

TH
F965

THE STORY OF SEX MORALS

John H. Furbay

** **

Submitted in partial fulfillment of the require-
ments for the Master of Arts Degree,
School of Education, New
York University.

May, 3, 1927

Lib. A. B. School Seminary

18978

BIBLICAL SCHOOL OF
THEOLOGY LIBRARY
HATFIELD, PA.

PREFACE

In treating Morals as a branch of History, it is my purpose to bring to light some of the underlying principles and facts which are truly the basis and starting point of social research by the historian and the sociologist alike. To the historian not only does the Moral progress constitute the very essence of the historic movement, but the ethical motive presents itself as the most reliable and regulative force in the evolution of humanity.

The chief purpose of this treatise will be to recognize and evaluate that particular phase of Morals and Ethics which relates to the Sexual life. A real understanding of history in its true setting is not possible without this recognition and its reflex contributions. Adolf Wuttke has said "Universal history is the realization of the moral within humanity". The real advance made by Thucydides consists, also, in the fact that he perceived the motive forces of human history to be in the more delicate aspects of the moral constitution of human nature.

Jacob Gould Schurman is emphatic in saying that the Moral life of the individuals determines the destiny of their racial and national history. If this treatise is to be *an accurate story*, we must shun the path of speculation, which has been the road of least resistance, and follow closely the historical method. To

understand the morals of today, we must go back to the earliest records written, and trace the rise and fall of its various phases through the past centuries to the present. It has been said that "Sexual Ethics as the comparative history of universal morality is the vestibule to the temple of moral philosophy".

Thus, in presenting these facts relating to the Morals of the past, it is my hope that we may gain a point of view which will make the history of these centuries a more comprehensive field of study, as these underlying principles are taken into account in their relation to the conduct and motives of the people.

* Cf. "History as Past Ethics" -(Introduction)- By
Philip Van Ness Meyers.

15495 Loaned by New York University

**** SUMMARIZED TABLE OF CONTENTS ****

THE STORY OF SEX MORALS

CHAPTER I.	Introduction -----	page 7.
CHAPTER II.	Primitive Morals -----	12.
CHAPTER III.	Hebrew Morals -----	18.
CHAPTER IV.	Greek Morals -----	22.
CHAPTER V.	Roman Morals -----	26.
CHAPTER VI.	Early Christian Morals ---	29.
CHAPTER VII.	Morals of Middle Ages ----	34.
CHAPTER VIII.	Morals of Modern Times ---	41.
CHAPTER IX.	Moral Contributions of America -----	50.
CHAPTER X.	Present Moral Status -----	57.
	(With Conclusion)	

Complete
TABLE OF CONTENTS
SEX
THE STORY OF MORALS

Chap. I.	INTRODUCTION	Page
	Varied interpretation of history	7
	The Ethical interpretation of history	7
	Sources for material	9
	Factors influencing the morals of races	9
	The family as the principle center for morals	10
Chap. II.	PRIMITIVE MORALS	
	Definition of terms	12
	Material sources	12
	Significance and Origin of Marriage	13
	Theory of Promiscuity	13
	Theory of Original Pair Marriage	14.
	Monogamy, Polygamy, and Polyandry	15
	Exogamy and Endogamy	16
	The family as center of all Education	16
	Pub-erty rites	17
Chap. III.	HEBREW MORALS	
	Sources	18
	Patriarchal in Type	18
	Polygamy	19
	Concubinage	19
	Marriage	19
	Divorce	20
	Home-life and training in family	20
Chap. IV.	THE GREEKS	
	Patriarchal Type	22
	General Morals	22
	Hetairae	22
	Common Prostitutes	23
	Marriage	23
	Double Standards	24
	Venereal	24
	Divorce	24
	Early home training of children	24
Chap. V.	MORALS OF ROME	
	Early Roman Morals	26
	Sturdy peasant virtues	26
	Coarseness of ideals	26
	Marriage	26
	Concubinage	26
	Mistresses	27
	Prostitution	27
	Divorce	27
	Popular divorce in last days of empire	27
	Decay and corruption	28

CONTENTS, CONTINUED - Page 2

	Page
Chap. VI. EARLY CHRISTIAN INFLUENCE	29
Reaction against sensuality of times	29
Essentials of Christian purity	30
Marriage	30
Monogamy	30
Second Marriages	30
Prohibited persons	31
Adultery	31
New conception of morals	32
First single standard in morals	32
Abortion, Infanticide, and Child Exposure	32
Reaction against Roman corruptions	33
Divorce	33
Permanency	33
Permitted only for one cause	33
Denunciation of second marriages	33
Source of Present Standards	33
Chap. VII. MIDDLE AGES	
Barbarian Invasions	34
Sources of knowledge	34
Early training	34
Moral and religious training	35
Marriage	35
Wife purchase	35
Wife capture	35
"Self-gifts"	37
Influence of the church	37
Adultery	37
Double standard of morals	37
Islam Ethics	38
Its failure	38
Sexual liberty	38
Chivalry morals	39
Training	39
Vice and virtue combined	39
Effects contrasted	39
Venereal diseases	39
Monastic Ideals	39
Religion and morals	39
Respect for women	40
Summary of Middle Ages	40
Chap. VIII. IN MODERN TIMES	41
Renaissance	41
Greek culture immoral	41
Humanism	41
Industry raised morals	41
Protestant Reformation	42
Denial of purgatory raised morals	42
Bible morals	42
Individual autonomy	42

	Page
Luther's influence	43
Literature influence	43
Schools of protestants	44
New ideals of life	44
Seventeenth Century in England	44
Social distinction	44
Religious practices	45
Puritan ideals	45
High morals	45
Change for worse in eighteenth century	45
Womanhood degraded	46
Prostitution	46
Venereal diseases	46
"Taboo" on sex subjects	46
Puritans sail	46
Early marriage abandoned	46
Clandestine marriage	47
Marriage Act passed	47
Education of the children	48
Revolution effects	48
Woman rights demanded	49
Reformation of morals	49
 Chap. IX. MORAL CONTRIBUTIONS OF AMERICA	
American colonies	50
Religious convictions	50
Woman's status	50
Marriage sacredness	51
Adultery punishment	51
Child-bearing honorable	52
Moral discipline	52
Religious training	52
Idleness discouraged	52
Education	53
Democracy a moralizing agency	53
Nineteenth century industrial influence	54
Children degraded	54
Homes disrupted	54
American factory life	55
Education extended	55
Corruption sown	56
Chap. X. <i>THE PRESENT MORAL STATUS:</i>	57
Religion and education as stabilizing agents	57
Breaking up of family life	58
Divorce	58
Externalism in morals	58
Lack of standards	59
Physical versus spiritual	59
Prostitution increase	60
Disease and prostitution	60

CONTENTS, CONTINUED - Page 4

Prostitution increase	Page 61
Effects of sex disease	61
Army diseases	61
Segregation of vice	62
Conclusion	63
Widespread ignorance of true sex	63
Education in sex is only solution	63
A Brighter hope ahead	64

CHAPTER I

INTRODUCTION

Varied interpretation of history

Professor Freeman* defined history as "past politics". Mr. Buckle argued that the essence of the historical evolution consists in intellectual progress.** Many present-day economists hold that the dominant forces in the historical development are economic.*** Churchmen consistently make the chief factor in history to be religion.

Whether the upholders of these several interpretations of history would have us understand them as speaking of the ultimate goal of the historic evolution, or merely of the dominant motive under which men and society act, none of these interpretations can be accepted by the student of the facts of the moral life of the race as a true reading of history.

The Ethical interpretation of history

Thus the historian of morals to be a thorough historian must study the growth of institutions among men, observing in what way these institutions have affected for good or evil the moral life of the nation. It is the same with intellectual progress. The student of morals recognizes the fact that the progress of the race in morality is usually coincident with the progress in knowledge - in other words, the moral conscience is determined by the intellect. As Benjamin Kidd has

* E. A. Freeman - "Historical Course for Schools"

** Henry T. Buckle - "The Natural History of Morals"

*** Edwin R.A. Seligman - "The Economic Interpretation of History" 2nd Ed.

said, "When the intellectual development of any section of the race, for the time being, overruns the ethical development, natural selection has apparently weeded it out like any other unsuitable product".*

And the same it is with religion. Religion has always been a great part of the life of men, and the historian of morals must also take these into consideration. Ralph Barton Perry has said, ***"It is the function of religion to kindle moral enthusiasm in the society of men". Likewise Immanuel Kant has said, ***"Christianity has no other function or value than as an aid to morality". Nearly all the great religions of the world have started as moral reforms. Cf. T. H. Green, "Prolegomena to Ethics", page 361.

In considering this subject of the morals of the past ages, it is well to recognize that morality is that for the sake of which all other things exist. Wellhausen has said, "It is the alone essential thing in the world".

In discussing this problem, we shall use the term morals as especially applied to sexual eugenics and ethics, for upon this phase of morality is based the underlying principles which regulate all other moral conduct, to a large degree.

*Benjamin Kidd - "Social Evolution"

** Ralph Barton Perry - "The Moral Economy" 1900 - p. 254

***Cf. Immanuel Kant - "Critique of the Practical Reason".

Sources for the history of morals

The facts for such a history of morals must be sought chiefly outside the literature of ethical theory and speculation. They must be looked for in the laws, customs, institutions, mythologies, literatures, fire-side tales, and religions of the different peoples, races, and ages of history. In all of these there is always the moral element involved; often this forms their very essence. It may not be a very complex thing, embracing only a few rudimentary virtues and vices, or it may involve all the mutual relationships of civilized society. All law codes, whether civil or criminal, are essentially nothing more or less than the embodiment of man's conception of what is just and unjust. Mythologies, literatures, and philosophies are charged with moral sentiment.

Factors which make morals

Though every race and every age, - since man is by nature a moral being, - must have some type or standard of moral goodness, still the content of this type is determined by a great variety of circumstances, such as the intellectual development, the physical environment, social and political institutions, occupation, and religious ideas.* Every age must be judged by its own moral standard.** The men of every age have their own standard by which they must be judged if we understand their codes of morals. Studying the ideals of races and periods in the light of this, we may make some fruitful discoveries. That is to say, speaking

* Cf. G. Lowes Dickinson - "Ideals and Facts" in Hibbert Journal - January 1911, p. 266.

** Jas. Bryce - "The Holy Roman Empire", p. 261.

broadly, that men of every age, and in every land have ever followed only such light as has been common to their time. Von Holst observes, "If men and times were really understood, the moral fault of their follies and crimes would almost always appear diminished by one half".

The family
as center
for morals

Throughout the history of all mankind the family has always been a key-note to both ideals and progress. This may be almost regarded as a starting point of social research, not only to determine the sex life of the people, but to understand all history in general. The family is the social institution closest to the hearts of men and women and associated with their deepest ideals. The family has slowly been shaped into its present form by centuries of effort; it represents society's experience and motives with reference to delicate problems of profound import. The values and importance of an unbiassed investigation of the history of the human family as a key to past morals, lie in the fact already mentioned that such study is the best preparation for the comprehension of conditions as they really were. An enlightened understanding of how certain customs, vices, and practices came to be, and why they were continued is the first step toward making out a theory of how things ought to be, if they were to be different. In this discussion we shall endeavor to use facts, rather than theories, and we will discuss the origin of morals as related to the family life and individuals as based upon natural instincts, - and

not from ideal love. From this rude source we shall be able to trace many of the practices and faults in both the family life and all other sex relations of the present. We shall endeavor not to despise origins, but to evaluate them, as accurately as possible, in the light of history.

CHAPTER II

PRIMITIVE MORALS

Definition of terms

At the outset of this work we find it necessary to define the significance attached to the terms "Primitive" and "Morals", since these have developed more than one meaning in current usage. The word "Primitive" may have reference, (First) to an absolutely original state of society, or (second) it may be applied to such savage or barbarian groups as exist at the present time. The word "Morals" will be used to denote the principles of sexual ethics as a basic factor in society.

Material sources

If the term primitive is defined strictly to mean the original human family, the difficulties in the way of the student are very real. It is well nigh impossible to collect reliable evidence concerning the earliest forms of social life, since that evidence is largely lacking.

Our material must be derived (1) from references to uncivilized peoples in ancient writings, (2) traveller's accounts of practices among present day savages, (3) the reports of investigators concerning the morals and sexual ethics among groups of barbarians selected for special study.

It is hardly necessary to point out that all of these sources of knowledge must be used with caution. Ancient writers and modern travellers may easily fail

either to observe fully and exactly or to interpret accurately such morals, customs, and sex relations as they do observe. We shall endeavor to extract what seems to be the common element of all these, and that which seems most consistent with other facts related to them.

Significance and Origin of Marriage

As to marriage, it is probable that most anthropologists and social writers are in agreement as to its meaning. Marriage has reference to a union of the male and female which does not cease with the act of procreation but persists after the birth of offspring until the young are capable of self-sustenance. In view of this definition it is apparent that marriage exists even among birds and some of the higher animals.

It seems clear that the sexual instinct alone could not have brought about permanent relationships between male and female. The source of marriage, then, must probably be looked for in the utter helplessness of the new-born offspring and the need of protection for both mother and young during a varying period. Thus, it appears, says Westermarck, that "Marriage has its source in the family, rather than the family in marriage".*

Theory of Promiscuity

At the outset we should consider a theory of sex relationship that negates the original existence of both marriage and the family. Bachofen, the famous Swiss historian, says that the aboriginal men lived in hordes

* Westermarck - "History of Human Marriage" p.22.

like other gregarious animals and that complete promiscuity in sex relations prevailed. Under such a regime of unrestricted sexual intercourse fatherhood could not be determined; consequently descent was reckoned thru the females. Bachofen's theory of original sex communism has been widely accepted by enthusiastic followers for many years. The Scotchman McLennan, in his wellknown book "Primitive Marriage", and the American writer Morgan, in his book entitled "Ancient Society", both maintain that among primitive mankind sexual intercourse was entirely unrestricted and sexual unions were transitory.

Theory of Original Pair Marriage

Another common theory is the "Original Pair Marriage". This theory holds that the original form of sexual union was pair-marriage, - the union of one man and one woman, for a more or less transitory period. The writings of Tylor, Starcke, Westermarck, and many others all tend to support this theory, which, however, is not yet conclusively established. This method is occasionally found among beasts of prey only. The cooperation necessary for procuring food would be far more likely to occur within a group bound together by familiar association than in an irresponsible horde. Secondly, the feeling of jealousy seems to be too permanently a part of men's natures to make the theory of absolute promiscuity at all probable. This feeling would tend to produce a modified form of monogamic family, even though such unions were probably transitory.

Monogamy

The different forms of marriage are three in number: Monogamy, Polygamy, and Polyandry. Monogamy is the union of one man and one woman for a period of time. This form has been the prevalent type, the chief cause of this lies in the fact that most peoples are nearly equally populated as to each sex.

Polygamy

Polygamy is that form of marriage in which one man has two or more wives at the same time. This custom has been widespread among the Oriental Peoples, and still is held in honor there. Unquestionably the leading causes of this form of marriage are economic and social, as well as personal. Obviously however, a plurality of wives satisfies the ill-regulated sex impulses of the savage more completely than Monogamy. This practice has been confined largely to the more powerful and more prosperous men of the tribe. The effect of this custom is very harmful. The extreme sexual indulgence becomes a part of the life of the men and reacts unfavorably upon the physique of the offspring. The moral fiber of the race is thus allowed to lapse into the lowest forms of degeneracy under such a system, and the position of women is relatively degraded as the sexual lusts of men are given prominence.

Polyandry

The third form of marriage existing among primitive peoples is Polyandry, or the union of one woman with several husbands. This practice is confined at the present time, according to Goodsell, to a very few groups notably to certain portions of India, Ceylon, and Thibet.*

* Cf. Goodsell - "The Family as a Social and Cd. Institution" p. 27.

Among the leading causes of Polyandry is the numerical disproportion between the sexes, and it is closely bound together with a marked excess of male births in any community, or infanticide of females.

Exogamy and Endogamy

Among many savage groups there existed a strong aversion to the marriage of near kin, which expressed itself in widely different forms. A few groups permit^d sexual intercourse between father and daughter; whereas the horror of cohabitation between mother and son was well nigh universal. Some tribes did not forbid the marriage of brothers and sisters, while viewing with much disapproval any sexual relations between parents and children.

A large number of tribes not only condemned sexual relations between blood relatives, but forbade marriages between members of the same clan, or totem groups. The custom of marrying outside of the clan or tribe is called "Exogamy". The custom of marrying within the group is called "Endogamy". Exogamy on the whole proved beneficial to the family and tribe. But Endogamy produced an "Inbred People" which are described as short of stature, vacant in expression, and so infertile that the race rapidly became extinct.

The family as center of Education

The home training naturally falls into two divisions, (1) the social and moral, (2) the practical. The family has the important task of starting the education of the uninformed child in the group way of thinking and acting concerning sex relations, treatment of women,

attitude toward parents, methods of warding off evil spirits, etc. But it must not be supposed that any conscious ethical aim was present in the minds of these primitive parents. Imitation was their only method. Sex antagonism, and sex taboos are highly developed among some primitive peoples.

Puberty Rites

At puberty the moral education of the boys among most primitive peoples was given over to the older men of the tribe. The chief interest of these puberty rites lies in the fact that some of the ceremonies are definitely designed to prepare the boy for marriage, and to conduct himself in his sexual relations according to the customs of the tribe. After the long ordeals are over the youths are regarded as men, and are permitted the usual sexual license, even before marriage.*

In some tribes, as puberty approaches, the girls are kept in close seclusion and required to fast rigidly. During this period they receive instruction from the older females in such sexual customs as are essential for them to know.**

* Cf. Toplin - "The Tribes of South Australia"

** Cf. Frazier - "The Golden Bough" pgs. 204-233.

CHAPTER III

HEBREW MORALS

Sources

Our chief sources of information concerning the Hebrews are found in the Old Testament, especially in the Pentateuch and the book of Ruth, and in the Talmud, an ancient work consisting of commentaries of the sages and Rabbies of Israel on the Mosaic Law. The treatises of the Talmud are devoted largely to marriage and divorce, also touching the laws of adultery.

Patriarchal in Type

In the earliest times of the Old Testament narrative the Hebrews were Patriarchal in Type, and furnish us with a very good example of the family organization. It is probable that the pastoral and nomadic life* which they followed had much to do with their ideals. The Hebrews generally traced kinship to the males, although it is probable, says Fenton,** that this patronymic system supplanted an earlier maternal kinship system. In but two respects was the power of the patriarchal father restricted:***He might not make his daughter prostitute, nor might he sell her to a stranger. There seems to have been a custom of selling daughters to fellow countrymen, as is described in Exodus 21:7-9. This practice with the most scrupulous care could not but result in more or less immorality and sexual license, although it was highly secret because of the

* Cf. Numbers 1:22 and III:15-20.

** Fenton - "Early Hebrew Life" 1880 p.2.

*** Leviticus XIX:29.

severe punishment for such prescribed by the law of Moses.

Polygamy

Unlike the Greeks and Romans, the Hebrew family was Polygynous. The practice was expressly recognized in the Mosaic Law,* although some attempt was made to limit the number of wives one man might have. Among the most immoral practices, which we find is the custom of Concubines, which were female slaves to the lusts of their masters. Sarah, Leah, and Racheal all gave their personal slaves to their husbands as Concubines and claimed the offspring of the union as their own.** There is an implied protest against this practice in the later prophetic writings, where the Monogamous marriage is used as a symbol of the union of Jehovah with Israel,*** yet beyond question Polygamy was permitted for many centuries, even during the Christian era.

Marriage

For several reasons marriage is held in high esteem among the people of Israel. Large families were common. Early marriages were advocated for securing purity of life. Rabbi Huna says, "Whosoever is twenty years old and has not taken a wife all his days are polluted with sin, and evil thoughts".

****Prohibitions of marriage are declared in the books of Leviticus and Deuteronomy within certain relationships. A man may not marry his half sister, his daughter-in-law, his aunt, or his wife's sister. It is possible that the Jews, always an intelligent people, had discovered the

* Deuteronomy XXI:15 and XVII:17.

** Hosea II:19-23.

*** Bennett - "The Hebrew Family" p. 848.

**** Leviticus XVIII: 18 and XX.

harmful effects, in the form of physical degeneracy and feeble-mindedness, which follow close intermarriage. A man who had committed adultery with another man's wife, or who was under suspicion of so doing was forbidden to marry. Quite early in Hebrew history the law required the consent of both parties for the marriage to be valid. The betrothal was considered as sacred as the actual marriage, and the girl who proved faithless to her betrothed was treated as an adultress, and received cruel punishment for that offense.

Divorce

There appears to have been no restrictions placed upon the right of the Hebrew to divorce his wife. *The Mosaic Law states that if a wife does not find favor in her husband's eyes, for any reason whatever, he may divorce her. However, some of the prophets declared in no uncertain tones their disapproval of divorce.** Like marriage, divorce was purely a private matter with which neither law nor Rabbies interfered, in early times. It consisted simply in the Husband's handing the wife a bill of divorcement containing the words, "Be thou separated from me". These regulations became changed to more complicated forms in later times, probably for the protection of women, and it is thought that the control of divorce was more and more taken over by the religious authorities.

Home Life

The household was the only educational institution until the time of Christ, and the parents were the chief

* Deut. XXIV:1-2.

** Mal. II:14-16.

teachers. Great respect and reverence toward parents were demanded of all Hebrew children from babyhood. At his mother's knee the boy learned brief prayers and passages from the book of Moses. Such religious and moral training was continued throughout their youth. It is probable that these Hebrews maintained the highest type of moral standard known to this time. Character, manners, and morals were the chief goals of this home training. All forms of lust, and any illicit sex relations were severely punished by the law, and every influence was thrown about the life of the child to produce virtuous conduct. This is possibly one of the underlying reasons for the long endurance and hardness which has made the Jewish people what they have been.

CHAPTER IV

THE GREEKS

Patriarchal
Type

The Greeks, like the Hebrews, were patriarchal in type; that is, all power was centered in the father as a governing head. Yet there was clearly a difference between the source of patriarchal authority in the two cases. Among the Hebrews the father was an absolute monarch, while the Greek father derived his authority from the fact that he was the trustee of the family estates, and Priest of the domestic worship. The family, then, was the unit of power in Greece, and the father's authority was derivative, not inherent.

General
Morals

Although the Greeks have always been renowned for their love of beauty, and development of the aesthetic, their inner moral life has not been above reproach. From the earliest antiquity, Concubinage existed,- in the Homeric epics we find them rated as honorable; the concubine was the prize of war and the property of her captor.* Numerous references in both the "Iliad" and the "Odyssey" make it clear enough that not only concubinage, but numerous other forms of sexual indulgence were of common practice, especially in times of war.

Hetairae

The integrity of Greek life was undermined by the vicious custom of the Hetairae. In most of the cities of Greece, notably in Corinth and Athens, there was maintained a class of young women called Hetairae who

* Iliad (Trans. by Bryant) Bk. I - lines 146-50.

were trained from childhood to a life of immorality. Among this class were not only the unfortunates, but there was a class of young women of foreign birth distinguished for their beauty, and intellectual attainments, and it can be safely said that most of the young women were well educated. This select group were accessible only to the wealthy and the socially prominent, who lavished gifts upon them, in return for which they were allowed the most unrestrained sexual indulgence. Then there was another class known as the common prostitutes living in houses licensed by the State. These were a source of moral corruption and social degradation which finally caused the decay of the very heart of Greek ideals.

Common prostitutes

Marriage

Marriage was held in high esteem by the Greeks and was looked upon as a sacred ceremony. Celibacy was regarded as a serious offense. In Homeric times marriage was a crude affair; Cattle, or other property were given to the bride's father and the maiden was handed over to the groom with simple ceremony. Betrothal was a contract of marriage between the parents, with no attempt to secure the formal consent of the girl or the youth; Financial arrangements played a prominent part in this transaction. Love was often an unknown element, as the bride and groom may never have met, until the day of the marriage, and thus we see that even the married life was probably not controlled by motives any too pure. The bride was never to leave the home without

Double standards

the husband's consent. The husband, however, was at liberty to live any life he chose outside of the home, and since love was often an unknown element in the home, gratification of sexual desires was often sought among the public and common prostitutes. It was thus that disease was spread from the unclean to the pure, and what is now termed venereal diseases ate to the very core of Greek physical life. A sad result was inevitable and Greece with all her idealistic philosophy failed to control her lusts and fell victim to an awful lapse of moral degeneracy, which was hidden from the surface as much as possible, but continued to gnaw, like the wolf in the cloak of the Spartan Youth, until the external results were visible.

Venereal

Divorce

Divorce was not at all a common practice in early times, but later larger rights of divorce were conceded to the husband, and finally he could dismiss his wife in the presence of witnesses if he found her even unattractive. In two instances the husband was very generally considered to be justified in divorcing his wife: (1) In case of barrenness, (2) In case of adultery.

Home Life

The home was the nucleus of industry, training, and education. The boys and girls remained under the care of nurses and mothers until the sixth or seventh year, during which time they were carefully trained. If Plato is to be believed, the Greek home played no small part, for he writes, "Education commences in the first year of childhood, and lasts to the very end of life". In the

* Plato - "Protagoras" 325c.

matter of discipline, the child was by no means neglected. The thoughts and ideals of the children were moulded by oral tales which were rehearsed before them frequently. The training of the children in harmony with the approved moral standards was vigorously carried on in the Greek home. However, the moral guidance by ignorant and imperfectly trained mothers was far from being enlightening in most instances.

CHAPTER V

MORALS OF ROME

Early
Roman
morals

From our earliest records of life in Rome we see that their moral ideals were largely external. However, during the early existence of the Romans we find a sturdy and virtuous code of ethics prevailing. This was probably due to the fact that the chief occupation of these early Latins was farming. The city life had not yet developed. It was from this primitive citizen peasantry that came the strong, tough, moral fibre of the old Roman character.

Sturdy
peasant
virtues

Courseness
of ideals

The chief defect of the old Roman type of morals was its exclusion of the finer virtues. They lacked the quality of mercy and compassion for weakness which is essential to the appreciation of woman. Their treatment of prisoners of war and of their slaves in the later periods was marked by repellent brutality and excessive sex indulgences. Mental self-culture was not with them, as it was with the Greeks, a moral requirement, and as a result the sensual thinking ultimately produced gross external corruption.

Marriage

Marriage could not be entered upon by any except those of equal social rank. Like all the ancient peoples, the Romans looked upon marriage as a sacred and important act and stamped celibacy with public disapprovement.

Concubinage

The monogamic character of marriage was far more strictly observed by the early Romans than by the Greeks,

Mistresses

but concubinage existed as a recognized institution carefully regulated by the state. It was also the common practice for sex relationships not sanctioned by public opinion or law to be carried on with one or more mistresses. In the first case the offspring of the union were not members of their father's family and thus could not inherit his property, and the second relation was thoroughly condemned in the early days of the republic - although it finally became a recognized form of indulgence; thus prostitution was comparatively rare before the period of the Punic wars, after which it became very prevalent.

Prostitution

Divorce

The right to divorce his wife belonged to the Roman husband in very early times and it was expressly recognized in the Laws of the Twelve Tables. Indeed marriage could be dissolved with little difficulty by a ceremony of breaking the marriage bonds. The causes justifying the divorce of the wife were the commission of capital offenses, - adultery and wine-drinking. Thus it is seen that divorce was largely a private matter in ancient Rome. In later years divorce became more prominent and served as a medium for the corruption of the empire. Finally, in the last days of the empire, marriage could be dissolved at pleasure. Man was privileged to complete his own happiness through marriage and to dissolve the association when it no longer served his personal ends. Caesar divorced Pompeia, his wife,

Popular divorce in last days of empire

on the merest suspicion of laxity of conduct; Cicero, likewise. But the matrimonial affairs of Pompey best reveal the disregard of martial rights into which many of the prominent Romans had sunk in the latter days of the Empire.

Decay of
Empire

Thus we note the vastly increased sexual immorality in the declining days of Rome, and there can be no doubt that this was one of the important factors in the final decay and fall of the Empire.

CHAPTER VI

EARLY CHRISTIAN INFLUENCE

Reaction
against
Sensuality
of Times

After the introduction of Christian ideals, we see a very marked change in the moral ethics of the Hebrews and others influenced by the gospel. Christ taught an entirely different standard than that to which they had previously adhered, saying that sin was not an external act but was the motive within. Early Christianity did not despise the natural passions but its sole object was the complete subordination of the sensuous and natural man to the needs of the spiritual man. As a consequence of this position it demanded the absolute rejection of all sex relationships outside of marriage.

Monogamous marriage as we have it at present in its solemnized and sacred form follows essentially the doctrines of Christianity. Its earnestness and its solemn dedication possesses the greatest moral value for human nature and affords the greatest protection against the impulses of the sensuous world and the glamor of irresponsible feeling.

Essentials
of Christian
purity

For a brief look at the outstanding features of the early Christian attitude toward moral conduct we derive much valuable information from the writings of Saint Paul. The doctrines of this great early Christian leader are so familiar that only a brief reference needs

to be made to a few of them. He writes in I Corinthians VII:2: "Nevertheless, to avoid fornication, let every man have his own wife, and every woman her own husband". But he promptly follows this doubtful sanction by the words: "But I speak this by permission and not of commandment....

Marriage

For I would that all men were even as I myself.... I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry; for it is better to marry than to burn".

Monogamy

This view very evidently plants itself squarely on the ground that monogamous marriage is a divine institution and therefore is indissoluble or at least is dissoluble only for the cause of adultery. Free love, polygamy, and second marriages are all prohibited.

Second marriages

Very early the Christian church took a firm stand against second marriages. Tertullian, in the well-known "Letter to His Wife", sets forth the following doctrine: "How detrimental to faith, how obstructive to holiness second marriages are, the discipline of the church and the prescription of the apostle declare, when he suffers not men twice married to preside over a church, for it behooves God's altar to be set forth pure". St. Jerome, while granting a reluctant permission to any widow to re-marry, lest she fall into the sin of fornication, justifies his consent on the ground that "It is preferable that she should prostitute herself to one man rather than to many". Many of the patristic writings comment favorably upon continence within

* "Letter to Pammachius" p. 70

the marriage bond and the lives of Christian ascetics abound in tales of such renunciation.

In the pagan empire the earlier restrictions upon the marriage of second cousins had disappeared, and according to Tacitus, even first cousins married freely. Christian ideals altered this and the Christian emperor Theodosius forbade the marriage of first cousins under pain of death by burning.

*Many other complicated restrictions were enumerated by the early Christian emperors, which multiplied the impediments which had made the formation of a valid marriage a matter of chance.

Adultery

With the introduction of Christianity we see a very distinct change in the attitude toward adultery, in that it did not consist merely of an external act but the inward motive. Adultery was condemned in unmeasured terms and the duty of faithfulness in marriage was enjoined upon the man as upon the woman.

New conception of morals

It should be remembered that the struggling company of early Christians, striving as they were to realize the pure ethical teachings of their Master, found themselves in the midst of a corrupt and degenerate society, the leaders of which in many instances were shamelessly licentious--even though prominent in the old Jewish religious rites. The great laxity with respect to sex relations and divorce which prevailed in imperial Rome evidently caused the early Christians to take a more extreme stand for purity of morals than otherwise would have been. To their minds, bent upon

* Pollock and Maitland - "History of English Law" p. 383

purification of conduct, most of the shameful misdeeds of the age might be traced to perverted sexual ethics. The brutalizing games, drinking and exhibitions of all sorts, though bad in their immediate ends produced further vicious results in the arousing of animal passion which, not infrequently, sought outlet in unrestrained sexual indulgence. Thus in the final analysis, the sexual morals appeared to the church fathers to be the root of many evils--if not all of them.

First single
standard in
morals

We see in the teachings of the early church the first evidence of a single standard of morals for both men and women. In the first three centuries of its unmarred purity, the Christian church did enforce the single standard of morals upon its members,* punishing equally the guilty husband or the guilty wife. It would be unjust, according to their doctrine, that a husband should exact a fidelity which he does not himself keep. Although it is regretted that this ideal did not become the common sentiment of the great body of Christians, we can give credit to the early church fathers for giving to the world the greatest standard of moral and sexual ethics ever known to that time.

Abortion,
Infanticide,
and Child
Exposure

Maintaining at all times the sanctity of human life, bought as it was with the blood of Christ, the leaders within the Christian church harshly condemned the pagan practices of abortion, infanticide and child exposure, which were so general throughout the Roman empire. From the first, Christian teachers made no distinction in the degree of guilt in

* Cf. Lecky - "History of European Morals" 313

Reaction
against
Roman
corruptions

any of these three crimes. It is generally recognized by historians that the advancement of this ideal was one of the greatest moral services rendered to mankind by the Christian church.

Divorce

Inasmuch as marriage was considered symbolical of the perpetual union of Christ with his church,--a well-known

Permanency

doctrine of the Gospel,--*they considered it a divine institution and practically indissoluble. They admitted one ground, and only one, for divorce, namely: adultery; they pronounced all other divorces to be great offenses expiable only by long and severe penance.

Permitted
only for
one cause

Denunciation
of second
marriages

The church fathers bitterly opposed all second marriages, except after death of one of the union, and they especially opposed the marriage of a divorced person during the lifetime of the other partner. In their eyes such marriages were no better than adultery. This doctrine has persisted as a fundamental principle of Christian doctrine to the present time, and we are highly indebted to this ideal for the advancement and evolution of our present standard of civilization.

Source of
Present
Standards

* Cf. Lecky - "History of European Morals" 353.

CHAPTER VII

THE MIDDLE AGES

Barbarian
Invasions

From the closing of the fourth century until the sixth, the barbarian hordes of the North overran the Empire of Rome. The Vandals, likewise, seized the Northern part of Africa; the Visigoths settled in Spain; the Franks took possession of the fertile lands of Gaul. The unity of these lands was disrupted, and conquest became the chief incentive of activity.

Sources of
Knowledge

The most reliable sources available for our knowledge of this period and people are the works of Tacitus, the great Roman historian, - the Oxford translation (N.Y. 1884) being the most ready in our language. After the first four centuries of the Christian Era, our most important sources are in the historical treatises of the folk-laws of the various Teutonic tribes. All of these collections of customary law abound in references to the moral status of the people from the fifth to the tenth centuries.

15495

Early
training

In the early centuries, the boys of the Teutonic and Anglo-Saxon peoples grew up naked and dirty in their rude homes. Their training consisted largely in running, jumping and learning to use the spear. At twelve he was freed from control of father or guardian.* This throwing of the

* Cf. "The Works of Tacitus", Oxford Trans., N.Y. 1884, p. 308.

boy upon his own judgment at so early an age had several effects upon him in general. He learned independence and self-control, to a certain degree, and, also often took advantage of this lack of restraint to indulge in all forms of vice and sensuous pleasure in response to the newly awakened emotions of the adolescent period at that age. Just at the time when he needed care and training most, he was put on his own resources, which were not sufficiently developed to secure stability of conduct.

Moral and
religious
training

There was, with the physical training of the children, a thorough instruction in morals which had a wholesome influence upon their lives permanently. Some religious training was also given through the church. As a whole the age was rude and half-barbarous, reflecting the low stage of civilization then attained by the peoples of Western Europe.

Marriage

The forms and practices relating to Marriage have always proven a valuable key to the general morals of any peoples. Until the eleventh century the Anglo-Saxon father might bestow his daughter in marriage with no regard to her wishes.* The custom of bargaining for the daughter was common in taking a wife. Love was entirely eliminated. It was purely a business transaction and on a mercenary basis.** This practice probably ceased by the tenth century among the Germanic tribes where it had been most universal.

Wife
purchase

Wife
capture

Before the Christian era, there was another form of securing a wife, namely, wife-capture, among the German people and practiced also in Wales according to Howard.***

* Cf. Young, "Anglo-Saxon Family Law" p. 154.

** Cf. Thorpe, "Ancient Laws", Vol. I, pp. 24, 25.

*** Cf. "History of Matrimonial Institutions", Vol. I, p. 173.

This practice was conducive to gross sexual desires and their gratification by the capturing method. Womanhood was reduced to an object of prey and of bargaining.

"Self-gifta"

There was no marriage ceremony, often, other than the simple custom of recitation of the ritual by the two being married, who, thus, apparently, married themselves. This sort of marriage could be declared by anyone taken in sexual offenses as proof of legality of their conduct, and thus punishment was avoided. On the other hand it was as easily dissolved, since no formal witness could testify of the rite being performed, and men could take wives for a short time to gratify sexual lust, and when this purpose was accomplished, dismiss the wives and declare themselves never to have been married.

Influence of the church

After the conversion of the Germanic tribes to Christianity, from the fifth to the eighth centuries, the Clergy did all within their power to enforce upon the people the canonical rites of marriage, which formalized the act, and also gave a Divine assent to the transaction.

Adultery

Adultery, which had been practiced during the earlier times of this period, became more and more criminal as the church made its doctrines of sanctity in sex relations a part of the lives of the people. Tacitus tells of a woman taken in adultery who was beaten through the streets of the village until she died.* The same did not apply to

Double standard of morals

men, though. The double standard, so deeply etched upon the conscience of the Medieval peoples was not to be

* Cf. Goodsell, "The Family as a Social Inst." p. 202.

erased easily by the single-standard of Christianity.

Islam Ethics

In the seventh century there was a great religious movement of Islam which profoundly effected the morals of that period for a short time. It was the moral degradation of the Arab tribes still clinging to an outgrown, idolatrous worship capable no longer of giving moral guidance to its followers, that stirred the soul of Mohammed. "His chief aim was to affect a moral reform."* He gave a new religion which in turn gave impulse to new morals. The doctrine of Monotheism, upon which it was based, was no small factor in the moral influence, as has been seen in a comparative study of religious influences in morals.

Its failure

There is another side of the doctrine to face which is not so conducive to endorsement. The sex-relations which the early Christian Church had condemned as Sin, are by the Mohammedan moral consciousness, normal and right. Koran accepted Polygamy without scruple. The religion was at a disadvantage in that it spread among the most morally degenerate and dissolute peoples of the Orient, and assumed much of its moral consciousness from the people themselves.** Vice and moral corruption of sexual nature were perhaps the greatest impediments of the spread of Mohammedanism. The doctrine, in all considerations was finally a failure in the respect for which it was founded--the moral uplifting of the Oriental people.

Sexual liberty

* Cf. Meyer's "History of Past Ethics" p. 287

** Cf. R. Bosworth Smith, "Mohammed and Mohammedanism" p. 59.

Chivalry
morals

A system, known as Feudalism, which was one of the most important factors in the history of the Middle Ages, comes to our attention next. Chivalry was the name applied to the code of manners in usage by the system. This code was summarized in the ideal of "Religion, honor, and Galan^ltry".*

Training

The children were trained in religion, politeness and physique at home by the mother. The boys early left home to enter the homes of noblemen where they spent their time aspiring to knighthood, and meanwhile assimilated all the sensual tales and attitudes of the other Squires, pages and Valets. There were many uplifting influences of this courageous Chivalric life, but Graves says**

Vice and
Virtue
combined

that "every virtue seems to have been balanced by a correlative vice". They helped to elevate womanhood in formal society, yet there was a great undercurrent of sensual thoughts and sexual liberty. This was a direct result of their love of display in public which won the hearts of the admiring groups of young women, and after this was accomplished, their moral training was not sufficient to regulate their desires and passions.

Effects
contrasted

Goodsell, in "The History of the Family" page 228, makes this comparison: "When the lady comes to set a spiritual price upon her love and favor, when the Knight willingly pays that price in brave devotion and courteous service, then love has risen from a purely sensuous plane and has become an affair of the heart and the mind. However,

* Cf. Graves, "Students History of Education" p. 84.

** Cf. "Students History of Education" p. 53.

this idealistic philosophy of affection must have given place to mere passing fancy or uncontrolled passion." Marriage was an irksome duty, entirely separate from love, and love desires were satisfied outside the family. It was during this period that Social diseases became prominent to the greatest degree since the fall of the Roman Empire. Lust ruled the castles.

Venereal
diseases

Monastic
Ideals

During the Middle ages a vital part in the moral, as well as political and social life was assumed by the church, and "the chief means of leavening the barbaric hordes", says Graves, "was found in the Cathedral and Monastic schools".* These schools were established to counteract the prevailing immoral tendencies and lack of regard in religious matters. Religion and morals have always been closely inter-related, some for good and some for evil, and the only religion that has proven itself a success as a positive asset to clean pure living and which has changed existing customs and laws, wherever it has been accepted, to policies of moral purity, is the Christian religion.**

Religion
and morals

It is true that the idea of Knighthood overshadowed the monk during the Middle ages, yet, according to Meyers, "The Monastic ideal inspired a great deal of moral enthusiasm and the effect of those celebrated monasteries, such as that of Cluny and others, had a profound effect for centuries upon the moral life of Christendom".*** There can be no doubt that the great reverence shown by the

* Cf. "Students History of Education" p. 53.

** Cf. "Christianity and Sex Problems", Northcote.
"Religion and Sex Morals", Van Tislaar, J.S.

*** Cf. "History as Past Ethics" p. 316.

Respect for
women

Church during these ages, for the Virgin has done much to elevate and purify the ideal of womanhood and to soften the manners of lusty men.*

Summary of
Middle Ages

As a whole, the Middle ages made very little advance in morals, but retained practically its former level through the influence of the Church and some of the associated institutions. We can scarcely say moral life advanced or retrograded.

* Cf. "History of European Morals", Lecky. Vol. II p. 367

CHAPTER VIII

IN MODERN TIMES

Renaissance

By the fourteenth century there appeared that important movement in European society known as the Renaissance. There had been no such modifying force realized so fully since the incoming of the barbarians with their racial traits and martial moral code, upon the moral evolution of the European peoples. This was chiefly an awakening of the intellectual life achieved by bringing back the culture of the ancient world.

Greek cultureHowever, this culture had not produced any high standards
immoral

of moral life among the ancient Greeks who went to the depths of sexual debaseness, and the good influence of the new learning brought to Europe soon degenerated into the same effects, and morals declined as the new teachings became formalized. Religion was discounted by the Humanists and the element of purity in life was rejected. The chief interest was enjoyment in "this life" regardless of the consequences or risk of punishment in the next.

Humanism

Industry raised morals

However, some of the results of the revival of learning were more elevating to morals than the revival itself. Feudalism gave way to Monarchy and brought a change in social and political environment; with the increase of science and invention, towns grew and many new ones sprang up; work took the place of the previous idleness, and this always brings better morals. "Industry,

the workshop and the market are the molders of morals," says Meyer.*

Protestant Reformation

Another powerful factor in the moral history of the civilized world was the Protestant Reformation. This movement, started by devout Christian men, proclaimed the right of the individual judgement in matters of religion and morals. All the ethical tendencies to moral betterment of the renaissance were reenforced by the Reformation.

Denial of Purgatory raised

The protestant denial of the Catholic doctrine of Purgatory had consequences for morality no less positive than those that followed the Catholic teaching of the meritoriousness of the ascetic life. The doctrine of purgatory lends itself easily to abuse and misuse, and contributed to a deadening of the moral sense which characterized the later medieval period and which, through inevitable reaction, helped to provoke the Protestant revolt.

Bible morals

X The translating of the Bible into the vernacular of the nations, which followed the reformation, brought to the people the high standard of living taught therein, and reduced the moral sinfulness of the converts and all other readers who were seeking truth. Higher standards of love associations were raised, and marriage became purified in its essence. The reformation spread to nearly all civilized lands and changed the corrupted morals of the churchmen and officials as well as the masses. The church itself had become basely immoral previous to this,

* Cf. "History as Past Ethics" p. 320

and was one of the leading causes of the revolt.

"Of all the agencies," says Ralph Barton Perry,* "which during recent times have been at work moralizing morality and creating for moral life a permanent and indestructible basis in reason and conscience, the Protestant principle of autonomy of the individual has been one of the most efficient and persuasive." The degrading practice of buying slave girls in the markets, which was common during the renaissance even, gradually became less customary. The double-standard of Morals became questioned by the fair-minded, and severe penalties became attached to the sin of adultery--even among the men.

Luther's influence

The education of the children was in the home while young, and the Catholics vied with the Protestants in exalting the importance of family education and urging the parents to a fuller appreciation of the responsibilities of parenthood.* Luther taught that the family was the basis of both Church and State, all of which are established of God, and that the Divine had placed great importance on obedience to parents.** He attributed most of the social evils of the time to bad or neglected home training. It is evident that a widespread sentiment of this sort would be a potent factor in bringing the people out of the slough of immorality.

Literature influence

There was a counteracting influence being injected

* Cf. Goodsell "History of the Family" p. 282

** Cf. Barnard, "German Teachers and Educators" p. 131

into the school children of this period derived from the reading of the French romances which did woeful harm to the moral standards, says Goodsell*, by implanting the dubious thought in their minds that love should not be sought in marriage but rather outside its bonds. This led to vile and corrupt practices when unrestrained.

Schools of protestants

Elementary education was stimulated by the protestants and this brought better ideals to the people through the children. The Bible was taught to them, and so were the church creeds. The reform spread rapidly to other lands from Germany, (where it was centered at first) and through such men as Zwingli, Melancthon, Neander, Calvin and others in Switzerland, England, France, and many other countries. This challenged the catholics to greater activity, and they also entered into the field of higher education and evangelization of the nations. All this led to higher motives in life than the sensuous, pleasurable ones which had dominated for so many centuries in the past, springing from the desire for self-gratification.

New ideals of life

Seventeenth Century in England

In the seventeen and eighteenth centuries, there was a marked change in moral life in England and other lands. We shall discuss England as a representative type.

Social distinction

Although the decay of the feudal system had had the effect of weakening, considerably, the barriers between the various social classes in England, yet these obstacles to progress were by no means all removed by the seventeenth century. The Artisans, or day-labourers,

* Op. cit. p. 289

Religious practices

constituted about four-fifths of the English population in 1688. The religious enthusiasm of the reformation movement permeated the nation in this period, and in most of the homes there was a chapel for worship in connection with the house. The Earl of Cork had a law that "with a view to health of their souls, all servants and members of the family shall meet every morning before dinner and every night after supper, for prayers."* This led to contented lives of devotion and moral purity, and the highest ethics known to the world were held by the Puritans of England in the seventeenth century. The seriousness of the welfare of their souls was a dominant factor in determining their conduct, and the introduction of the principles of Protestant Christianity had given them a basis for determining the right paths of living. Goodsell says, "morality and patriotism were sound and vigorous in those days. Men of estate studied the public good and gave examples of true piety, loyalty, justice and charity; perjury, suborning, simony, and adulteries were rare in those days."**

Puritan ideals

High morals

Change for worse in Eighteenth Century

After the restoration of Charles II in 1660 a marked change is observed in the spirit of society in general,--especially among the wealthy. Gaity of life and low morals slowly infected the nation. This alteration for the worse became known among historians in later years as "the most artificial and heartless epoch in English History." Addison, in the "Spectator" 1712 *quoted in Barnard's Journal, article on "English Home Life" p. 379
** Op. cit. page 307

Womanhood
degraded

satirizes the empty and low life of the wealthy in very plain terms. The ideal of womanhood reached its lowest ebb during this century; the writings of the time abound in references to this fact.

Prostitution

Foreigners visiting England in the eighteenth century comment especially on the low state of sexual morality. Archenholz writes that it was estimated in his day that London alone harbored 50,000 prostitutes, besides the hundreds of "mistresses" kept by many men of wealth. Sexual diseases were almost a plague, with little means for treatment. This widely prevalent vice was hushed up as much as possible, as modern civilization has ever since tried to do--and is still doing, by the "taboo" long ago set upon discussion or even recognition of its existence.

Veneral
diseases

"Taboo" on
sex subjects

Puritans
sail

Just as this demoralizing influence was beginning to be felt in England, there arose great disputations in matters of religious tolerance resulting in the adventurous voyage of the Puritans in 1620 to the new-continent, America. Here, they established a civilization built on the best of the ideals brought from England during the virtuous period of the seventeenth century. Religious enthusiasm and purity of life were emphasized explicitly. We shall discuss this influence on world morals later.

Early
marriage

During the seventeenth century early marriages were the rule.*

*Cf. Elizabeth Godfrey, "Home Life under the Stuarts" p. 113 (1907)

Marriage was largely contracted by the parents, with right of veto granted the boy or girl. These unions were productive of many healthy children, although the mortality of them was enormous. Happiness and contentment ruled the homes and fear of God controlled conduct.

As the eighteenth century decline of morals became evident, there was a prominent disinclination of the men for marriage, at least till past their younger days. Their desires were satisfied outside married bonds and their lusts forbade their settling down to a life of purity and home-honor. Ashton says, "The whole literature of the day speaks of the tendency of the young men to avoid the trammels of matrimony."*

Clandestine
marriage

One of the outgrowths of this fact was the increase of "Clandestine" marriages, which finally became the scandal of the eighteenth century. Many "lawless churches", as they were called, attained great notoriety as places where any couples could be united in matrimony with no formalities or questioning. So great did the scandal become that in 1712 a Marriage Act was passed imposing heavy fines on this practice. However, unfortunately, this Act seems to have been ignored, for the practice continued. Other laws were passed, and later this abomination was brought under control.

Marriage
Act passed

In the age of Queen Anne private marriages were

* Ashton, "Social Life in the Reign of Queen Anne,"
p. 25.

also very popular, and these, not as immoral in effect, were continued for many centuries in England.

Education of the children

The education of the children was left largely to the household tutors in the upper class of the people. Carelessness in the selection of these was characteristic, and the neglect of the maternal duties by fashionable ladies was as apparent. DeFoe writes thus: "It is indeed true that this wealthy age is so entirely given up to pleasure, that 'tis below a lady of quality to trouble herself in the nursery."^{*} This was much different in the rural homes where the careful home-training was still continued and here was preserved the virtue of the nation.^{**}

Revolution effects

Towards the close of the eighteenth century, there were several great influences brought to bear upon national relations which wrought a deep effect upon the moral life. Among these was the revolt of the American Colonies, followed closely by the French revolution in an awful uprising against kings and privileged aristocracy. England was invaded by many theories of liberty, equality and human strategy. The attacks directed against the Church as repressive of freedom of thought were being felt even in the most conservative English circles. Women began to demand more than physical influence over men, a control over

^{*}DeFoe, Daniel, in "The Compleat Gentleman" (1890) p. 71
^{**}Ashton, Op. Cit. p. 24.

Woman's
rights
demanded

their own natures by means of a trained reason. One writer says, "how much more respectable is the woman who earns her own bread by fulfilling any duty, than the most accomplished beauty."* With the resulting elevation of the status of woman the moral life of the nation was to a marked degree, dragged out of the scandalized decay of the previous century. The people of the nation were just then forced to unite in a common defense, and this also helped to remove their attention from the baser desires of vanity and lust, which had ruled before, to a higher purpose in life-- though not comparable to the high moral conscience of the seventeenth century.

Reformation
of morals

CHAPTER IX.

MORAL CONTRIBUTIONS OF AMERICA.

American Colonies

With the founding of the colonies in the new world there began a new epoch in the history of morals. Perhaps there is found nowhere in all tradition a more wholesome attitude towards life than was found among the Colonists, in respect to moral problems.

Religious convictions

The unflinching loyalty and courage which characterized these early emigrants was transferred to all phases of their activities. Their desires were of a high sort, and their aims were to please God. With this ideal there was an accompanying chastity and purity of moral life, the history of which stands as a monument to the fact that high ideals and aspirations based upon proper motives will elevate man's moral life correspondingly. The religious motives were among the dominating factors of their lives; and their convictions on the matters of moral right and wrong were of the highest type. Men and women alike worked toward a common goal, and the colonial wives were of a practical and helpful disposition, undaunted by danger or suffering. The wives of the first Penn settlers assisted in digging the caves in the high banks of the Delaware that served as their home.*

Woman's status

Woman was held in high esteem in all the colonies and was early sought in marriage. She was considered man's inferior in many respects, as did the English of

* Cf. "Colonial Days and Dames" A.H. Horton - p. 68

the seventeenth century, but was treated with the highest respect. Her place was recognized as primarily in the home.

Marriage
sacredness

The sacredness and importance of family government was deeply rooted in the minds of the Puritans. So high was their esteem of the family life that they prescribed the death penalty for adultery. In Rhode Island flogging was added to this, and in Plymouth an additional punishment of wearing the scarlet letter "A" upon the breast until death. It is noteworthy that there was no distinction made in the sexes in this law concerning adultery. This was a product of the Christian ideals of a single standard as found in the scriptures. The records of the Massachusetts Bay Colony show that two persons were executed for this offense in 1644, and others later.*

Adultery
punishment

Practically the only custom which we find that was conducive to immoral results was their custom of "pre-contract" which was a public ceremony of betrothal carefully regulated by statute. This was responsible for the largest part of the sexual misconduct of the unmarried,** which was not at all a common practice. The saving influence which tended to counteract this was the wholesome attitude towards marriage as a "God's joining, not man's," as the Quakers termed it.

*From Cotton Mather's "Magnalia Christi", quoted by Goodsell in Op. Cit. p. 354

** Cf. Shirley, "Early jurisprudence of New Hampshire."

Child-bearing honorable

In all the colonies children were warmly welcomed and most of the families were large. Sir William Philips, first governor of Massachusetts, was one of twenty-six children. Benjamin Franklin was from a family of seventeen children. However, due to the rugged conditions of living and the lack of hygienic care, the infant mortality rate was very high.

Moral discipline

The ideas of family discipline which had characterized England in the seventeenth century were brought to America with the colonists. Children were trained to render respect and obedience to their parents under all circumstances.* This made for a moral atmosphere which was conducive to high-type conduct and unfriendly to vice and crime of any sort. Perhaps this is one of the greatest factors in the early development of the colonies.

Religious training

The religious training had no small place in the lives of the children. In the Southern and Middle colonies, the children were carefully trained in the most rigid principles of morality and religious devotion. Family prayers were nearly universal, and the children grew up in an atmosphere of reverence for the Divine and a love for the pure and holy things of life.

Idleness discouraged

Another factor in the development of the sturdy and wholesome ideals and morals of the colonies was their policy of allowing no idleness to the children.

* Cf. Earle, "Child Life" p. 209

Isaac Watts' oft-quoted lines regarding Satan's skill in finding "mischief for idle hands to do" was fully accepted by these early parents. The result was inevitably good. Their insistence upon the children spending their spare moments in learning to read and understand the principles of religion and the laws of their country was a practice which was responsible for much of their superior achievements.

Education

The education of the young was far from being neglected because of their devotion to religious principles; Boarding schools, Academies, town elementary schools, and colleges were established, for the belief that "religion, morals and education are inseparable," was widely accepted.

Democracy a moralizing agency

Of all the forces which, since the rise of Christianity, have given fresh impulse to the Ethical movement inaugurated by the new religion, none has exerted a greater influence than modern Democracy as embodied in the principles of the early governmental policies of America. This is because democracy is essentially the Spirit of Christianity spread over a wider range of institutions; thus the spirit of Democracy is at one with Christianity. Democracy profoundly influenced morals. Meyers says, "To democratize society, as to Christianize it, is to moralize it.* The watchwords of the Revolution, "Liberty, Equality and Fraternity" are of profound moral import.

* Op. Cit. p. 340

Nineteenth
century
industrial
influence

At the close of the eighteenth century many factors were brought to bear upon the civilization of the modern nations which revolutionized the moral fabric. The French and American revolutions, the Industrial revolution, and the introduction of factory-life as a result of the many newly completed inventions were among the prominent of these factors. The quiet cottages where happy families had lived in the past were deserted and the towns and centers of industry were sought. England was first completely transformed by this, and America soon felt the same change. We shall consider the English situation as a background for the American.

Children
degraded

Absent from their homes the entire day, the parents had little influence upon their children's morals. Schools were poorly developed at this time in England, and the children collected in spontaneous groups propagating vice and crime at an alarming rate. Robert Owens and others saw the condition and made noble efforts to remedy the ignorance which they thought was the cause of the vice and the moral degradation. Their work spread over England and Scotland, and was finally copied in America.

Homes
disrupted

The new machinery was easily operated and women were soon employed as extensively as men; and soon the children, though very young, were also drawn into the grinding factory-life. Gibbons describes the final condition which resulted by saying: "many parents let their children work from early till late without sufficient clothes or food, and they, themselves, staid at home and did little". In the half of

* In "Industry in England", page 392.

the century, from 1841 till 1891, the number of women in the factories of England increased 221 per cent.

Grave abuses grew out of this system. Homes were ill-kept, meals were prepared hastily and unappetizingly and the foundations were laid for those hard drinking habits of the English laboring class so frequently deplored by social writers of the nineteenth century. Family discipline was undermined, and the children grew up in the factory life in dense ignorance and moral darkness.

American factory life

In America, practically the same situation prevailed with the introduction of the manufacturing centers in many places. A census in 1900* showed 129,000 women employed in the cotton mills of the country. Many of these were young women in the plastic years of their lives.** Child-labor increased as in England, and some were known to work twelve hours a day. A decline in morals followed.

Education extended

Little by little, we came to a realization of the situation, and laws were passed forbidding the employment of children under certain ages, and the employment of women in mines and other dangerous places. The educational opportunities were extended to women, and their standing was soon on the upward trend again. Higher education, even, was soon opened to women.

* See "Twelfth United States Census" p. 600, "Occupations."
** Cf. Edith Abbot - "Women in Industry" p. 122

Corruption
sown

A fact which none can deny is that during these years of disrupted home-life, blasted morals, and Godless factory policies, there was sown a great quantity of seed which was to be harvested later; and we are today reaping part of that same harvest. Divorce became more easily obtained, adultery was common and many Christian principles waned in the last of the nineteenth century.

CHAPTER X

THE PRESENT MORAL STATUS.

Revolution of ideals

With the twentieth century there have come many influential factors tending to change our moral life decidedly. Among these we might name: political prostitution of justice and liberty; increased centralization of living quarters which has come with the highly developed industrial situation; secularization of education with the ruling out of religious ideals and principles; monopoly of land and wealth by large corporations with the consequent reduction of the status of the employees to that of a mechanical component of the whole process; the influx of European immorality with the world war; the divorce of economics and ethics--with the strikes, riots, panics, and class antagonism; the great controversies which have caused the lamentable separation and hostility between science and religion; and finally, the great decline of Christianity itself.

Religion and education as stabilizing agents.

On the other hand, our educational systems have become the most highly perfected we have ever known, and this has been one of the influences which has helped to stabilize our ideals. The principle of free and public instruction has contributed not a little to the breaking down of class prejudice and to preservation of common interests. The church has held a standard of living which has influenced the nation profoundly.

Breaking
up of
family
life

Individualistic ideals have superseded the autocratic. The family has been one of the first institutions to be affected by this, and the independence of its members has been purchased at the cost of its very existence, or its existence in a changed and incomplete form. Many are predicting the extinction of the family, and that the breaking up of the religious, economic and legal bonds which once held it together will be replaced by looser and less permanent forms of association of the sexes.

Divorce

The divorce consideration must be carefully taken up in this connection, as it is perhaps the most certain evidence of the crumbling of the family institution. In the last decade, alone, the increase of divorces has been sixty-six and six-tenth per cent. over the preceding decade.* Family desertion, adultery and cruelty have become so common we consider them the natural course of life. Disharmony and mal-adjustment characterize the entire institution. Much of this, says Goodsell, is due to ignorance of the meaning of marriage.**

There has grown with our increased culture a surface sentiment and external morality, without the internal, which has brought about this ignorant state in regard to matters of sex on the part of the rising generation. We train for every other career save

*Cf. Ellwood, "Sociology and Modern Problems" p. 114

**Op. Cit. P. 468

marriage, says Stone.* The savages were more advanced than we are in this respect; they used extensive rites, initiations and instructions preparatory to union.

This "taboo" laid upon the discussion of sex life and functions as "vulgar" is relatively a modern phenomenon of our complex civilization. Our culture has accepted a false idea in regard to these phases of life. The disastrous effects of this taboo upon the lives of the young men and women are not confined to the adolescent years, when they may go astray, but threaten the very security of marriage itself. Without the ideal of the beauty and vigor of a clean life and the moral dignity of the fight for personal purity shown in its proper significance, there can be no moral stability. Because of lack of information on the selection of life-comrades few are able to differentiate between a passing sexual fancy and an attraction based on true comrade-ship.** Marriages are thus made, and the man and wife approach the supreme hour of their wedded life in a mist of misapprehension, still. The physical side of the marital life is emphasized while the most vital to its existence--the spiritual--is unknown to the vast multitudes who enter marriage. This paves the way to the divorce court later.***

One of the evidences of this decline in morals is seen in the rapid increase in promiscuous inter-

*In "Sex Searchlights" p. 99.

**Cf. Carpenter-"Love's Coming of Age," Chicago 1906 p. 78.

***Cf. Wilkinson, "Education as a Preventive for Divorce-1912

Lack of
standards

Physical
versus
Spiritual

Prostitution
increase

course between the sexes. Since the middle ages prostitution and venereal diseases have gone hand in hand, the former being the chief means of dissemination of the latter. This practice is a legacy of antiquity, and will always be a problem with which to contend. Attempts have been made in Europe to grapple with the dread foe for centuries. A favorite plan adopted by Germany and France has been "licensed prostitution," though it has been known for centuries that the so-called "clandestine" prostitutes are fully as dangerous in conveying venereal^{disease} as is the licensed class. In England prostitution Acts and Venereal disease Acts have been passed for the last three centuries regularly, but both vices are still without check.* In America there are approximately a minimum of 100,000 public prostitutes at present.** Of these at least ninety-five per cent. are said to be venereal infected. Many of these have been known to have contact with as high as thirty and forty men per day.*** This daily contact of 1,500,000 men with these 100,000 harlots (ninety-five per cent. of whom are diseased) explains something of the cause for the alarming increase in venereal among men. This is entirely exclusive of the hundreds of private "street-walkers" and private "love-nests."

Disease and
prostitution

It has been only recently that such facts have

*Cf. Stone, Op. Cit. p. 308. **Ibid., p. 309
***Cf. Dr. Oswald C. P. Withrow - "The way to her house."

Public
ignorance

been known to the intelligent public, and the last decade has seen most of the advance in this. Great campaigns have been inaugurated by the government and by individual organizations for the suppression of the ravages of this terrible plague.

Effects of
sex disease

Let us look at some of the effects of this disease. It must not be supposed that it is limited to men. These men who visit the diseased prostitutes, then become carriers of the dread disease to pure and innocent wives who suffer the penalty of the sins of the men in many cases. Dr. Browning, director of the pathological Laboratories, Glasgow University, says that more than three-fourths of all the operations performed upon women for various causes are a direct result of Syphilitic or Gonorrheal infection. Hugh S. Cumming, surgeon general of the United States Public Health Service, says that the saddest result of Venereal is the murdering of our young. He estimates that one-half of all the blindness in children, dating from their birth, is due to gonorrheal infection of the mother at time of birth. The effects of this disease are not limited to the first generation but perhaps the most tragic and hideous of the ravages are seen in the innocent and helpless second generation.

Army
diseases

When the world War called the boys to the service of their country there was revealed an astounding fact, that one-fifth of the men were infected with venereal disease. A report from the Surgeon General of the

Army, quoted above, shows that Venereal diseases were three times as common in the army as all other communicable diseases combined.

It is useless to quote many figures on this question, for statistics are readily available to all who care to seek the truth.

Let us look at some of the measures being taken to counteract this menace.

Segregation
of vice.

The Government has practically forced the segregation of all houses of prostitution with the view of suppressing them. The result has not been as satisfactory as hoped. The moral result is decidedly harmful. The practice lends the approval of the Government on the system. It exposes the community by advertising vice as a community necessity, making it easily accessible, a condition conducive to the worst of moral degradation. It also fosters sexual perversions by educating men in the habits of promiscuity in sex relations.

Another factor involved recently is the discovery, by Wassermann, in 1906, of the infallible means for detecting syphilis, called after him, the "Wassermann test." By means of this individuals may be tested for the disease before entering wed-lock. Often the innocent are unaware of its presence. This discovery has led to a possible source of suppression of the hereditary effects, but has done nothing to reduce the possibility of infection. The second important discovery was by

Prof. Ehrlick, and is called the "606". It is said to be a cure for syphilis. The latest treatment, known as the prophylaxis treatment, has proved the most effective of all venereal preventives.

However, this treatment and the form of sex enlightenment which it has given relative to sex diseases has not led to an elevation of the moral life of the individuals who have used its protective possibilities, but has, in most cases, been conducive merely to precaution in the pursuit of vice.

Conclusion

The basic cause of all this present vice lies largely in the widespread ignorance of the true facts of sexual life and hygiene, combined with a lack of constructive training in intelligent self-restraint. External moral standards can alone never solve the problem. Many nations have tried to legislate vice out of their lands, but have failed.

Wide-spread ignorance of sex values.

Sex-Education needed

A definitely planned education in sex is the only method by which this prevailing ignorance of true sex significance can be eliminated. To bring this about, it is necessary that a careful consideration be given to the place of sexual and moral instruction in those three institutions which do most to mold mankind: the home, the school, and the church. Parents must awaken to the need, educators must study the problem of intra-curricular sex instruction as a natural phase of school life, and ministers must begin to realize not only the greatness of the opportunity that is theirs during the adolescent years of the child, but the responsibility to

mankind for furnishing those standards of moral life which are essential to purity of life. Together, these three great institutions must awaken to the fact that if boys and girls are to grow up into manhood and womanhood of high ideals and worthy character, these boys and girls must be given a proper interpretation of their sex-natures which play so great a part in every developing person. Sex must be considered, not as a separate part of one's life, but as one of the sacred components of life itself.

A brighter
hope ahead

We would not do justice to our statement of the present moral status without pointing out the fact that there are yet countless homes in both Europe and America where true affection and purity of life have bound the families together in the strongest of bonds, and where the higher ideals of moral life are taught to their children and held up as examples to others. Such homes are cogent reasons for hoping that when the present trying period of readjustment has been safely passed and we have seen our duties to the rising generations, we shall again see wholesome morals, happy and unbroken family life, and a raising of our ethical standard to better levels. Physicians, nurses, Y.M.C.A. and Y.W.C.A. workers, ministers, teachers, and parents are seeing the need, and striving for a common goal of betterment in sex standards for our future generations.

THE END.

BIBIOGRAPHY

I. Source Material:

1. Bible, Pentateuch and Writings of St. Paul.
2. Creel, H.C. "Prostitution for Profit." St. Louis, 1911.
3. DeFoe, Daniel "The Compleat Gentleman" London, 1830.
4. Report of Dept. Health of U.S. Washington, 1926.
5. Flexner, Abraham, "Regulation of Prostitution in U.S." N.Y. 1914.
6. Mather, Cotton, "Magnalia Christi" 1863.
7. Shirley, John W. "Early Jurisprudence of New Hampshire" Concord N.H.
8. Thorpe, "Laws and Institutes of England" London 1840.
9. Woolstonecraft, Mary, "Vindication of Rights of Women" London 1789.
10. Woolston, H.B. "Prostitution in the U.S." New York 1921.
11. Young, Arthur "Anglo-Saxon Family Law" London 1815.

II. Secondary references:

1. Ashton, "Social Life in the Reign of Queen Anne"
2. Bryce, Jas. "The Holy Roman Empire." London 1914.
3. Clarke, E.H. "Sex in Education" Boston 1874.
4. Cubberley, E.P. "History of Ed" Cambridge, Mass. 1920.
5. Godfrey, "Homelife under the Stuarts"
6. Goodsell, Willystine, "History of the Family." New York 1915.
7. Graves, P.P. "A Student's History of Education" New York 1926.
8. Griggs, E.H. "Moral Education" New York 1904.
9. Gulick, L.E. "Morals and Morale" New York 1924.
10. Kant, Immanuel "Critique of Practical Reason" Leipzig 1915.
11. Kidd, Benjamin "Social Evolution" London 1894.
12. Lecky, Wm. E. "History of European Morals" New York 1879.
13. Lyttleton, Rev. Ed. "Training the Young in Laws of Sex" London 1910.
14. Mason, M.H. "Public Morality" New York 1917.
15. Meyers, P.V. "History as Past Ethics" Cincinnati 1914.
16. Roper, A.G. "Ancient Eugenics" Oxford, 1913.
17. Stone, L.E. "Sex Searchlights" Chicago 1926.
18. Swift, F.H. "Ed. of Ancient Israel" Chicago 1919.
19. Van Tislaar, "Religion and Sex" Lancaster, Pa. 1915.
20. Wilkinson M.W. "Ed. as a preventive for Divorce" Seattle 1914.