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however, fell off during the course of passage at birth or even at some previous time. Indeed without hair the infant could not have lived. If the natural instincts of self-preservation (whose activity alone leads to hair production) are so weak as to fail in this respect, life will not develop sufficiently. The infant will emerge still-born before the prescribed time.

CHAPTER IV

THE RACE AND ITS HAIR (SEX PRODUCTION)

THE ugly dreams of great beasts with tremendous horns and tails and of overwhelming ocean waves which frightened the child in the cradle and made him cry are becoming few and they frighten him no more. He has learned that beasts really represented cows and horses which are quite harmless, and the thundering waves of the big ocean into which he seemed to have been thrown and which crashed over him even in his soft warm cot, were nothing but distorted recollections of water in the bath tub in which he played before being put to bed. "Nightmares," the nurse called them. It is true that thunder and lightning still frighten him and make him run behind mother's skirt, but at every corner of the street stands a kindly man with a stick in his hand with which he beats that which tries to do the child harm.

Ten years or so have gone by since the little one arrived on this globe from his long journey

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through the ages. He likes this world and feels happy and carefree. How can big people, walking in the street, make such awful faces when they go to work considering that they get a lot of money every Saturday with which they can buy all sorts of things? "Gee, I wish I were big!"

But about this time other thoughts begin to emerge into the child's consciousness. There has lodged within him by stealth and unperceived a messenger of uncertain purpose. He turns out to be a trouble maker and peace disturber. His name is Gonad. He cannot be seen and were it not for gradual increase of his appetites and the slightly darkening hues on certain parts of his body heretofore cloudless he might deny the presence of this stranger. Gonad has an important task and he means to do it in an artistic way. He molds and forms for many years with as little disturbance as he can. Only the darkening hues increase on the velvety skin and the soft downy hairs of that skin turn into hairs of a stronger texture. Thus, gradually, by a subtle language of his own this strange messenger delivers his message to mankind.

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The youth discerns with swelling pride a soft down on his chin and upper lip. Deeply impressed with his new manliness he assiduously cultivates a mustache and instinctively begins to cast glances toward the other sex. The female who, with traditional modesty and some amazement sees the new hair on her body, notes, too, the increasing roundness of her breasts, and realizes for the first time that she is becoming a woman. And as the adolescent male nears maturity and becomes aggressive, the young female sheds her tomboyishness and dons a maidenly armor of shyness and reserve. Nature's heralds have manifested a great advent. It is time for these children, too, to join the age-old process of courting and mating.

The surface fields on which the new fire emits its smoke are called the erogenous zones. Hair appearance on the erogenous places is always coincidental with Gonad's activity. He is slow and not always thorough in his job. One he visits early, as early as the age of ten, and another often twice as late, even though, as Gonad quite well knows, he cannot fully accomplish his work in less than fifteen years if his subject

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is a male. The female, however, he treats with greater speed, for here his work is accomplished in about one-third of the time. Some persons he forgets entirely for unknown reasons, thus assuring them a peaceful life on earth, and with many his job is small. Some he gives little and to others more. Altogether he distributes his favors in a most reckless manner. While Gonad is thus at work perfecting the inner oven and blowing the fire bigger during fifteen years in the male and about five in the female, the darkening fumes on the body surface strengthen. The almost colorless down turns into real hairs, thicker even than those growing on the scalp. Conditions being normal, a day arrives when everything seems in running order. The fire has arrived at its maximum limit. The combustion oven, Gonad declares to be completed as much as circumstances and conditions in the case will permit and, with some coöperation, can be guaranteed for life. "Here is your evidence and certificate." With this declaration he points to the activity of the thousands of little chimneys which cover the erogenous fields in their endeavor to advertise their new force and to dis-

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pose of the ever-accumulating waste, the by-product of that which propagates the race. Do not let us doubt this. A heavy growth on the chin and cheeks, upper lips and lower abdomen in the male is but the true reflection of the new energy within. If that force within is insignificant and sluggish the outside indications are in proportion and the barber's services in little demand. Our "artist" messenger is a positive person, who neither takes orders from any one nor asks questions. He kindles the fire but does not differentiate in provision for the self-denying celibate monk or the polygamous pasha, nor between the spinster maid and the bachelor. The artist provides, and we may please ourselves to make use of it or not. Thus with the new faculty completed, the oven glimmers or flares, drawing on the body's fat for its fuel. But the fire no longer increases in size. The flame now keeps steady, demanding a stable quantity of fuel and producing also a stable amount of hair in man and woman to the last day of their lives.

This is one of the outstanding differences between hair expression of the second, as compared with the hair production of the first instinct to

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which we have referred in the preceding chapters. While the sex hair elimination gradually rises to a maximum and remains stable thereafter, producing steadily one-half inch of hair per month, of the same strength and thickness, the first instinct depends entirely and, at all times, upon the vitality or nervous action of an individual. The scalp hair, the result of the self-instinct, may rise or decline in production. It may be more during one period and less in another. A person during times of lowered vitality produces less hair, while the production will increase again with the increase of a more urgent desire to live. But the sex production, once it is at its maximum in an individual, will fluctuate no more.

The quantity of sex hair production varies immensely with individuals. From the weakling's annual output of a few grams on the erogenous fields, we run up a long ladder with an incredible number of steps until we reach the blue-beard's maximum of fifty-seven grams per year. This latter type comes rightfully by his designation. No shave, no matter how thorough, will ever give his cheeks a rosy tint. His

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nervous force permits of no fat accumulation during the progress of adolescence. He is lean and bony in youth, although often exceptionally fat in middle age, due to the restricted opportunities of modern life for the expression of his personality. The extreme type of blue-beard is seldom found among the cultured and educated classes of the West, but is no rarity among the industrial workers of Central and Southern Europe, and also among the members of families of old and dominating lineage where mental development of the child has been guided in these directions. The blue-beard is of necessity also a heavy eater, especially during his developing stage. If he suffers from improper nourishment, either by necessity or because of some organic disorder, he is in danger of losing some of his scalp hair for want of fat supply because the scalp hair, too, is the result of that fat combustion. During some periods of youth the sex instinct outdistances that of self-preservation and draws from the latter's rightful supply. This is the stage where the male, especially, is in danger of becoming a tuberculosis victim.

Variations in sex production as they exist

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among the Caucasian race are not recorded as existent in any type of lower animal life. From these variations we get a striking picture of the amazing and complex condition that we call "cultured."

We adduce proof of the direct relationship between functions of the sex instinct and the covering of the erogenous fields in the hair of the castrated male servant of the harem, the eunuch. He grows no beard or mustache and has no need to shave, although his scalp is generally well-haired. Occasionally, we may find small wisps of hair near the corners of his mouth, but more often his face remains all through life smooth as a girl's. This is also the case with the constitutionally impotent human whom we find in all races with well-covered scalp and practically immune from premature baldness.

The female, whose rôle in the tiresome process of race continuation is to be the pursued rather than the pursuer, expresses less apparent sexual force. Among women, the highest amount of sex hair production is seventeen grams per year, which is furthermore modestly concealed behind twentieth century substitutes for the fig leaf

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of the Garden of Eden, and not as in man, flaunted on her face. Woman, in addition, speaks through the beauty of her rounded breasts whose message is not less revealing to the man who appreciates their meaning. To those who believe that the future welfare of mankind depends on selection rather than on unrestricted breeding, hair expression should be of vital interest and importance. We have no more accurate gauge of psychic activity than the hair. Given a ratio of one to three between the sexes, the maximum hair output in the female being seventeen grams, and in the male fifty-seven—the social preacher should be able to solve the problem of "affinities" on a scientific basis, for he may judge which combinations will be fruitful from the social standpoint and which disastrous to the race.

Modern society has, however, in the last few generations endeavored to persuade itself that there is something degrading in the force which nature has bestowed on mankind for its own perpetuation. Hence there exists a social tendency to minimize sexual attraction, to endeavor to atrophy the sex instincts by diverting

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interest to sports, study, amusement or business. In recent years, with the publication of the discoveries of Freud, Jung, Adler, and other psychoanalysts, there has been some slight change in the general attitude toward this question. Thin-lipped men and flat-breasted women have to some extent begun to realize the harm which has been wrought by the inhibition of their natural instincts, to recognize that their duty toward themselves and toward posterity can best be achieved by emancipation from prudishness and its consequent perverted attitude toward sex. Society is in the midst of a revulsion from the repressions of the earlier generation. Our theaters are full of sex plays; our literature of sex novels; our conversation, our dress, has a freedom and a frankness that would have shocked, and still does shock, the mid-Victorians. These are portents which may lead to a full awakening.

We are led to wonder, too, on what standards our conception of beauty is based? How much of what we admire is due to the ardor of the poet, the compelling phrases of the advertiser, the preachings of the moralist and the impres-

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sions of the artist? To what extent do the instinctive forces act in the process of selection, in the discovery of affinities, in the realities or illusions of love? The completely or partly impotent is often a giant of healthy, ruddy appearance and well-proportioned features, while the man of pronounced sexual vigor may be lean and uncomely.

And the thin-lipped, flat-breasted woman to whom sex is only the memento of bygone ages, a source of amusement and intrigue? Men still court her, fight for her favor even though her dreams are now materialistic rather than romantic. Her Adonis must be primarily a "good provider," for living is expensive. Her conception of marriage is to maintain a social status equal to or better than her neighbors, rather than to raise a family. However, she represents progress in one direction, for her new and selfish view of life maintains a youthful mask for a faded and dissatisfied body. She dresses better, too, paying more serious attention to her appearance. As far as the race is concerned, she nullifies the apparent improvement by the falsity of her new living standards which no longer trace

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their origin to fundamental instincts, but rather to selfish calculation. A union of her with "new" man yields one child, and then a divorce, thus reducing rather than perpetuating the human race.

Howevèr, it is significant that as the first periodic hair elimination decreased as a result of the progress of civilization, the sex instincts of the male, of our race at any rate, and exclusive of the last few generations, have undoubtedly risen as a result of both the amenities and the restrictions imposed upon the male by an orderly community. Man's rise from the animal state removed many of the physical difficulties of existence. Increasing leisure, added to the allurements held out by the female who adorned herself with finery that revealed rather than concealed, and tempted by its concealment, found an amicable response in his mind. Man's appetite for the mysterious fruit increased and his requirements came to exceed his necessities because the constant call increased his faculty. The white man is manifesting an increased beard growth, because his sex instincts have been sub-consciously heightened, even though he may,

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believing with society that the sex instinct is degrading, endeavor to suppress and divert his sex desires.

The Oriental with his old culture has, in spite of polygamy, a lower sex instinct than the rustic or industrial Caucasian. His beard growth is, on the average, weak. The heavy beard growing belt begins in the northeast of Occidental Russia and includes the northern coast part of Asia and Africa with practically all of Europe, shading off toward the north. It is strongest in evidence in the lowest stratum of cultural life. The Indian, whose outdoor life was centered upon fight and sport, who obeyed definite moral dictations, did not and does not to-day show as heavy beard growth as the white man does. Those who live in the far north, in regions of ice and snow, produce the small sex hair growth of the Chinese and some other Orientals—for reasons which differ from those of the Oriental, but produce the same results. The Eskimo is restrained from enjoying the luxury of sex by the predominating difficulties of existence which overshadow his secondary instinct. Even when the season of storing up for the needs of the long

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and dreary winter has passed, the northern dweller practically hibernates in his little igloo and life is stagnant, sluggish, waiting upon the spring to revive it. Indeed, the custom of many tribes to show hospitality by offering their wives as company to passing guests, demonstrates that the sex impulses of the male are of weak origin and limited to the inevitable acts of reproduction. The Oriental, on the other hand, has been refined by his culture and philosophy. His emotions are absorbed by his religious practices and dogmas. He protects man from woman and her enticing influence by veiling her when abroad. To him emotional love of man and woman, sung with so much fervor by our own poets and acknowledged in our philosophy as an essential to happy married life, is, as with the Eskimos, an unknown attribute, for the Oriental either buys a wife to work for him or, in better circumstances, to add her to his harem as he adds gold or gems to his treasury, flowers to his garden and pictures to his gallery.

In a district of Europe which I shall call "Rom" and refer to at length in a subsequent

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chapter, I had an interesting and valuable opportunity to trace the influence of environment on sex.

Life in all rural and industrial districts is an early sex builder, but the district of "Rom" presented especially interesting material for study. Here, children are left to themselves in early life and are suitably held in place as long as they go to school, which is up to the age of fourteen. When they leave school they mature rapidly. There are very few youths of sixteen who have no mustache. The local barber informed me that a large proportion of the boys needed to shave their faces after the age of fourteen and that at the age of sixteen shaving once a week was a matter of course for the average boy.

Near "Rom" there is a large university, seventy of whose students afforded me the opportunity of a discussion. Their ages ranged between twenty-two and thirty-two years. I noted that the majority of the men below twenty-four could come up to the requirements of careful grooming with but one weekly shave. There were exceptions, of course—even a few who had started to

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shave at the age of twelve. The other extreme was represented in men of thirty years and over, who were still weak-bearded. A frank and serious discussion brought about, however, a general agreement that the demands of their more intellectual life had delayed the development of their sexual faculties for about six years beyond the period when the factory boy's beard proclaimed his arrival at manhood.

Hair has been acknowledged to be a sex attraction since time immemorial. For this reason most religious bodies, in order to minimize the danger of defection from the rigid moral code of celibacy, forbid the clergy to wear beards or mustaches. It is a custom among pious Hebrews—a custom still adhered to in many countries and even by hundreds of rigidly orthodox families in the United States—to shave a woman's head immediately following her marriage in order to render her unattractive to any other man save her husband—while on the other hand, the husband, particularly if he be of the priesthood, is forbidden to touch a razor to his face. Polygamous orders, too, encourage the growth

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MODERN MAN AND WOMAN (*above*) COMPARED WITH MAN AND WOMAN OF NINETEENTH CENTURY (*below*)

The modern woman is becoming more and more breast-flattened. The lips are becoming thinner. She is losing the charms of femininity. Modern man is losing the customary signs of masculinity.

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of beards as an indication of a man's virility.

We must regard sex manifestations such as the beard and the mustache in men and the lips and breasts in women, as nature's advertising, and as such, of great importance. Through all the ages, poetry and philosophy have so accepted it. We find, basing our deduction upon the difference between the estimated hair production of the prehistoric man and the production of modern man, that we have reduced our self-preservation instinct by approximately ninety-six per cent. Will our sex instinct follow the same road? For the former loss we have been compensated by comforts satisfactory to most of us. We are, as a result of these factors, supposed to live to a riper age (unless this be only an assumption and the higher average be the result of the removal of some bowlders from the road we travel; reducing the number of pitfalls to the individual). Can we replace the waning sense of sex responsibility with substitutes as satisfactory as those which have replaced our primary need for self-preservation?

The physical aspect of man and woman has changed much even in a single century as a com-

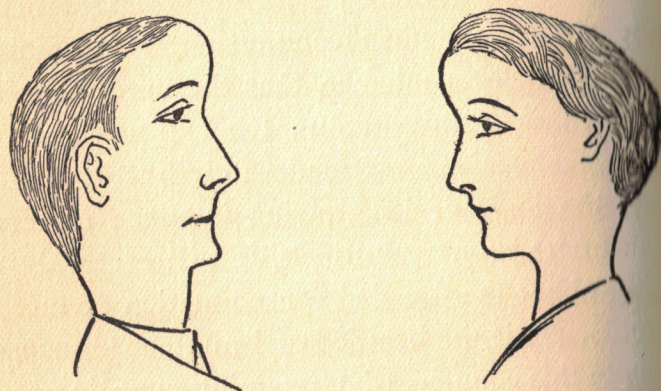
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parison with old prints and portraits will show. In nature's artistic "layout" man's beard and woman's full lip and breast have undergone a change to meet mankind's new standards of "reason" and materialism. Neither marriage nor childbirth fall within the scope of materialistic "reason" which is based upon the individual's comfort and convenience. Both sexes are slowly negating their purpose as links in the long chain of human continuance. "Reason" says, with Schopenhauer, that the breeding of children is too dangerous, too expensive and most inconvenient. If modern civilization follows the logic of its growing intellect, rather than of its primary instincts, it will eventually bring about the dreaded consummation of race suicide. It is the bearded and mustached man, even in this country, who, retaining some degree of his primitive fires, really sustains the race. It is not and will never again be the highly moral, clean shaven and so-called "cultured" man. Even now, I venture to assert, if a census were taken it would be found that the clean-shaven man of the educated strata, even though married, would not keep up the population, nor are

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he and his spouse willing to do so because of the weakening of their instinctive inducements. Our national moral standards are reducing the individual's true value as a citizen.

If the United States would stop immigration for but two generations, a decrease in population would probably be noticeable. Our philosophy of living, the removal from individual and na-



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tional life of everything that may possibly be called "vulgar and debasing" is a course of false pride and a confession of weakness. The price will have to be paid, however, either in race suicide or in the influx of bearded conquerors from across the ocean or the Rio Grande.

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"I am anti-whiskers. Fascism is anti-whiskers," declared the great Mussolini in an interview recently printed in the American press. "Whiskers are a sign of decadence," he went on. "Glance at the busts of the great Roman Emperors and you will find them all clean shaven — Cæsar, Augustus! When the decline of Roman glory began, whiskers came into style. It is true of all periods. The Renaissance was a beardless period. Whiskers were the rule in the old decadent régime, which Fascism replaced with youth of clean-shaven faces. The beard is Oriental, the smooth face Occidental."

This statement was uttered during a discourse by the Italian "dictator" on his own prowess with the safety razor. It is amusing but wholly illogical for, if beards are feminine, then the smooth-faced female is really masculine, in which case the Roman Fascist should decree the fair sex of Italy to grow beards and thus look more feminine. According to Mussolini, it would seem that the decadent Roman Empire of clean-shaven Cæsars was followed by a bearded period. If history serves us rightly, the bearded men from the North and East conquered the

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clean-shaven Romans and very likely the latter then accepted the fashion of the conquerors.

On the other hand, we find this dispatch from London in the *New York Times*: "Beards are coming back. Britons growing whiskers to combat women's masculine imitations. Whiskers and mustaches are coming back. Barbers say imitation of men's styles and habits by women is given as the direct cause by those now engaged in raising hirsute adornments. With women copying masculine fashions in hair cuts, dress and smoking, proponents of the beard say it stands out more than ever as a badge of masculinity and the vogue of the clean-shaven man is on the decline." Thus John Bull's national instinct of self-preservation reasserts itself.

CHAPTER V

THE INDIVIDUAL AND HIS HAIR

THE theory of relationship between hair-production and the activities of the basic instincts would give the individual which produces the largest amount, the greatest potential driving force. This, too, would apply to families and races. In this respect, the white American leads the various types or nations of the great Caucasian family. This is the result of immigration. The weakling stays at home. He is content with the conditions which surround him, while the strong man is beset by wanderlust and ambition—as in the case of the Jew, for instance, whose hair production exceeds the non-Jewish races by at least five per cent. In the United States we also find more large scalp areas than among other nations, and exceptional hair production is generally synonymous with a large scalp area.

The largest amount of hair (of the first period) ever found on an individual amounted to eight and one-quarter ounces per year, of which