

**SEX RADICALISM; AS  
SEEN BY AN  
EMANCIPATED WOMAN  
OF THE NEW TIME**

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Sex Radicalism; As seen by an emancipated woman of the new time by Dora Forster

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**DORA FORSTER**

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*Theodor Schwedler*

SEX  
RADICALISM

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By DORA FORSTER

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## PUBLISHER'S PREFACE.

The mistake of Christendom, above all other mistakes, is its failure to give a rational education to children in regard to sex. And growing out of this fundamental mistake the crime of Christendom, above all its other crimes, is its treatment of womanhood and motherhood in the sex-relation.

Out of this mistake of mistakes, out of this crime of crimes, more than from any other cause or causes, have grown up the inequalities the despotisms, the slaveries that now curse all the nations of the world calling themselves Christian.

Much the same impeachment will hold as against the non-Christian or Pagan nations of the world, but when the comparative advancement in general intelligence of the so-called Christian nations is considered the above charges are more conspicuously true, more pre-eminently true, as against the latter named nations or communities of people.

Havelock Ellis, the distinguished Sexologist of England, is quoted as saying:

"I regard sex as the central problem of life. And now that the problem of religion has been practically settled, and that the problem of labor has at least been placed on a practical foundation, the question of sex—with the social questions that rest on it—stands for solution. Sex lies at the root of life, and we can never learn to reverence life until we know how to understand sex—so at least it seems to me."

Doctor Ellis puts it mildly. If we can not "reverence life" without a knowledge of sex, then the murders, wholesale and retail, for which Christian nations are conspicuously notorious, are directly traceable to a lack of knowledge of sex.

Speaking of the general lack of knowledge of sex, the author of "Love's Way to Perfect Humanhood" says:

"Looking at the far-reaching and vital issues involved, one



would think that all sources of knowledge would be laid under contribution for our help—that all the lessons that could be gathered from past history, all the facts of our present everyday experience, would have been long ago gathered and compared, and the highest reasoning and most careful deductions of science employed and brought to bear upon them, that we might have all the information possible to be obtained and then that our best efforts should be made to have it, not widely alone, but universally disseminated, whatever else was neglected. But no! The generality of us are not yet awake, by any means, upon this point, though here and there some are stirring themselves. But what fatal charm has held us back so long? Is it indifference to the highest and holiest theme that could possibly engage our attention? Or is it some superstitious notion that 'delicacy' forbids the general instruction of the people upon these most vital topics? And yet, for lack of such knowledge the people perish!"

It is with the hope of adding a little to the fund of knowledge of sex—which "lies at the root of life"—that the booklet "Sexual Rationalism," is now offered to the reading public by the publisher.

# SEX RADICALISM.

By Dora Forster.

## I. WHO ARE OUR TEACHERS?

The movement for sex radicalism is still so young that I believe it may be useful to outline briefly the ground which the sex reformer must cover, suggesting our sources of knowledge, and pointing out the largest of the lies with which we must do battle and who are the champions of these lies by choice or necessity.

1. The Physiology of Sex. Here, of course, medical men are those who keep the key of knowledge, being the only people who have access to facts and statistics on which to base any science of this part of our subject. But it should at once be noted that this hard-worked profession is paid (grudgingly and stingily paid) by the public not to instruct them in health, but to cure them of diseases. Moreover, medical men are by social laws bound over to silence as to the health-needs of sex, and would incur serious detriment to their worldly prospects if they rashly told the truth to their female patients, though the "double standard" enables them to speak more plainly to men. This influence causes even such scientific men as Kraft-Ebing and Westermarck to pander to popular prejudice in some of their statements regarding the sex-life of women—veiling the truth for a public which loves to be bamboozled.

Yet the public is served far better and more faithfully than it deserves by its medical doctors; and I am here impelled to make something like a digression to point out the effects of the almost unique training of the medical profession. With the exception of a few who have been fully trained in teaching (a pro-

profession still in its infancy), doctors are the only important class of men who are trained in both science and sympathy (those keynotes of the future). The result is very encouraging for believers in education, and is a complete answer to those who hold that the scientific study of human nature is demoralizing. Though I am far from supposing that education (environment) is as important as heredity, there is no doubt that a training in science, where the use of the powers of sympathy is also involved, produces great results. To some slight extent, perhaps, medical men are "picked," and the worst material clears out of the profession; but we find even rough medical students turned into as hardworking, kindly, self-sacrificing a set of men as can be found in history. If the moralizing power of science is so great, what may not be hoped for when all human beings have some training in science, to take the place of a training in religious superstition?

To return: In spite of the bribes to falsehood offered by the great stupid public, and the very possible penalties attached to truth-speaking, I believe it would be hard to find even among the humblest medical practitioners a man who will deliberately lie about the laws of sex as far as these are known.

2. The Sociology of Sex. It has been remarked that each age writes history from its own standpoint. Certainly the standpoint of the sex reformer is not yet in sight. Even Lucifer, the Light-bearer, has as yet only the position that a warm supporter lately disclaimed for it, as too humble—a torch-bearer, for daylight is not yet. We have no teachers as yet, in sociology in relation to sex. What is the one answer given to all the intricate problems of sex? Marriage. And what institution supports the marriage system as an integral part? "That great lying church," as Carlyle first, and Morrison Davidson since, have called it; and the churches its predecessors and successors. That church which has always set itself like a wall to stop every movement for reform, whether in the name of mercy or science.