

THE DYNAMIC OF MANHOOD

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INTRODUCTORY NOTE

The original text of this book was submitted in manuscript to specialists in the various fields from which I have drawn data. These have given suggestions and criticisms of great value. Dr. T. M. Balliet, New York University; Dr. Adolph Meyer of Johns Hopkins; Dr. J. H. McCurdy of Springfield, Mass.; Dr. C. H. Thurber of Ginn & Company; Dr. Mabel S. Ulrichs of Minneapolis; Thomas J. Brown of New York City; Dr. William F. Snow of the American Social Hygiene Association; Paul Popenoe, Editor of *Genetics*; President Eliot; Dr. Wm. McCastline of Columbia University; Dr. T. M. Bull of Naugatuck, Conn.; Jerome Greene of New York; Dr. B. S. Oppenheimer of New York; F. S. Brockman of the International Committee of Young Men's Christian Associations; Mrs. F. F. Jewett, and Dr. Sidney L. Gulick.

The book owes its existence to the appreciative insistence of my former pupil and friend, Dr. Max J. Exner, a worker in this field. He has given also most understanding criticism and suggestion.

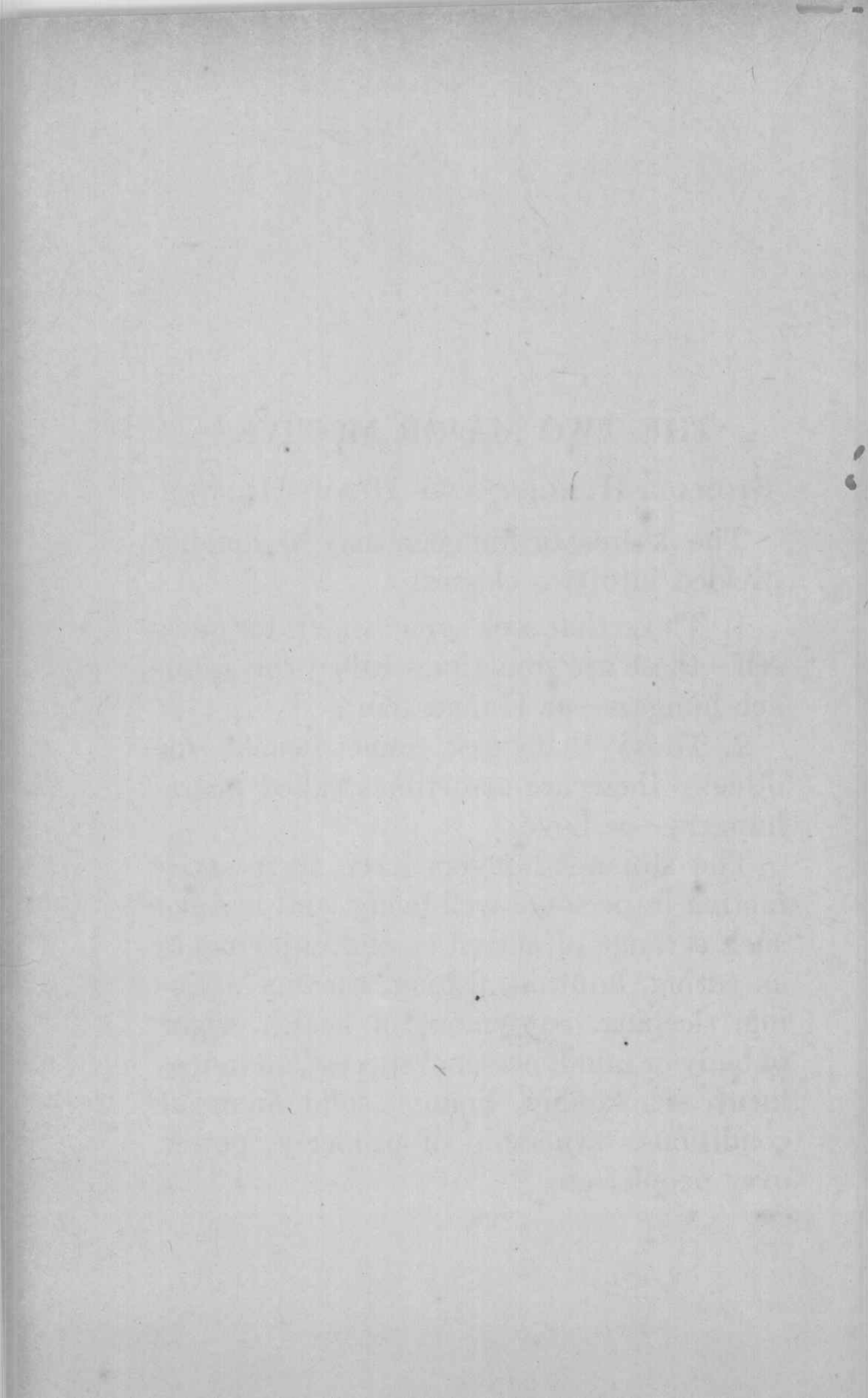
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I

THE TWO MAJOR MOTIVES



I

THE TWO MAJOR MOTIVES

STOMACH-HUNGER AND HEART-HUNGER

The desires, or hungers, may be roughly divided into two classes:

1. Those that seek some benefit for one's self—these are sometimes called the stomach-hungers—or Hunger, and

2. Those that seek some benefit for others—these are sometimes called heart-hungers—or Love.

The stomach-hungers have their satisfaction in personal well-being, and involve such a range of activities and enjoyments as eating, hunting, fishing, earning a living, sleeping, enjoyment of health, vigor of body or mind, personal success, advancement, scholarship, honors, solid financial conditions, ownership of property, power over people, etc.

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The heart-hungers have their satisfaction in the well-being of other people and involve such a range of activities and enjoyments as the longing for and realization of friendship, comradeship, parenthood, romantic and marital love; the service of the community, one's school, college, country; and also the longing for, search after, and love of God.

These two hungers, stomach-hunger and heart-hunger, correspond to the two great necessities that are laid on all living species—namely, to live and to reproduce, that the species may live. To reproduce in the humankind involves the love of woman, the love of children, and the love of friends and the tribe, that made men willing to fight with and for each other in protection of the tribe and in getting food for all.

These are the two great driving motives of humankind. It cannot truly be said that one is more important than the other, for both are essential. Either one viewed broadly involves the other. For example,

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society is so tied together that really to secure one's own welfare and happiness involves that others shall secure theirs also—and really to serve others one needs a well cared-for, developed self.

The first years of one's life are inevitably given predominantly to the development of one's self. The most important things for the baby to do are to eat and to sleep. The heart-hungers develop quietly during the early years, but in the teens—adolescence—they come with a rush, and their general characteristics are usually determined for life at that time—gangs, chums, religion, attitude toward boys and men, girls and women, what one predominantly wants, etc.

I have elsewhere discussed at some length the conditions for the development and care of one's body and mind ("The Efficient Life," also "Mind and Work," Doubleday, Page & Co.). It is my endeavor in this book to throw such light as I may on the heart-hungers—what they are, whence they come, how they are best

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developed, to what dangers they are exposed.

I propose to treat these under four major categories:

1. The love of one's kind, including the gang, friendship, comradeship, community, and country.

2. The love of woman—including romantic love and marriage.

3. The love of children—including motherhood, fatherhood, and the irradiation of these feelings to the love of all dependent upon us, and of all children in the community.

4. The love of God—including the yearning for beauty and goodness.

Life is to be planned as a splendid aggressive campaign. It cannot possibly be lived in any big sense by spending one's main effort in avoiding the dangers and evils that are about us. It is just as important for us to know where we want to go and how to get there as it is for the captain of an ocean liner. To avoid the rocks is not enough for him or for us—he and

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we must have, and reach, a definite port.

Accordingly, this book is given to the consideration of the positive ways in which the heart-hungers may be treated so as to produce the most worth-while results.

THE PHYSICAL BASIS OF THE HEART-HUNGERS

The growth and development of the body is largely controlled, started, accelerated, retarded, or stopped, by secretions that are poured into the blood stream by the various so-called "ductless glands," e. g., the thyroid, parathyroid, thymus, etc. These secretions are called hormones.

The masculine and feminine characteristics of body and feelings that qualify and incline us to reproduce and care for our children grow with greatest intensity during adolescence (12-20). During these years certain cells, "the interstitial cells," that develop alongside of the reproductive cells found in the ovaries and testes are secreting actively, and there seems to be adequate evidence for us to believe that

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the development of the qualities of masculinity and femininity—of both body and mind—occurs only during the secretion of these cells.

In the development of the embryo, certain cells are set apart for the special purpose of being used to start new individuals. These are called reproductive cells. They are located in close relation to the organs that are used for this purpose, and are hence called the reproductive organs.

Intimately placed in with the reproductive cells are certain other cells called "interstitial cells" that have an entirely different function from that of the reproductive cells. These interstitial cells elaborate the hormone that causes the development of the body in ways that enable it to perform adequately its reproductive function—e. g., development of the organs of reproduction, and in the male muscular strength, needed for the larger responsibilities, breadth of shoulders, deepened voice, hair on face, etc.; in the female, development of the hips, breast, voice, manner.

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Accompanying these somatic or bodily changes there are developed the corresponding psychic functions—in the man, love of comradeship (gang age), adventure, bravery, longings for a larger, higher life, deeper feelings for nature, romantic love of the girl or woman, ambition to excel—and in general, all the qualities that we know and admire as masculine. In the woman the corresponding changes occur. In both cases the religious life is accepted or rejected in most people during the teens.

Let me sketch the nature of some of our evidence in this direction. We can show that these two functions exist, by obliterating the capacity for reproduction and yet preserving the body and character effects of this hormone. For example: If the reproductive and interstitial cells (testes, ovaries) are removed by a surgical operation and planted so they will grow in some other part of the body, we get the growth-producing function without the reproductive function. To put the matter more concretely: The ovaries of a female have

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been removed early in life and a piece of one of the ovaries planted in another part of the body so that it grew. This animal developed normally in every way except that it could not have offspring. It became an adult, with all the characteristics of the adult. The "inner secretion" (hormone, or sex enzyme) of the interstitial organs did its work, but the reproductive cells had no chance to function.

Various other interesting and crucial experiments have been carried out: The removal of the ovaries from the female and the planting of a testicle—the female subsequently developed male characteristics—also the opposite, the removal of the testes and the implantation of an ovary, with the development of feminine characteristics. The literature of this phase of the topic is extensive. (One of the most recent is "Sex Gland Implantation," Lydston. *Journal American Medical Association*, May 13, 1916—also editorial.)

In the male the vas deferens (the duct that carries the spermatozoa) can be ligated

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or cut, so that no reproductive cells can ever be emitted. Such a person is sterile—absolutely sterile—but even if this operation is done early in life the development of the child goes on in an orderly fashion, and at puberty the shoulders broaden, the muscles harden, the voice changes, hair grows on the face, and the character of the male—the man—appears in ambition, courage, comradeship, sex-love, and the like.

We have long known that castration of animals has certain definite important effects. If these glands are completely removed from a young rooster, he never develops into the fighting cock. He is healthy, big, selfish, soft—will never rush to defend a hen and will not fight, because he is just naturally a poltroon. He has no beauty—fine plumage, comb, graceful bearing; no crow, and only a semblance of spurs.

Similar conditions obtain when a young stallion is cut. The horse is not a fighter as the stallion is, he will not defend the mares, he has not the spirit or endurance

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of the stallion, he is relatively weak and tractable. By delaying the operation, any given quantity of the stallion spirits can be allowed to develop, for the operation does not undo growth of body, mind, or character that has taken place. Similar results are observed on dogs, cats, cattle, jackasses, boars.

The case is not so clear when we come to study the effects, especially the spiritual effects, of this operation on man, because we cannot experiment as we can do on animals. Further than this there is a vast amount of confusion in the literature of the topic, due to disparate uses of the Hebrew word, *saris*. *Saris* is uniformly translated as eunuch in the Authorized Version of the Bible. It may with equal propriety be translated officer, and in the Revision is occasionally so translated. *Saris* came to mean a certain office in the king's court, corresponding somewhat to that of chamberlain. There is ample evidence that it was customary to call all persons occupying this position eunuchs, whether they