative to his body. This is a specific feminine feature. Females with large heads should, therefore, be avoided, as having masculine elements. This is true also of the lower members of the mammalian order. In two books on cattle-breeding, the large-headed heifer is said to be a bad milker with male characters, such as small udders and teats, high back bones, and drawn-up bellies.² I have also found that the large-headed females among my cats are invariably bad mothers, leaving their kittens in the third or fourth week to seek the joys of fresh sexual congress.

A large head is, moreover, unbecoming in the female, and I have never yet seen a girl thus afflicted but she revealed other masculine features—a square jaw, a stern expression, straight eyebrows, etc.

Choose, therefore, the girl with the small head.

Health. See equivalent section in the previous chapter.

Make-up. The first questions that puzzle the thoughtful male are: (1) Why, since the war, have all young women and girls taken to make up their faces? (2) Whom is the practice supposed

¹ B.D.M., p. 25.

² Youatt's CATTLE, p. 244, and Wedge's CHESHIRE, p. 251. See also P.S.D., p. 16: "The masculine woman's head has somewhat similar measurements to the man's and is much larger than in [normal] woman." Other characteristics are "shoulders large and pelvis and breasts little developed."

COSMETICS

to please? and (3) If the practice continues, who will be responsible for its continuance?

The answer to (1) is, no one can tell.

The answer to (2) is, presumably only the girls themselves, because no man I have ever met has said he likes it.

The answer to (3) is, the vested interests behind the sale of cosmetics, face washes, dyes, etc.

The universality of the practice, the fact that the women of ancient Egypt and Rome, of Japan and China and of Europe (certainly in the Middle Ages and the seventeenth and eighteenth centuries)¹ all used or use cosmetics, or plucked out their eyebrows, or adopted other means of supposed embellishment, does not justify it, for reasons which will be adduced.

In Europe, for instance, there was once a widespread and brutal practice of flattening out the breasts of adolescent girls. In China millions of women stunt the growth of their feet, and among savages, rings are inserted into lips, noses and ears, and teeth are blackened, knocked out, or filed down—all for the alleged purpose of embellishment.

Nobody, aware of the relativity of taste, would venture to argue that black teeth, or filed-down teeth, or plucked-out eyebrows, are actually ugly. This valuation is subject to the vagaries of human taste, and if you are used to seeing a girl's lip project a few inches, owing to an inserted ring, you would regard as ugly the girl whose lip did not thus project.

On the pure question of taste, therefore, one cannot argue that make-up is absolutely ugly or beautiful. I merely ask, whom does it please? And I reply, no man I have ever known.

Personally I prefer my partners in erotic pastimes to be "*femmes nature*", to use the French culinary jargon, and I find most men like me in this respect. The use of cosmetics would, therefore, appear to rest on a feminist assertion of female rights independent of male taste. And it is curious that, in Europe at least, the custom is often seen to prevail in feminist Ages.

Even old La Bruyère in the seventeenth century took much the same view as I do.

"*Si les femmes,*" he says, "*veulent seulement être belles à leurs propres yeux et se plaire à elles-mêmes, elles peuvent sans doute, dans la manière de s'embellir . . . suivre leur goût et leur caprice ; mais*

¹ It was also customary among the ancient Jews. In TAL. (MOED QATAN 9b) we read: "A woman may employ beautifying measures. . . . She may paint her eyes, she may curl her hair, and she may put cosmetics on her face."

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*si c'est aux hommes qu'elles désirent de plaire, si c'est pour eux qu'elles se fardent ou qu'elles s'enluminent, j'ai recueilli les voix, et je leur prononce de la part de tous les hommes, ou de la plus grande partie . . . qu'ils haïssent autant à les voir avec de la céruse sur le visage qu'avec de fauses dents en la bouche, et des boules de cire dans les mâchoires."*¹

According to my own and my male friends' view, it is an un-savoury habit, and therefore conflicts with one of the first prerequisites of beauty described above.² Excusable as it may be in middle-aged women (though when they are mothers it seems ridiculous in them too), it is inexcusable and an act of sheer vandalism in girls under twenty, and if such girls could appreciate how sadly it disfigures them, they would immediately drop it.

On the purely hygienic aspects of the practice, medical opinion is divided on some points and agreed on others.

Dr. R. M. B. McKenna condemns certain cold creams made from crude paraffin, owing to the latter's cancer-producing properties. He claims that glycerine is the deleterious factor in vanishing creams, because "it is absorbed by the skin, and being powerfully hygroscopic must upset the metabolism of the superficial cells of the epidermis. This action is intensified by the mildly astringent action of hamamelis." Moreover, he claims that "the fat blocks the sebaceous and sweat glands". He condemns "wrinkle removers", and "skin foods", calls the eyebrow pencil a "dirty, but innocent habit", opposes the use of metallic dyes in conjunction with pyrogallic, and also aniline dyes, as dangerous, but admits a pure henna dye is harmless.

For hair-bleaching he condones hydrogen peroxide and condemns potassium cyanide and oxalic acid.³

Dr. Alice Carleton joins issue with him chiefly on the question of cold creams and vanishing creams. After experiments on a number of female collaborators, she concludes that these substances do not block the sebaceous and sweat glands, and do not lead to acne rosacea and acne vulgaris. She argues that cold cream is cleansing, that the fat in so-called "skin nourishing creams" is absorbed, and that vanishing cream does not produce dryness. If, however, cold and vanishing creams contain lead

¹ L.C. Section: "Les Femmes", para. 6.

² See B.M.J., 24.6.33, where Dr. R. M. B. McKenna says: "I still believe the definition 'clean . . . free from foreign matter', and a skin is not clean which is wiped down with cold cream, massaged with vanishing cream, and then powdered, being left coated with a layer of grease to which dust, as well as toilet powder readily adhere."

³ B.M.J., 17.5.30, pp. 900-902.

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or mercury as white precipitate of mercury, they may be harmful.

She denies that depilatories and wrinkle removers are harmful, except in the form of paraffin injections and painting with 65 per cent solution of phenol. She condemns henna because it makes the hair brittle, metallic dyes because they may be absorbed and cause chronic poisoning, compounds of metallic salts and pyrogallic acid because they are toxic and irritant, aniline derivatives because they cause severe and persistent dermatitis, possibly too gastro-intestinal and nervous symptoms (several fatal cases are recorded) and hydrogen peroxide as injurious to the hair shaft. As to hair lotions, she cautions women against quinine, salicylic acid and resorcin, as injurious if too strong.¹

If all this is true, however, we may be pardoned for asking how poor, ignorant girls can possibly apply the knowledge, even if they had it, in buying their cosmetics, especially the cheaper qualities.

Other experts report as follows :—

Dr. W. Bab condemns henna as a darkener for eyebrows and eyelashes. It led to purulent conjunctivities in his cases, sometimes followed by more alarming symptoms.² He says : “ The ophthalmologist is frequently consulted for acute and chronic irritations of the eyes, which can be traced to cosmetic procedures.”³

Dr. Lester Hollander gives a long list of the causative factors which may be suspected in dermatitis, from hair tonics and dyes to depilatories, deodorants and perfumes.⁴

Dr. Sigmund Grünbaum describes a case of dermatoconjunctivitis due to Lash Lure (an eyelash and eyebrow dye), and says : “ Intolerance of the conjunctiva and eyelids to mascara [lamp black] is well-known, “ but rarely produces more than itching or burning. But actual dying of the lashes is dangerous.”⁵

Drs. Samuel Ayres and Nelson Paul Anderson state they have found the parasitic organism *Demodex folliculorum* in the majority of their patients suffering from *acne rosacea* and the allied condition (*pityriasis folliculorum*), and their material consisted of 72 cases of both conditions. And they say : “ It is felt that the excessive use of cold creams and powder and the substitution of cleansing

¹ *Ibid.*, 10.6.33, pp. 1000-1001.

² *Ibid.*, 21.10.33, p. 65.

³ *J.A.M.A.*, 16.9.33, pp. 962-963.

⁴ *Ibid.*, 22.7.33, pp. 259 *et seq.*

⁵ *Ibid.*, 29. 7. 33, pp. 363-364. See also a case of dermato-ophthalmitis due to the same cause, reported by Dr. C. E. Horner and other similar cases. (*Ibid.*, 11.11.33, pp. 1558-1561).

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cream for soap and water favour the development and multiplication of these organisms. This may partially account for the recognized predominance of acne rosacea in women."¹

This is independent confirmation of Dr. McKenna's views, and rather invalidates Dr. Alice Carleton's objections to them.

Regarding the lipstick habit, in addition to its "unsavouriness", cases appear to be known in which lending a lipstick has proved dangerous. Drs. Buschke and A. Joseph report a case of syphilis contracted in this way;² but other ailments less grave, though also disagreeable might with equal ease be similarly conveyed.

There seems to be little doubt, therefore, that, on the whole, cosmetics are to be condemned on hygienic grounds. But by far the gravest charge to be advanced against them is that they work dysgenically by concealing in the prospective mate characters such as complexion, pigmentation, form, colour and luxuriance of eyebrows, which may be important indications of health and constitution.

Hypertrichosis which, as I have shown, is an important tell-tale character in the female, is now also being removed by electrolysis;³ but who can doubt that such a procedure is in more than one sense a barefaced fraud? For if by electrolysis a reader of this book, trying to apply his knowledge, is deceived and marries a girl who really has hypertrichosis, a fraud is perpetrated which certainly has more serious results than a financial crime of the same nature.

I have already drawn attention to the dysgenic effect of plastic and cosmetic surgery; but is not the danger of cosmetics and electrolysis equally serious?

Take such a significant feature as the eyebrow, of which I have already spoken in detail. If it is imperfect and reaches only half-way across the supra-orbital arch, it indicates a condition most serious for the future of the girl concerned and for her children—namely, hypothyroidism.

This "eyebrow sign" or "*signe du sourcil*" as Hertoghe called it, "consists in a rarification, amounting sometimes to complete absence of the hair in the outer two-thirds of the eyebrow."⁴ And, seeing that the thyroid gland is most important in gestation and lactation, for "lactation is dependent upon a due supply of thyroid secretion",⁵ the consequences of obliterating this eye-

¹ *Ibid.*, 4.3.33, pp. 645-647.

² *Ibid.*, 1.12.28, p. 1417.

³ *Ibid.*, 29.7.33, p. 391.

⁴ Dr. L. Williams (op. cit., p. 266).

⁵ *Ibid.*, p. 253. For other symptoms and consequences of hypothyroidism, see relevant section above.

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brow sign either by eyebrow painting, eyebrow plucking, or both, can hardly be exaggerated.

But to-day we have both practices in full swing. Not only are the hairs extracted to produce a curve where there was a straight line, or to remove the eyebrow entirely and leave a blank for the pencilling of an artificial one, but we also have eyebrow painting.

Stratz says : " Eyebrows that are long and end in a point are beautiful, but those that join up at the root of the nose are ugly ", and he adds : " a satisfactory reason for this cannot be found. "¹ If, however, he had studied Kretschmer's schizophrene,² he would have had at least a biological, if not an æsthetic, reason for condemning eyebrows that grow together.

It is no reply to the arguments advanced here to point to the great civilizations of the near and distant past in which female make-up and eyebrow plucking has been practised,³ because it is only comparatively recently that Natural Selection has been seriously interfered with by scientific medicine and surgery. When, owing to the elementary state of the latter, natural processes eliminate the abnormal, it does not matter whether tell-tale morphological signs are tampered with or not ; because, in the end, if sound values prevail, the sound will be the selected survivors and will determine the nature of posterity.

When, however, we find, as we do to-day, that thanks to countless artificial aids, it is possible to breed from the unsound, it becomes of paramount importance that all robust individuals, who cherish ideals of human desirability, should be able, in spite of the sick and morbid values of the Age, to select a mate who will not defeat their eugenic aims, and their will to do well by their children. But how can they do this unless there is absolute honesty, and no suppression, by either cosmetic surgery or applied cosmetics, of self-revelatory features ?

Apart from the injury cosmetics may inflict on those who use them, and from the distaste they arouse in most men, we may, therefore, claim that we are not healthy enough at present to put up with any gerrymandering with our prospective mate's morphological characters. Consequently, cosmetic surgery and products do but add more pitfalls to a path sufficiently strewn

¹ D.S.W.K., p. 183.

² See pp. 277 and 280-281 *supra*.

³ Apart from evidence about other cultures, Capt. F. Brinkley tells us that eyebrow plucking, in females and males, was a common practice during the military period in Japan. (JAPAN, ITS HISTORY, ARTS AND LITERATURE, London, 1903, II, pp. 91 and 104). We also know it was practised during the Renaissance in Europe (Dr. G. Groddeck : DER MENSCH ALS SYMBOL, Vienna, 1933, p. 48).

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with them for those men and women who wish to see, and co-operate in, an ascent in the line of human evolution, and who, to put it less grandiloquently, at least wish to safeguard their offspring.

If a man deliberately selects a girl with the "eyebrow sign", he may, if he chooses, encourage her subsequently to paint over, or disguise, the stigma. And, if a girl deliberately chooses a man with hideous prognathism or hare-lip, she may, if she likes, urge him, after marriage, to have his disfigurement surgically attenuated. But both would have acted with their eyes open and would have only themselves to blame for any distressing results.

The fact, however, that to-day, owing to cosmetic surgery and cosmetics, an innocent party may be led blindly into marriage with a partner whose natural stigmata, uninterfered with, would have revealed some congenital trouble, is a public scandal which only an Age of Socratic degenerates would put up with.

All men should, therefore, make a stand against cosmetics and manifest their preference for the girls who do not use make-up, by favouring them in every possible way.

Manners. See the equivalent section in the previous chapter.

Muscular Development. The cultivation of muscular strength in a woman as an end in itself amounts to athleticism, and concerning the female athlete the following facts should be considered.

(1) That there is probably a relation between her athletic tastes and her constitution, and, if so, she may be suspected of male elements.

(2) That if her tastes are not athletic, and athleticism has been forced upon her by (a) a school curriculum, (b) a desire to emulate friends, or to be fashionable, or (c) inferiority feelings which, in a society whose standards discredit the specifically feminine, lead her to seek compensations by a strenuous cultivation of masculine pastimes, then the pursuit of athleticism cannot leave her undamaged, even though it be opposed to her taste.

Let me consider (1) first.

Drs. E. Düntzer and M. Hellendall examined the physique of 1500 female participants in a gymnastic contest, whose ages ranged from 15 to 38. The muscular type prevailed among them, and pelvimetry revealed that the majority had comparatively small pelves. But the investigators state that this was not due to the bodily exercise, but to the fact "that women who are

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interested in athletics are usually not of the type that have a large pelvis."¹

Dr. Stephan Westmann, after a study of the data up to 1930, thinks that the majority of female sports enthusiasts are congenitally masculine. "I am of the opinion," he says, "that the women observed by me as a gynæcologist, and by Bach and others as anthropometrists, were of a kind who, on the whole, were congenitally of a male type, and on the basis of other observations I have come to the conclusion that, with few exceptions, all women, as Franzmeyer has already shown, who are conspicuous in competitive sports, belong to this type." He claims further that this has been proved by the records of the German Central Sports and Games Board, in the tests applied for the female honours candidates in German gymnastics and sports contests; for it was the women with slim and slender proportions and narrow pelves who more or less easily passed these severe tests, closely approximating to the male standard of achievement.²

He asks whether it is desirable to multiply this type. If, however, he had seen the facts advanced in Chapter III, Part II, above, he would have known that in Europe we have been aiming at this type, off and on, for almost 2500 years. And, taking these facts in conjunction with what he and others I have just quoted now say, the conclusion seems justified that a correlation exists between athletic tastes in woman and congenital masculinism of form.³

Now to the second point—the extent to which the steady pursuit of athletics may develop masculine characters even in girls whose morphology and tastes are not originally athletic, and who have gone in for sport, gymnastics and violent outdoor games for the reasons stated.

In a former work, I suggested that "in young girls Nature makes an effort to compensate the excessive demands made by violent sports in the muscles and bony structure of the legs and pelvis, by proceeding to a premature stiffening of the fleshy and

¹ J.A.M.A., 4.1.30.

² F.F., p. 15.

³ An interesting light is shed on this conclusion by the recent doubts expressed by Mr. B. C. Sims, Manager of the South African Games Team, regarding the sex of certain foreign female competitors in the Women's World Games at the White City, Shepherd's Bush, in August, 1934. He declared that "some of the foreigners gave an impression of masculinity", and added that "some of the British girls spoke to him about it". Miss Eileen Crookart, who represented South Africa in the field events in London, endorsed Mr. Sims' views. She said: "We often thought they were men athletes when we saw them on the track. There was no doubt, however, that they were women." (See Daily Press, 21.9.34.)

THE CHOICE OF A MATE

a premature ossification of the bony parts.”¹ We know that in sailors “the circumference of the hips is less than in soldiers,”² a fact indicating that even in males, the earlier intensive use of the thighs in exercise accelerates ossification and arrests full development.

Dr. Stephan Westmann, apparently unaware of this difference between sailors and soldiers, says: “The female infant’s pelvis has the tendency to grow normally by developing in width. The muscles attached to the pelvic bones, particularly those round the pelvis which, originating at the rump, attach themselves to the thigh bones, may—and this possibility cannot be dismissed off-hand—act constrictively and formatively like a corset on the developing pelvis, if they have been excessively strengthened and hardened by much physical exercise.” And he adds, “this perhaps explains why the pelvimetric records of an investigator like Bach, for instance, revealed a preponderance of narrow pelvises among female gymnasts and sportswomen who have engaged in prize-contests.”³

This would suggest that such women would be bad mothers, i.e. physically ill-adapted for parturition. G. J. Engelmann, the American gynæcologist, believed this, and as a result of a study of English and American gymnastic teachers, circus artists, etc., he found that “excessive development of the muscular system is certainly unfavourable to maternity, for it would seem to be a fact that women who exercise all their muscles excessively meet with increased difficulties in parturition.”⁴

Dr. Strassman takes a wider view and says that his experience and that of every doctor practising midwifery, proves that “women who go in for athletics, and artistes who perform in variety shows, are the very type who often have very difficult confinements.”⁵ Düntzer and Hellendall, on the other hand, did not find confinements difficult in their material, except in one case,⁶ though the consensus of expert opinion is on Westmann’s side.

Mr. Meyrick Booth has collected an impressive number of data and arguments⁷ to the effect that in athletic women a general stiffening and constriction of the pelvic area probably occurs, and

¹ W.V., p. 114.

² D.O.M., p. 32.

³ F.F., p. 14.

⁴ T.O.S., p. 44.

⁵ F.F., p. 26. Dr. Westmann advances a mass of evidence. His whole book should be read, and an English translation is badly needed. ⁶ J.A.M.A., 4.1.30.

⁷ See WOMAN AND SOCIETY (London, 1929, Chap. III), also YOUTH AND SEX (London, 1932, p. 160 *et seq.*).

EVIL RESULTS OF ATHLETICS

quotes maternal mortality figures in Anglo-Saxon countries to support his argument. Dr. Adolphe Abrahams also deprecates "violent and competitive exercise for women."¹

We may also ask, if the pelvic development is interfered with by athletics, as seems probable, are the sexual functions also?

An investigation recently carried out by Dr. Augusta Hoffmann seems to show that menstruation certainly is. She observed 87 students training to be teachers of athletics and 127 students training as laboratory technicians, photographers and metallographers. Only one-third of the latter group took some form of gymnastic exercise twice a week or more, but the amount taken was in any case less than that taken by the group of 87. Before the training began, the girls of Group I, who are said to have been of "a better physical type" [readers of this book may well wonder what is meant by this nowadays], showed irregularities in the menstrual cycle to the extent of only 5.6 per cent of their number, whereas in Group II the percentage was 15.7 and the girls entirely free from complaints was 74.7 per cent in Group I and 34.6 per cent in Group II. In the course of the training, however, "the picture changed". Of the students training for technical occupations only five developed irregularities in menstruation, in one of whom the change followed gymnastic activity. Leucorrhœa developed in three, in two of them in connexion with athletic activities.

Of the athletic girls (Group I) 25 developed menstrual irregularities and interruptions of up to nine weeks occurred, particularly during intensive training. Painful menstruation was reported by 28 of the students, and leucorrhœa developed in 14.²

These findings are confirmed by an inquiry recently carried out in Japan, whither female athleticism, together with the other Western miasmas, including Christianity and Hellenism, has of course spread in the last half century.

Professor M. Iwata, of the Nohon Medical College, examined 418 girls who had won championships in sports and games. 86.9 per cent began athletics before 14, and 86.7 per cent before the menarche. And whereas cases of menstrual irregularities in schoolgirls in general averaged 32.6 to 37.9 per cent, those of the female athletes were 50.6 per cent. Pain with menstruation

¹ MED. PRESS, 27.6.27. Also P.F.M., pp. 51-53, for Heape's view against violent exercise for women. Dr. Arabella Kenealy (op. cit., Book I, Chap. V, and Book II, Chap. III) also has much to say on the evil results of athleticism in women.

² J.A.M.A., 8.7.33, pp. 178-179.

THE CHOICE OF A MATE

occurred in the former in 38.09 to 48.39 per cent of cases, in the latter in 56.33 per cent of cases. And certain wise steps have accordingly been taken by the Japanese authorities.¹

Drs. Dünzter and Hellendall found in their material of 1500 female gymnasts that "the majority of women who reported unfavourable effects [in menstruation] stated that the harmful effects could be traced to strenuous exertion."²

These findings are confirmed by Dr. Stephan Westmann, who gives many more facts than I have quoted, in support of them;³ so that there seems to be little doubt that, as might have been expected, function as well as morphology is affected by athleticism in females.

Dr. J. H. Paton also adduces many facts and arguments in support of this view. He shows that in the school from which his figures are drawn, of 78 girls questioned at the age of 17, only 43 experienced regular menstruation, that intermittent amenorrhœa was the type of irregularity present, and that, on inquiry, "it is commonly found that a normal period occurs during the holidays in girls who are amenorrhœic during the school term." He adds: "In my opinion, the cause of this defect is to be looked for in the long hours of continuous effort, mental and physical, imposed upon the adolescent girl by the modern school curriculum." Earlier in the paper he questions the validity of the claim that the continuance of active games during menstruation leads to no harm.⁴

The conclusion from the above data is that, in addition to the small-hipped, masculoid girls who, in any event, would drift by taste and proclivity to gymnastic and violent sports, there is a large contingent of normal girls whom the athletic pastimes themselves probably render masculoid, and this surmise is supported, in addition to the other evidence I have adduced, by the very interesting suggestion of Dr. Riddle, quoted above,⁵ to the effect that the increased metabolism induced in the female by athletic pursuits is unfavourable to her normal development and reproductive functions.

When confronted by a girl whose hard muscles and athletic proficiency are manifest, the reader would therefore seem to be entitled to infer either that her tastes and morphology were

¹ *Ibid.*, 26.8.33, p. 723.

² *Ibid.*, 4.1.30.

³ B.M.J., 10.9.27 (op. cit., pp. 444-445).

⁴ Pp. 287-288 and note 2, p. 374 *supra*.

⁵ F.F., pp. 16-20.

WIFE'S WORK OUTSIDE HOME

congenitally masculoid, or that they have been made so by a routine enforced by the masculine curriculum of her schools, or by other causes already enumerated. In either case she is an undesirable mate from the standpoint of maternity.

Nationality. Same as self.

Occupation. Regarding the list of occupations and the health of those who follow them, given in the equivalent section to this in the previous chapter, Professor G. Dreyer and G. F. Hanson say: "The same kind of grouping may apply to females, though a relatively larger number of women will be found to belong to Class C."¹

As to the general question whether one's wife should after marriage continue an occupation outside the home, the whole object of marriage, as it has been defined in this book, is surely inconsistent with any such arrangement.

It is difficult to give statistical proof of the claim that conjugal happiness is marred by a wife's work outside the home. But one careful investigator certainly found that this was so. "Of the 922 women [in Miss K. B. Davis's material] who answered the question as to gainful occupation after marriage, 239, or 25 per cent, were so engaged . . . the largest in any one occupation were teachers." And Miss Davis says: "We feel safe . . . in saying that as to the groups studied, occupation outside the home during married life is *not* conducive to married happiness."² And again: "Demonstrably significant and apparently militating against the happiness of married life are spooning, sex intercourse before marriage, and occupation outside the home after marriage."³

This is scant support of my contention; but it confirms an *a priori* and rather obvious conclusion which, on rational grounds, seems to me to be unassailable.

Pigmentation. See the equivalent section in the previous chapter, and apply the conclusion to the opposite sex.

Proportions. The ground has already been covered fairly exhaustively in Chapter III, Part II, and in the equivalent section of the previous chapter. In any case, I need hardly refer again to the head, or to the trunk-leg and shoulder-pelvis ratios,⁴ and,

¹ A.P.F., p. 17, foot-note.

² F.I.L.T., pp. 6, 7, and 44.

³ *Ibid.*, p. 59.

⁴ Interesting tables largely confirmatory of my own findings on these questions are given by Hirschfeld (G.K., I, p. 401), as follows:—

<i>Trunk-leg Ratio</i>			
In the normally heterosexual man	..	..	100 : 95
In the normally heterosexual woman	..	..	100 : 91

THE CHOICE OF A MATE

if we bear in mind the female's functions and their requirements, we cannot depart seriously from the traditional ideal of female proportions in so far as it has survived in spite of morbid Greek influence.

In the words of Walter Heape, the female "requires rounded limbs and full hips and breasts, not lean flanks and flat chest,"¹ i.e. in contemplating the female figure, we should be able to note at once its specific differences from our own. The head should be relatively smaller, the trunk relatively larger, the legs relatively shorter, the shoulders narrower and the pelvis larger than they are in us. Finally, we should find the characteristic knock-kneed appearance caused by the broad base of the pelvis from which the thigh bones descend.

"The nether limbs," says Dr. Heilborn, "reveal a distinct massiveness and shortness of the thighs, this condition being perhaps accentuated in appearance by the greater width of the pelvis. Together with this essentially different form in comparison with man, the lower limbs are not straight, but incline inwards above the knee . . . so that you have unmistakable X-legs, or, as in popular language, knock-knees."²

All this is not only true but, in regard to the desirable woman, admirably described. Unfortunately, Dr. Heilborn ruins the effect of his analysis of the sex-differences in bodily proportion by the following ridiculous outburst:—

"The natural knock-knees of the woman are, æsthetically, the greatest blemish in the figure of the small 'narrow-shouldered, wide-hipped and short-legged sex'."³

What does this absurd and confused remark mean? Havelock Ellis, the shrewdest and ablest of the feminists, who always

Trunk-leg Ratio—continued.

In the man with deficient sexual glands	..	..	100 : 125
In the woman with deficient sexual glands	..	..	100 : 127
In the homosexual man	..	..	100 : 107
In the homosexual woman	..	..	100 : 106

Shoulder-pelvis Ratio

In the normally heterosexual man	..	..	100 : 81
In the normally heterosexual woman	..	..	100 : 97
In the man with deficient sexual glands	..	..	100 : 86
In the woman with deficient sexual glands	..	..	100 : 92
In the homosexual man	..	..	100 : 85
In the homosexual woman	..	..	100 : 94

¹ P.F.M., p. 51.

² T.O.S., p. 13. Also S.P.W., p. 154. "In woman the pelvis is wider and the upper ends of the thigh-bones are consequently farther apart. Then since the femora must come together at the knees they have a greater obliquity in women."

³ T.O.S., p. 14.

ERRORS OF SCIENTISTS

contrives to conceal his feminist bias beneath an elaborate display of scientific objectivity, is guilty of the same absurdity. He says : " This obliquity of the legs is the most conspicuous æsthetic defect of the feminine form in the erect posture, while it unfits women for attitudes of energy, and compels them to run by alternate semi-circular rotation of the legs."¹

On what scientific grounds do Heilborn and Havelock Ellis then speak of the female leg as if it broke some well-established canon?—None whatever! There is no æsthetic canon, according to which a straight human leg is more beautiful than one that comes down obliquely to the knee and then turns out again.

The back legs of a dog, a lion, a kangaroo, and a cow are not straight. Are they, therefore, any the less beautiful? What is behind this talk about an alleged æsthetic canon that condemns the normal female leg?

The reader ought surely to be able to guess.

These people—Goethe, Schopenhauer, Heilborn and Havelock Ellis (and millions more I cannot name)—are all unconsciously dupes either of the male-homosexual ideal of the Greeks, which saw beauty only in the male form, or else of the typically feminist attitude of male-worship which aims as far as possible at assimilating the female to the male in all things. And, in view of Havelock Ellis's feminist leanings, it would seem as if, in his case at least, the latter alternative suggested were probably correct.

I say, and I am probably the first to say, and shall therefore get no thanks for it, that these people who, parrot-like, repeat the Hellenic condemnation of the female's shape and proportions as being unæsthetic, do not know what they are talking about.

Once and for all, there is absolutely nothing in æsthetics or the theory of beauty to justify this supposed inferiority of woman's normal form in the hierarchy of æsthetic desirability.

On a sane heterosexual basis, one might just as plausibly argue that the respective beauty of the two sexes is equal, or that that of woman is greater,² as argue that that of man necessarily sets the standard. For, if we are to have a unisexual standard, why

¹ M.W., p. 50. Havelock Ellis nevertheless maintains accurately elsewhere (S.P.S., IV, pp. 164-165) that " amongst most people of Europe, Asia and Africa, the chief continents of the world, the large hips and buttocks of women are commonly regarded as an " important feature of beauty ", and " broad hips, which involve a large pelvis, are necessarily a characteristic of the highest human races, because the races with the largest heads must be endowed also with the largest pelvis to enable their large heads to enter the world ".

² Finck, foolishly, actually does this. R.L.P.B., II, p. 127 : " From eighteen to twenty-five woman is more beautiful than man."

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should we not take the female leg, and condemn the male straight leg accordingly?

A woman's functions demand a broader pelvis than man's. But is suitability to function to be a ground for a charge of æsthetic defect? Is the cart-horse ugly because the race-horse is beautiful?

Woman's legs start from a broader base than man's, but another specific feature in her, which adds to the breadth of her hips and to the obliquity of her legs, is the peculiar construction of the head of her thigh-bone.

As is well known, a lateral neck projects from the top end of the human thigh-bone, and this has a globular head, or condyle, which fits into a socket in the pelvis. Now, in the male, this neck is said by many to be at an obtuse angle to the shaft, but in the female to be almost at a right angle.¹ This would naturally accentuate the effects described.

But whether this is so or not, a woman normally has a broader pelvic area than a man, and her legs descend in a way that gives them a knock-kneed appearance. To call this ugly and to try to modify it in the direction of male standards, is, I humbly suggest, Hellenic and modern stupidity.²

“We will have her with good hippes, I mean,
For she will bear good sons, to mine intent.”³

Thus spoke the rhyming chronicler, Hardyng, of the Bishop of Hereford's mission to Flanders to choose a wife for Edward III, and thus every man would speak whose taste has not been tainted by the morbid tradition of Hellenism, or by feminist doctrine.

What we chiefly need to-day, therefore, is an æsthetic cult freed from unconscious Hellenic bias, and sufficiently enlightened not

¹ Langer disputes this (*op. cit.*, p. 229), and says the angle of the neck of the femur has nothing to do with sex. Stratz suggests that an approach to the right angle at this point may occur in either sex owing to the weight of the body bearing on rachitic bones (*D.S.W.K.*, p. 315).

² As a proof of the benighted application of masculine standards to girls, I quote the following case. A perfectly normally formed girl of my acquaintance was made, on the advice of her gymnastic master, to stand for a certain time every day with a dumbbell between her knees, with the object of trying to push them out, the ignorant fellow having assured her parents that, as she could not stand with her heels together without her knees overlapping, she was knock-kneed, a “defect” he tried to correct by the method described. As, in view of the monstrous nature of this fact, the reader may conceivably question its authenticity, the girl in question, now an adult, has promised me to confirm the story personally if asked to do so.

³ CHAUCER AND HIS ENGLAND, by G. G. Coulton (London, 1921, p. 183).

“ RICKETS OVERCOME ”

to judge a piano from the standpoint of a clock, not to condemn all dogs except greyhounds, because of the “ æsthetic defects ” which the greyhound does not reveal, and all women except the eunuchoid or gynandromorphic female, because of “ æsthetic defects ” which are not displayed in the male.

We require, in fact, a canon that will enable us to admire normal female beauty as such, and to banish from our minds the pernicious nonsense which, rooted in ancient Greece, has descended to the present day to blossom forth in pseudo-scientific treatises.¹

The reader should not, therefore, shun the young woman of normal proportions so unfashionable to-day. On the contrary, remembering that morphology and psychology are not to be separated, he should learn to admire her specific beauty, and select her for his mate.

Another important point to bear in mind is that endocrine disturbances leading to virilism, eunuchoidism, infantilism, etc., are by no means the only causes of skeletal abnormalities which may prevent a girl from turning out a normally functioning mother. A woman may appear perfectly normal, and there may be nothing wrong with her endocrine balance, and yet her pelvis may be deformed in such a way as to render child-birth difficult for her. In such cases, the pelvis is usually rachitic—that is to say, at some stage in her development she has had “ rickets ”, and this has left its mark upon her, although it may require some acuteness to detect the condition of “ rickets successfully overcome ” in her limbs. She will not necessarily be bow-legged, for that would make the condition obvious, and of such a woman it could not be said that she “ appeared perfectly normal ”. Stratz, however, maintains that in women with “ rickets overcome ” who superficially appear normal, certain signs are, nevertheless, apparent; and my own observation supports him in this. He says that if we examine the legs and arms of such women, we shall notice a thickening of the joints and odd curves above the ankles and the wrists, which are the traces of the former ailment. This is perfectly true, and I have verified this

¹ Bloch is a notable exception. He says: “ The observation of the physical differences between man and woman also teaches us the futility of the old disputes as to whether man’s body or woman’s was the more beautiful. The different tasks which lie before the male and female bodies respectively give rise to different development of individual parts. If the development is complete in its kind, the body is beautiful. . . . Masculine and feminine beauty are different. There can be no question regarding the superiority of one or the other.” (S.L.O.T., pp. 64, 65.)

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statement frequently.¹ I only suggest to Stratz that the detection of these self-revelatory curves requires a doctor's or a draughtsman's eye; hence the need of expert advice in a doubtful case. Osteomalachia and osteomyelitis are other causes of the same condition, but rickets is the commonest, and Stratz says it occurs in 30 per cent of human beings.²

Regarding the sitting-height-weight and chest ratio of the female, I shall now give Professor Dreyer's and G. F. Hanson's normal proportions, which, like the equivalent ratios for the male, I have found very helpful. The chest circumference should be taken just below the breasts. Their findings are as follows:—

Head and Trunk. Inches.	Weight.			Chest Measurement. Inches.
	Stones.	lbs.	ozs.	
30	6	3	4	26 $\frac{3}{8}$
30 $\frac{1}{2}$	6	8	4	26 $\frac{3}{4}$
31	6	13	3	27 $\frac{3}{16}$
31 $\frac{1}{2}$	7	4	4	27 $\frac{1}{6}$
32	7	9	8	27 $\frac{5}{16}$
32 $\frac{1}{2}$	8	1	0	28 $\frac{3}{8}$
33	8	6	10	28 $\frac{3}{4}$
33 $\frac{1}{2}$	8	12	8	29 $\frac{1}{8}$
34	9	4	8	29 $\frac{1}{2}$
34 $\frac{1}{2}$	9	10	12	29 $\frac{1}{6}$
35	10	3	3	30 $\frac{5}{16}$
35 $\frac{1}{2}$	10	9	13	30 $\frac{1}{6}$
36	11	2	11	31 $\frac{1}{8}$
36 $\frac{1}{2}$	11	9	12	31 $\frac{1}{2}$ ³

Stratz gives detailed proportions for the normal female figure, which are also worth quoting. He says the body height should equal 10 masks, or 9 hands, or 8 heads, or 7 foot-lengths. The brow should equal the height of mask. The arms should be three heads long, the legs four heads, and the shoulders two heads broad. And he suggests a formula for finding a woman's proper weight as follows:
$$\frac{\text{chest-circumference (cm.)} \times \text{body-height (cm.)}}{240} =$$

weight in kilograms, or the body-height (cm.)—105 = weight in kilograms.⁴ Since the legs are, as we have seen, a variable feature, however, these formulæ seem less reliable than Professor Dreyer's standards above. Stratz, however, affirms that both formulæ are reliable.

¹ D.S.W.K., pp. 113-123, and 299, 316. See particularly figure 76, p. 122.

² D.S.W.K., p. 130.

³ A.P.F., pp. 88-89 and 93-94.

⁴ D.S.W.K., pp. 103 and 459 (circumference in this case should be measured over the most prominent points of breasts).

IDEAL FEMALE PROPORTIONS

Regarding the face or mask, he suggests the following equations : " Height of forehead = length of nose = length of mouth and chin = length of ear."

" The palpebral fissure : width of mouth : face or mask = 2 : 3 : 5."

" The width of the mouth should be to the palpebral fissure as 3 : 2."

" The eyes should be one eye-width apart, so that the width between the outer corners of the eyes should be twice the width of the mouth."¹

" The wrists should be on a line with the pubes, and the elbows on a line with the narrowest point of the waist."²

Finally, Stratz found that in 25 well-built women, the average proportions were :—

Height :	162.5 cm., or 5 ft. 4 ins.
Shoulder breadth :	37.5 cm., or 14.7 ins.
Hip breadth :	33.5 cm., or 13.1 ins. ³

Regarding the size of the breasts, it is curious to note that in mediæval Europe and sixteenth- and seventeenth-century Spain, probably owing to the asceticism of Christianity, the women tried to prevent the development of their breasts. In Spain they achieved this end " by pressing plates of lead on the swelling breasts of young girls " . . . who " were more ashamed of a developing breast than of any other physical deformity."⁴

In recent times the absence of breasts among the girls of the Bregenzerwald appears to be due to a similar practice, except that their " mothers tie wooden plates on their daughters if they show a tendency to become conspicuous on account of prominent breasts."

Apparently this practice is also common among the Ossetes, a Caucasian people, and has spread all over the Tyrol.⁵

Fortunately now, however, we have, in western Europe, at least (whatever the unfortunate savage may still have to suffer through missionaries), sufficiently humiliated the official representatives of Christianity for them no longer to dare to dictate to us what we shall do with our bodies, and to-day there is (except occasionally, i.e. among women of the masculoid or infantile type, or among women suffering acutely from the

¹ *Ibid.*, p. 191.

² *Ibid.*, p. 297.

³ *Ibid.*, p. 148.

⁴ *W.*, pp. 62-63. See also *S.P.S.*, IV, pp. 170-172. *D.S.W.K.*, p. 245, and *R.L.P.B.*, II, p. 211.

⁵ *W.*, p. 63. Also *T.O.S.*, pp. 19-20.

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castration complex) in both sexes a frank admiration of the female bosom, which no asceticism can daunt.

Nevertheless, over-development of the breast in a young English woman, is not beautiful, and pendulous breasts, the sign of motherhood, maturity¹ or adiposity, are unbecoming in a girl, whose breasts should be round, firm, resilient, and the right pointing right and the left pointing left.² Buffon was probably right when he said that lines drawn from the nipples to the hollow of the neck and to each other, should form an equilateral triangle,³ which could not be if the breasts were pendulous.⁴ Nor should it be supposed that the heavily-developed breast, as Schopenhauer imagined, is necessarily the best for motherhood. The normal breast, as described, is not heavy, and is usually the more efficient in lactation.⁵

Race. Same as self.

Religion. If it is considered important, same as self. In any case, a man should have enough intellectual ascendancy over the girl of his choice to make his religion hers.

Stature. Everything essential has been said in the corresponding section of the previous chapter. Dr. I. Bloch confirms most of it. He says: "The mean stature of woman is somewhat less than that of man", and he sets the European difference at $4\frac{3}{4}$ ins. Among the savage races of Brazil, he says the average difference was found to be 4.14 ins.⁶ The reader should, moreover, remember what was said in Chapter III, Part II. Unless she come from a normally tall stock, a tall girl, especially if she have a male trunk-leg ratio, is to be suspected of masculine elements, eunuchoidism, or genital hypoplasia.

¹ Stratz insists, however, that no deformation of a fine breast need necessarily follow motherhood. (D.S.W.K., pp. 256-260.)

² M.W., p. 44.

³ DAS SEXUELLE PROBLEM (Edit. by Dr. E. Mertens, Munich, 1910, pp. 106, 107).

⁴ Magian says (S.P.W., p. 47): "The breasts are firm and elastic in consistency, and should stand out without drooping unless they are unusually large, or the girl is either very stunted or thin." On this question Stratz is helpful. He confirms most of above, and I have based my remarks largely on him (D.S.W.K., pp. 251-261).

⁵ Stratz (D.S.W.K., p. 259) says: "The most vigorous breasts, which preserve their original beauty longest are the small, not too prominent ones that are set high in the chest, are beautifully rounded and have firm and strongly developed muscles. These are the breasts most highly prized by midwives for their yield, and they are given the name of 'fleshy' breasts [presumably as opposed to fat breasts]; for experience has told them that breasts of this kind (consisting chiefly of glandular tissue) are richer in milk than the large soft fatty breasts." (See also D.S.W.K., pp. 90 and 98.)

⁶ S.L.O.T., p. 61.

SUBLIMATION THROUGH DANCING

Stock and Family. Apply to the female all that has been said of the male in the corresponding section above. It should be the duty of a man's female relatives to do for him in this respect all that he can do for his sister in regard to her prospective mate.

Temperament. Most essentials have been discussed under *Erotic Disposition*. The reader should look out sharply for possible forms of sublimation (this, of course, applies only to women out of their teens) indulged in by a prospective mate, and I do not think that excessive dancing should be overlooked. Balzac, a notable sex-psychologist, said of dancing, that it is one of the causes of frigidity,¹ and he was probably right. In a virgin of over 21, a passionate attachment to dancing is fairly certain to be a form of compensation.

Few people seem to appreciate that dancing is essentially a vestibular occupation. It is a preliminary to that closer acquaintance which terminates in love; it is to some extent the play of secondary sexual characteristics. If, therefore, it does not ultimately lead to consummation, as it does not in the majority of cases in modern society, it constitutes a process of stimulation and excitation undergone as an end in itself. Thus it may, if made a habit, become a fixed though inadequate means of satisfaction, because there is no other.

Innocuous and even healthy and stimulating as it may be in a young virgin, in an older spinster it is more likely to have become a sublimating expedient, which, by diverting some of her libido from normal sex expression may render her frigid towards the heterosexual appeal if such should come along.

The reader should also be warned against the frigid woman, discussed in Chapter III, Part II. Wieth-Knudsen gives some interesting data, which is largely confirmatory of what is there said about the frequency of the frigid woman in our midst.

He claims that in every 100 women—

- 20 per cent are Frigidissimæ, or cold women with total sexual anæsthesia.
- 25 per cent are Frigidæ, or indifferent women with partial sexual anæsthesia.
- 30 per cent are Frigidæ, or compliant women with partial sexual anæsthesia.
- 15 per cent are Warm.
- 10 per cent are Passionate.²

Voice. I have not yet known a woman with a rough, deep

¹ P.M., p. 177.

² F., p. 104.

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voice, who had not undesirable male elements in her constitution. The associated feature, a discernable "Adam's apple," is, according to Dr. Maranon, a sign of sexual intermediateness in the female.¹ Select, therefore, a girl whose voice is free from any baritone notes, however rare.

Widows. The desirability of widows as mates turns on the answer to various questions, the chief of which is, Is telegony a fact? And by telegony is meant an influence exercised by the psycho-physical characters of a woman's first mate upon the psycho-physical characters of her offspring by a second or third mate.

An animated controversy has raged about this question for generations, and although official science has decided that telegony is a myth, and, therefore, that to marry a widow who is a mother is, from the standpoint of one's future children, of no consequence, the man who is race-conscious and anxious to have children who owe their characters only to his own and his wife's stocks, may like to hear what can now be said on both sides.

The old belief may be given in the words of Edward Hartmann, who, in 1886, said: "A mother has to live for some time in an interchange of blood with a second body, whose composition is only half-conditioned by qualities inherited from the mother, the other half being contributed by paternally inherited characteristics. She has, therefore, partly nourished her system with blood, owing half its nature to her husband, and in this way has assimilated some of the peculiarities of the latter. . . . The husband of a widow does not, therefore, find a clean page, but one written over by his predecessor, with whose hereditary tendencies his own must enter into conflict."²

In other words, the belief was that a woman was infected by her first mate, and that the infection modified subsequent children by another mate.

The case, however, is not as simple as Hartmann states; for there is no direct communication between the blood of the mother and that of the growing fœtus. Dr. Otto Grosser says: "Maternal blood can never be directly introduced into the fœtus; the circulatory channels can never directly anastomose. . . . The first reason is the impossibility for the embryonal vessels to sustain maternal blood pressure, at least in the beginning of the development." The second is, "we know that the structure of

¹ Op. cit. p. 58.

² THE SEXES COMPARED (trans. by A. Kenner, M.A., London, 1895, pp. 12-13).

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the most complex organic substances, the proteins, is very manifold, varying from organ to organ, but also from species to species. . . . So it is even between mother and embryo. . . . It is the chemical individuality of each of them, as well as the morphological one, that has to be guaranteed by a persistent separating wall between the blood streams. But the deeper reason for the necessity of this division is bisexual reproduction ; if the union were too intimate the influence of the mother would be an overwhelming one."¹ Hence the human placenta.

Darwin, who referred to one or two well-attested instances of telegony in horses, pigs, dogs and sheep, did not think the effects noticed could be due to any strong influence on the imagination of the mother, or to "the close attachment and freely intercommunicating bloodvessels between the modified embryo and mother" ; but, from the analogy of "the action of foreign pollen on the ovarium, seedcoats and other parts of the mother plant", thought that with animals "the male element acts directly on the female, and not through the crossed embryo."²

Dr. James Cossar Ewart, however, who set to work to test the truth of the theory based on the historical cases of alleged telegony, came to the conclusion that there was no evidence, at least in the animals he used, to indicate that a female could be infected by one mate to the extent of transmitting the latter's characters to her offspring by a subsequent mate.

Elaborate experiments were carried out with a richly striped Burchell zebra and a number of mares, and with zebra mares and horses. I cannot describe here what was actually done, but suffice it to say that, as far as it went, the work led to the conclusion that the apparent and alleged cases of telegony were really examples of reversion, and that a female cannot be infected in the way that Darwin, Herbert Spencer, W. B. Carpenter and G. J. Romanes supposed.³ Dr. Ewart further claims that this rule is true also of dogs, cats, rabbits, mice, sheep and cattle, fowls and pigeons.⁴

In spite of the Penycuik experiments, some modern scientific men, however, still seem to believe in telegony, as this passage from Dr. Van de Velde shows : "By reason of the close associ-

¹ HUMAN AND COMPARATIVE PLACENTATION (LANCET, 13.5.33, p. 999).

² V.A.P.U.D., I., pp. 435-437. Also II, p. 361.

³ THE PENYCUIK EXPERIMENTS (London, 1899). The book gives a summary of the views of experts like Weissmann, Herbert Spencer, and Romanes on the subject.

⁴ E.B., 11th Ed., Art. : "Telegony", p. 510.

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ation between mother and foetus, and the continuous interchange of materials between the mother and the embryonic organism, the woman is impregnated with substances . . . which come from the foetus . . . originating partly from the man who has impregnated her . . . a process which leaves traces behind it for a considerable period."¹

Professor J. Orth also appears to believe in some such influence, at least in animals and man, although he gives only one remarkable instance of it in man. He says: "A man with an abnormality of the genital organ, which had already shown itself in three generations, married a woman of a healthy family, and not related to him, who bore him three children, all of whom inherited the same malformation, transmitting it in part eventually to their descendants. The same woman, though not hereditarily affected, married subsequently another man, who was also healthy and not hereditarily affected, and bore him four children, every one of whom exhibited the malformation of her first husband." Orth explains the phenomenon, not as due to the woman's mental impressions, but to the effect on her of the first husband's seed, "which never reached any ova", and dissolved itself "in the woman's body and became part and parcel of her."²

Dr. Hirschfeld, who does not mention Dr. Ewart, also thinks telegony a possibility in animals, but believes that, where it seems to appear in man, it is due to woman's tendency to accept as a second mate a man who resembles her first love—hence the children's apparent resemblance to the latter.³ Professor Karl Pearson, on the other hand, points out that if telegony were a fact, the younger children of the same sire would show an increased tendency to resemble him, whereas this is not the case.⁴ And Dr. Otto Grosser says definitely that the theory of telegony "has been proved to be erroneous".⁵

The consensus of authoritative opinion to-day is certainly against the theory of telegony. If, however, we enter deeply into the data and experiments on which a section of this scientific view is founded, we shall find many difficulties.

(1) There is the omission of the element of nervous impressions (particularly in Man), to which Dr. Rohleder seems the only scientist to call attention.⁶

¹ S.H.I.M., p. 91.

² M.D., p. 37.

³ G.K., I, p. 413. Cf. Bourget (P.A.M., p. 70): "*Cbaque femme n'aime jamais qu'un seul et même homme.*"

⁴ G.S., pp. 461-462.

⁵ Op. cit., p. 999.

⁶ G.K., I, p. 413.

RE-MARRIAGE OF WIDOWS

(2) There is the probability of a difference, from the standpoint of the alleged telegonic influence, between marrying a widow who has had only one child, and one who has had several children.

(3) Professor Karl Pearson's observations appear to have been directed only to stature, which we know is most variable from numerous causes not directly traceable to parental stature. Would not other characters perhaps reveal an increasing resemblance to the sire in the younger children?

(4) It seems as if Professor Otto Grosser overestimates the efficacy of the placenta as a separation between the fœtus and the mother. We are certainly not confronted in this structure by a hermetically sealed partition, and does not Parasitology teach us that certain parasites—and the fœtus is a parasite on the mother—affect their host by their secretions, although less intimately connected with it?

On these grounds I think it possible that fresh light may yet be thrown on the theory of telegony, and that its dismissal by modern science has perhaps been a little hasty.

I deplore the re-marriage of widows further for the following reasons :—

(1) On the general grounds that they are usually well beyond their teens, that the most dramatic and unforgettable episode in a woman's life has in them already been stamped with the image of another man—in short, that their pristine impressionability has already been appropriated—and also that unless their charms are so superlative as to make them unique, it amounts to an absurd exaggeration of an individual woman's differences from other women, to select a widow rather than a nubile spinster who has not the former's disadvantages.

(2) It is the male's privilege to be the initiator in sexual congress, and this he forfeits with a widow. If the reluctance to act as initiator is a factor in making him choose a widow, as it undoubtedly is in many modern men, then what he needs most is not marriage but sex-education.

Nevertheless, the following figures, culled from the Registrar-General's Statistical Reviews, show what an unduly large proportion of marriages in this country still take place with widows, and I should require a great deal of convincing that even as much as 10 per cent of them were due to the women in the case having been so superlatively seductive that no nubile virgin could have competed with them.

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There is a steady and almost proportionate rise of widow-mariages from 1850 to 1912. Starting from 1850, if I give the figures only at each decade, the reader will appreciate the position for himself :—

	Total Mariages.	Bachelors and Widows.	Widowers and Widows.
1850 ..	152,738	6,575	7,583
1860 ..	176,156	7,098	8,260
1870 ..	181,655	8,134	9,307
1880 ..	191,965	8,187	10,026
1892 ¹ ..	227,135	8,520	10,094
1900 ..	257,480	8,415	9,103
1910 ..	267,712	8,500	8,067
1912 ..	283,834	9,079	8,392

Then, if we take the years from 1914, we shall note the enormous and disproportionate rise, and the fall again after 1924 :—

	Total Mariages.	Bachelors and Widows.	Widowers and Widows.
1915 ..	360,885	13,711	10,032
1917 ..	285,855	14,898	10,891
1918 ..	287,163	18,278	12,191
1920 ..	379,982	25,803	14,426
1921 ..	320,852	17,968	11,173
1922 ..	299,524	14,028	9,750
1923 ..	292,408	11,551	9,246
1924 ..	296,416	10,730	9,282
1925 ..	295,689	9,437	9,137
1926 ..	279,860	8,556	8,372
1927 ..	308,370	8,765	9,157
1928 ..	303,228	8,344	8,820
1929 ..	313,316	7,996	8,943
1930 ..	315,109	7,815	8,379
1931 ..	311,847	7,428	8,120
1932 ..	307,184	6,802	7,688

It will be seen that, after 1925, there is a rapid and disproportionate decline in widow-mariages, to a point in 1932 at which they are less than in 1860, although the total number of mariages was more than half as much again as it was then. I wish I could boast that this has been due to my active propaganda against widow-mariages ; but I cannot. And, still dissatisfied, I think, in view of the number of surplus spinsters in England and Wales, the proportion continues to be much too high, and should be lowered to vanishing point.

¹ I could not get the figures for 1890.

FINIS

It follows from the above that the nubile virgin is the female mate advocated in this book. There are serious reasons for this, not the least cogent being that :

(a) Since the bearing of a child is the only possible completion of the normal female's sexual cycle, any sterile "sexual experience" a girl may have before marriage, must be incomplete, non-satisfying, and therefore disturbing to her balance—hence the absurdity of so-called "sexual freedom" for girls.

(b) If she has had a child out of wedlock, she is psycho-physically no better than a widowed mother, and perhaps not even as good; for her unmarried motherhood *may* have been due to a lack of character, or of self-respect, or of a sense of responsibility.

(c) The experience of physical union through love is such a dramatic one in the normal girl's life, that it is best for her to have it first with the man who is to remain her life-partner.

(d) Since woman's complete sexual cycle involves gestation, parturition and lactation, and any sterile concentration on the orgasm tends to cultivate the recessive maleness in her sexual equipment, the normal girl, who has had pre-nuptial "sexual experience," coupled with infertility, must have been marred by appreciable masculinization. (See pp. 33-35, 452 and 464-465 *supra*.)

* * * * *

Finally, let the reader suppose me adapting to one of his sex what I said at the end of the last chapter, and adding that, while I hope the present work will enable him to exercise his individual taste with confidence and safety, I should like him to appreciate why I have avoided anything in the nature of a too rigid formulation of rules and directions.

I am well aware of the predilection shown by many people in favour of hard and fast, fool-proof rules—a predilection unscrupulously pandered to in popular treatises. But, at the risk of seeming less certain, because less dogmatic, I have preferred to keep within the bounds of scientific caution, and by placing as many facts as possible before the reader, to enable him to draw his own conclusions, in conformity with his own morphology and psychology, and with as much knowledge as would remove the worst perils and pitfalls from the undertaking.

THE END

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